

Chapter 34

For This Alone

Which all validates, and at once proves; it conclusively, decisively, convincingly and readily approves, and ordains the de MontSabbathby¹ Version of Exodus 20:11:

"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" (Exodus 20:11 deMSby).

Because: This alone is reflected, and matches what Deuteronomy 5:15 specifies *as* God's actual rôle *in Exodus 20:11*, affirming *just that*, and recalling *that* accordingly, "as did Yahweh, your God direct you" (deMSby Deuteronomy 5:12), when God initially imparted, and verbalized Exodus 20:11 (deMSby Exodus 20:22).

A. As God "Sets" "Example"

Which, then, affirms the de MontSabbathby Translation faithfully to translate Exodus 20:11, and represent it accurately, though *untraditionally*:

"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).

Which plainly isn't a tale of God's "rest" (KJV Exodus 20:11). It neither is a myth of his having been "refreshed" (KJV Exodus 31:17).

For "ludicrously inappropriate" is *that* here, as Deuteronomy 5:15 verifies (deMSby):

“You shall remember, that you were a servant in the land of Egypt, and Yahweh, your God brought you out thence *with a mighty hand and an outstretched arm*”.

Instead of its inciting your "rest" and "refreshment", you are to "follow", as God "sets" "example" of sanctification, considerably associating with one and all.

That is: Anyone and everyone with whom you must mutually use, simultaneously share, and cohabitate collectively that, which encompassed is, and is incorporated in this verse, Exodus 20:11 (deMSby), precisely "as Yahweh, your God directed you" (deMSby Deuteronomy 5:12) initially in Exodus 20:11 (deMSby):

"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".

The which Deuteronomy 5:15 recollects, and recalls, where greatly is curbed, and restricted in scale the extent and the scene of Exodus 20:11:

“You shall remember, that you were a servant in the land of Egypt, and Yahweh, your God brought you out thence with a mighty hand and an outstretched arm” (deMSby Deuteronomy 5:15).

Which interprets; and it decipheres most usefully how God sanctifies all the creation and all its incorporations, as is

divulged for one specific territory through Deuteronomy 5:15 (deMSby), thus recalling "as Yahweh, your God directed you" (deMSby Deuteronomy 5:12) the essential pith of Exodus 20:11.

B. Essential

Which all requires, that the reader is taught, and acquainted is with the de MontSabbathby Version of Exodus 20:11, and knows well this, its fundamental certainty, which is essential to "your sanctification", and, consequently, vital to achieve "the will of God" (deMSby I Thessalonians 4:3): He didn't "rest" on earth's seventh day (KJV Exodus 20:11), and needn't be "refreshed" on earth's seventh day (KJV Exodus 31:17). For he ever wields; and he always has wielded "a mighty hand and an outstretched arm" (deMSby Deuteronomy 5:15), to encourage, and to actuate "your sanctification", according to the facts of these above scriptures, the which documented are biblically and plainly.

Rather than cite Exodus 20:11, then, to recall God's long past "rest" (RSV Exodus 20:11) and "refreshment" (RSV Exodus 31:17), Deuteronomy 5:15 has significance, contrary to tradition, and relevance has now, and perceives irrefutable and global reality, which happens now, and well-depicted is, when Paul, the Apostle cites Exodus 20:11 to distinguish, and to introduce his God as (deMSby Acts 14:15-17)...

¹⁵"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".

As cited here through Exodus 20:11 (deMSby), God ever-constant is at his "work", at any previous time or instant of the present, and absolutely cannot have ever truly "rested" (KJV Exodus 20:11).

For he "example" "sets" of "sanctification" continuously, every day, wherever there existence is: He "ever doing good works" is perpetually, as verse 17 above voices emphasis.

From which "work", he takes no "vacation". He neither "rests" (KJV Exodus 31:17), nor need be "refreshed" (KJV Exodus 31:17).

C. Therefore

Therefore misdirected must all such be, which *isn't "as Yahweh, your God directed you"* (deMSby Deuteronomy 5:12) originally in Exodus 20:11:

"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).

Therefore must this, the de MontSabbathby Translation² have presentation throughout our world, and a general exhibition and publication have, as you, who are present have now witness been.

