

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

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**To all, that follows  
    Pay you heed  
Astutely take you  
    Care to read  
For here divulges  
    Truth its creed  
Become has it  
    Retrieved, indeed...**

# Chapter 1

## *“Until Right Now”*

**“My Father *works***  
     *Until our present date”*  
**So professes does Christ<sup>1</sup>**  
     **Thus did he indicate**  
**But divulges this further**  
     **And duly does state**  
**Christ’s above wording *cannot***  
     ***God’s “rest”<sup>2</sup> tolerate!***

**And appears Christ above**  
     **Unaware of God’s “rest”**  
**Nothing of its occurrence**  
     **Has Christ here professed**  
**Neither utters he any**  
     **Such thing to suggest**  
**He the *opposite rather***  
     **Has patently stressed**

*For “my Father works until right now”<sup>3</sup>,*  
**as asserted Christ in John 5:17.**

## A. Just Such Traditions

Which utterly precludes; it dismisses altogether this ludicrous tradition, that God ever “*rested*” (KJV Exodus 20:11), or ever “*was refreshed*” (KJV Exodus 31:17). Though securely our traditions *do both now profess*, and enduringly profess.

But just such traditions shall we now peruse. We begin examination of their biblical truth, their consistence to the Bible and their prevailing import, regarding God’s “rest” and the proposition, that God Almighty did “rest”.

To no such tradition  
 Pay homage, and bow  
 Answered Christ, when refusing  
 God’s “rest” to avow  
 Understood he, that Scripture  
 Won’t God’s “rest” allow  
 Because: “*Working my Father is  
 Ever ‘right now’*”...

As Christ stated in John 5:17.

## B. This Guidance

What follows is the final issue of this author’s distinctly untraditional, unprecedented treatment of this subject matter, and *how* it is practiced, in accordance to the Bible; just how its demeanour its description will depict; and how “the will of God” *that*

*exclusively achieves.* Which initially and urgently solicits this guidance:

Here should you  
Intently try  
Astutely to  
Envision why  
Tradition, that  
Maintains a lie  
Must fail itself  
To certify...

<sup>1</sup>These words recall those of Christ in John 5:17

<sup>2</sup>KJV Exodus 20:11

<sup>3</sup>deMSby John 5:17

## Chapter 2

# Most Zealously Heed

When at first introduced  
    And envisioned, it spread  
Through the stitches and seams  
    Of the sabbath day's thread  
The creation at once  
    Did begin to unfold  
And reveal to observers  
    A theme to behold

For amidst this beginning  
    Primordial time  
And throughout its original  
    Formative clime  
The creation was fashioned  
    Allotted, and placed  
In arrangement, that every  
    Inclusion embraced

Thus, an Order both natural  
    And new had emerged  
When the sabbath day's hours  
    And matter converged  
For the universe now  
    Was arranged, and designed  
To incorporate "holiness"  
    All through its kind

And conveying through this  
    Was a permanent spirit  
Notably it resounds  
    If you listen to hear it

Everywhere in reality's  
 Realm it projects  
 As this spirit itself  
 Emanates, and reflects

And so, even at present  
 And this very day  
 Is retained by the universe  
 Ever to stay  
 Without change, without end  
 And unaltered in plan  
 This original spirit  
 With which it began

That appeared on the last  
 Of the first seven days  
 To commence an eternal  
 Duration and phase  
 Of distinction between  
 Disapproval or praise  
 In the character of  
 One's behavioural ways

Therefore, this, Mr Yeager  
 Your question addresses  
 "What attitude best  
 The foregoing professes?"  
 For *either* one this  
 Above spirit possesses  
 Or some *other* spirit  
 One thereby expresses

Behaviour must holy  
 Be in its design  
 And its spirit or attitude  
 Likewise align  
 Or it otherwise holiness



Must undermine  
 And accordingly one's  
 Self-expression define

Introduced, therefore, here  
 Becomes orientation  
 Imparting enlightenment  
 And explanation  
 Of this above "spirit"  
 And its actuation  
 And how animates it  
 One's self-declaration

For presently is this  
 Infrequent to sight  
 Seldom seen it becomes  
 In behavioural light  
 How its self-presentation  
 Must it expedite  
 Guidance lacks to discern  
 And divine what is "right"

But attend, sir and madam  
 Most zealously heed  
 You invited are here  
 To examine, and read  
 About holiness, its  
 Real behaviour and deed  
 Beckoned earnestly are you  
 Therefore, to proceed...

For exemplary to be, and consistent to remain; that is: To be an emissary of this above "remembrance" is an operative to be, and an agent is to license of this "holy spirit", which acknowledged is above, and recalled becomes above, and as well affirms a steward of the Order of the Sabbath, who, as follows is depicted, and

depicted well to you, if you heedfully continue here your reading,  
sir and madam...

## Chapter 3

# Paul Would Have Known

Our present traditions  
     Direct us to say  
 That the Almighty "rested"  
     On earth's seventh day  
 And throughout ages past  
     Has tradition professed  
 That the Almighty did  
     On the "seventh day" "rest"

And undoubtedly, this  
     For yourself have you heard  
 With its solemn, repetitive  
     Use of the word  
 And semantics of "rest"  
     With equivalent terms  
 That a focus on "rest"  
     Magnifies, and affirms

But aside from tradition  
     Is "rest" the display  
 When the Scriptures to you  
     The Almighty portray?  
 To your own observation  
     What testify they  
 When the Scriptures to God  
     Testimonial pay?

Are they not ever faithful  
     To this one intent  
 When the Bible would God  
     And his work represent?...

An account it submits  
 Of provision for all  
 So that everyone "God"  
 Their "Provider" would call

Indeed, this very truth  
 Does itself so install  
 In evangelization  
 As rendered by Paul  
 The Apostle: Of whom  
 One is given in "Acts"  
 His New Testament statement  
 Of relevant facts

For addressing "the Gentiles"  
 To make introduction  
 Of God, and of God  
 To present them instruction  
*This very scripture*  
*Paul chiefly expressed*  
*That tradition maintains*  
*Is account of God's "rest"*

Yes: This is the scripture  
 Paul principally used  
 He distinctly by it  
 Was inspired, and enthused  
 In recital of what  
 Now announces "God 'rested'"  
 The mission of Paul  
 Was conceived, and invested

Yes, that is quite true, and is all quite accurate: *This very verse*, which traditionally heralds, and predicates, that God "*rested the seventh day* " (RSV Exodus 20:11) is the specific, actual, designated verse of which Paul made most emphatic, fundamental and repetitive use.

And apparent is this in Paul's clearly citing it in Acts 14:15-17 (deMSby)<sup>1</sup>:

<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"...

As your own personal reading will accredit, italicized wording in verse 15 is all but quotation of Exodus 20:11.

And this is the verse, which typically proclaims, and records, that Almighty God "rested the seventh day" (RSV Exodus 20:11). And as before, you can easily, reliably confirm this yourself.

### **A. Again...**

In addition to which, later on in Acts, Paul again makes reference to this very scripture:

(deMSby Acts 17:24-25) <sup>24</sup>"The God, *making the universe and all in it* is owner 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..."

Though here in paraphrase and not verbatim wording, it is plainly cited here, as above recalled. For wording in italics in verse 24 exhibits recapitulation of Exodus 20:11 and useful condensation of Exodus 20:11, and divulges here also Paul's focal emphasis and specific use of *this very verse*, which according to tradition recollects God's "rest".

