

# Chapter 8

## Long Ago and Originally

### (Part I)

**A**ccording to the words of Exodus 20:11, as the de MontSabbathby Version represents, *which exhibits accurately all biblical wording*, God's work "throughout" earth's first seven days is briefly recalled, and recorded in text, while the seventh day specifically remembered is, as follows:

"Throughout six days, Yahweh made the heavens and the earth, the sea and all, which is in them. And he placed<sup>1</sup> 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 shows the "model" of "your sanctification" or "your holyzation", which "is the will of God" (deMSby I Thessalonians 4:3), which a person must employ, and accordingly must implement, if he or she would obey "the will of God".

*But unless this text is accurately translated*, and presented genuinely to its readers, its biblical "model" of "your sanctification", which is God alone, and what he accomplished, and did on the seventh day is shown inaccurately. It must be counterfeit, concealing *how* you achieve "your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3).

## A. He Alone Exerted

But this the de MontSabbathby Translation is; and definitively it represents this scripture:

“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).

This the de MontSabbathby Translation is of Exodus 20:11, where this scripture poses in accuracy’s frame. And this yields a wealth of definitive disclosure...

Because: Within what God himself says here (Exodus 20:22) have you been addressed as an audience to this, his own reminiscence, his own recollection, which documents literally the maintenance of the world on the seventh of its days. And as Scripture accurately manifests here, God did not "rest" on the world's seventh day.

But rather he "placed" "the heavens and the earth, the sea and all, which is in them" "in the seventh day" and *as* "the seventh day". Which absolutely wouldn't, and couldn't have happened without the Almighty's having just so "placed".

It is he, who induced, and accounted for "the seventh day". He alone the power and the force could be behind said day's instance, and what it includes.

Distinctly, this  
Is here portrayed  
In *how* "the seventh  
Day" was made  
Informatively  
Is such displayed  
Most usefully your  
Understanding to aid

Thus God's having "rested" throughout that day is "ludicrously inappropriate" and just absurd.

## **B. Of the Same Means**

And of course, therein is also explained the arrival and arrangement of all of the universe's first six days: They too were the issue of the same means of maintenance...

That, which Yahweh had created, and made on the first creation day, "he placed", and arranged in the second day of the creation. On the second day of the creation, that, which he had created, and made was to be "placed" by him in the third day.

On the third day of the creation, that, which he had created, and made was to be "placed" by him in the fourth day. And so on it continued throughout at least the seventh day: There is certainly no reason to suppose, that the universe attained its "placing" in the first six days through any other mechanism than that employed, and accounting for the seventh day.

## **C. Two Agendas**

Much like the first six days, therefore, a similar development accounted for the seventh:

“And on the seventh day, God completed his work, which he necessarily must have done. And on the seventh day had he already ceased from all his work, which he necessarily had to have made”  
(deMSby Genesis 2:2).

But starting at the seventh day's earliest occurrence, God discontinued his making of the universe, in order, that he could begin “his work”, his constant daily “placing” and sanctification.

Because: He had finished “his work” at creation.

“Because: Throughout six days, Yahweh made the heavens and the earth, the sea and all, which is in them” (deMSby Exodus 20:11).

God “ceased” at the seventh day’s dawn “all” “work”, “which he necessarily had to have *made*”, in order, that he commence his daily “placing”:

“And on the seventh day had he already ceased from all his work, which he necessarily had to have *made*” (Genesis 2:2b deMSby).

God alone “made” the content of the world's seventh day, “which he necessarily had to have made” (deMSby Genesis 2:2b), prior to when he began, and “completed his work”, his agenda of “placing” and sanctification, “which he necessarily must have *done*” (deMSby Genesis 2:2b), and had to have *done* throughout all of the seventh day’s span and event:

“And on the seventh day, God completed his work, which he necessarily must have *done*”.

Therefore God’s “work” here recalls two agendas of two distinct “seventh day” tasks and initiatives: [1] God “made” the content of the world's seventh day throughout his involvement with the previous six days (deMSby Genesis 2:2b), which labour he “ceased”, as the seventh day began:

"And on the seventh day had he already ceased from all his work, which he necessarily had to have made".

And [2] God then arranged, and "placed" this content "in the seventh day" and *as* "the seventh day" (deMSby Genesis 2:2a):

“And on the seventh day, God completed his work, which he necessarily must have done”.

Which means: God “completed”, and finished “on the seventh day” its inventory and “placing” that day, while he sanctified, or made it holy (deMSby Genesis 2:3):

"And God bountifully bestowed upon the seventh day, and had made it holy. For in it, he had ceased from all his work, which God had created for the sake of further use".

