

Chapter 16

What Say the Scriptures?

Psalm 92

And here we commence a succession of scriptures, which illustrate, and document the Fourth Directive's actual, biblical priority, which condenses to sanctification by God, who constantly exemplifies "your sanctification", and further demonstrates, that this does not, and can not mean, that God ever "rested". *Or* "rest" is itself the fulfillment and agenda of the Fourth Directive's verses.

A. A Suggestive Title

Among and included in the biblical psalms, there is one, entitled "A Psalm in Song on the Day of the Sabbath". And this a suggestive title is to us, and pregnant must be with meaning and significance.

Thus come we
 To Psalm 92
Which native and local
 To our retinue
Of biblical Scripture
 Recited for you
Must rightly and properly
 Here ensue

For bearing such a title, this would surely seem a likely and auspicious place to read, to peruse, and to make much

discovery of informative discussion about and concerning the Fourth Directive's sabbath and documentation of God Almighty's having "rested", if "rested" he biblically and genuinely did.

Though Psalm 92 does not quote the Fourth Directive, its title, which also supplies its first verse makes disclosure of its focus and intended concentration: This is, after all, the one and only instance of this word, "sabbath", that is incorporated throughout the assorted collection of the Psalms.

B. Assuming the Legitimacy

Due to the fact, that this psalm's sabbath is founded, and established on God's having "rested" (KJV Exodus 20:11), assuming the legitimacy of that tradition, this psalm should make some recollection of this same event, and should be aware of it, if not abounding, and saturated with it. One would expect, that this psalm's text would make much mention, much focus and elaboration of the occurrence of God's having "rested".

Because: Such is the definitive event of the "sabbath", and specifies its one preoccupation, as our traditions at present define it.

What is "the sabbath" without God's "resting"?
What means "the sabbath" without God Almighty's "rest"?

But to observe, and examine this psalm is to read something altogether other than that. For what defines the absolute contrast to that best envisions as analysis of this psalm's message (deMSby):

²"It is good to praise Yahweh, and to sing praise to your name, O Most High; ³to make known in the morning your kindness, and your faithfulness at night; ⁴on lute and harp and the sound of the lyre; ⁵for you have made me happy by your

work, by the deeds of your hands I exult. ⁶How great are your deeds, Yahweh; exceedingly deep are your thoughts; ⁷an insipient man cannot know, and a foolish one cannot understand this: ⁸While the wicked will flourish like grass, and every doer of wrong flowers, ⁹ultimately they are to be destroyed; but you, Yahweh are elevated forever; ¹⁰for behold, your enemies, Yahweh; for, behold, your enemies shall perish. ¹¹Every doer of evil will be scattered, but you have lifted my horn as a wild ox's. ¹²I am mixed with fresh oil; my eye looks upon my enemies; ¹³my ear hears those evil ones rising against me. Like a palm tree, the just man will flourish; ¹⁴he will increase as a cedar of Lebanon. Planted in the house of Yahweh, ¹⁵they will flourish in the courts of our God; they will still multiply in old age; ¹⁶Opulent and green are they, to make known that upright is Yahweh, my rock, and in him there is no iniquity”.

Through its initial verse, which is its title, Psalm 92, “A Psalm in Song on the Day of the Sabbath” is seen to be relevant and absolutely dedicated to the Fourth Directive. Its focus undeniably is the Fourth Directive.

Choosing this title, its author (or whoever chose this title) makes apparent and conspicuous his own assessment of this psalm's focus. Its title is effective concentration on such. And as the one instance of the Hebrew word, “sabbath” in all of the text of the Psalms, moreover, one would expect to be taught, and instructed about and concerning the Fourth Directive's sabbath, and how it recalls God Almighty's having “rested”, which is by tradition its cardinal event.

Nearly twice the number of the Fourth Directive's Hebrew words are used to present both the focus and the content of the 92nd Psalm. And this in itself must augur of

prospects: All the more promising is this passage, then, of the reader's discovery, and gaining information about the focal subject matter of the Fourth Directive, which judging by tradition is God's having "rested".