## B. Distinct Indication

But this is revealing in what it exhibits: It harbours unexpected indication and meaning, which all but conclusive is in its disclosure...

## C. Routinely

Paul cited frequently Exodus 20:11. He very often quoted, and repeated this verse, which according to tradition tells of God's "rest".

When Paul his objective  
     Made teaching all "nations"  
 And fashioned his message  
     For their populations  
 This scripture he wielded  
     And on it relied  
 As a vital and most  
     Indispensable guide

And affirming this truth  
     The New Testament's Acts  
 So presents, and exhibits  
     In its artifacts  
 Consequently, this truth  
     It distinctly exacts  
 From its narrative's relevant  
     Features and facts

That whenever Paul could  
     And was given the chance  
 Through designed preparation  
     Or mere happenstance  
 He adapted this scripture  
     And on it relied  
 That this Pauline essential  
     Be used, and applied

Which is stated more concisely, and summarized conclusively: When the book of "Acts" quotes Paul's "evangelism" as intended for primarily "the nations" or "Gentiles", he advises them, and routinely teaches them of Exodus 20:11 of the Bible's Fourth Directive, which above emerges plainly through the Bible's book of Acts, where conspicuous becomes Paul's resort to this verse...

## **D. Paul Would Have Known**

*But this plainly understood must be here.* It acknowledged, recognized, and admitted needs to be: Both during and preceding this New Testament time, this tradition, that Almighty God "rested the seventh day" (KJV Exodus 20:11), and "was refreshed" also on that day (KJV Exodus 31:17) hadn't yet been established, or begun its circulation.

It wasn't yet addition or attachment to "tradition", which at once becomes corroborated *through Paul himself*:

Through Paul, the Apostle  
 We readily see  
 Patently do the facts  
 Authorize, and agree  
 Any talk of the Almighty's  
 "Resting" would he  
 Ridicule. For it plainly  
 Absurdity be

For in Paul's use of Exodus 20:11, he cites it in a way, that directly indicates, and conclusively confirms, that Paul nothing knew of its any hint or recall of God's "rest".

To him said it nothing of God's any "rest". And if it a message *was* of God's "rest", it couldn't be proclaimed, as does Paul above.

But Paul would have known, and have long been informed of that other, optional and more consistent reading of Exodus 20:11, the which would have taught him its portrait of God, who could never, ever have actually "rested" (KJV Exodus 20:11), or have been "refreshed" (KJV Exodus 31:17), as do our traditions

now cite, and record (KJV Exodus 20:11 and 31). For "ludicrously inappropriate" is such a claim.

Thus Paul quite the opposite reports of God, and envisions him in Acts 14:17, as you above can observe for yourself: Paul here features God, "ever doing good works", and depicted *as that*, and forever *as that*, which little time leaves for God's any "rest" or involvement with "rest", as you, sir and madam, can recognize above. And this plainly manifests Paul's certain use of Exodus 20:11 and his intended purpose for using this verse.

## **E. Through Paul's Introduction**

Consequently, through his introduction of God, this truth now emerges, and begins to be apparent: Paul absolutely nothing said about God's "rest".

Thus the same alike applies with Exodus 20:11: It nothing could have said about God's any "rest", though tradition does at present dedicate it to "rest" and *God's personal "rest"*.

But this couldn't "work", as asserted Paul above. For Paul's any presentation of such a god unconvincing would be, and be even ridiculed. Worthless was it to Paul, if Exodus 20:11 said, that God "rested", or that Paul's God ever "resting" had done.

## **F. It Another Meaning Had**

Thus begin we to see, and discern to perceive, what suggested has become, regarding Exodus 20:11, and has likely now become, regarding Exodus 20:11: It another meaning had, which familiar was to Paul. It another meaning had, and undoubtedly possessed, which was understood by Paul, and commended it to Paul.

And this meaning is envisioned, and proclaimed becomes above. It expounded is above, and is published now above, as you, one and all, have addressees now become, and its audience are become.

Plainly can you yourself see a totally different meaning of Exodus 20:11, *as used by Paul*, which completely unsuspecting is, that God "rested", or would ever "rest". For Paul exhibits him,



“ever doing good works” (deMSby Acts 14:17), and steadfastly so employed, in accordance and in keeping with Exodus 20:11.

As presented by Paul, and envisioned by Paul, never does God “rest”, or intention have to “rest”: Rather busy is he, “ever doing good works” (deMSby Acts 14:17).

Which exposes Paul’s use and particular application of Exodus 20:11 to possess a different meaning, than it presently possesses, a totally different message and biography of God, which throughout Paul’s time seems generally accepted, and acknowledged to be true. For Paul heralds God, “ever doing good works” (deMSby Acts 14:17).

Which identifies, and verifies the actual, biblical meaning of Exodus 20:11, as did the Apostle Paul know this verse: It wasn’t *then* tradition, telling of God’s “rest”. Thus it didn’t seem untaught, concerning God, *the Almighty*.

## G. But a Prelude

And thus we conclusion make of the preceding. Sufficiently the forgoing have we perused.

Which is but a prelude to what now ensues; and it further must ensue, and perceivably and probably suggest to portend, and intriguingly anticipates this to portend...

When teaching of God's  
 Having "rested" abounds  
 It "tradition" preserves  
 Without biblical grounds  
 Which anticipates how  
 Its conclusion compounds  
 It *unbiblical* is  
 And *unbiblical* sounds

Which further is considered, and corroborated is, if the reader will but heedful reading make of what follows...

<sup>1</sup>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 *plainly and distinctly* be cited *as such*, while denoting that version from which it *is* cited, KJV (King James Version) or RSV (Revised Standard Version) etc.

# Chapter 4

## He “Rested the Seventh Day” (KJV<sup>1</sup> Exodus 20:11), “and Was Refreshed” (KJV Exodus 31:17)

What an awkward recital  
     And novel confusion  
 Abide in tradition's  
     Peculiar illusion  
 That “rested” did God  
     On the world's seventh day  
*While* he “sanctified” *all*  
     His creation's array

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

For “the seventh day” means  
     What “the sabbath day” means  
*Both* occur as *one day*  
     And share matching routines  
 Daily each with the other  
     Begins, and convenes  
 For identically made  
     Are their mutual scenes

Which a schedule requires  
     Of the Almighty's deeds  
 That throughout either day  
     Is maintained, and proceeds  
 Necessarily this

Supervision each heeds  
 Either day God's all-powerful  
 Mastery needs

But according to what  
 Our traditions suggest  
 They "developed" *while* God  
*Working* was *and* at "rest"  
 Which absurdity is  
 As becomes manifest  
 Thus of sensible meaning  
 Is *that* dispossessed

For "the seventh day" means  
 What "the sabbath day" means  
 Each the product is of  
 The Almighty's routines  
 He created, and made  
 Their identical scenes  
 But the Bible at present  
 This fact contravenes

For acknowledging, that  
 God "the sabbath day" blessed  
 And "made holy", or "sanctified"  
 Said sabbath day  
 How accomplished he *also*  
 His "seventh day" "rest"  
 As the Bible at present  
 Instructs us to say?

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

<sup>11</sup>"For in six days the LORD made heaven and earth, the sea, and all that in them is, and *rested the seventh day*: wherefore the LORD *blessed the sabbath day, and*

*hallowed* [‘made holy’, or ‘sanctified’] it” (KJV Exodus 20:11).