“For this, your sanctification constitutes the will of God” (deMSby I Thessalonians 4:3). And a realistic comprehension of “the will of God” has never so deficient been, or so misguided, as is it at present throughout our world.

D. Consequently

Therefore, if you uninformed should be, and know not what God actually did, and *how* he "the seventh day" genuinely spent, and *how* he employed, and used "the day of the sabbath", neither know you what achieves, and fulfills "this, your sanctification", or *how* to comply with, and do "the will of God":

"For this, your sanctification is the will of God"
(deMSby I Thessalonians 4:3): "...Remember the day of the sabbath [or 'ceasing'] to make it holy",
or "sanctify it" (deMSby Exodus 20:8).

¹Just to review, de MontSabbathby is phonetically pronounced, and accented as if spelled "d'Maunt Sábbathbee").

²Throughout 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 many more are. And they will be treated, as must they be treated in books, which companion are to this book.

Chapter 35

"An Eternal Covenant"

Thus is the following eternally acknowledged, and validates itself. It must this perpetual reality and certainty admit, and forevermore shall such concede, with regard to the proper meaning of sanctification, or doing God's "will", "this, your sanctification", and what defines "practice" of "the day of the sabbath"...

A. Such Subject Is...

Such subject is to the status and condition, preservation or corruption of the maintenance of Scripture. Such will, in meaning be guided, or "manipulated" by tradition's "cultivation" of biblical writ.

And fully is corroborated this by Scripture. Acknowledged absolutely is this by Scripture.

B. Much More General

For you see, there is a much more general and far-reaching sense of what God says, and warrants in Exodus 31:13 (deMSby):

"Nothing other than¹ my sabbaths will you preserve".

Of these words must there yet apply something far more lasting, more enduring, and abiding, than simply what occurs on the seventh weekly day, or might encompass only one single day per week, as possibly could have restricted the focus and concentration of Chapters 29 and 30.

C. "An Eternal Covenant"

For the "practice" and the "preservation" of "the day of the sabbath" an "eternal covenant" is, and forever more continues. It certainly will *not* "just go away", though "forgotten" it become due to misinterpretation and misrepresentation:

¹⁶"And the sons of Israel will preserve the sabbath, to practice the sabbath throughout their generations as an *eternal covenant*. ¹⁷Between me and Israel's children, a sign it is *forever*, that throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and it has been restored" (deMSby Exodus 31:16-17).

For "the will of God", holyization or sanctification of the seventh day is "restored" this day, as occurs each day, which explains why encouraged are you this day to "remember the day of the ceasing (or 'sabbath') to make it holy", or "sanctify it" (deMSby Exodus 20:8), which achieves collaboration with God himself, and behaviour, which is reminiscent of that day.

And any time the New Testament beckons one to "practise", and represent "holiness" (I Corinthians 1:30), to be "sanctified" (I Thessalonians 4:3), and exemplify "holy" (I Peter 1:16), or in expectation be of "the holy² spirit" (Acts 1:8), such is recall of Exodus 20:11 of the Bible's Fourth Directive and Exodus 31:16-17.

“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’”, or “sanctified it” (deMSby Exodus 20:11).

¹⁶"And the sons of Israel will preserve the sabbath to practise the sabbath throughout their generations as an eternal covenant. ¹⁷Between me and Israel's children, a sign it is forever, that throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and it has been restored" (deMSby Exodus 31:16-17).

Of these scriptures must subsequent challenge or New Testament call to be "holy", or achieve "this, your sanctification" cite reminder to "remember" the "practice" of "the sabbath", "this, your sanctification" or "your holyization" (deMSby I Thessalonians 4:3), which is God's "will" *as perpetual, uninterrupted and "eternal covenant"*.

Because: Those assessed as "Israel's descendants" "will preserve the sabbath, to practise the sabbath throughout their generations as an *eternal covenant*" (deMSby Exodus 31:16). And encompasses this the New Testament era, as it encompasses our own specific time.