C. "On the Day of the Sabbath"

Scanning its words, though, either for clarification or for even mention of God's having "rested" is quickly realized to be a totally unrewarding and unfulfilling quest, and is altogether a completely fruitless search. For there neither trace nor hint of such is included, or compatible is to this psalm.

Indeed, concerning itself with the Fourth Directive's sabbath and, thus, with (traditionally) God's having "rested", Psalm 92 is abridged, and epitomized by these words, which plainly show nothing of God's having "rested":

"You have made me happy by your work, by the deeds of your hands I exult. How great are your deeds, Yahweh;..." (deMSby Psalm 92:5-6)

Upon reading this psalm as epitomized here, one is somewhat urged, and inclined almost viscerally to say in return, and respond to its import: "It is certainly reassuring to learn, that Yahweh God is steadfast, ever vigilant and constant at his work..."

"But what about the Fourth Directive and God's 'resting' on the seventh day, when he did nothing but 'rest' that day, in an effort to exemplify, and to fulfill the requirement to 'rest', and be idle that day? Just as your title, 'A Psalm in Song on the Day of the Sabbath' appears to anticipate, preview, and promise". Why is the "resting" of God absent here?

Has this psalm's author completely forgotten, perhaps disregarded, or failed to consider, that the reason for his words, "on the day of the sabbath" is the seventh day "resting" of God, the Almighty, which must be the focus of the Fourth Directive's sabbath, according to the catechism of our traditions? If truth says, that the biblical sabbath derives its existence directly from this same cardinal event, and strictly from this same cardinal event, then, "A Psalm in Song on the Day of the Sabbath" must be so concentrated, and so focused on just this same all-determining event.

D. Why?

Nowhere in all the Bible, consequently, can one more expectantly and justifiably anticipate discussion of God, the Almighty's "resting" on the seventh day or at least some awareness and recall of his "resting". "Because: Such traditionally defines this scripture". Why, then, is it missing, and so completely absent in the content and delivery of Psalm 92? Why does this psalm's author, who seems neglectful so totally overlook God's ever having "rested", choosing rather to extol, and to make a celebration of the specific labours of a God, who instead is "elevated forever" (verse 9 above)? Why would this of all biblical scriptures fail to acknowledge, and mention God's "resting", or that God, the Almighty ever "rested", while instead emphasizing, and as well epitomizing a summarizing statement like "how great are your deeds, Yahweh..." (verse 6 above)?

E. More Recognizably Applied

But on decidedly the other hand and in what amounts to complete and total contrast, this above quoted, and contemplated psalm is a perfectly compatible analysis and

commentary, amplifying the de MontSabbathby Version of Exodus 20:11, which is recanted in Psalm 92, to those, who biblically informed readers are:

“For throughout six days, Yahweh made the heavens and the earth, the sea and all, which is in them. And he placed them in the seventh day. Bountifully, therefore, did Yahweh bestow upon the day of the sabbath, and had made it holy”. (deMSby Exodus 20:11)

In Psalm 92, as presented is above, the de MontSabbathby Orientation to the Fourth Directive is readily apparent, and undeniable is.

Yes: Like Deuteronomy 5:15, this above commentary in Psalm 92 is personal, intensively subjective and exclusive: It written is from its author’s own perspective, which is what Moses and Paul both did in their personal applications of the Fourth Directive.

Thus in a practical and very realistic way, that only makes it more usefully applied as legitimate existential and real commentary of Exodus 20:11 (deMSby), when personally experienced, encountered, and viewed. Which the Bible’s Fourth Directive most genuinely is, when interpreted it is from a person’s own perspective.

Thus in review of Psalm 92, the Fourth Directive’s “optional”, “alternative” translation is altogether more recognizably applied, than is the traditional translation and meaning. And neither can that be debated, nor refuted. Neither can that be denied, nor annulled.

Does “resting” appear
Amidst that, which displays
Where above is composed
For the Almighty’s praise?
When perusing this Psalm
Is account of God’s “rest”

Even mentioned, where much
Is the opposite stressed?