If you objectively and honestly examine, considering, and pondering what you have read, and what this effectively says about God, in description and depiction of how he “the seventh day” and “sabbath day” supervised, you will admit: Something wrong emerges here, which misrepresents the Bible and Almighty God as well!

## **A. Absolutely**

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

## **B. Too Much for Him**

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

But "six" such laborious and physically strenuous "days" were eventually and ultimately just too much for him, and more than he could manage. So he "rested the seventh day" (RSV<sup>2</sup> Exodus 20:11) [and “was” additionally “refreshed” that "day" (RSV Exodus 31:17)]...

<sup>11</sup>“For in six days the LORD made heaven and earth, the sea, and all that is in them, and *rested the seventh day*; therefore the LORD blessed the sabbath day and hallowed it” (RSV Exodus 20:11).

Which “resting” he did, *while* he “hallowed [‘sanctified’, or ‘made holy’]” that day, as you, sir and madam, can see for yourself.

### C. You Alone Are Not

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

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

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

### D. As Our Traditions Say

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

On what day (pray tell!!) would he have “blessed the sabbath day”, and “hallowed”, “made holy”, or “‘sanctified’ it” (KJV Exodus 20:11)?!? As tradition also validates, that he did?!?!?

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

If he “rested”, doing nothing, and was idle on either, he “rested”, and was idle necessarily on the other. If he “hallowed”,

“made holy”, or “sanctified” either, he absolutely had to do the same on the other.

## E. This Absurd Inconsistence

But claiming, that God spent the seventh day at “rest” must recall, that he “blessed”; and he “hallowed”, “made holy”, or “sanctified” the sabbath day, *while* at his “rest”, *doing virtually nothing* (KJV Exodus 20:11). Yes: *While* at his “rest”, *as the seventh day occurred* did God “sanctify”, “hallow”, or “make holy” the substance and duration of *the sabbath day* as well.

Which cancels, and annuls what he did *the sabbath day*, and reduces it to nothing. *Or at least in its import* reduces it to nothing...

For one’s merely “resting” achieves *just that*, as God seems to do on the world’s *seventh day*. And one’s doing *that while* “sanctifying something”, or “making it holy”, as God surely did achieve on *the sabbath day*...means...

What one does *by* “sanctifying something”, or “making it holy” accomplishes achievement of nothing at all. For such is to hallow, sanctify, or make holy, *while* one is committed to the idleness of “rest”.

What, then, must become of the meaning of “holy” and “sanctification”, and their personification in behavioural practice? And how becomes the reader instructed by that of *how* to be holy, and *exemplify* “holy”? And how determines that what “holiness” means?

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

How interprets this verse such expressions as “holy”, “sanctification” and “holiness”?

And how proposes it, that you achieve such, and exemplify such? For none can deny this absurd inconsistence, that *while* God

“hallowed”, or “sanctified” “the sabbath day”, *he was at “rest”*, and was idle on “the seventh day” (KJV Exodus 20:11).

Which in effect says: He did nothing. And thus defines the meaning of “holiness”, “holy” and “sanctification”.

## F. Your Own Understanding

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

## G. Further

Which, furthermore, deprives “this, *your ‘sanctification’*”, which “is *the will of God*” (deMSby I Thessalonians 4:3) of its meaning and significance and any practical exercise, any sort of personal, behavioural description. “Your sanctification”, which “is the will of God” is divested altogether of all behavioural guidance and personal example.

Due to how tradition treats Exodus 20:11, and makes of it a study of absurd inconsistency, the meaning of “the will of God”, “your sanctification” (deMSby I Thessalonians 4:3) devoid has been rendered of its behavioural consequence:

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

Undeniably obvious is contradiction here, due to how our traditions have so strangely represented Exodus 20:11, and so thoroughly obfuscated its correct meaning. And resulting unavoidably from such contradiction is your lack of knowledge of



“the will of God” itself and the method to achieve it, “this, your sanctification” (deMSby I Thessalonians 4:3).

<sup>1</sup>This signification, KJV refers to the King James Version of biblical Scripture.

<sup>2</sup>This signification, RSV refers to the Revised Standard Version of biblical Scripture.

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

<sup>4</sup>Hamlet I.1.112

<sup>5</sup>Aside from later chapters of the book you are reading and the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby), there is no consistent and definitive clarification of the meaning of the words, “holy” and thus “your ‘sanctification’”. And nothing will exhibit this fact more plainly than someone’s attempt to explain these terms, without first having read what you now are reading.

## Chapter 5

### An “Optional” Rendition

**I**t will interest you to learn, and to be advised, then, that available is an “optional” rendition and version, to that of how tradition states Exodus 20:11. Yes: There is another equally accurate and actual linguistic presentation of this same wording, which all present Bible versions render: “He ‘rested’”.

#### A. Despite Its Being Hidden

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

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

And explaining *why* this option has not been previously revealed, and divulged must potentially suggest of tepid, pusillanimous, inadequate commitment. And of course, there are the subtle and insidious influences, deriving from tradition’s representatives, its stewards and its scribes. But even this does not explain satisfactorily *why* this alternative and “optional” review of *how* God employed himself on the seventh day so long has been hidden, and so completely overlooked<sup>1</sup>.

#### B. In Your Behalf

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

And in so doing, it somewhat has “presumptuously” “made the choice for you”: It inadvertently has “made selection for you”...

It has opted *in your behalf* for this translation, God “rested”, instead of its allowing you to choose for yourself. And I believe, that you will find, that this “optional” rendition is far more biblically consistent and sound.

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

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

## C. Far More Meaning

For you see, there emerges more to be learned from this scripture, than anything tradition teaches of this scripture, and anything tradition says about this scripture. Of this particular verse, Exodus 20:11, there is profundity and far more meaning, than anything imparted, or resulting from tradition. But at this point, no better can I start, and my text initiate, than to thank you for your presence, to solicit your attention, and to ask, sir or madam, that you read on...

<sup>1</sup>For it should be known, and completely understood: There are many, who knew of what you are about to know.

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

But any answer to your question here nothing more than recital is of Christ’s words, when he of his own time’s religious academics concluded in

Matthew 23:5 (deMSby): “They do *everything they do* in order that *they might be noticed by people*”.

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

For Christ’s evaluation here of such people amounts to an indirect, perhaps even sporting and charitable way of evaluating those so described, as follows: “They do *absolutely nothing*, that might concede notice and attention, which *they covet for themselves* to anyone else. And *if that means denying notice and attention to God himself*, too bad for God as far, as concerned, and involved are they”.

For “they do *everything they do*, that attention might be focused *altogether on them*” (deMSby Matthew 23:5). Therefore, to facilitate that one objective, they have said nothing, concerning what you are about to be told.

But well they reminded are of what Christ in Matthew 24:35 says. For what you are reading affirms his words:

“My word will not  
     ‘Just go away’”  
 Though gravely is it  
     Led astray  
 For Scripture rightly  
     Will portray  
 Itself, when seen  
     Here on display

## Chapter 6

### “An Example of Rest”

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

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

#### A. Just As Surely

For “resting” is *not all*, that God did the seventh day. Such is *not* his only seventh day diversion or intention:

If “example”  
                   God did “set”  
 Of “rest” throughout  
                   “The seventh day”  
 “Remember” must  
                   We ever yet  
 What *likewise then*  
                   Was underway...

Just as surely did God “bless”, and “make holy” “the sabbath day”. He “hallowed”, “sanctified”, or “made holy” that day.