D. Who Is Meant

Thus lest confusion pose misperception here, as regards who is meant by "Israel's children" or "Israel's descendants" (Exodus 31:16), all of the various New Testament authors of all of the following New Testament scripture perceived both themselves and as well their addressees to be indispensably reminded, and aware of "your sanctification", the "practice" of "the sabbath" and "holiness" as well, and thus are included in "Israel's descendants", and should be perceived as "the children of Israel", as is corroborated by these scriptures: John 17:19; Acts 26:18; Romans 6:22; 12:1; I Corinthians 1:2; 6:11; II Corinthians 7:1; Ephesians 5:3; II Timothy 1:9; 2:21; I Thessalonians 4:3, 5:23; Hebrews 2:11; 12:10, 14;

13:2; I Peter 1:2, 15-16. Inspect for yourself; and see for yourself.

E. Authentic Validation

Thus let us pragmatic and realistic be, as regards this above mentioned, most exclusive "sign". For Exodus 31:16-17 speaks *not* of it as meant by God to endure "'between' him and *anyone and everyone*".

"It", "between" him and just any person can not be a "sign", as implicit is above: "'Between' him and everyone", "it" *can't be*, and for certain *won't be*, but "between" him and "Israel's descendants" *will be*, and exclusively establish "a sign" "forever", which they alone manifest.

For only they mean to do God's "will", and to "practise" God's "will", and fulfill it each and every day, no matter what the setting. Therefore, "between me and the children of Israel", the "practice" of "the sabbath" "an eternal covenant" is to...

"remember the day of the sabbath [or 'ceasing'] to make it holy", or "sanctify it" (deMSby Exodus 20:8).

And willingness to do this "a sign" "forever" "is" (deMSby Exodus 31:17), that what God "restores", and preserves this day will "the children of Israel" continuously "practise". Because: This, to them is to do God's "will":

"...Remember the day of the sabbath [or 'ceasing'] to make it holy", or "sanctify it" (deMSby Exodus 20:8).

Thus God poetically of "Israel's children" declares, and affirms through the wording of Exodus 31:13 (deMSby):

This the "sign"
Will always be
That sanctified
Are you by me
This "practice" you
To all decree
Through your behaviour
As they see

Because: What God has "restored" this day...

“Throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and *it has been restored*” (deMSby Exodus 31:17).

Must authentic validation be of "the will of God", which committed are "the progeny of Israel" to "practise" (deMSby Exodus 31:16), precisely as above affirmed in Section C.

¹This untraditional, but much more accurate display and translation of the pertinent Hebrew word will explained be plainly, and verified plainly in Chapter 36, which the following chapter is...

²Without the orientation to be gained from the book, *This, Your Sanctification, First Remembrance, an Orientation*, which is soon to be published by de MontSabbathby at deMontSabbathby.org, the meaning of “holy”, "this, your holyization" or "your sanctification" must be extremely vague and at best indistinct. For due to tradition's saying, that God "sanctified", "made holy", and "rested the seventh day" (KJV Exodus 20:11), all simultaneously on the same day (!), what this conceivably and practically means can ultimately be nothing more than obscured.

For these each a meaning has, which inconsistent is to one, at least of the twosome the others. Therefore, they effectively obscure one another, and blur one another, and thereby obliterate the meaning of "holy", "this, your holyization" or "your sanctification" and God's “will” itself.

Chapter 36

"Nothing Other than..."

To my mind, consequently, it could be anticipated, and is predictable: Somewhat typically (and all but always), most of the versions of Scripture at present tend usually to understate, and render incorrectly a word, which supplies the definitive term here...

They translate it something like "verily" or "truly", instead of the following more accurate rendering:

"And you will say to the children of Israel:
'*Nothing other than* my sabbaths shall you preserve'..." (deMSby Exodus 31:13)

This Hebrew term rendered "nothing other than" is a principal component of this scripture's words.

It is indispensable to what is said here. It more than trivial and surplus wording is.

For literally it assigns this verse's import. Definitively it designs focal meaning here.

A. Specific Demarcation

"Nothing other than" is inflexible in measure: "Nothing other than" is explicit stipulation.

"Nothing other than" will admit "nothing else": Its specific demarcation is exclusive and restrictive.

B. A Kind of Admonition

In fact, it construes as a kind of admonition. It something rather is of a caution, an alert and perhaps even warning:

"Nothing other than my sabbaths shall you preserve..." (deMSby Exodus 31:13).

