

Chapter 20

What Say the Scriptures? Of the Word, “Sabbath”

Perhaps, it begins to appear by now; and it subtly suggested at length seems to be...It advisable becomes upon reaching this point: In order to be taught of God’s seventh day “resting”, one need but resort to those, many and diverse, later, Old Testament passages, which elaborate, and expatiate the sabbath, the which are themselves education and instruction, explaining, and informing of the Bible’s Fourth Directive.

Because their sabbath recalls, and looks back to God’s having “rested” (traditionally), it is certain, that such a passage would address it, and clarify it. Careful and patient scrutiny of these, numerous, later scriptures should surely explain, and potentially expound the enigma of the Fourth Directive’s cardinal event.

A. Not That Many

Upon entry into such an investigation, however, one is immediately confronted by two redoubtable and forceful impediments: To begin with, there simply are not that many passages outside of the books of Moses, which employ the word, “sabbath”, and use the word, “sabbath”.

And among such Old Testament writings, only eleven (II Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, The Psalms, Lamentations, Nehemiah, I and II Chronicles) even use, and accommodate the word in their text. And of these,

four (Hosea, Amos, The Psalms and Lamentations) use the word only once. Only two (Ezekiel and Nehemiah) of the seven, using the word more than once afford it more than six or seven appearances.

In all, no more than about four dozen occurrences of the word, “sabbath” appear after the books of Moses. Such uses of this word and their potential explanations of God’s seventh day “resting” are thereby assessed, and thereby appraised as being not at all numerous and rather more scarce, indeed altogether fewer, than one might at first have expected, and predicted.

B. No Less an Impediment

Of these two above mentioned obstacles, however, the second is no less an impediment to one’s learning of God’s “resting”: When at length one does come across the word, “sabbath”, being used in a post Pentateuch¹ passage, this use does not explain how, or why it came to be, and never appears to serve the purpose of such clarification.

Such scriptures seem almost completely disinterested in comment or mention of the origins of the sabbath: Seldom, if ever, is the word, “sabbath” escorted by any review of its beginnings outside of the books of Moses. (With the exception of the three obvious passages, Exodus 20:11 and Deuteronomy 5:15 of the two Fourth Directive “versions” and Exodus 31:17, this is equally true within the books of Moses themselves).

To later biblical authors, how, and why the sabbath originated are only important as an aid to a person’s practise of this sabbath: Application, not amplification is for them the most important and most urgent consideration; and this exhibits somewhat readily through the following few scriptures...

(RSV Isaiah 58:13-14) ¹³“If you turn back your foot from *the sabbath*, from doing your pleasure on my holy day, and call *the sabbath* a delight and the holy day of the Lord honorable; if you honor it, not going in your own ways, or seeking your own pleasure, or talking idly; ¹⁴then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken”.

(RSV Jeremiah 17:21-22) ²¹“Thus says the Lord: ‘Take heed for the sake of your lives, and do not bear a burden on *the sabbath day* or bring it in by the gates of Jerusalem. ²²And do not carry a burden out of your houses on *the sabbath* or do any work, but keep *the sabbath day* holy, as I commanded your fathers”.

(RSV Ezekiel 20:11-13) ¹¹“I gave them my statutes and showed them my ordinances, by whose observance man shall live. ¹²Moreover, I gave them my *sabbaths*, as a sign between me and them, that they might know that I the Lord sanctify them. ¹³But the house of Israel rebelled against me in the wilderness; they did not walk in my statutes but rejected my ordinances, by whose observance man shall live; and my *sabbaths* they greatly profaned”.

(RSV Lamentations 2:5-6) ⁵“The Lord has become like an enemy, he has destroyed Israel; he has destroyed all its palaces, laid in ruins its strongholds; and he has multiplied in the daughter of Judah mourning and lamentation. ⁶He has broken down his booth like that of a garden, laid in ruins the place of his appointed feasts; the Lord has brought to an end in Zion appointed feast and *sabbath*, and in his fierce indignation has spurned king and priest”.

(RSV I Chronicles 9:32) “Also some of their kinsmen of the Kohathites had charge of the showbread, to prepare it every *Sabbath*”.

(RSV II Chronicles 36:20-21) ²⁰“He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, ²¹to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its *sabbath*. All the days that it lay desolate it kept *sabbath*, to fulfil seventy years”.