#### B. If You Conjecture

And “the sabbath day” and “seventh day” comprise the same day: They are simply different references to one, single day. And

however God was occupied throughout “the sabbath day” must be how he was employed throughout “the seventh day” as well.

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

He surely “made holy”, or “hallowed” “the day of the sabbath” (deMSby Exodus 20:11). He must have “made holy”, or “sanctified” the sabbath day. Which he *certainly did not achieve*, while he “set example” of “rest” on the seventh day, as our traditions “remember” he did (KJV Exodus 20:11).

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

### **C. God Did Not “Rest”**

Which necessarily means; and it undeniably means: God did *not* “rest” on the seventh day or on “the day of the sabbath”. But rather he “set” an “example” of “this, your sanctification”, and how it accomplished through practice must be.

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

# Chapter 7

## God the “Ideal” Is

**T**his, “*your sanctification* is the will of God” (deMSby I Thessalonians 4:3), and defines “the will of God”. And it is precisely “this, *your sanctification*”, which constitutes the focus of this significant scripture:

“...Remember the day of the sabbath to *make it holy*”, or “*sanctify it*” (deMSby Exodus 20:8).

This represents plainly “your sanctification”: Exhibits this the technique of “your sanctification”, and stipulates the method to express it in its practice...

### A. To Optimize

And of specifically the Bible’s Fourth Directive, this is the premier and introductory verse, which condenses all the Fourth Directive’s challenge and encouragement, to optimize its seminar on “your sanctification”:

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

This designates the method of “your sanctification”. This designs fulfillment of “your sanctification”. For what prevails<sup>1</sup> to cause “your sanctification”, and issues as impact<sup>2</sup> of “your sanctification” are both observably displayed, and exhibited here.

### B. As This “Model” Be

Of which, God is himself the “example”. God the original and model is of this: God the “ideal” is of “sanctification”.

Of which, the proof is Exodus 20:11 of the Fourth Directive's text:

"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).

Here presented is how sanctification is achieved.

Which displays its "example", that readers might know how to follow, how to heed, and obey its instruction, and be successful at it. Precisely *how* you achieve "your sanctification" is plainly indicated<sup>3</sup>, as cited is above.

Because: "This, your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3) is exemplified, depicted, and presented plainly<sup>4</sup> there.

### C. Of All Aspirations

Which also is *the* loftiest of all aspirations. It is the most commendable and noblest of ambitions...

For triumph at the challenge, as stated, and assigned here requires personal reproduction *of God himself: Be as God himself*, and address oneself likewise to one's own world. *Be as God himself* in behaviour meant for others and characterizing self.

### D. As This "Model" Be

Which a challenge is, that separates the average and elite: This a challenge is, distinguishing the different and the duped.

But in order to "remember the day of the sabbath to make it holy", or "sanctify it" (deMSby Exodus 20:8), one must exemplify "remembrance" of God and behaviour of God, who the "model" is of "this, your sanctification":

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



One must behaviourally *be as God*, who originally is the “example” of this.

"For this, your sanctification *is the will of God*"<sup>5</sup> (deMSby I Thessalonians 4:3):

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

One must “remembrance” be of the original “example” of this, and *as this “model” be* amidst one’s world. Yes: *As this “model” be* amidst other people.

### ***E. By Tradition***

Nevertheless, if you know not what God truly did, and *how* he "the seventh day" spent, and *how* he employed, and used "the day of the sabbath", neither know you what achieves, and fulfills "this, your sanctification", nor *how* to comply with, and do "the will of God":

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

For God the inaugural example once was of “your sanctification” and all such behaviour on that seventh day, when he *by tradition* is said to have “rested” (KJV Exodus 20:11). Although *by tradition* is he also said to have sanctified, or have made holy that day (KJV Genesis 2:3), which he couldn’t possibly have done, or achieved.

He couldn’t both “rest”, and achieve “sanctification”, accomplishing the both of these on one day. For "the seventh day" and "sabbath day" are *the same day*. Which is why *what God did* the seventh day urgent is to us, and requires our attention.

## F. Without Informed Use

Thus, without informed use of the Bible's Fourth Directive (deMSby Exodus 20:8-11) and familiarity with God's seventh day<sup>6</sup> pursuits, which is the Fourth Directive's focal subject and concern, one cannot be successful at "your sanctification", and must be misled about "the will of God" itself, and may potentially fail to obey "the will of God":

“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*” (RSV Deuteronomy 5:15).

If a person is misguided, or misreads the Fourth Directive, or lacks authentic reproduction of its text, he must be untaught of "this, your sanctification", and lacking in discernment of "the will of God" as well, as the Bible now promoted is to indicate to you.

## G. Failure to Perceive

To dismiss, and discount this Fourth Directive, then, as concerned with only “rest” on the week’s seventh day, and no other practice features it than “rest” that day, or that biblically the Fourth Directive nothing further is than an insignificant "scrap" of impertinent "old covenant"<sup>7</sup>, and can reckoned rightly be as impertinent “old covenant” is a failure to perceive, and to realize its urgency and indispensable use, where the New Testament's I Thessalonians 4:3 is observably, directly, undeniably concerned. Which infers the Fourth Directive's further New Testament use as instruction of “the will of God”, “your sanctification”.

And following the guidance of this recognition, in pursuit of application of this recognition shall we now advance upon our investigation, and shall of this truth expect to be further taught, and in fact look to see further proof of this truth:

Distinctly do  
     The facts agree  
 For plainly it  
     Presented be  
 In this, the Fourth  
     Directive, we  
 "The will of God"  
     Most plainly see

“For this, *your sanctification* is the will of God (deMSby I Thessalonians 4:3): “...Remember the day of the sabbath to make it holy”, or “*sanctify it*” (deMSby Exodus 20:8). The which merits further probe of the Fourth Directive...

<sup>1</sup>In the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby) is this clarified, and explicitly explained: What need one, and must one be to induce, and to cause “your sanctification”, which will further clarify the biblically legitimate, actual meaning of “holy”.

<sup>2</sup>Of this, one can acquire substantive, practical recognition, by simply continuing to read the book, which you presently read.

<sup>3</sup>Yes: For the moment, let us use this traditional translation.

<sup>4</sup>This of course assumes, that one has an accurate translation of Exodus 20:11. Which as acknowledged you don’t have now.

<sup>5</sup>How the author of I Thessalonians 4:3, the Apostle Paul could know, and be certain, that “this, your sanctification” must be “the will of God” is exclusively explained in the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby).

<sup>6</sup>Of "seventh day' this" or "seventh day' that" do I know nothing, and do not have any such affiliation. Rather, my concern is with the Order of the Sabbath, which well introduced, and epitomized is in Acts 4:24 through 28 (deMSby)...

Where they quite observably see all reality and its supervision in terms of the Fourth Directive’s Exodus 20:11 (deMSby). And well they exemplify their understanding.

For they knew its accurate and actual translation: They knew it said nothing of God’s “rest”.

<sup>7</sup>"*You shall be holy*. For I, Yahweh, your God am HOLY" (Leviticus 19:2). And this the ambition must be of a person, who is what Apostle Paul reckons, and distinguishes "*called to be holy*" (Romans 1:7).

Which means: These scriptures, Leviticus 19:2 and Romans 1:7 each effectively directive is to serve the same "covenant". And whether it be

designated "new" or "old"; whether it be biblically categorized, labeled, or named "new" or "old", one's faithfulness to either is fulfillment of the other...