For the Almighty's "resting"
No mention has here
His fatigue and exhaustion
Do nowhere appear
But his unceasing "work"
Rather does this foresee
As the biblical author
Above would agree

Thus appears it, as if
Any "resting" is scanted
That all such absurdity
Would be supplanted
By context, its meaning
Is banned, and recanted
That "resting" by God
No admission be granted

So Psalm 92
Nothing does but rehearses
How foregoing chapters
Cite pertinent verses
That God "ever doing
Good works"¹ in relation
To man is "example"
Of sanctification

¹It is to be regretted. But our traditions have left you all but totally unprepared to comprehend *how* "ever doing good works" is directly related to, and is essential to "holiness", "holy" and "sanctification".

For our traditions would rather have you believe, that "ever doing 'no' works" on Sunday (or Saturday, "the day of the sabbath") is all there is to fulfillment of the Fourth Directive and thus being "holy", "sanctification" and "holiness". But be advised here: Just keep reading...

Chapter 17

What Say the Scriptures? Continued

Elsewhere, in the Psalms, there is more reminiscence of that Fourth Directive in Exodus twentieth chapter (as well as Exodus 31:17): No fewer than six of the Old Testament's Psalms (Psalms 115:15b-17a; 121:2-7; 124:8-125:3a; 134:3 and 146:5b-9) refer at least indirectly to the "cardinal" event, which supplies, and is the central substance of the Fourth Directive, which is God Almighty's having "rested the seventh day" (KJV Exodus 20:11).

A. "Maker of Heaven and Earth"

All of these are instances, wherein the psalmist recalls the Fourth Directive as well as Exodus 31:17, which each affirm God to be the "maker of heaven and earth":

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 it" (KJV Exodus 20:11).

¹⁷"It is a sign between me and the children of Israel for ever: for in six days *the LORD made heaven and earth*, and on the seventh day he rested, and was refreshed" (KJV Exodus 31:17).

Because the books of Moses follow both and, thus, all such pronouncement about God with pronouncement of his also having “rested the seventh day” (KJV), at least one of these psalms should phrase, and express to be similarly so worded, and reminiscent, should it not?

Of these six psalms, recalling Exodus 20:11 and 31:17, at least one should be composed to be recited something like: “Yahweh ‘made the heavens and the earth’ ..., and then ‘rested’ the seventh day”, or something like that, assuming, that such is biblically legitimate.

B. Necessary Reference

Note, and deliberate the sort of declarations about God, though, with which these scriptures each escort such wording:

(deMSby Psalm 115:15b-17a) ¹⁵“Blessed you are by Yahweh ¹⁶who *made the heavens and the earth*; the heavens are Yahweh’s heavens; ¹⁷but the earth he gave to the sons of Adam”.

(deMSby Psalm 121:2-7) ²“My help is from Yahweh, *maker of heaven and earth*. ³He will not allow your foot to be moved; your keeper does not slumber; ⁴behold, Israel’s keeper shall not slumber, neither will he sleep. ⁵Yahweh is your keeper; Yahweh is your shade on your right hand; ⁶by day the sun will not smite you, neither shall the moon at night. ⁷Yahweh will keep you from all evil, he will guard your life”.

(deMSby Psalm 124:8-125:3a) ⁸“The snare is broken and we are delivered; our help is in the name of Yahweh, *maker of heaven and earth*. ¹Those trusting in Yahweh are as Mount Zion; it is unmoved, it stands forever; ²as Jerusalem

whose mountains are round about, Yahweh indeed is around his people ³from now and forever more; because the rod of wickedness does not rest”.

(deMSby Psalm 134:3) “And bless Yahweh; Yahweh will bless you from Zion; he is *maker of heaven and earth*”.

(deMSby Psalm 146:5b-9) ⁵“He is happy whose help is the God of Jacob; ⁶his hope is on Yahweh his God, *maker of the heavens and the earth, the sea and all which are in them*; the keeper of security forever, ⁷the doer of justice to the oppressed, the giver of bread to the hungry. ⁸Yahweh is a liberator of prisoners, Yahweh is an opener of blind eyes, Yahweh is a lifter of those who are bowed, Yahweh is a lover of the righteous. ⁹Yahweh guards strangers; he will sustain the orphan and the widow”.