And perhaps you perceive now the biblical assumption of this signal truth, that the "placing" of the seventh day, along with its content and sanctification were labour, which God had "made", and "done". He exclusively must have “done” such “work”, and “completed” such “work”, while he neither “rested” (KJV Exodus 20:11), nor need be “refreshed” (KJV Exodus 31:17).

For what he constructed until that day was "placed" by him to become "the seventh day", that it become sanctified, or made holy.

<sup>2</sup>“And on the seventh day, God completed his work, which he necessarily must have done. And on the seventh day had he already ceased from all his work, which he necessarily had to have made.  
<sup>3</sup>And God bountifully bestowed upon the seventh day, and had made it holy<sup>2</sup>. For in it, he had ceased from all his work, which God had created for the sake of further use<sup>3</sup>” (deMSby Genesis 2:2-3).

The which makes senseless and "ludicrously inappropriate" any credible feasibility of God's "rest".

### ***D. Verbatim Quotation***

And this explains why those verses, which cite *a verbatim quotation* of Exodus 20:11 say absolutely nothing of God's having "rested", or having been "refreshed". They a much more biblical assertion profess, as conspicuous becomes in the following citations of Exodus 20:11, *the very same verse*, which *tradition cites typically* to speak of God's "rest":

(deMSby Nehemiah 9:6) "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".

(deMSby Psalm 146:5b-9) <sup>5</sup>"He is happy whose help is the God of Jacob; <sup>6</sup>his 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, <sup>7</sup>the doer of justice to the oppressed, the giver of bread to the hungry. <sup>8</sup>Yahweh 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. <sup>9</sup>Yahweh guards strangers; he will sustain the orphan and the widow".

(deMSby Acts 4:24-28) <sup>24</sup>"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*; <sup>25</sup>the 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? <sup>26</sup>The kings of the earth arrayed themselves, and the rulers were gathered in one place against Yahweh and against his anointed one'; <sup>27</sup>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 <sup>28</sup>to do whatever your hand and your plan had predetermined to occur”.

(deMSby Acts 14:15-17) <sup>15</sup>“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*; <sup>16</sup>who allowed in past generations all the nations to go their own ways. <sup>17</sup>Ever 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) <sup>24</sup>“The God, *making the universe and all in it* is Emperor of heaven and earth; he does not dwell in hand-made temples; <sup>25</sup>neither is he served by human hands, as one in need of something. To all, he gives life, breath and everything...”

For this assembly of Scripture's own authors, verbatim quotation of Exodus 20:11 is *not* an occasion to prattle in remembrance of God's having "rested".

And their pertinent comments, recalling this scripture communicate the opposite to any such claim, and the absolute antithesis are to such: They are unaware of God's having "rested" (KJV Exodus 20:11), or having been "refreshed" (KJV Exodus 31:17). They perceive very

different occupation for God, as plainly is displayed in these above verses, and equally confirmed is in these verses.

## **E. Scripture's Best "Commentators"**

Which for yourself, sir or madam, you see. For conspicuously documented is it above.

And acknowledge must we, and admit we must, that, Scripture's best "commentators" are irrefutably those, who the authors are of Scripture's pages, those, who composers are of Scripture's verses. They are the best "commentators" of Scripture. And any disagreement with this is fallacious.

Therefore, of God's ever truly having "rested" and that actual occupation, which involves God, above is authoritative judgment of such: Above is his seventh day schedule recorded.

Above is his everyday schedule epitomized. And for God realistically, biblically, particularly and practically, how much "rest" do you see above?

## **F. As First Occasioned**

Furthermore, in this, the de MontSabbathby Version of Exodus 20:11 and Genesis 2:2, latent is absolute and undeniable certainty, affirming this subtle and simple proposition: Of what becomes of earth's "seventh day", and anything, subsequently happening to follow, the next day, the eighth day and its particular "placing" would never have occurred, in the absence of Yahweh God's having "placed", and arranged in that day as well "the heavens and the earth, the sea and all, which is in them". It must result from the very same Providence, as first occasioned the previous seven days.

## G. Of That Same Impetus

Beside this, there is the additional assumption, that the ninth day, the tenth day, the ten millionth day and "this day" were all to be the issue of that same impetus, that same Force, which occurred, brought about, and induced the seventh day: They too would transpire as nothing other than God's "arrangement", personal "placing", his own "disposition" of each single part of his entire creation in each single day, initiated on the seventh...