Because: Each mutually assignment is, as follows: "...Remember the day of the sabbath to make it holy", or "sanctify it" (Exodus 20:11).

# God Did *Not* Rest He *Did* Sanctify

by Godwin FitzSabbathby

**\*Which You Now Are Reading\***

*Is-soon-to-be-available-through:*

**Amazon, Barnes & Noble  
and All Elite  
Book Merchants**

# Chapter 8

## This Word, “Therefore”

### (Part I)

Although absurd  
     What follows be  
 As long instructed  
     Have been we  
 Display it will  
     To you and me  
 A truth, that many  
     Fail to see...

And this is discovered, and readily perceived in this wording of Exodus 20, verse 11: "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; *therefore* the Lord blessed the sabbath day and hallowed it" (RSV).

### A. This Word, "Therefore"

For you see, this word, "therefore" frequently and often is used, and employed to account for what follows it by way of what precedes it. In order to explain what comes after this term, what precedes, and comes before it ends with "therefore", which is typically an indication of logic's use.

But in the Fourth Directive's Exodus 20, verse 11, there awaits us a display of this, which most revealing is, *while suspiciously applying its involvement with logic*: "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; *therefore* the Lord blessed the sabbath day and hallowed it" (RSV Exodus 20:11).

Be alert, sir and madam. Wary be, when reading here.

For acute corruption of this word, "therefore"; yes: Abusive treatment of this word, "therefore" is conspicuous amidst this above cited verse.

## **B. By Degenerate Tradition**

By tradition and directly by degenerate tradition is this word, "therefore" insidiously abused, and divested of its meaning: "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; *therefore* the Lord blessed the sabbath day and hallowed it" (RSV Exodus 20:11).

## **C. *That Absurd Is...***

Because: *That absurd is*, as is conspicuous...

*It is inane* to recall, that Almighty God "*rested the seventh day*"; then follow this, as tradition next asserts: "*Therefore* the Lord *blessed the sabbath day and hallowed it*" (RSV Exodus 20:11).

For as is invariable procedure at present, tradition treats "the seventh day" and "sabbath day" distinctly, as if they are separate and unrelated days: They are simply different days; not the same as one another, as if God Almighty could "rest" on the one, *while he laboured; and he worked at sanctifying the other*. Which totally ignores this word, "therefore", and deprives it of its import, and extinguishes its meaning...

"For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; *therefore* the Lord blessed the sabbath day and hallowed it" (RSV Exodus 20:11).

This word, "therefore" seems totally unaware of what comes before it, and equally oblivious of what it is that follows. It seems uninformed and completely inattentive to that, which precedes it, and what after it awaits.

But if this word, “therefore” were exclusively to represent itself, and to answer for itself, and expose the way tradition represents it at the present time, it would exhibit, as the following submits. Which usefully informs us of this above verse...

This word, “therefore” joins “these” above days, and connects “these” days, and necessitates their parity, the one with the other: Demands it they a likeness have, and share with one another.

They truly are rendition and description of each other; and identical they need to be. They duplicate each other. And that the reality is of “these” days, as corroborates, and pledges this word, “therefore”.

But due to how tradition keeps our select scripture, and “handles” our scripture, the use of this word, “therefore” is ignored, and effectively dismissed. Thus this above scripture must inconsistent seem.

What we  
     Then, see  
 Incoherent  
     Must be  
 Which itself  
     Does decree  
 Plainly to  
     You and me

By tradition, consequently, this word, “therefore” is routinely overlooked, and is treated as if absent. It generally is viewed, as if it’s “not there”:

“For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it (RSV Exodus 20:11).

## D. Totally Disregarded

Thus totally obscured, and entirely disregarded is this all-important, urgent word, “therefore”. And this must eclipse, even utterly conceal what this word’s objective and main function is:

It logic primarily  
 Does indicate  
 That the presence of logic  
 Might it cultivate  
 And upon this, it typically  
 Does concentrate  
 That it logic specifically  
 Might designate

Thus accredits "therefore"  
 A most singular word  
 Often needed where logic  
 Has been, and occurred  
 Any time you hear logic  
 Applied, and inferred  
 Likely is it "therefore"  
 Will be heeded, and heard

But above is it treated  
 As if empty space  
 For its meaning is plainly  
 Deprived of its place  
 Our traditions this meaning  
 So badly deface  
 That this meaning effectively  
 Do they erase

But this treatment of this word, “therefore”, and its “slighted” use in Exodus 20:11 are altogether due to traditional corruption of Exodus 20:11, and how this corruption treats its subject matter,



where *God Himself*<sup>1</sup> seems to be incoherent and mentally unable himself to express.

## **E. He Seems Unknowing**

For he seems unknowing, unmindful and heedless of how he is using this word, “therefore”, and *that he is using* this word, “therefore”, and how he himself inconsistent has expressed, and has contradicted here. Thus, *God himself* seems to be inattentive to what he himself here expresses, and says!

Which utterly misrepresents the Bible's Fourth Directive and its tract of Scripture, but misrepresents *worst of all* God Himself!

Whom here tradition  
Does depict  
That he himself  
Can contradict  
Above seems he  
That he portray  
*As does tradition*  
*Him display...*

*God plainly*  
*Inconsistent be*  
And owns of this  
To you and me  
Above emerges  
As we see  
That so himself  
Expresses he

Thus further yet  
Must I to you  
Expand how differs  
False from true  
Remains yet more

For us to do  
Before we can  
With this be through...

<sup>1</sup>RSV Exodus 20:22

# Chapter 9

## This Word, “Therefore”

### (Part II)

**F**or you see, this word, “therefore” determines, and establishes a singular objective and fundamental purpose to what God did, as developed, and completed he the first seven days.

*"Therefore* the Lord blessed the sabbath day and hallowed it" (RSV Exodus 20:11).

As specific indication of what he had planned; what he meant to do; what completion he sought, this word, “therefore” is distinctive revelation and summary validation, if its function realistically can operative become...

### A. Rather It Asserts

For you see, Exodus 20:11 does not simply say:

"The Lord blessed the sabbath day and hallowed it"  
(RSV Exodus 20:11).

But rather it asserts:

*“Therefore* the Lord blessed the sabbath day and hallowed it" (RSV Exodus 20:11).

And thus God installed, and had finally arranged what the ultimate, conclusive preparation and provision for what he had done through the previous six days and a portion of the seventh must ultimately be, and appropriately be.

## B. This Expository Word

Whereby God completed in consistence and compliance with his own “will”, his particular design, his divine aspiration, all, that he achieved, and had ultimately finished:

*“Therefore the Lord blessed the sabbath day and hallowed it”* (RSV Exodus 20:11).

God’s having “made holy”, having “hallowed”, or “sanctified” completely and entirely everything he had made was his final closure and its “crowning touch”. Everything he created was done *for that*.

And this predetermined shows; and it foreordained appears through the use of this expository word, “therefore”:

*“Therefore the Lord blessed the sabbath day and hallowed it”* (RSV Exodus 20:11).

Having once consummated his creating and his making and everything, that consummation of such required, God then completion managed of his essential purpose, his principal, definitive, and final preparation.

He fashioned what he’d done, that it finished lastly be:

*“Therefore the Lord blessed the sabbath day and hallowed it”* (RSV Exodus 20:11).

## C. Why?

But moreover, and additionally imparted, and provided, there biblically emerges, and scripturally furnished is authoritative explanation and corroboration of just this particular intent of God’s work: *Why* did God particularly “the sabbath day” “hallow”?