In speaking of God as the “maker of heaven and earth”, all of these scriptures must acknowledge some reference to the Fourth Directive’s final verse, Exodus 20:11 as well as to Exodus 31:17. And of that, there neither can be any cogent disagreement, polemic or dispute.

Instead, however, of anything, even vaguely implying God’s “resting” thereafter, all of these scriptures speak of God’s unceasing and perpetual care for his creation, its inhabitants as well as all the universe: Neither suggestion of any “resting” nor even awareness of such a thing is to be found in these scriptures, or admitted to their wording.

C. On Quite the Contrary

Where Psalms 115:15b-17a; 121:2-7; 124:8-125:3a; 134:3 and 146:5b-9 above undoubtedly refer to both Exodus 20:11 and 31:17, in telling of Yahweh God as the “maker of heaven and earth”, we would expect some mention of his “resting” thereafter as well as his having been “refreshed” (KJV Exodus 31:17) thereafter. On quite the contrary, however, Psalm 146:5-7 is typical in recording quite otherwise of God (deMSby):

⁵“He is happy whose help is the God of Jacob;
⁶his hope is on Yahweh his God, *maker of the heavens and the earth, the sea and all which are in them*; the keeper of security forever, ⁷the doer of justice to the oppressed, the giver of bread to the hungry”.

Amidst these verses of Psalm 146, verse 6 is all but literal in review of Yahweh God’s being the maker of “the heavens and the earth, the sea and all which are in them”, the very words of the Fourth Directive.

Immediately following which words, our traditions would report of Yahweh God’s having “rested” (KJV Exodus 20:11) and having been “refreshed” (KJV Exodus 31:17), as has been conclusively now verified. For some reason, though, the psalmist escorts these words with remarks about God, that seem completely unacquainted with his ever having “rested”, and totally unaware is, that such has happened, as if it never realistically did. And, therefore, the psalmist could know nothing of it.

Why is the quotation seemingly ended, and truncated, when its words progress to the point, where one would expect some mention of Yahweh God’s having “rested”? Why not “complete” its apparent recitation of these scriptures, Exodus 20:11 and 31:17?

After affirming God as creator as well as “maker of heaven and earth”, Psalm 121:2-4 similarly says; and this it professes in lieu of any mention of God’s having “rested” (deMSby):

²“My help is from Yahweh, maker of heaven and earth. ³He will not allow your foot to be moved; your keeper does not slumber; ⁴behold, Israel’s keeper shall not slumber, neither will he sleep”.

As you can see, and observe for yourself, these are not remarks and reviews of God, that admit, and acknowledge his ever having “rested” (RSV Exodus 20:11), or having been “refreshed” (RSV Exodus 31:17). For manifest it is, that this psalm’s author knew nothing of such, and had no idea, that God ever “rested”. Therefore, here again, the psalmist’s quotation of Exodus 20:11 seems to interrupt itself, and seems abruptly truncated, where it otherwise should speak of God’s seventh day “resting”...

Like Psalm 146:5-7, Psalm 121:2-4 recalls Exodus 20:11 and 31:17, reminiscing of Yahweh God’s being “maker of heaven and earth”. It too, however, follows these words with assertions about God, that seem to halt in opposition, and refuse to make admission of any claim, that God, the Almighty ever “rested”.

D. Can It Be Mere Chance?

Can it be mere chance, that the psalmist chooses words so as virtually to preclude the feasibility of God’s ever having “rested”? Can it be mere coincidence, that prompts his choice of words, which admit of God’s “resting”, while the contrast and opposite is constantly asserted?

Why do these psalms forego usable opportunity to reflect of God’s “resting”, but consume themselves instead

with declarations to the contrary? Why should these scriptures all neglect, and forsake any mention, that God, the Almighty did “rest”, while they concentrate themselves to foster emphasis of the opposite?

As was distinguished in Psalm 92, then, this, which is called the de MontSabbathby Version, the “optional” translation of the Bible’s Fourth Directive is more recognizable, much the more standard and plainly more present in these above scriptures, which focus on the verses, that say God “rested”; (RSV Exodus 20:11) and he “was refreshed” (RSV Exodus 31:17)...