"For throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased. And it has been restored<sup>4</sup>" (deMSby Exodus 31:17)...

And "restored" this day...

"It" "restored" "has been": "It" occurs "this day", and recurs "this day".

Yes: "The seventh day" effectively happens "this day". Consequently is "the seventh day" "restored" this day.

For it starts, and develops, as necessarily must it from God's having long ago "ceased" from what he originally made "for the sake of further use" (deMSby Genesis 2:3):

"And God bountifully bestowed upon the seventh day, and had made it holy. For in it, he had ceased from all his work, which God had created *for the sake of further use*".

While he ever busy remains at "placing" and his sanctifying everything he created, thus anything, that constitutes the universe's furnishings. Which God "created for the sake of further use".

And this explains why we encouraged are all to "remember the day of the 'sabbath' [or 'ceasing']", the day

God “ceased” his creation of the universe, “to make it holy”, or "sanctify it", precisely as was God’s agenda that day. For that, which God has "restored" this day (deMSby Exodus 31:17), and "restores" every day must specify, and certify "the will of God", which “your sanctification” will permanently be. But further clarification of this is to come...

<sup>1</sup>Despite its conspicuous contrast and difference, this translation, the de MontSabbathby Version of Exodus 20:11 is of at least equal linguistic accuracy to traditional translations, which steadfastly document God's having "rested". But as divulged by the foregoing chapters, they to themselves must be inconsistent as well as to biblical Scripture in general. However, by this, the de MontSabbathby Version, they are immeasurably exceeded, and excelled in translation accuracy, biblical consistence and "truthfulness" (deMSby John 17:17) itself.

<sup>2</sup>Somewhat unavoidably, the meaning of “holy” must yet be vague, indistinct and obscure. But please: Persevere; and continue your reading. And you understanding will thereby acquire.

<sup>3</sup>No doubt, you are at least somewhat inclined to caution, if not suspicion at my untraditional translation of Scripture’s Hebrew here: Why, you may ask, is this particular verse represented in a way, that is not the same as traditional translations?

But my invariable response this reiterates: Accuracy must our priority remain. And that must exclusively our priority be, which must precedence take to predominant tradition...

For what emerges in Genesis 2:3, and how the traditional translations display it is adaptation of Scripture’s actual Hebrew wording, to re-write it, and re-fashion it to render it consistent and compatible to tradition. And nothing more than this accounts for how Genesis 2:3 traditionally is rendered, and typically translated:

“So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation” (RSV Genesis 2:3).

For one immediately presented is here this ludicrous tradition, which is addressed above...

Somehow, “God blessed the seventh day and hallowed it”, *while, simultaneously* he “rested” *that day* “from all his work which he had done in creation”, which even God Almighty can’t possibly have done. This same incongruity and blatant contradiction are tradition, that predominates throughout this scripture, which empties, and replaces its

legitimate biblical meaning, and re-writes it in a way, that leaves it little practical meaning, due to how contradiction thus consumes this scripture.

It is almost as if, therefore, the translators here realized, that there is sufficient contradiction in this scripture, without including reference to “all his work, which God had created for the sake *of further use*”, as this verse’s Hebrew is accurately rendered:

"And God bountifully bestowed upon the seventh day,  
and had made it holy. For in it, he had ceased from *all  
his work, which God had created for the sake of  
further use*" (deMSby Genesis 2:3).

For to what “use” would God put such “work”, during his having “*rested from all his work* which he had done in creation” (RSV Genesis 2:3)?

Which seems traditionally to be God’s agenda throughout “the seventh day” (while *simultaneously* and *at the same time* he “blessed the seventh day and hallowed it” [RSV Genesis 2:3]). To what additional or “further use” could God have applied this above mentioned “work”, while he merely “rested” throughout “the seventh day”, as is inferred by traditional translation?

Thus, that the reader be spared this dilemma, and needn’t be concerned about such “further use”, the biblical Hebrew wording is dissembled somewhat, and is given a translation, that fashions as reflection of predominant tradition:

“So God blessed the seventh day and hallowed it,  
because on it God rested from all his work which he  
had done in creation” (RSV Genesis 2:3).

For as we did initially note, a person nothing does, while he is at “rest”. And of “his work” makes no “further use”, while at his “rest”, and thereby effectively is doing nothing. And thus speaks tradition of God’s “seventh day”, which Genesis 2:3 (RSV) well exhibits, and exemplifies. <sup>4</sup>Like Exodus 20:11, Exodus 31:17 has two; *yes two* equally accurate translations. Yes: This verse has two accurate renderings.