Definitively *why* did he “make holy”, or “sanctify” “the sabbath day”, instead of “holyizing” all the previous six days, or instead of “sanctifying” one of those days alone, or perhaps

“having hallowed” some selection of them? *Why* made God “the sabbath day” to be sanctified?

## **D. His Own Deduction**

But enlightened explanation of this is at hand: There authoritative reason is for what God on the seventh day did, and for whom specifically he this did.

And this is provided by none less or other than Christ himself. Yes: By Christ himself are these above questions their answers provided, and aptly so done through his own deduction and declaration in Mark 2:27 (deMSby): “The sabbath occurred for the sake of the human”.

It “occurred for” primarily the benefit of man. It initially arranged became mainly for “the human”.

And well this explains what God then did, and for whom supremely this did he do: “*Therefore* the Lord blessed the sabbath day and hallowed it” (RSV Exodus 20:11).

Yes: Why God “hallowed”, or “holyized” “the sabbath day” interpreted becomes; and its explanation gains from this amalgamation of these two verses...

“The sabbath occurred for the sake of the human” (deMSby Mark 2:27). “Therefore the Lord blessed the sabbath day and hallowed (‘made holy’, or ‘sanctified’) it” (RSV Exodus 20:11).

For sharing what is holy with the human was his purpose. And being what is holy with human was his purpose: “*Therefore* the Lord blessed the sabbath day and hallowed it” (RSV Exodus 20:11).

## **E. “This, Your Sanctification”**

And this explains why, and interprets quite well why “this, your sanctification” (or ‘your becoming hallowed’ or ‘your holyisation’) is the will of God” (deMSby I Thessalonians 4:3) now, as it was the seventh day.

“*Therefore* the Lord blessed the sabbath day and hallowed it” (RSV Exodus 20:11).

“This, your sanctification is the will of God” (deMSby I Thessalonians 4:3) today as throughout and during every day, beginning with the seventh.

And though this obscured becomes somewhat of late, and misrepresented substantively somewhat of late, it profoundly speaks yet: It envisioned here becomes.

## **F. Admittedly Ambitious**

Where it harbingers a message, which intended is for all; and addressed it is to all; and begins it now to manifest itself as that...

Astutely need we  
     Then, to read  
 What beckons here  
     For us to heed  
 Of understanding  
     Have we need  
 That better might  
     We now proceed

Though vaguely may  
     At first appear  
 What spoken is  
     Becoming here  
 Imparted is it  
     Well and clear  
 That truth itself  
     Is drawing near

Which neither dogma  
     Has concealed  
 Nor has confusion  
     It repealed

Here plainly it  
                   Becomes revealed  
 And thus begins  
                   Its fruit to yield

If mean you to serve, and cooperate with God, and with him collaborate as his “image” and his “likeness”, you “hallowed” must be, and the same exemplify.

“Holy”, “hallowed” or “sanctified” must you depict, and personify as well, if a partnership with God and a fellowship with God would you practise, and personify, and credibly depict; and this applies with any person “called to be holy” (deMSby Romans 1:7). For...

“You will be holy. For I, Yahweh, your God am holy (deMSby Leviticus 19:2).

And admittedly ambitious and impassioned is that.

But a universal message with an audience to match is envisioned just so, with perceivable agenda and probable objective, which begins to be perceived, as specifically assigned, and explicitly intent. Then it summarized becomes, as the foregoing speaks...

## **G. Anything God Had Achieved**

Because: This “becoming hallowed”, which occurred the seventh day and “the day of the sabbath” was the motive and the consequence, accounting comprehensively for everything and anything God had achieved, which focused was clearly and mainly on man.

“*Therefore* the Lord blessed the sabbath day and hallowed it” (RSV Exodus 20:11). Which “sabbath occurred for the sake of the human” (deMSby Mark 2:27).

And thus you begin to envision, and to recognize *why* this italicized word, “therefore” is of great importance. Most urgent it

is. For it heralds the ambition of all God did through the first seven days, which again focused was on particularly man.



# Chapter 10

## This Word, “Therefore”

### (Part III)

**B**ut because this “the will of God” then so fulfilled, and originally achieved what defines God’s “will”, it a precedent installed, and a paradigm became. This primordial achievement of what rightly does, and fulfills “the will of God” set a standard and a pattern, that definitively cites, and accordingly professes...

“...Remember the day of the sabbath to ‘*hallow*’”, “*make holy*”, or “*sanctify it*” (deMSby Exodus 20:8). “For this, *your sanctification* is the will of God” (deMSby I Thessalonians 4:3). “*Therefore* the Lord blessed the sabbath day and hallowed it” (RSV Exodus 20:11):

Thus, “holy”, sir  
 And madam, you  
 Encouraged are  
 To be, and do  
 Of such, become  
 And be debut  
 And ever practise  
 It anew

“For this, your sanctification is the will of God” (deMSby I Thessalonians 4:3). “Therefore the Lord blessed the sabbath day and hallowed it” (RSV Exodus 20:11).

### A. “The Will of God” Now

And this just as surely is “the will of God” now. So remains it for us, and designs it for us...

Universally this  
     Everlasting remains  
 Its validity it  
     Ever keeps, and retains  
 This “perpetual covenant”  
     God so ordains  
 Vested is it by him  
     Who forevermore reigns

For thus God declares, and asserts in Leviticus 19:2 (deMSby): “You will be holy. For I, Yahweh, your God am holy”, though appears this exclusively intended, and retained for the ancient Hebrews only, and for them alone. This, to many, is selectively for only them.

## **B. But What God Says**

But what God says, and above indicates in the text of Leviticus 19:2 (deMSby) echoed is by what the Apostle Paul says later on in the New Testament’s Romans 1:7 (deMSby), making reference to us and instruction to us, who are “called to be holy”, and strive to be holy. For we, who are “called”, and aspire “to be holy” like them “sanctified”, or “made holy” must be.

Which means: They as well are “called to be holy” (deMSby Romans 1:7), and strive to be holy, as do you and I, sir and madam, at present.

For this must as well the ambition and the aspiration be of a person, who hearkens to Leviticus 19:2 (deMSby): “You will be holy. For I, Yahweh, your God am holy”.

## **C. Spoken to Us**

“For this, your sanctification (or ‘your holyization’) is the will of God” (deMSby I Thessalonians 4:3). “*Therefore* the Lord blessed the sabbath day and hallowed (‘made holy’, or ‘sanctified’) it” (RSV Exodus 20:11).

So bethink; and “...remember” “the day of the sabbath to make it holy”, or “sanctify it” (deMSby Exodus 20:8).

<sup>16</sup>"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath *throughout their generations*, for a *perpetual* covenant. <sup>17</sup>It is a sign between me and the children of Israel *for ever*: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (KJV Exodus 31:16-17).

And though this appears preferentially addressed to exclusively and strictly to “the children of Israel”, Paul says above: It is spoken to us, as it plainly must be.

Which, for us, a matter is of great importance. It priority becomes in its biblical direction and relevance to us.

### **D. “For Ever”**

For this “*perpetual covenant*” (KJV Exodus 31:16-17) is *not going to* be countermanded, terminated, abrogated, or repealed. For it is "perpetual". "For ever" it endures, as asserted, and affirmed above *by God himself*.

It never, ever is to be simply "done away with", rescinded, or repealed. For "perpetual" it is. It "for ever" will endure, as asserted, and affirmed above *by God himself*.