"Ever doing good works"
 God’s agenda designs
Which agenda his treatment
 Of people defines
Consequently his sun
 Upon everyone shines
And “your sanctification”
 Thus with this aligns

For its actions and practice
 With God’s attitude
Must align, that the actions
 Of God be reviewed
With the Almighty must
 Such a person collude
To affirm: God’s agenda
 Itself has ensued

Chapter 18

What Say the Scriptures? Continued

Other scriptural applications, extracts and reviews of the Fourth Directive's text are to be found, exhibited, and seen here and there throughout the duration of the Bible's Old Testament. While it is never again recited, as in Exodus 20:8-11 and Deuteronomy 5:12-15, it does turn up elsewhere in excerpts, "bits and pieces".

To reach our particular objective, however, there only one satisfactory course can be. There is one and only one direct and straight route.

And in order to be taught, and to learn realistically about this event, God Almighty's having "rested", we must continue with our investigation of scripture's reminiscences of Exodus 20:11 and 31:17. For each of these scriptures seems to speak of God's "rest", and acknowledge God's "rest".

And they speak of it selectively and equally specifically: They do it only after their accounts of creation.

They thus seem to sanction a context in which recall of God's "resting" is authorized standard and conventional procedure. Such seems legitimately to be so admitted as biblical endorsement and scriptural acknowledgement. And thus a precedent and standard are provided, a precedent and standard, which useful are to us.

A. As Is Inferred Here

According to these verses and what they profess, an account of the completion of God's creation schedule must properly include to tell of God, the Almighty's having "rested the seventh day":

(RSV Exodus 20:11) "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 it".

(RSV Exodus 31:16-17) ¹⁶"Wherefore the people of Israel shall keep the sabbath, observing the sabbath throughout their generations, as a perpetual covenant. ¹⁷It is a sign for ever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day *he rested, and was refreshed*".

As is inferred here, God, the Almighty's over-exertion and fatigue and his subsequent "rest" and bodily "refreshment" are both corroborated, or at least inferred. They admitted, and acknowledged are amidst this traditional account of creation. And these two extraordinary scriptures, furthermore, each cite, and recite the verbatim words of God¹.

B. For More than One Reason

And in and of itself, this must tend to lend them elite accreditation. This must legitimize them, if anything does. Moreover, the fact, that these scriptures are the earliest to expound the sabbath's origin and commencement predetermines their pre-eminent and expository rôle, their authority throughout the remainder of the Bible.

Also, they speak of the most important of natural history's events, the earth's construction and conception. They present authoritative account of creation. Being, furthermore, the first and only reminders of God's creation agenda in all the books of Moses, all subsequent reference to this same agenda should reflect at least somewhat these earliest such accounts.

For more than one reason, then, all later scripture has ample inducement, justification and incentive to recall, and recite Exodus 20:11 and 31:17: Indeed, many a later passage should look back to Yahweh God's having created, made, and fashioned the universe in six days, and his then having had his "rest" on the seventh day.

C. Key Elements

With these preceding observations in mind, then, let us now examine, and inspect some pertinent passages, which cite from both traditional "versions" of the Fourth Directive in Exodus 20:8-11 and Deuteronomy 5:12-15. For these particular scriptures each include certain elements, which offer, and which furnish yet another useful venue and informative perspective by which to consider, to discern, and to understand just what the meaning is of God Almighty's having "rested" on the seventh day.

First, however, to facilitate recall, let us look once again at the two, differing Fourth Directive "versions" and renditions:

(RSV Exodus 20:8-11) ⁸"Remember the sabbath day, to keep it holy. ⁹Six days you shall labor, and do all your work; ¹⁰but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates;

¹¹for 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 Deuteronomy 5:12-15) ¹²“Observe the sabbath day, to keep it holy, as the Lord your God commanded you. ¹³Six days you shall labor, and do all your work; ¹⁴but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, or your manservant, or your maidservant, or your ox, or your ass, or any of your cattle, or the sojourner who is within your gates, that your manservant and your maidservant may rest as well as you. ¹⁵You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day”.

Each of these “versions” includes key components, prime elements and parts. Through which, their truths are conveyed, and distributed. Both incorporate these certain key elements essentially to clarify, expatiate, and verify.