But you can see, how a translator’s choice of one *or* the other is somewhat predestined, and predetermined is by way of his choice of tradition’s translation of Exodus 20:11, or his choosing the de MontSabbathby Version of Exodus 20:11.

For once having chosen the traditional translation, his treatment of a related, later scripture must representative be, and consistent must be to what he has previously done in translation. And that is specifically *the*

*reason why* the Almighty is “refreshed” in this verse, Exodus 31:17, rather than the seventh day’s having been “restored” (deMSby Exodus 31:17).

Because: In Exodus 20:11, which “comes before” Exodus 31:17, all the traditional, established translations record, that Almighty God “rested the seventh day”, which must determine, and stipulate how they ultimately treat this related, later verse, Exodus 31:17...

They must together say, and must in unison profess, and avow, as has their tradition long given them to predicate: God, the Almighty “was refreshed” on “the seventh day” (KJV Exodus 31:17).

Which sounds as strange and unbiblical to them, as does it to us, and recites it to us. But they so committed are to our traditions, as to make greater urgency of them than Scripture.

They to tradition are much more attentive, than are they attentive to Scripture itself. And that must determine how they translate, and exhibit this scripture, Exodus 31:17, recalling, that God, the Almighty “was refreshed”.

# Chapter 9

## Long Ago and Originally

### (Part II)

In darkness was  
    It long concealed  
Infested with  
    Untruth its field  
Prevented was  
    This fruit to yield  
Which freely now  
    Is here revealed

Attentive be  
    Therefore, and heed  
What follows here  
    For you to read  
Invited are  
    You to proceed  
Adapting it  
    To word and deed

**A** new volume of earth's history, therefore, could now begin the composition of its first chapters. For God had made commencement of his "new" essential rôle<sup>1</sup>.

For on the seventh of the universe's days, earth's nascent history recorded something, that it had yet to see, and never could have witnessed: For the first time in all eternity, God began maintaining, sustaining, and preserving his entire creation, *including the human, and all so included.*

Until the seventh day, six days had passed: All of which had witnessed the Creator's making, and shaping, disclosing

all the while, that his creation had not yet been sufficiently completed. It had been inadequately, partially finished.

In unprecedented contrast to the first six days, however, the seventh day watched, as the Creator set aside his implements of creation, and mainly spent the continuity of that day, without creating anything, except continuity. While not creating any new material entity, God occupied himself throughout most of the seventh day for the first time, doing nothing more than managing, and attending to that, which he himself had created, and made. And thus he established, and set an urgent precedent...

## **A. He Is Maintaining**

Throughout the remaining days of the universe, its Creator was to assume an identity as something much more than merely a Creator:

"Because: 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).

Due to what God did throughout the seventh day, the Creator and Maker of "the heavens and the earth, the sea and all, which is in them" was actually and viably from that day forward the one, who is nurturing them, and is sustaining them.

He is maintaining them. He is preserving them.

He alone their sustenance and continuity is. And justification is this of further contemplation...

## **B. Seemingly Spontaneous**

Beginning with the seventh day's "ceasing" or "sabbath" of what he "created for the sake of further use" (deMSby

Genesis 2:3), Yahweh God personally initiated this "placing" and re-placing of his entire creation in each new day: A seemingly spontaneous and "automatic" sequence of elemental synergy and cosmic co-action was divinely motivated through God's having initially "placed", and arranged "the heavens and the earth, the sea and all, which is in them" in the seventh day:

"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" (deMSby Exodus 20:11).

Conducting, and directing every element of the universe, God began pervasive supervision and management of both the inanimate as well as the animate, the living and "not living", all, that exists...

### **C. "Ever-Fashioning"**

Installing as an infinite diversity of issue, this "placing" and re-placing might be described as the orbit of the planets, the atomic movement within molecules, the tides of the seas or the changing of the seasons. Likewise, those with whom one shares a congested intersection, the student-aged clerk behind a fast-food counter, the coming of the milkman, your rising from a night's rest, or the man, approaching you on a narrow walk-way are all equally viable perspectives of this "placing". But even this gravely underestimates its pertinence, and altogether understates the sphere of its occurrence.

As divulged by the wording of Exodus 20:11 (deMSby), and adapted in Isaiah 65:17 (deMSby), Yahweh God is in effect "ever-creating new heavens and a new earth", "ever-fashioning" them (deMSby Isaiah 66:22), and ever attending to them, and is ever-watchful, and concerned for their

inhabitants. And this is not entirely how tradition has perceived him.