### **E. By God Himself**

And this can be stated in many other ways. Though all say the same, regarding this covenant's span...

It won't have a substitute, or be replaced. It won't be eclipsed, overshadowed, or surpassed.

It won't "out-of-date" become, or obsolete. It won't “out of fashion fall”, or “fade away”. For "perpetual" it is.

It "for ever" will endure, as asserted, and affirmed above *by God himself*. And this must determine its reality "for ever" (KJV Exodus 31:17) to be *just that*, its reality "forever"...

“...Remember the day of the sabbath to *make it holy*”, or “*sanctify it*” (deMSby Exodus 20:8). “For this, *your sanctification* (or ‘*your holyization*’) is the will of God” (deMSby I Thessalonians 4:3) **now, as it is forevermore.**

## F. “New” or “Old”

Therefore, such words as "new" or "old" neither signal an end, nor allude to repeal nor invalidation of this covenant, the which is "for ever" to endure, and "perpetual" remains, as asserted plainly is above *by God himself*. Such words as "new" or "old" must here be attentive, realistic, and heedfully aware of what God says, and establishes above: "And the descendants of Israel will preserve the sabbath, to practise the sabbath *throughout their generations* as an *eternal covenant* " (deMSby Exodus 31:16).

Which means: "Eternal"  
 It is, and remains  
 Its validity it  
 Ever keeps, and retains  
 This "perpetual covenant"  
 God so ordains  
 Therefore, valid it evermore  
 Is while he reigns

And what the Almighty himself says here will neither "just expire", nor will "just go away"...

## G. Equivalently by All

Though it can an "'old' covenant" rightly be called, and correctly be perceived. It appropriately "'old' covenant" can be assessed, and rightly is called.

For among many of history's numerous inhabitants, it unavoidably an "'old' covenant" is: Chronologically it must an "'old' covenant" be. It historically an "'old' covenant" rightly is called.

While to many others, who, occupy the present, and residents, for instance, are of our current time, it can a "'new' covenant" genuinely be: For these only recently discovered this "covenant".

They only recently enlightened are of it. They only lately were made aware of it.

## H. But That Doesn't Mean...

But that doesn't mean: It is any less "perpetual".

That doesn't render it any less eternal: That doesn't reckon it any less genuinely biblical and Scriptural.

For is observing this "'old' eternal covenant" any different from observing this "'new' eternal covenant"? And does practice of this "'old' eternal covenant" require different practice than this "'new' eternal covenant"?

For neither one is any *less* "eternal" than the other. And neither one is any *more* "eternal" than the other.

And neither one means any more commitment to this covenant. Neither one more conscientious can be at its practice.

Thus this "eternal covenant" for all means the same. And it practiced, and must heeded be in unison by all, whether or not they reside in the present, past or future.

## I. Be Not, Then, Deceived

Be not, then, deceived by erroneous tradition, which seems to endorse, and substantiate as well some annulment, cancellation or repeal of this covenant.

For it eternally  
 Is, and remains  
 Its validity it  
 Ever keeps, and retains  
 This "perpetual covenant"  
 God so ordains  
 So empowers does he

## Who forevermore reigns

For many are the modern-day psalmists and scribes, who attempt to convince both themselves and you, that the "Old Testament" and much of its content is essentially "'old' covenant" and thus obsolete. It unworthily and incorrectly is called "Scripture"...

It doesn't, therefore, warrant the same study and learning, which is needed to familiarize oneself with it (primarily because they themselves are too lazy to do so). It doesn't merit the practice, that New Testament Scripture does deserve, require, and merit. And so allow many of today's biblical scribes, where the practice of the sabbath is instructed, and is taught.

### **J. They Need to "Remember"**

But they represented are by what Scripture most perceptively affirms in its reference to them and depiction of them: They need to "remember" what they have forgotten...

“...*Remember* the day of the sabbath to make it holy”, or “sanctify it” (deMSby Exodus 20:8).

# Chapter 11

## This Word, “Therefore”

### (Part IV)

**F**or discern, if you can, the assumption, that is here. Heedful be. Recognize what envisaged is here, and predicted is here in these initial words of the Bible’s Fourth directive:

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

For here expectation is plainly manifest, and observably appears. And anticipation also is clearly evident made; and it recognized becomes.

There predicted, and foreseen becomes in what is here something guaranteed as certainty to happen, and occur. It is reckoned as inevitable its episode to have.

It will certainly eventuate. Occurrence will it have.

For you see, you aren’t simply told here to “practice the behaviour of the day of the sabbath; and constantly this attitude personify, and share”.

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

But rather, you are told quite simply to “*remember*”, and astutely to “*remember* the day of the sabbath to make it holy”, or “sanctify it”.

Just heedfully “remember” that first sabbath day: Recollection and recall of that sabbath day is the uppermost objective and aspiration here. Simple recollection of that initial sabbath day is the message, the priority and focal purpose here.

## A. What Specific Admonition?

For in this above initial call to “remember”, what cautionary is subtly expressed? In this above imparting of the need to “remember”, what precaution is implicitly encouraged, and advised? What specific admonition, caveat and alert is intended, and conveyed in this prompting to “remember”?

## B. A Very Long Time

For you see, eternity encompasses a very long time and a very long span. Even reckoning, and estimating it “very long” is colossal understatement and a trivialization. For eternity encompasses a very, very, very, very, very long time.

And the practice of the sabbath an eternal covenant is, and forever more endures. Thus as long, as is eternity its permanence to have, so the covenant of the sabbath does its permanence retain:

<sup>16</sup>“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath *throughout their generations*, for a *perpetual* covenant. <sup>17</sup>It is a sign between me and the children of Israel *for ever*: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed” (KJV Exodus 31:16-17).

## C. Of Possible “Forgetfulness”

Thus astute consideration of this word, “remember”, which begins the Fourth Directive in Exodus 20:8 must uncover, and reveal: It a marked capacity features; and it has a novel property, a function, that distinguishes, and renders it exceptional:

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



Because: It is redolent of prescience and foresight...

Awareness it exhibits; and it conscious plainly is of the likelihood and prospect of possible “forgetfulness”, which must become more likely, when “remembrance” is necessitated for a long time and a very long duration. Emerges it in fact; and it quickly is discerned, that “remember” *means* assumption, admonition and prediction, that “forgetfulness” an expectation, and potential is.

Thus a covenant, that lasts forever, and remains eternal makes “remembrance” an importance; and distinctly it suggests: Such “remembrance” won’t be common. It will not prevailing be.

## D. So “Forgotten”

For at present is this covenant of the sabbath so obscured; and it so “forgotten” is, as to empty it of any meaning other than a physical inertia and idleness “religiously” observed on the week’s seventh day. Nothing more designs its “attitude” than indolence and inactivity on “the seventh day”, which now defines “remembrance” of “the day of the sabbath”.

And for this, the reason quite conspicuous becomes, as it seemingly eternally endorses itself, in the way Scripture presently interprets, recognizes, and “remembers” the sabbath:

(KJV Genesis 2:2-3) "<sup>2</sup>And *on the seventh day* God ended his work which he had made; and he *rested on the seventh day* from all his work which he had made. <sup>3</sup>And God *blessed the seventh day, and sanctified it*: because that *in it he had rested* from all his work which God created and made".

But such presentation of “the day of the sabbath”, and how it developed on this sabbath day can not present its accurate, original display.