As you can see, later biblical authors do not concern, and involve themselves with the Fourth Directive’s sabbath to re-examine its beginnings.

In their treatment of it, they disclose no intent to discuss its provenance, or to clarify its origin: Having already been instituted by God in both Exodus 20:11 (of the Fourth Directive) and Exodus 31:17, while yet being interpreted by Moses thereafter in Deuteronomy 5:15, additional clarification was simply unnecessary.

C. It Is They

By their very use of this word, “sabbath” in fact, the Bible’s later books are all composed on the assumption, that their readers had available, and were familiar with the original explanation for the sabbath, acquired by way of its earliest books: Because, after all, only the books of Moses recorded the sabbath’s institution, it is they, that were best suited to exposition of its origins.

As the cardinal event of the origin of the sabbath, God’s seventh day “resting” would be no less appropriately expounded, and explained at the time of its institution. Thus, by assuming available knowledge of such subject matter, the

Bible's later books must rely necessarily on the singular contribution of the writings of Moses.

And they confirm, that these writings are without substitute, when considering the basics and beginnings of the sabbath. We have, thus, completed something of a circuit, and are come full circle: We are back where we started, in our attempt to clarify the Fourth Directive's assertion of God, the Almighty's having "rested the seventh day" (KJV Exodus 20:11).

¹Remember here also, that the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) constitutes those five books, authored by Moses, which begin the Bible.

Chapter 21

What Say the Scriptures? Nehemiah and the Sabbath

Of course, a most serviceable example of dependence upon Moses for specifically the origin and explanation of the sabbath is provided by the Old Testament's book of Nehemiah.

“But yet, I say, if imputation, and strong circumstances, which lead directly to the door of truth, will give you satisfaction, you may have't”¹.

And for several reasons, Nehemiah provides a unique opportunity to consider, and reflect upon our subject matter.

A. Only Nehemiah

Of the above mentioned eleven Old Testament writings, using the word, “sabbath” outside of the books of Moses, the most frequent occurrences of this Hebrew noun are found in Ezekiel (Ezekiel 20:12, 13, 16, 20, 21, 24; 22:8, 26; 23:38; 44:24; 45:17; 46:1, 3, 4, 12) and Nehemiah (Nehemiah 9:14; 10:32, 34; 13:15, 16, 17, 18, 19, 21, 22). While the total number of Ezekiel's uses of this word in both its singular and plural forms exceeds that in Nehemiah, only Nehemiah uses this noun in its simple singular form as many times, as does Exodus.

B. A Most Singular Opportunity

Because, however, of the relative brevity of Nehemiah in comparison to Ezekiel, Leviticus or Exodus, which also make above average use of the word, “sabbath”, the number of its uses in this particular book, in relation to this book’s overall length assures the sabbath of having a greater focus, more exposure and at least some prominence as well as “good persuasion”². This in addition to the fact, that Nehemiah is among the chronologically latest written books of the Old Testament suggests its being a most singular opportunity to consider the meaning of the Fourth Directive’s sabbath, perhaps a thousand years after its institution.

C. This Would Surely Be...

Needless to say, this could also divulge a clue to that period’s understanding of God’s seventh day “resting”.

“I long to know the truth hereof at large”³.

By the time of Nehemiah, the Fourth Directive of Exodus 20:8-11 is several hundred years older and perhaps that much better understood: If ever there should be an auspicious occasion for learning more about God’s supposedly having “rested”, as stated in the traditional Fourth Directive, this would surely be such an occasion.

D. Instead

An examination of Nehemiah’s recollection of the original explanation for the Fourth Directive’s sabbath, however, discloses the following relevant wording in Nehemiah 9:6 (deMSby):

“Only you, Yahweh are he who *made the heavens*, the heavens of the heavens with all their host; *the earth* with all that are on it *and the seas* with *all that are in them*, and you are sustaining all of them; and the host of heaven bow down to you”.

Instead of reciting the truth of Yahweh’s having “made the heavens...the earth...and the seas with all that are in them” to speak of his having “rested” thereafter, Nehemiah sees in these Fourth Directive words occasion for declaring Yahweh’s being the one, who in fact is “sustaining”, and ever “sustaining all”, without any interruption or lapse of any kind.

