

# Chapter 14

## Deuteronomy 5:12-15

### (Part I)

**D**euteronomy fifth chapter quotes Moses himself, as he recites the Decalogue or Ten Directives, originally displayed in Exodus 20<sup>th</sup> chapter. In Deuteronomy 5, verses 6 through 21, there is a virtual reproduction of the Ten Directives, in Exodus 20:2-17. And amidst exhibition of this “reproduction” is a wealth of informative, instructive orientation, which we must scrutinize, and contemplate astutely, in order best to understand "your sanctification", and how the Fourth Directive of Deuteronomy 5 further teaches us, regarding "this, your sanctification"...

#### A. "As..."

Compared to the texts of their Exodus 20 predecessors, nine of the directives in Deuteronomy 5 are much, as they are in Exodus 20<sup>th</sup> Chapter, and make neither real nor substantive change in their wording and construction: Directives 1 through 3 as well as 5 through 10 recall almost literally their Exodus 20 forerunners, as they are cited in Exodus 20<sup>th</sup> chapter...

But such conspicuously is not the presentation of the Fourth Directive in Deuteronomy 5. And this apparent is in its latter two verses, verse 14 and verse 15:

(RSV Deuteronomy 5:12-15) <sup>12</sup>“Observe the sabbath day, to keep it holy, as the Lord your God commanded

you. <sup>13</sup>Six days you shall labor, and do all your work; <sup>14</sup>but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, or your manservant, or your maidservant, or your ox, or your ass, or any of your cattle, or the sojourner who is within your gates, *that your manservant and your maidservant may rest as well as you.* <sup>15</sup>*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*".

Indeed, in this, the Fourth Directive version of Deuteronomy 5, the Exodus 20 version seems substantively altered, or even disregarded, despite what appears to be assertion and assurance, that this Fourth Directive of Deuteronomy 5 is faithfully recorded, "as the Lord your God commanded you" (RSV Deuteronomy 5:12). For segments of the customary Exodus 20 version seem omitted, unacknowledged, or substantively changed, and don't at all appear to be remembered, or recited, "as the Lord your God commanded you".

## **B. "Ludicrously Inappropriate"**

And what is crucial to Exodus 20's version is not so much as mentioned in Deuteronomy 5's. For in this latter version of the Fourth Directive, the following remembrance of God's having "rested" is obviously absent, or simply disregarded:

(RSV Exodus 20:11<sup>1</sup>) "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day".

This most significant part of Exodus 20th chapter's version of the Fourth Directive seems mysteriously "deleted", and excluded from the text of the Fourth Directive version of Deuteronomy 5, where neither is it mentioned, nor in any way acknowledged, and "ludicrously inappropriate" would plainly be.

Though it indispensably essential must be: This "resting" is how God holyized originally "the day of the sabbath"; how he made holy, or sanctified it, in at least some cardinal and principal capacity, as our traditions assert, and instruct:

"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).

Therefore, it exemplifies how this occurs: God is the "example" of "sanctification", thus "your holyization", "this, your sanctification". And this, in italics above is affirmed.

Above is a seminar, instructing of this, and advising one how "this, your sanctification" is actually done, and first was achieved. And this, therefore, must make God's "rest" most urgent, most important and most indispensable.

Which makes perplexing and incomprehensible the absolute absence of any indication of God's having "rested". No mention is there of such at all, as if Deuteronomy 5th Chapter's Fourth Directive is totally unaware, that such ever happened, or need be "remembered".

And Deuteronomy 5's version so overlooks it, and is so oblivious of its ever having any Fourth Directive place as to indicate persuasively, and represent convincingly a radically different "version" or a new, revised "edition",

which augurs to necessitate an author other than Moses and an authorship aloof of authorization by Moses. For lacking Exodus 20:11's proper translation, which necessarily is the de MontSabbathby Translation, this appears to be the most acceptable and plausible account for such "editing". What, aside from this explains believably and workably this stark discrepancy between these conflicting "versions" of the Fourth Directive?

Without Exodus 20:11's proper translation and accurate orientation to this Directive's subject matter, this Fourth Directive of Deuteronomy 5 seems to formulate, and stipulate a notably different rationale, fulfillment and Exemplification to that observed in Exodus 20's version: Though reciting its original Exodus 20 author (RSV Deuteronomy 5:12), there exhibits here an extensive modification or a substantive revision or simply another "version", which is quite conspicuously and undeniably something totally other than "as the Lord your God commanded you" in the traditional Exodus 20th chapter version.

## **C. Inadmissible**

For Deuteronomy 5's version is altogether unaware of God's "rest", or his ever having at any time "rested", as plainly is featured in verse 15...