D. Recall of These Key Elements

When later biblical authors make recall of these key elements for purposes such as practical application or understanding, their so doing frequently expounds such earlier scripture: Uses made of either a given passage or its elements can help elucidate the meaning and the use of that passage.

Its expressive application or its character of context or the scene of its recall can often serve as explanation, interpretation and clarification. And this equally could be

useful in gaining understanding of what Scripture means, by recalling God “rested” in the wording of the Fourth Directive of Exodus 20.

If the final verse of the above latter “version”, Deuteronomy 5:12-15 is in fact interpretation and not alteration, a later scripture, pertaining to both could perhaps explain their connection: How is it, that Yahweh God’s having “rested the seventh day” is correctly recalled “as the Lord your God commanded you” (RSV Deuteronomy 5:12), by speaking afterwards of his “mighty hand” and “outstretched arm” (RSV Deuteronomy 5:15)?

When, for example, Jeremiah 27:5; 32:17 and Psalm 136:3-12 incorporate obvious key elements in both of the above Fourth Directive “versions”, one would logically expect to learn something of how such an interpretive transition is accomplished: On what scriptural, logical or semantic grounds does one explain interpreting God’s creating the universe in six days, and then “resting” in the seventh day, by telling subsequently of the same God’s leading Israel out of Egypt with a “mighty hand” and an “outstretched arm”?

For you will admit: This awaits explanation.

E. Examine

Upon reading these pertinent excerpts, however, one finds neither mention nor acknowledgement of both a key and cardinal element of the traditional Exodus 20:8-11 “version” and rendition. If you will, please examine the following passages...

(deMSby Jeremiah 27:5) “*I made the earth, the human and the beast which are on the face of the earth by my great strength and outstretched arm; and I gave it to whom I pleased*”.

(deMSby Jeremiah 32:17) “...Yahweh, behold, *you made the heavens and the earth with your great strength and outstretched arm*; nothing at all is too difficult for you”.

(deMSby Psalm 136:3-12) ³“Give praise to the Owner of owners, for his kindness is eternal; ⁴to the only one doing great wonders, for his kindness is eternal; ⁵to *the one making the heavens* by his understanding, for his kindness is eternal; ⁶to him who spread *the earth* upon the seas, for his kindness is eternal; ⁷to the one making great lights, for his kindness is eternal; ⁸the sun to rule over the day, for his kindness is eternal; ⁹the moon and the stars to rule the night, for his kindness is eternal; ¹⁰to the one who smote from the Egyptians their first-born, for his kindness is eternal; ¹¹and *he led Israel out from their midst*, for his kindness is eternal; ¹²*by a mighty hand and an outstretched arm*; for his kindness is eternal...”

Amidst all of these verses, key elements in each of the final verses of the above Fourth Directive “versions” are included.

Obvious recollection of both is their intended subject matter: Reminiscences of God’s having “made heaven and earth”, as well as his having led Israel out of Egypt by his “mighty hand” and “outstretched arm” are seen on display in each of these scriptures.

F. Alien and Inappropriate

Such a thing as God’s having “rested” per se, though, would plainly be alien and inappropriate here.

Is “resting” the drama

That God's part plays?
Is "resting" the character
Which he portrays?
When scanning these words
Does God perform "rest"
While instead is his Almighty
"Work" manifest?

These are verses, which clearly describe a God, whose "kindness" as well as his might and omnipotence are nothing less than "eternal", and allow no time for God's seventh day "rest".

G. Some, Rather Urgent Questions

This, nevertheless, raises some rather urgent questions: How can the authors of these scriptures make such manifest recall of the final verses of the two above Fourth Directive "versions", while disregarding entirely the cardinal component and major key element of the earlier "version", the "fact", that Almighty God "rested the seventh day" (RSV Exodus 20:11)?

What figure of God
Amidst this above mould
Realistically shapes
What is so manifold?
For is "resting" the cast
Into which he immerses
And fashions his part
As above intersperses?

Why is it, that this key element is omitted from such scripture, which would seem to necessitate it? How can such obvious recollection of Exodus twenty's Fourth Directive be made without mention of God's having "rested", while

an altogether different and contrasting meaning is the much more observable and prominent display here?...