E. Realistic Appraisal?

Clearly, Nehemiah’s recollection of Yahweh’s being “maker of heaven and earth” reminds its author of attendant recollections, that make no allowance for God’s ever having “rested”: In Nehemiah, such reminiscence is rather an opportunity to affirm his “sustaining”.

This of course is perfectly consistent with the same Nehemiah, who is quoted in Nehemiah 1:10, speaking in prayer to his God of “your great strength” and “mighty hand”: Recalling such a God’s having “rested” would plainly be most inappropriate, and would altogether abort the intent of the above passage.

Was this seventh day “rest”, after all, an interruption of his above mentioned “sustaining” of all? Or did he somehow maintain his Almighty agenda throughout his seventh day “resting”?

How could both God’s “sustaining” and his “resting” as well be the meaning and the message of his Fourth Directive function? Wouldn’t a realistic appraisal of one necessitate an equally consummate dismissal, refutation and

censure of the other? And in truth, such must predict the decision, the conclusion and yield of our inquiry, when considered in the light of the de MontSabbathby Version of Exodus 20:11.

¹Othello III.3.405-408

²A Midsummer Night's Dream I.1.156

³The Comedy of Errors IV.4.145

Chapter 22

Emphatically Shunned

If, furthermore, God's "resting" from over-exertion were an actual, historical happening; and if such were validated, and was recorded by the Law's Fourth Directive, there are those commentators, included in the Bible, whose writings would preclude their omission of said "resting". Their undeniable reference to the pertinent subject matter and substantive discussion of this subject matter must render all but nil their neglect of some acknowledgment or note of said "resting" or at least some allusion or passing mention of it.

A. Most Often Quoted

Being so lengthy a writing, for example, Isaiah's is a book, wherein one could optimistically anticipate not only finding, but finding out more about the biblically obvious, indicative and obscure: Both its length as well as its being the Old Testament prophet, who is most often quoted by the New Testament's authors persuasively attest to its interpretive value, as reckoned, and assessed by the Bible's own commentators, those, who the authors are of biblical scripture.

Despite its only eight references to the Fourth Directive's "sabbath" (Isaiah 1:13; 56:2, 4, 6; 58:13, 13; 66:23, 23), its passages include a number of verses, which are of direct pertinence to Yahweh's having "made heaven and earth" (Isaiah 40:21-26, 28; 42:5-6; 43:1, 7, 15; 45:8, 12, 18; 48:13). None of these literally quotes the Fourth Directive. But they do recall, and cite the same creation related subject matter.

B. Isaiah 40:28-31

Speaking in fact in the same context as the previously quoted scriptures, Isaiah 40:28-31 (deMSby) conveys the following most interesting and relevant remarks, regarding both the Fourth Directive and Exodus 31:17:

²⁸“Do you not know, or have you not heard? The eternal God is Yahweh *who created the ends of the earth; he does not weary, neither does he fatigue*; there is no searching his wisdom. ²⁹He is a giver of strength to the weary; and to the one lacking power, he multiplies might. ³⁰Youths are fatigued and grow weary; and young men surely will stagger. ³¹But those awaiting Yahweh will renew in strength; they will mount up on wings like eagles; they shall run and shall not grow weary; they shall walk and not be fatigued”.

“Yahweh who created the ends of the earth” (verse 28) bears unquestioned resemblance to both Exodus 20:11 of the Fourth Directive as well as Exodus 31:17, which tell of Yahweh’s having “made heaven and earth”...

When Isaiah so narrates, therefore, we might next anticipate his saying in accordance to the traditional “Fourth Commandment” (Exodus 20:8-11): “And then he rested” or something like this.

Instead of anything, even remotely resembling this, however, he says of God: “He does not weary, neither does he fatigue” (verse 28), and so on.

C. As If Isaiah Knew...

It almost seems, that Isaiah had been questioned about God's having "rested", after God's having "made heaven and earth". It is almost, as if Isaiah had been aware of an improper, but nonetheless very possible misunderstanding of the biblical Hebrew wording of Exodus 20:11, which could be correctly translated: God "rested". And though incorrect, this is linguistically an acceptable rendering and accurate translation.