This is not how many people see God, and envision his station and realistic rôle: For when he is sometimes depicted as "once having 'turned' the universe 'on', and thereafter involving himself with it 'only every thousand years or so'", Exodus 20:11 (deMSby) remonstrates so deviate a misperception of him.

It totally dismisses such a notion of God. And it catechizes rather with far greater vision and much more perspective of his quite immediate involvement and attendance.

Indeed, conveying its extraordinary vision and wisdom, its reassuring truth is the basis and the premise of the promise in Psalm 118:24 (deMSby):

"This is the day Yahweh has made: We should be cheerful and glad about it"...

And now can you see why this must be true, and how realistically this perceives God.

## **D. All Like Us**

For according specifically to Exodus 20:11 (deMSby), you, I, all like us and our world at this instant are Yahweh God's immediate occupation, his involvement and agenda. From this, there is nothing, that distracts his attention, or in some way interrupts, or interferes with this his attentiveness.

It is logical and prudent, that you learn, therefore, to welcome even your darkest and gloomiest of nights as the promise and assurance of yet another day's light. Why?

"Because: 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).

And he "placed them", and arranged them in *every single day* from that day on, as continues "this day". As emerges, consequently, through Exodus 20:11, your existence "this day" and allotment "this day" are a matter of God's personal involvement with you, as applies with both the presence and allotment of any person...

## **E. And Any Person?**

What, then, assumes this, regarding any other person with whom we co-inhabit this world? How are you and I delegated, and challenged by Exodus 20:11 (deMSby), when we involved are with other people, and any person, whom we encounter, convene with, and meet "this day"?

<sup>1</sup>This, of course, assumes, that one's knowledge and understanding of God, the Almighty derive from the de MontSabbathby Version of Exodus 20:11 and all pertinent scriptures.

# Chapter 10

## Long Ago and Originally

### (Part III)

What you here  
    At length have learned  
To realization  
    Let be turned  
Read further, that  
    May be discerned  
You understanding  
    Now have earned

**W**hen God "ceased" "on" the world's "seventh day" "from all his work, which he necessarily had to have *made*", this "ceasing" or "sabbath" could not have "completed" his involvement and his occupation with that day.

"And on the seventh day, God completed his work, which he necessarily must have done. *And on the seventh day had he already **ceased** from all his work, which he necessarily had to have **made***" (deMSby<sup>1</sup> Genesis 2:2).

Such could not end "his work" that day: Having "ceased" at the time of the seventh day's dawn "from all his work, which he necessarily had to have made" neither ended, nor stopped "his work" that day...

And it neither would allow God occasion for "resting", which ever more certain becomes, and appears through proper translation of this biblical wording:

"And on the seventh day, God completed his work, which he necessarily must have done. And on the seventh day had he already ceased from all his work, which he necessarily had to have made" (deMSby Genesis 2:2).

Indeed, rather than end God's seventh day labours, his having "already ceased" "on the seventh day" "all his work, which he necessarily had to have made" actually *launched* "his work", and *started* "his work", that was to be "completed", and finished that day, and was to be continued, starting with that day, and continuously maintained, beginning that day.

Such introduces "work", which commenced that day; and it had continuation throughout that day; and it was to be continued throughout future days, as indicated here by Genesis 2:3 (deMSby):

"And God bestowed abundantly upon the seventh day, and had made it holy. For in it, he had ceased from all his work, which God had created *for the sake of further use*".

Which couldn't have allowed God Almighty to "rest".

## **A. Throughout That Day**

Thus while he stopped, discontinued, or "ceased" his "creating, and making" on the six previous days, he didn't then begin to do *absolutely nothing*. While God ended, or "ceased" his endeavours at shaping, and establishing the elemental world, he didn't then simply commence hibernation. And neither did he then begin to be idle, or just "take a nap":

For just as the seventh day had its commencement, God "ceased" construction and making of the macrocosm, which

makes the seventh day “the day of the ‘ceasing’” or “day of the ‘sabbath’”.

“Remember the day of the ‘sabbath’ [or ‘ceasing’] to make it holy”, or “sanctify it” (deMSby Exodus 20:8).

Thus with occurrence of that day’s start, God had “already ‘ceased’ from all his work, which he necessarily had to have made”, by the time he embarked on sanctification, and could make the seventh day altogether holy, and holyize fully its finished, total inventory.

With which he was involved that day, “which he necessarily must have done”. Because: As Genesis 2:3 (deMSby) says, and says unequivocally, God “sanctified”, or “‘made’ it ‘holy’”:

"And God bestowed abundantly upon the seventh day, and *had made it holy*. For in it, he had ceased from all his work, which God had created for the sake of further use" (deMSby Genesis 2:3).