"Nothing other than" is to emphasize attentiveness, carefulness, watchfulness and vigilance: Advisory and exhortation it is to halt, and oppose *any* annexation to "my sabbaths".

But if this should become counteracted, or is obscured, understated, or mistaken, God's above words will falsely be translated, as will the proper meaning of "my sabbaths". If this above verse becomes misinterpreted, it will thereafter be mistranslated. Whereby its quotation of God is wrong.

Therefore, our term can be translated "only". Permissibly such will display our term.

But better is it translated "nothing other than":

"Nothing other than my sabbaths shall you preserve..." (deMSby Exodus 31:13).

For this better realizes its intended meaning here.

C. Frequently

And to perceive, and to see this more clearly, we have example and much exhibition in verses like Genesis 7:23 (RSV):

"He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were

blotted out from the earth. *Only* (or '*none other than*') Noah was left, and those that were with him in the ark".

Exhibited in italics, our term here as usual is vital to the context.

Consistent to its nature, it definitive is here: It frequently will consummate the meaning of a phrase, and specifically determine a preciseness for its actual meaning, as Exodus 31:13 exemplifies.

Incorrect index of its importance here, then, means: God's words may perhaps be distorted, and even falsify this verse's actual import.

Any misperception of this term's expression disguises to some degree what God envisions here. And if we but continue our investigation, we will discover why so urgent is it, particularly in Exodus 31:13 to represent appropriately this expressive term...

D. And Prognostication

For astute examination of how it is used here reveals it to have a most rare characteristic and novel sort of property, a feature, that distinguishes, and renders it exceptional: For it is redolent of prescience and foresight.

It possessed is of an aptness to foretell and capacity to prophecy of possible instability and change of "my sabbaths". Yes: This term possesses an aptness to foresee and capacity to prophecy, to augur, to forewarn, and predict somewhat accurately likelihood and trend, as regards "my sabbaths", probability, contingency and prospect of chance, *how the future* will develop to effect "my sabbaths", and eventually the meaning of "my sabbaths" change, and transform "my sabbaths". And instead of that meaning, which Chapter 31 introduced, and explained in consistent

biblical terms, "my sabbaths" come to be otherwise perceived.

For the circumstances, which await this "eternal covenant" of the "practice" of the sabbath (deMSby Exodus 31:16) must inevitable, formidable and multifarious be:

"And you will say to the children of Israel:
'*Nothing other than* my sabbaths shall you preserve'..." (deMSby Exodus 31:13)

This term possesses perception to conceive, and to visualize the fact, that the future is a mould with a suction and allure, drawing most, and attracting most quite irresistibly into its cast. In the which, "my sabbaths" are vulnerable and likely to be fashioned, re-fashioned, and then further re-fashioned.

Because: In fact, this term is prediction and prognostication of the prospect and chance of "corruption" of "my sabbaths", "revision" of "my sabbaths" and "change" of "my sabbaths":

"And you will say to the children of Israel:
'*Nothing other than* my sabbaths shall you preserve'..." (deMSby Exodus 31:13)

This term anticipates "development" of "my sabbaths", "re-invention" of "my sabbaths", "modification" of "my sabbaths" and confusion of "my sabbaths", and *what* "you" *eventually* and *possibly* "preserve" *in the place of* "my sabbaths", *in addition to* "my sabbaths and *along with* "my sabbaths".

Because: When rightly is it translated, this term so prophecies, and thus anticipates.

Let it thus
Translated be
Such future plainly

To decree
But noted now
It is, that we
This future do
At present see

This term prognosticates the likelihood of causes of consequence, chance and diversity of circumstance, which will assimilate to join, and induce transformation of *what you eventually deem* will "preserve" "my sabbaths", and what proper "practice" of "my sabbaths" is.

It thus predicts of the manifold and infinite vicissitudes of life and experience of life and the daily dynamics of existence and coexistence with other people. And of that scene, what experience is there, that circumvents the setting and arena of occurrence? For the circumstances, which await this "eternal covenant" (deMSby Exodus 31:16) are powerful, inevitable and endlessly diverse.

Consequently, this term, meaning "nothing other than" possesses all-discerning foresight and virtual omniscience. It sees beyond the semantics, "my sabbaths". And it harbours no doubt as to what this entails.