Otherwise, it is a curious coincidence (if that is what it is), that Isaiah would speak with plain specificity and possible emphasis of "Yahweh who created the ends of the earth" as one, who emphatically "does *not* weary, *neither* does he fatigue", as if Isaiah knew, that just such an emphasis eventually could be expedient reminder, which needed to be verbalized, and vehemently stressed. Because: In the Hebrew of Exodus 20:11, the de MontSabbathby Translation of this scripture is not its exclusively permissible translation:

"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" (deMSby Exodus 20:11).

For there is another, which haply could replace this, effectively eclipsing it, eventually removing it from general visibility, precisely as has now developed for us, when Scripture's Hebrew wording, which rendered is above has assumed a translation, which somewhat correct is:

¹¹"For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day" (KJV Exodus 20:11).

But it is accurate exclusively and solely in terms of linguistics.

Because: It is contradictory to biblical Scripture.

D. Why Else?

Why else would Isaiah's words recall what seem to be those of Moses (Exodus 20:11), as they traditionally conveyed are to us, and yet seem to stand in such seemingly direct and studied contravention to this, which traditionally conveyed is to us?

¹¹“For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day” (RSV Exodus 20:11).

Why review correctly the pertinent subject matter, as does Isaiah above, and yet allude to what suggests of God's possibly having “rested”, *but* mention this as doctrine illegitimate to Scripture, unless Isaiah meant to caution, to admonish, and warn of that?

E. That Here Again

As apparent is again in Psalm 121:2-4, why is there such conspicuous assertion, dismissing, undermining, and even ridiculing the proposition of God's becoming fatigued, and possibly his, in the past having “rested”?...

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*” (deMSby).

As above deliberated, and considered there, mention of Yahweh God's being "maker of heaven and earth" (verse 2) would seem a likely opportunity to recall, and make remembrance of God's having "rested", as if tired, overexerted, exhausted, and fatigued.

And this implication is plainly evident here. And at least some awareness and thought of such a thing are the psalmist's concentration and main concern here.

But that here again is emphatically shunned, and straightly dismissed. Though here as above, it plainly is seen as potentially a consequence and future result with this above scripture's specific subject matter.

Because: In the verse, that is recalled here, which is here again Exodus 20:11, there latently, implicitly and subtly abides the distinctly real fact, that God, the Almighty could actually have "rested", according to a translation, which Psalm 121, verses 2 through 4 is intended to disparage, to denounce, and decry.

Thus through this above author's fervent prohibitive, it is anticipated, and is predicted, that this verse, Exodus 20:11 could actually validate God's having "rested". It translated could be to say such a thing.

But that here again is emphatically shunned, and straightly dismissed. By the psalmist above, it prohibited must be.

For never has God
 Ever "rested", or ceased
His concern for all people
 From west to east
Never even has he
 His involvement decreased
For the many, he cares
 Like the fewest and least

"Ever doing good works"¹

His objective designs
Which continuous is
In the “works” it defines
Nothing this one objective
Or aim undermines
Effort is it, whose energy
Never declines

Because: God, the Almighty
“Your sanctification”
Continues as his
Only preoccupation
He means universally
This motivation
To be, and exemplify
Its operation

Because: “Ever doing
Good works” he intends
To accomplish alike
For opponents and friends
This objective on everyone
Freely he spends
Never, ever such “work”
Is suspended, or ends

And this is the orientation of these immediately foregoing
verses as well as all verses, which thus far are cited.

¹Acts 14:17 (deMSby)

Chapter 23

What Say the Scriptures?

In the New Testament

Within the canon of the Bible's New Testament, God's "resting", after his making "the heavens and the earth, the sea and all, which is in them" is again recalled to our attention, as our traditions would seemingly suggest: Four times (Acts 4:24-28; 14:15-17; 17:24-25 and Revelation 10:6-7), there is obvious reminiscence of this agenda of creation.

A. Incompatible

As any reading of these passages will disclose, however, they do not occur in contexts, which are in any way conducive to God's having "rested" or his inactivity in any sort of fashion:

Is anything here
 Interrupting, arresting
Or halting God's work
 And herein so attesting?
Is God's seventh day
 As herein is suggesting
An acknowledgement of
 His historical "resting"?

Are God's actions here
 Any "rest" manifesting?
Is his *any* day

His agenda arresting?
Do you yourself read
Data here so suggesting?
Are these verses even
Aware of God's "resting"?