Thus while God discontinued, or "ceased" his creation and construction of the six previous days, he didn't then simply commence relaxation.

Of this word  
Translated "ceasing"  
Duly here  
Has been increasing  
Understanding  
Of this term  
Allowing, that  
We this confirm...

While God stopped, discontinued, or "ceased" his endeavours at the manufacture of the world’s host, he didn't

then simply commence "his retirement". He neither then "rested" (KJV Exodus 20:11), nor could be "refreshed" (KJV Exodus 31:17).

## **B. "Of the 'Sabbath'" or "Ceasing"**

For starting on "the day of the 'sabbath'" or "ceasing", the day God "ceased" his labour at "creation", he began causing "this, your sanctification", and spent the entire day at that objective. He began exclusive concentration on that, and still inducing that is he just now:

"And God bestowed abundantly upon the seventh day, and had made it holy. For in it, he had ceased from all his work, which God had created for the sake of further use" (deMSby Genesis 2:3).

Thus this "seventh day" and its sort of universe "restored" are today, and are every day, and are being sanctified, or made holy.

"For 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).

And you will cooperate, and will participate, *or* disobey what "is" God's "will", "this, your sanctification" (deMSby I Thessalonians 4:3), as Exodus 20:11 (deMSby) has previously shown.

And this explains *why* we *now* are advised to "remember the day of the 'sabbath' [or 'ceasing']", the day God "ceased" manufacture of the cosmos, "to make it holy", or "sanctify it"<sup>2</sup>, and to be committed to this one intent, to accomplish it *now*, as first did God on "the day of the sabbath":

“Remember the day of the ‘sabbath’ [or ‘ceasing’] to make it holy”, or “sanctify it” (deMSby Exodus 20:8).

Of this are we to make constant "practice" (Exodus 31:13), achieving "this, your sanctification" *today* resolutely, as God first exemplified this. For thus he "set" an "example" of *how* you fulfill, and accomplish "the will of God", “your sanctification”, achieving at present what he first achieved, as Exodus 20:11 (deMSby) now accurately shows.

### C. Comprehensively

"Throughout" what is meant by "the day of the ceasing", the day God "ceased" his construction of the universe, "your holyization" became God's task, as is it just now, on *this* present *day*, whether or not this day is the week's seventh day. And this subsequently became God's task, and exclusively his only task is now, which he ever does every day of the week, not simply when coincidental to the seventh day.

"For 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).

And this explains why all challenged are *now* to "remember" *right now*, on this present day “the day of the 'sabbath' [or “day of the 'ceasing’]”, the day God “ceased” his construction of the cosmos “to make it holy”, or "sanctify it".

Because: God “set” an “example” of such, which we need to follow, to do God’s “will”, “this, your sanctification”, accomplishing today, what he first achieved, as Exodus

20:11 (deMSby) now rightly reveals, as the text of the foregoing Section exhibited.

## D. Why "Example" Is Needed

But this explains why "example" is needed. "For this, your sanctification is *the will of God*" (deMSby I Thessalonians 4:3). Thus it conscientiously must be fulfilled, and judiciously done.

It absolutely properly must be done, actualized, and fulfilled. Thus *how* it is done can not be entrusted, or left to conjecture or mere imagination or to some inaccurate Bible translation.

Because: It "the will of God" is, and fulfills.

Compliance it is with divine stipulation: Accomplished it is, only as its original "example" first did.

And this explains why "example" is needed. "For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3).

"For throughout<sup>3</sup> 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).

As God achieved on "the day of the ceasing", you are yourself to achieve *this day*. "For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3), as Exodus 20:11 (deMSby) now accurately shows.

## E. Without Interruption

And again, God directs this without interruption, allowing no occasion or chance for his "rest". For "ludicrously

inappropriate" is such here: This urgently required his diligent involvement throughout *all* "the day of the 'sabbath'" or "ceasing".

For had God, the Almighty have "rested" (RSV Exodus 20:11), and have been "refreshed" (RSV Exodus 31:17) on the world's seventh day, and allowed himself a "break", or "suspended temporarily" holyization, he, then, couldn't have sanctified, or holyized *all* "the day of the sabbath". And to some extent, it would be but "partly and incompletely sanctified", which is effectively what tradition teaches<sup>4</sup>.