For realistic is it, as regards what awaits, and encountered must be, and perhaps thwart what God calls "my sabbaths".

"And you will say to the children of Israel:
'*Nothing other than* my sabbaths shall you
preserve'..." (deMSby Exodus 31:13)

In *how this term is incorporated here*, it prophecies of tendency, and guarantees proclivity to "add to" "my sabbaths", to "take from" "my sabbaths", to "alter" "my sabbaths", and "re-invent" "my sabbaths". And this in its issue now has its result...

E. We Are Fulfillment

For *we are fulfillment* of this term's prediction. We are the reason for its admonition. We are, at present justification for its warning.

For unless one recalls the biblical "seventh day" and God's actual labour "throughout" that day, "this, your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3) and the "practice" of the sabbath (deMSby Exodus 31:16) is all but "forgotten", and practically obscured: It so misbegotten, and misdirected is as to empty, and to hollow it of any biblical sense.

To Scripture, it
 Can not belong
If its account
 Of God is wrong
And here tradition
 Stands accused
Of having God
 Himself abused

For though it seldom
 Is contested
God Almighty's
 Having "rested"
Should alert
 And signal be
To warn, and caution
 You and me

For "rested" a
 Suspicious word
Becomes when either
 Said, or heard
Intentionally

To God referred
For obviously
Is that absurd

For you see, at present, the traditional semantics of Exodus 20:11, as accredited, and authorized are by tradition make manifest display of absurd contradiction, as previously has been addressed, and discussed:

"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).

For as is sufficiently now demonstrated, God could not *both* have "rested the seventh day", and *while, simultaneously* he was at "rest" have "hallowed ['made holy', or 'sanctified']" "the sabbath day", as our traditions recall, that he did:

If God, 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
Instructs us to say?

And of course, no he could not.

F. Subtly and Gradually

But this nothing more and nothing other is than eventual development, accretion and progress of unfit revision and textual corruption, resulting from errant and faulty tradition,

which subtly and gradually invades Scripture's text: It is the result of neglect and of failure to heed "nothing other than" only "my sabbaths" exclusively and strictly, attentively and keenly, and then allow something, which foreign is to Scripture insidiously to alter, and change "my sabbaths", eventually, in time to transform "my sabbaths", "this, your sanctification" and God's "will" itself, and effectively reduce them to Sunday¹ inactivity. And if one is without, and unknowing of what is revealed, and communicated through the "de MontSabbathby Version", such must the status of "my sabbaths" be, and thereby subvert "this, your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3) and the "practice" of the sabbath (deMSby Exodus 31:16).

G. If One Untaught Is...

And this explains why "your sanctification" is so void of import and practical intent. This is why the meaning of "your holyization" is all but unknown, and uncertain is at present.

Which means, that the "practice" of "the day of the sabbath", "this, your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3), and "forever" "is" a "sign" (deMSby Exodus 31:17) of commitment and tenacity to do "the will of God" must amount to doing nothing on the week's seventh day. Simple inactivity is it on the week's seventh day. And it absolutely nothing other than that is.

For if one untaught is, and without knowledge is of what is called "the de MontSabbathby Version", such must define "this, your sanctification", which "is the will of God"², and must make misrepresentation of each of these, as presently ubiquitous is, and now prevails...

Thus, acknowledge we here

That religious tradition
Has guided this topic
To decomposition
Of vagary is it
Become exhibition
So lacking it is
Of correct definition

"My sabbaths" have not
Been correctly maintained
And "your sanctification"
Therefore, is now stained
With impurity is it
Completely ingrained
And unworthily is it
At present ordained

Which evaluates aptly
The present condition
Of "sanctification"
And all such ambition
You cannot abuse it
By way of transmission
Without its eventual
Decomposition

At present, such can
But untruthfulness be
Of untruthfulness is it
"Example" to see
And together as one
In accord affirm we
Anyone, who is honest
With this will agree

¹Or for those of the Jewish faith, it is Saturday inactivity.

²How the Apostle Paul knew, that "this, your sanctification is '*the will of God*'" (deMSby I Thessalonians 4:3) is effectively concealed by all

available versions of Bible translation. And no exception is there to this urgent fact. And without the instruction of the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby at deMontSabbathby.org), this must continue to be undetected.