Consider, and examine these four New Testament recollections of the Fourth Directive's Exodus 20:11. And scrutinize carefully to detect compatibility to talk and remembrance of God having "rested", if such remembrance is accommodated here.

(deMSby Acts 4:24-28) ²⁴"And those hearing lifted up their voices to God in one accord and said, 'Master, you are *the one making the heavens and the earth, the sea and all in them*; ²⁵the one saying by the holy spirit through the mouth of our father David, your child, 'Why did the nations rage and the peoples imagine empty things? ²⁶The kings of the earth arrayed themselves, and the rulers were gathered in one place against Yahweh and against his anointed one'; ²⁷f for truly they were gathered in this city against your holy child, Jesus, whom you anointed; both Herod and Pontius Pilate together with the nations and the peoples of Israel ²⁸to do whatever your hand and your plan had predetermined to occur"¹.

(deMSby Acts 14:15-17) ¹⁵"Men, why are you doing these things? We are men of like-nature to you, bringing you the good news to turn from these empty things to the living God, *who made the heavens and the earth, the sea and all, which are in them*; ¹⁶who allowed in past generations all the nations to go their own ways. ¹⁷Ever doing good works, however, he never left himself without a witness, giving rain from heaven to you

with fruitful seasons, filling your hearts with food and joy”.

(deMSby Acts 17:24-25) ²⁴“*The God, making the universe and all in it* is Owner of heaven and earth; he does not dwell in hand-made temples; ²⁵neither is he served by human hands, as one in need of something. To all, he gives life, breath and everything...”

(deMSby Revelation 10:6-7) ⁶“And he swore by the one living forever and ever, *who created the heaven* and that which is in it, *the earth* and that which is in it *and the sea* and that which is in it; there shall be no more delay; ⁷but in the days of the sound of the seventh angel, when the trumpet is about to blow, the mystery of God will be completed as he proclaimed to his servants, the prophets”.

As you can see, three of these citations of the Fourth Directive’s text are suggestively included in the Acts of the Apostles, and tellingly possess a place within the book of Acts. Which New Testament writing and its very title seem totally incompatible and plainly inconducive to “resting”, inactivity or idleness by God.

Is anything here

Documenting God’s “resting”?

Are verses here cited

Such import suggesting?

Is this, which entitled

“Acts” is so attesting

Is anything here

God’s agenda arresting?

B. Bearing This Title

Bearing this title, the ensuing book, “Acts” assumes, and indeed appropriately requires its God’s unceasing industry and diligent activity. Its reviews of this Directive, traditionally telling of God’s “resting”, therefore, necessarily speak of something altogether other than his “resting”.

And such is also plainly the case throughout the book of Revelation: Because God’s rôle in the book of Revelation is so very crucial and utterly indispensable, there simply is not a time in its chronology of events, wherein its narrative does not require his singular contribution.

In truth, like the book of Acts, Revelation’s use of the Fourth Directive’s words speaks of a God for whom “resting” is altogether alien, unnatural and foreign, and totally unsuited as description of God. And nowhere is this more conspicuously apparent than in these specific writings of the New Testament, the Acts of the Apostles and book of Revelation.

Account of God’s “resting”
 These neither can be
Nor a narrative written
 Of that pedigree
For God’s unceasing industry
 Do they foresee
And their narratives plainly
 With this do agree

For is “resting” how they
 God’s persona display
Do the authors here cited
 His rôle so portray?
For when scanning these words
 Can account of God’s “rest”

Be correct, while his unceasing
Labour is stressed?

It is almost, as if
Talk of “resting” is scanted
That any suggestion
Of such be supplanted
By context, its mention
Is shunned, and recanted
That context the following
Needs to be granted...

That God “ever doing
Good works” recommends
Through the practice of such
To opponents and friends
This behaviour to all
He forever extends
Never, ever such “work”
Is suspended, or ends

Because: God, the Almighty
“Your sanctification”
Continues as his
Only preoccupation
He means ever constantly
This motivation
To be, and personify
Its proclamation

¹In the New Testament, this is the only, quoted instance of prayer by the original Order of the Sabbath. And for this reason, this should be “the model prayer” of any assembly or congregation, aspiring to imitate, and to “reproduce” this, particular assembly...