<sup>1</sup>Permit me once again to submit this reminder: This representation, "deMSby" is signification of the use of the de MontSabbathby Version, the author's translation of biblical Scripture. (And, incidentally, de MontSabbathby is phonetically pronounced, and accented as if spelled "d'Maunt Sábbathbee"). *But* any scripture quoted by this book, which is *not* from the de MontSabbathby Version will *always distinctly* be cited *as such*, while denoting that version from which it *is* cited, KJV (King James Version) or RSV (Revised Standard Version) etc.

<sup>2</sup>There is much more clarification to come, regarding what "sanctification" and the word, "holy" mean, and how one exemplifies practice of such. But in the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby at deMontSabbathby.org), there is definitive information on this.

<sup>3</sup>Before the translated words, "six days", it is important to position, and use the preposition, "throughout". Because...

In KJV Exodus 20:11, for example, and all such traditional translations, there is an enigmatic, unexplained interval of time, which appears to begin presumably late on the sixth day, when God seems to have finished his construction of "heaven and earth, the sea, and all that in them is":

"For in six days the Lord made heaven and earth, the sea, and all that in them is..."

Here, it appears, that God "made heaven and earth, the sea, and all that in them is" "*in six days*", *not* six complete days, which means 5 complete days and a portion of a sixth day, which unequivocally seems to record, that God finished his construction of "heaven and earth, the sea, and all

that in them is” at some time presumably late on the sixth day, not at commencement of the dawning of the seventh day...

But this eventually incites such inquiry, as is given utterance through this curiosity: What did God do between that time, on the sixth day, when he finished his agenda of construction of the universe and that time, on the seventh day, when he started his siesta of seventh day “rest”?

For as indicates Exodus 20:11 above (KJV), this question seems both constructive and legitimate and worthy and deserving of a sensible response.

But this inexplicable interval of time derives solely from the incorrect use of the preposition, “in”, where these words, “in six days” (KJV Exodus 20:11) are concerned. For properly the words, which so rendered are should be accurately translated “*throughout* six days”, not “*in* six days”. And this you can recognize immediately solves, and conclusively explains the aforesaid enigma and its apparent “unexplained interval of time” as well as divulging the misguidance of tradition.

Where, incidentally, tradition has not eclipsed linguistic accuracy, traditional translations show rightly an effectively identical expression [e. g. Exodus 23:12; 31:15 and 34:21]. The which must mean, that, they inconsistent to themselves are, as well as being inconsistent to Scripture, in their contradictory display of these scriptures.

<sup>4</sup>For if God genuinely “*rested* the seventh day”, *while* he “blessed the sabbath day and hallowed it” (RSV Exodus 20:11), he simply could not have “hallowed”, made holy, or sanctified exhaustively each and every instant and each and every atom of the seventh day’s universe. And for at least some interval of time, during his having “rested”, and done that exclusively, his actual sanctification of the seventh day was suspended and inoperative. It had to stop.

Which ultimately means what logistics require: To at least some degree and at least some duration, it was unfinished, and was incomplete.

# Chapter 11

## Long Ago and Originally

### (Part IV)

**B**ut the most significant and most important feature of what is here is *the specific character*, the nature and persona of this all-embracing Exodus 20:11 "placing", as modeled, and exemplified by God himself:

"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)

For you see, one's being "holy", and practicing "holiness", and one's achieving "this, your sanctification", as absolutely demonstrated here by God are much more a matter of one's generosity and one's magnanimity, that anything related or kindred to "resting"...

"Bountifully" God  
Did then "bestow"  
That exemplify would  
He holiness so  
He forever to everyone  
Thus would show  
They of sanctification  
The meaning thus know

Because: This benevolent and universal "placing", in Exodus 20:11 (deMSby) and its hospitality, *the which embraces "all"* are considerably done, and apportioned altruistically.

“Bountifully, therefore, did Yahweh bestow upon the day of the sabbath, and had made it holy...” (deMSby Exodus 20:11)

In this wording  
    Look to see  
What “holy” must  
    In “practice” be  
Mere reading here  
    Will such decree  
Without additional  
    Cost or fee

Such is the intent of conscientious care. It is well-intended, an expression of consideration, care and concern.

It is not haphazard, inconsiderate or careless. It is not designless, apathetic or random.

Such properly conveys as conscientious care. It is well-intended, an expression of consideration, kindness and concern. And that the description is of its self-offering.

## **A. These Certain Verses**

Amidst what is chaos, God induced holiness, not more chaos. And these certain verses, which cited are above to compile, and compose Chapter 8's Section D, in their recitations of Exodus 20:11 are examples of later recognition of this and discernment of its happening on subsequent occasion, when those, who composed these above cited verses observed how God was at work, sanctifying their own present world, and their personal situations had made holy.

