

Chapter 3

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 expounds definitively “your sanctification”: This reveals the technique of “your sanctification”, and stipulates the way you accomplish it, and implement it...

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 presents the method of “your sanctification”. This designs fulfillment of “your sanctification”. For what prevails¹ to cause “your sanctification”, and issues as impact² 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).

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 indicated³, as cited is above.

Because: “This, your sanctification”, which “is the will of God” (deMSby I Thessalonians 4:3) is exemplified, depicted, and presented plainly⁴ there.

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.

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*" (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.

C. Specific Application

But to say God's "will"⁵ amounts to "your sanctification" must straightaway relate God's "will" to this scripture:

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

Because God's "will" requires "your sanctification", it recalls the focal theme, designing this directive:

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

Because God's "will" is fulfilled so distinctly, and is accomplished through "this, your holyization", God's "will" is thus seen, instructively associated, and astutely viewed to be accomplished through the "practice" of the Bible's Fourth Directive, as acknowledged by I Thessalonians 4:3 (deMSby):

"This, your sanctification is the will of God".

Which perceives "the will of God", and affirms "the will of God" to be specific application of the Bible's Fourth Directive:

"...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).

D. Which Explains *Why*

But the model and original of "your sanctification", and *how* one does, and achieves "the will of God" must be God himself and alone God himself, and what he himself did throughout that significant and notable seventh day. He alone exemplification can provide of that, and portray of that.

God is the "ideal". *The Perfection* is he, which explains *why* we must know *how* God was employed, occupied, and involved the seventh day, and correctly know what he accomplished that day.

For unless we learn, and familiarized become with what God accomplished, and did "the seventh day", we must persist, and continue *not* to know *how* to do "the will of God", "this, your sanctification":

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

Without an understanding of *that work*, which God *did the seventh day*, we must continue to be simply ignorant and lacking accurate knowledge of “your sanctification”, which “is the will of God” (deMSby I Thessalonians 4:3), which explains *why* people now are, as they are.

¹In the book, *This, Your Sanctification, First Remembrance, an Orientation* (soon to be published by de MontSabbathby at de MontSabbathby.org) 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”.

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

³Yes: For the moment, let us use this traditional translation.

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

⁵How 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 at de MontSabbathby.org).

Chapter 4

Without Informed Use

But additionally must we acknowledge, and recognize. We must concede, and admit what we've learned. For plainly has Scripture now taught, and instructed, conclusively affirming this cardinal awareness.

A. Succinctly and Distinctly

Without informed use of the Bible's Fourth Directive (deMSby Exodus 20:8-11) and familiarity with God's seventh day 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". If a person overlooks, or misreads the Fourth Directive, or lacks an accurate 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 succinctly and distinctly has displayed.

B. Failure to Perceive

To dismiss, and discount this Fourth Directive, then, as an insignificant "scrap" of 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 in an acknowledgment of this recognition and in application of this recognition shall we now move forward with our investigation, and shall of this truth expect to be further taught, and in fact look to see further proof of this truth:

Completely 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).

C. So Very Urgent

But the original and “model” of this is none less than God, who himself did it first. In Exodus 20:11 of the Fourth Directive’s verses, God is the pattern and the mould of such. And *how* he achieves, and fulfills sanctification must, then, be its archetypical proof of fulfillment.

Which is why the seventh day¹ agenda of God is so very urgent and needful of attention. This is why *how* God spent, and was occupied throughout the seventh day, and how this expresses, and is applied today, as exemplified originally by God himself is so very urgent and worthy of review...

D. Through Observing

Through observing, and through learning from the Ideal Example of sanctification, we can learn how it accomplished can be amidst our present world, and exemplified is amidst our present world. We can mend how tradition has degraded it to nothing but obscurity and nonsense, and little more than that:

"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).

And of course, the main purpose of this is to know, and be absolutely sure what is "the will of God", and exemplify behaviourally this very knowledge, in an effort to increase, and to stimulate its use.

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", or *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 original 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.

E. What God Did

He couldn't both "rest", and achieve "sanctification", accomplishing the both of these on one day. Which is why *what God did* the seventh day so urgent is to us, and requires our attention. This is *why* we must continue our investigation, and correctly learn just what God accomplished, and did the seventh day.

¹Of "'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".