Deliberate what your discoveries here
Ascertain, and affirm to be all too clear
That amidst this above defined biblical sphere
Absolutely no “resting” of God can appear

Because: He instead always “your sanctification”
Maintains as continuous preoccupation
Supremely of this, he impels activation
Exemplify does he its implementation

¹Exodus 20:22 & 31:12

Chapter 19

What Say the Scriptures? Continued

For the sake of a more thorough investigation, however, suppose, that we broaden our selection of specimen, and consider any passage, which refers to God's rôle in the creation of the universe: Instead of examining only those scriptures, which literally recite of God's having "made the heavens and the earth" as in Exodus 20:11 and 31:17, what if we consider, and search any and all scripture, that is of any pertinence to God's schedule of creation?

Might this uncover, and adduce further evidence and biblical exposition of his having "rested", and having been "refreshed"?

If ever successful
 Are we at our quest
Its dilemma's solution
 To make manifest
The definitive question
 We will have addressed
Is the fable or fact
 Of the Almighty's "rest"

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 tradition so long

Has ordained, that we say?

Can the Almighty God
Have exerted the strength
To continue his labour
And work through the length
Of six toilsome days
In succession, and then
Need to “rest”, as do wearied
And over-worked men?

Could it be, that a sampling of such scriptural evidence might yield corroboration or simply more information about God’s having “rested”, or his having been “refreshed”?

A. This Passage Is Typical

Let us now investigate the following pertinent verses. Beginning with which, Isaiah 40:21-26 makes recall of God’s creating and his subsequent involvement with the universe and world (RSV):

²¹“Have you not known? Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of
the earth? ²²It is he who sits above the circle¹ of
the earth, and its inhabitants are like
grasshoppers; *who stretches out the heavens like
a curtain, and spreads them like a tent to dwell
in;* ²³who brings princes to naught, and makes the
rulers of the earth as nothing. ²⁴Scarcely are they
planted, scarcely sown, scarcely has their stem
taken root in the earth, when he blows upon them,
and they wither, and the tempest carries them off
like stubble. ²⁵To whom then will you compare
me that I should be like him?...says the Holy One.

²⁶*Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing”.*

As becomes apparent through any reading of scripture, this passage is typical of the Bible’s reminiscence of God’s activities, both during and after the creation of the world: Including a brief account of his creation agenda (verses 22 and 26), his subsequent involvement in the maintenance of his universe is appropriately also briefly outlined.

Isaiah 42:5-6 likewise so discloses to its readers, as follows (RSV):

⁵“Thus says God, the Lord, *who created the heavens and stretched them out, who spread forth the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it:* ⁶*“I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations...”*”

Notice the recollection (in verse 5 here), which these verses submit of that same creation, which is first deliberated by Exodus 20:11 and 31:17.

What account is here presented of God’s pursuits and of his “resting”, either during (or after) his creation agenda? Among these verses, what is the contingency or contextual prospect of recall or even mention of God’s possibly having “rested”, or his perhaps being “refreshed”?

In Jeremiah 10:12-13 (and 51:15-16), again, Yahweh’s having “made heaven and earth” is reviewed (RSV):

¹²“*It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens.* ¹³When he utters his voice there is a tumult of waters in the heavens, and he makes the mist rise from the ends of the earth. He makes lightnings for the rain, and he brings forth the wind from his storehouses”.

Yet again, Psalm 89:8-13 (Hebrew 9-14) reads (RSV):

⁸“O Lord God of hosts, who is mighty as thou art, O Lord, with thy faithfulness round about thee? ⁹Thou dost rule the raging of the sea; when its waves rise, thou stillest them. ¹⁰Thou didst crush Rahab like a carcass, thou didst scatter thy enemies with thy mighty arm. ¹¹The heavens are thine, the earth also is thine; *the world and all that is in it, thou hast founded them.* ¹²*The north and the south, thou hast created them;* Tabor and Hermon joyously praise thy name. ¹³Thou hast a mighty arm; strong is thy hand, high thy right hand”.

These above scriptures exhibit, and present somewhat similar reminiscence of Yahweh God’s having created, having made, and having established the universe, the heavens and the earth.