If, then, your own assembly or convocation of worship would not, and could not pray such a prayer, as did this original Order of the Sabbath, it must be because of your assembly’s misperception of Scripture, its misperception of God, its misperception of the “sabbath” (which is the best biblical synonym for our word, “reality”) and ultimately its misperception of itself. And the ramifications of this,

involving individuals are the even greater urgency, concern and alarm, as now is apparent throughout our own time...

Chapter 24

What Say the Scriptures?

Conclusion

Which all must be thought upon, and studiously weighed. It must be deliberated, and keenly contemplated.

What we have seen in the previous chapters must now be assiduously pondered, and considered. Prodigiously it deliberated must be, that prepared are we, truly ready are we, and sufficiently instructed to treat realistically, and answer academically these certain questions, which speak now to us, and uniquely now addressed are exclusively to us...

What biblical author
Remembers God's "rest"?
On the pages of Scripture
Where is this professed?
Where recorded is such
Even as to suggest
That legitimate Scripture
Of such is possessed?

For sufficiently have we
Inspected, and sought
To obtain what by thorough
Inquiry is wrought
While a lesson was this
Unequivocally taught
All "accounts" of God's "rest"
Have a "balance" of naught

For God's having "rested" in any possible way is missing from the Bible, and absent from the Bible, assuming accurate translation of said Bible.

From Scripture is it absent, and plainly not found, as the multitude of biblical expositors above have shown, and collectively affirm, and display. Undeniably this have they corroborated.

A. Thus To Conclude

And this is epitomized, and further validated by Deuteronomy 5:15 (RSV):

"You 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".

Which obviously makes no mention of rest" by God, the Almighty (RSV Exodus 20:11), or his ever biblically being "refreshed" (RSV Exodus 31:17).

And this necessarily must indicate, and corroborate additionally, thus to conclude: *Either* all these above scriptures, which have been quoted, and studiously investigated have been above must misdirected be, misinformed, and mistaken...

They must be wrong, in their lack of mention of God's having "rested". *Or* that Fourth Directive of Exodus twentieth chapter, which now is authenticated by our traditions can neither be accurate, nor genuinely be "as Yahweh, your God directed you" initially (Deuteronomy 5:12), when he himself cited that Fourth Directive.

Because: It recalls the Almighty's having "rested" (RSV Exodus 20:11), which no later biblical author deigns to recall.

Thus latent in Deuteronomy 5:15, there abides this conclusion, which unavoidable is, when one reviews objectively this verse's wording: *It* either is *not* "as Yahweh, your God directed you" initially (deMSby Deuteronomy 5:12), when reciting God, from that Fourth Directive of Exodus twentieth chapter (deMSby Exodus 20:8-11). *Or* the traditional and customary version of that Fourth Directive in Exodus twentieth chapter *itself* is *not*, and *neither* can be "as Yahweh, your God directed you" initially, when he himself cited that Fourth Directive.

Because: It recalls the Almighty's having "rested" (RSV Exodus 20:11), which no later biblical author deigns to recall.

And thus Deuteronomy 5:15 (deMSby) both epitomizes; and it anticipates those many biblical authors, who cited are above, and use the Fourth Directive to recall God's ceaseless and never ending work. But they recall nothing of God's having "rested" (KJV Exodus 20:11). And neither mention they his ever having been "refreshed" (KJV Exodus 31:17).

B. Invariably

But they persistently all did recall the de MontSabbathby Translation of the Fourth Directive, whenever they recited, or made remembrance of it:

"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)

And this we invariably witnessed above, where only this version of that Fourth Directive in Exodus twentieth chapter is quoted, and cited by the Bible's own authors, who

undeniably are Scripture's best commentators. And they never ever mention God's having "rested", where Scripture has accurately been translated¹.

¹Throughout what is presently entitled "Scripture", there are many more misrepresentations and mistranslations. Yes: There abounds a numerous instance of such. And my presentation of this one in particular is entirely due to my own conviction, that this is the most serious and grave of all biblical misrepresentations.

But be assured: There are many more. And they will be treated, as must they be treated in books, which companion are to this book. Which books will eventually be made available through de MontSabbathby, at [de MontSabbathby.org](http://deMontSabbathby.org).