View what you read in these pertinent verses. And recognize what these authors of Scripture observed God,

doing in their present world and to other people, whom they themselves knew, which recalls, and exemplifies what God did, when first sanctified he "the day of the sabbath":

(deMSby Nehemiah 9:6) "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".

(deMSby Psalm 146:5b-9) <sup>5</sup>"He is happy whose help is the God of Jacob; <sup>6</sup>his 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, <sup>7</sup>the doer of justice to the oppressed, the giver of bread to the hungry. <sup>8</sup>Yahweh 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. <sup>9</sup>Yahweh guards strangers; he will sustain the orphan and the widow".

(deMSby Acts 4:24-28) <sup>24</sup>"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*; <sup>25</sup>the 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? <sup>26</sup>The kings of the earth arrayed themselves, and the rulers were gathered in one place against Yahweh and against his anointed one'; <sup>27</sup>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 <sup>28</sup>to do whatever your hand and your plan had predetermined to occur".

(deMSby Acts 14:15-17) <sup>15</sup>“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*; <sup>16</sup>who allowed in past generations all the nations to go their own ways. <sup>17</sup>Ever 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) <sup>24</sup>“The God, *making the universe and all in it* is Emperor of heaven and earth; he does not dwell in hand-made temples; <sup>25</sup>neither is he served by human hands, as one in need of something. To all, he gives life, breath and everything...”

For they, who composed these above cited verses recalled how God used "the day of the sabbath", as indicates Scripture on its earliest pages, and recognized the same amidst their present world.

And this they recorded in these above verses. This they expounded in these above verses. This they authenticated through such verses.

## **B. *Be Like This* "Example"**

Amidst insufficiency of "your sanctification", God caused what is "your sanctification":

"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).

Amidst what was lacking "this, your holyization", God introduced an entirely different attitude.

“Bountifully” God  
Did then “bestow”  
That exemplify would  
He holiness so  
He forever to everyone  
Thus would show  
They of sanctification  
The meaning thus know

Whereby he "example" was of its inducement. "Example" he became of its application.

Exemplify does he "your sanctification", whose yield and expression are generally appealing, agreeable and likable, according to this verse, Exodus 20:11, as reckoned, and assessed by these above authors. Who uniformly this meaning thus verify...

To "remember the day of the sabbath [or 'ceasing'] to make it holy", or "sanctify it" (deMSby) directs you to follow, and reproduce God: *Be like* this "example", and make of it *each day* behavioural objective, expressing, and communicating it through demeanour in each personal setting, interaction and circumstance.

Of this Example, portray its "remembrance". The which will achieve "this, your sanctification", conveying what "your sanctification" distributes, when accurately it becomes practised behaviourally.

And thus the "practice" of "your sanctification" imparted is straightly by Exodus 20:11 (deMSby). Which demonstrates usefully how you "make holy":

"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).

This reckons how you sanctify, holyize, or make holy, precisely as God himself "set" "example" amidst our world long ago and originally, when he initiated "your sanctification".

## **C. Consideration, Care and Concern**

Whose certain yield is generally appealing, agreeable and pleasing. Consideration, care and concern are its nature. Kindness is needed for "your sanctification", as readily appears in its Prime Example.

He is the "model" of "your holyization". He thus<sup>1</sup> exemplifies "your sanctification", as visibly emerges in Exodus 20:11 (deMSby), as validated by these above biblical authors, who cited are by this chapter's Section A.

## **D. Never**

Where never is there any mention of God's "rest": In the Bible, *when appropriately rendered linguistically*, nowhere you find recollection or review, that God Almighty "rested, and [ever!] was refreshed" (KJV Exodus 31:17), as do our traditions at present profess.

There is absolutely no true Bible verse, that remotely authorizes, or sanctions such nonsense. Because: Such "ludicrously inappropriate" is. But further proof of this will be shown...

Yet more completely  
Now you see  
What "sanctification"  
Needs to be  
For reading here

Does such decree  
Informatively  
To you and me

<sup>1</sup>Do not allow yourself to be distracted, or deceived by any traditional misguidance: There is no “alternative” technique or procedure to this biblical method of "your sanctification".

For this is the tack used by God himself. And further explanation of this is available both in subsequent pages of this book and in the book, *This, Your Sanctification, Third Remembrance, Exemplification*, soon to be published by de MontSabbathby at [deMontSabbathby.org](http://deMontSabbathby.org).