B. All Later Scripture

As is the case with all biblical writings, which are subsequent to, and follow the Bible’s first five books, the above verses all recall the writings of Moses. Any book, pursuant to the Bible’s first five² books must relate the words of Moses, and make review, and tell of Moses: In truth, all

later scripture is foreseen, and predetermined by these preliminary and earliest books of the Bible.

C. Of Such Creation Data

And that is ultimately to say: Had Isaiah's author, for example, *not* been told by Genesis 1st and 2nd Chapters, Exodus 20:11 of the Fourth Directive and Exodus 31:17 about Yahweh's being the world's maker and creator, he would have had no better knowledge of such creation data, than did those, who learned about it through mere contemporary fables.

D. Whatever Truths Emerge

Nevertheless, having learned of such things through these foundation scriptures, Isaiah's understanding of God's creation schedule would accordingly be swayed by what he learned from such scripture: Whatever truths emerge through the above sort of passage would to some extent accompany relevant comment on the part of Isaiah, Jeremiah or any other biblical writer, concerning "the creation".

Quite often, Scripture makes recall
Of him, who did the world install
And doing so it deigns to tell
What further he installed as well

If God's having "rested" as if from fatigue were there, they would have made some mention of it, in some way, once, somewhere.

E. Without Exception

Without exception, though, the Bible's numerous verses in recall of Genesis 1-2 and the Exodus 20:11 and 31:17 account of God's making and creating never mention, or even hint at his potentially having "rested", or perhaps being "refreshed".

"I speak no more than truth"³.

In addition to copious record of the universe's origin, including Isaiah 40:28; 43:1, 7, 15; 45:8, 12, 18; 48:13; Amos 4:13; Psalms 24:1; 93:1-2; 96:10-13; 148:5-6; Proverbs 3:19; 8:22-31 as well as those already, and yet remaining to be cited, no reminiscence of God's origin agenda ever mentions, or acknowledges his "rest" or his "refreshment" either afterwards, or ever.

F. On Quite the Contrary

On quite the contrary, Isaiah 40:21-26, Jeremiah 10:12-13 (and 51:15-16) and Psalm 89:8-13 (Hebrew 9-14) above are quite the standard in their review of God's creation rôle for specifically the purpose of affirming "his power".

"Look to't, think on't, I do not use to jest"⁴.

It would, thus, sound rather odd, if, for instance, Jeremiah 10:12-13 above were to phrase its declaration: "It is he who made the earth by his power, 'and then rested (RSV Exodus 20:11), and was refreshed (RSV Exodus 31:17)'".

For to speak of God's power is effectively to preclude, and in its import to pre-empt any consistence of God's possible fatigue, "rest" or "resting". Though all such verses necessarily depend upon Exodus 20:11 and 31:17 as

the model to recall Yahweh's making, and creating, they are totally devoid of any allusion to his weariness or possible exhaustion. Which is all "well steel'd with weighty arguments"⁵ and proof.

G. Why?

How, then, have these two Exodus passages come to cite, and in time to be associated with God's having "rested"? Why is it, that biblical commentators *within the Bible itself* make no such recollection of either Exodus 20:11 or 31:17?

While these same particular scriptures are expounded, and reviewed in a manner, that must assume, and indeed necessitates the de MontSabbathby Translation of these scriptures.

Conduct an exhaustive
Inquiry and quest
In an effort to learn
Why some scriptures suggest
That the Almighty wearies
And even did "rest"
But in accurate Scripture
Such won't be professed

For instead the Almighty
"Your sanctification"
Embraces as his
Only preoccupation
He means universally
This motivation
To be, and exemplify
Its presentation

Because: "Ever doing
Good works"⁶ he intends
To accomplish alike

For opponents and friends
Magnanimity he
To all people extends
Never, ever such “work”
He neglects, or suspends

¹Could this ancient writer be referring here to the earth’s rotundity?

²Hopefully, you know, that the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) constitutes those five books, authored by Moses, which begin the Bible.

³Troilus and Cressida I.1.66

⁴Romeo and Juliet III.5.189

⁵Richard III I.1.147

⁶Acts 14:17