For if God Almighty truly "*rested on the seventh day* from all his work which he had made" (Genesis 2:2), how could he *also*

*and at the same time* have "*blessed the seventh day, and sanctified it*" (Genesis 2:3)? As do our traditions this above scripture cite.

For when one rests, one inactive must remain. When relaxing, and at rest, one must bodily idle be.

Or he isn't physically accomplishing rest: He isn't bodily idle, as rest must demand.

All of which incompatible is plainly to "work", and accomplishment of "work". Thus oblivious and uninformed appears it to be of what God achieved, and above must have done on "the day of the sabbath" and on "the seventh day".

## E. How?

For speaking realistically, how could God have (1) "blessed the seventh day, and sanctified it" (KJV Genesis 2:3), *while* he *simultaneously* (2) "rested" "in it" "from all his work which he had made" (KJV Genesis 2:2)? How could he do, and achieve both on *the same seventh day at the very same time*?!

(KJV Genesis 2:2-3) "<sup>2</sup>And *on the seventh day* God ended his work which he had made; and he *rested on the seventh day* from all his work which he had made. <sup>3</sup>And God *blessed the seventh day, and sanctified it*: because that *in it he had rested* from all his work which God created and made".

Thus again this question must we here address.

Realistically must this inquiry be verbalized: How could God have "*rested on the seventh day*", *while* he "*blessed*" that same "*seventh day, and*" he also "*sanctified*" that seventh day?

## F. The Present Reminiscence

Which he couldn't possibly have done, or achieve: He couldn't both have "rested", *and* have "blessed" the seventh day, *while* he *also simultaneously* "sanctified it" *too!!!!...*

But according to what  
     Our traditions suggest  
 Busy *working* was God  
     *While* he managed to "rest"  
 Which impossible is  
     As becomes manifest  
 Thus of sensible meaning  
     Is *that* dispossessed

Because: If the Almighty  
     "*The seventh day*" "blessed"  
 And "made holy", or "sanctified"  
     Said *seventh day*  
 Could he *also this same day*  
     "*The seventh day*" "rest"  
 As tradition above  
     Stipulates, that we say?

But such is the present reminiscence of the sabbath and that sabbath day of Exodus 20:11, as to sanction God's "*rest*", *while he was at "work"* on earth's seventh day *and* "the day of the sabbath". Of which is the truth now effectively "forgotten", and utterly obscured, as predicted, and expected by Exodus 20:8 (deMSby). Where you are advised, and emphatically implored to "*remember*"; and *be careful* to "*remember*" *nothing other than* "the day of the sabbath to make it holy", or "sanctify it".

## G. Feasibly and Actually

For this term, "remember" has the vision to admonish, and anticipate the fact, that the future is a mould with a suction and allure, drawing *even God Almighty's word* feasibly and actually in to its cast. In the which, "my sabbaths" (deMSby Exodus 31:13) and the practice of the sabbath are susceptible and likely to be fashioned, re-fashioned, and then further re-fashioned.

And we now are witness to just this conversion and perversion of the truth. Recognition of its advent have we been imparted...

It occurring is now. It transpiring is at present. Of which, the potential repercussion has happened, and has genuinely, obviously, universally happened, as we now have witnessed, and distinguished for ourselves; and this has its consequence ubiquitously had...

# Chapter 12

## This Word, “Therefore”

### (Part V)

One’s claiming, that God spent the seventh day at “rest” must recall, that he “blessed”; and he “hallowed”, “made holy”, or “sanctified” the sabbath day, *while* at his “rest”, *doing virtually nothing*:

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

Yes: *While* at his “rest”, *doing virtually nothing* throughout the entirety of *the seventh day* did God simultaneously “hallow”, “make holy”, or “sanctify” *the sabbath day*.

Which must annul *what he did that day*. Such reduces it to nothing...*or at least in its import* reduces it to nothing.

For one’s merely “resting” achieves *just that*. And one’s doing *that while* “sanctifying something”, or “making it holy” means: What one does *while* “sanctifying something”, or “making it holy” effectively achieves only idleness and “rest”.

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

## A. Of the Meaning

What, then, must become of the meaning of “holy”, and what “holy” means in behavioural practice? And what account of self and description of oneself is observed, and is witnessed through a person’s being “holy”?

What validates one's attitude or "spirit" to be "holy", that a narrative of self depicts genuinely "holy". And how determines that what "holiness" means?

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

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

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

For none can deny this absurd inconsistency, that *while* God "hallowed", or "sanctified" "the sabbath day", *he was at "rest"*, and was idle on "the seventh day" (KJV Exodus 20:11). Which in effect says: He did nothing. And thus defines the meaning of "holiness", "holy" and "sanctification", resulting from tradition's treatment of such wording.

## B. Your Own Understanding

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

## C. Furthermore

Which, furthermore, deprives "this, *your 'sanctification'*", which "is *the will of God*" (deMSby<sup>6</sup> I Thessalonians 4:3) of its meaning and significance and any practical exercise, any sort of personal, behavioural description. "Your sanctification", which "is the will

of God" is divested altogether of all behavioural guidance and personal example.

Due to how tradition treats Exodus 20:11, and makes of it a study of absurd inconsistency, the meaning of "the will of God", "your sanctification" (deMSby I Thessalonians 4:3) devoid has been rendered of its behavioural consequence:

<sup>11</sup>"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).

Thus readily apparent is contradiction here, due to how our traditions have so strangely represented Exodus 20:11, and conveyed as imperceptible its correct meaning. And resulting unavoidably from such contradiction is your lack of knowledge of "the will of God" itself and the method to achieve it, "this, your sanctification" (deMSby I Thessalonians 4:3)...

Foreseen, therefore  
 Distinctly now  
 Proceed we must  
 To fathom how  
 We can tradition  
 Disavow  
 That Scripture's guidance  
 This allow

Astutely need we  
 This to do  
 To recognize  
 What is untrue  
 Our topic must  
 We interview  
 That it obtain  
 Its rightful due

Retrieve we must

That, which is lost  
 That it “recovered”  
     Be embossed  
 Whatever must  
     Be climbed, or crossed  
 Whatever this  
     Computes in cost

For Scripture long  
     Has been disguised  
 And greatly has  
     Been compromised  
 Extremely has it  
     Been revised  
 Becoming scarcely  
     Recognized

Instead of what  
     Defines “absurd”  
 Recall we must  
     What first occurred  
 When was on Sinai’s  
     Summit heard  
 Of God himself  
     The holy word

Restore we must  
     That holy aim  
 And spirit, that  
     They be the same  
 As when they holy  
     First became  
 And truth their portrait  
     Then did frame

Although you know  
     Not how to read  
 As Scripture's Hebrew



Here would lead  
 If English have  
     You learned to heed  
 With that alone  
     May you proceed

For using English  
     Can you see  
 That something wrong  
     There plainly be  
 As freely does  
     Itself decree  
 To readers such  
     As you and me

If we, therefore  
     The truth would know  
 That Scripture's light  
     Again here glow  
 We falsehood first  
     Must overthrow  
 That Scripture's fruit  
     Again here grow

Therefore, that it  
     Beget its yield  
 And falsehood here  
     Become repealed  
 You aptly must  
     Your reading wield  
 That Scripture make  
     Itself revealed...

Permit me, therefore, to encourage, and invite, that you be instructed further of “your sanctification”, which is “the will of God”: Do continue, persevere; and your reading further implement, by ordering a copy of...

# God Did *Not* Rest He *Did* Sanctify

by Godwin FitzSabbathby

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