(RSV Deuteronomy 5:12-15) <sup>12</sup>“Observe the sabbath day, to keep it holy, as the Lord your God commanded you. <sup>13</sup>Six days you shall labor, and do all your work; <sup>14</sup>but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, or your manservant, or your maidservant, or your ox, or your ass, or any of your cattle, or the

sojourner who is within your gates, that your manservant and your maidservant may rest as well as you. <sup>15</sup>*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*".

How figures God's "rest" into this Fourth Directive of Deuteronomy 5?

For clearly that italicized in this "version", as it "remembers" Yahweh's "mighty hand" and his ever "outstretched arm" must prohibit any mention, that God ever "rested", and discredit any chronicle, professing such occurred. For "ludicrously inappropriate" such must be.

Altogether inadmissible is such mention here: Incompatible it is to this Fourth Directive of Deuteronomy 5.

Can "resting" depict here  
The part, that God plays?  
Does the author here quoted  
God's rôle so appraise?  
When reviewing these words  
Can recall of God's "rest"  
Be germane, while his might  
And his labour are stressed?

A dilemma thus waits  
In this biblical mystery  
Which long endures  
In the annals of history  
Yet has tradition  
No answer to solve  
Or explain how solution  
To such will evolve

For Deuteronomy 5's version of the Fourth Directive seems to emanate of explanation and a rationale, which are greatly in contrast to that, which accounts for the Exodus 20 version, though Exodus 20th chapter's version is long ordained, and sanctioned by tradition.

## **D. A Marked Dissimilarity**

Recalled in Deuteronomy 5's Fourth Directive, the text tells the reader, and elucidates, as follows (RSV Deuteronomy 5:15):

“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”.

And it herewith explains, and accounts for its instruction. It offers justification for what has preceded.

Compare the words, then, which precede this word, “therefore” in these two, differing “versions” of the Fourth Directive:

(RSV Deuteronomy 5:15) “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...*”

(RSV Exodus 20:11<sup>2</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...*”

In each of these “versions”, the word, “therefore” begins conclusion to the reasoning, which they offer for themselves, justifying their instruction and direction to the

reader. And as you can see in conspicuous display, both precede this word with assertions about God, that are in blatant contrast and substantive disparity...

Where Exodus 20:11 precedes the word, “therefore” with “and [God] rested the seventh day”, it, thus, infers God’s weakness and his actual over-exertion. And irrefutably must this be granted, and admitted.

Deuteronomy 5:15, on the other hand, precedes the word, “therefore” with “the Lord your God brought you out thence with a mighty hand and an outstretched arm”, thus, asserting, and declaring Yahweh’s might and his omnipotence. Which as well admitted, and acknowledged must be.

While Deuteronomy 5 explains its Fourth Directive on the basis of God’s dynamism and his omnipotence, Exodus 20<sup>th</sup> chapter authenticates its on the basis, that God actually “rested the seventh day” (RSV Exodus 20:11). In effect, consequently, the Fourth Directive cited by Exodus 20<sup>th</sup> chapter tells you to "remember the day of the sabbath to make it holy", or "sanctify it". Because: The Almighty God "rested the seventh day" (KJV Exodus 20:11).

And that Fourth Directive in Deuteronomy 5 tells you to "observe the day of the sabbath to make it holy", or "sanctify it", "as the Lord your God commanded you" (RSV Deuteronomy 5:12). Because: "The Lord your God brought you out" of "the land of Egypt with a mighty hand and an outstretched arm" (RSV Deuteronomy 5:15). Quite noticeably, then, do these two scriptures exhibit disagreement and conspicuous discrepancy.

## **E. Multiple Involvement**

Perhaps, therefore, more than anything else, it is errant meaning of the Fourth Directive’s text, that has recommended, warranted, and justified the notion, that the

books of Moses (i. e. Genesis, Exodus, Leviticus, Numbers and Deuteronomy) can not be the writings of any one man: They the literary effort of Moses are not. He cannot realistically have been their author.

For they more factually must needs derive from collective contribution and multiple involvement, a collaborative sort of work, composed by many, many authors. Some of whom were very possibly all but unaware of their colleagues and their writings, or even unconcerned for the writings of their colleagues.

Because: Each wrote, according to his individual and personal "school of thinking" and propensity of doctrine.

And this seems corroborated by the Fourth Directive of Deuteronomy 5 and its obvious difference to that of Exodus 20. But that, sir and madam, is complete and total nonsense.

Both have the same biblical author and composer: Both are the literary issue of Moses. And that will their accurate translation prove, as you, sir and madam, will presently perceive.

## **F. Presumably**

Just a few verses prior to Deuteronomy 5, then, Moses instructs his listeners in Deuteronomy 4:2 (RSV) neither to "add to", nor "take from" anything in the law...

"You shall not add to the word which I command you, nor take from it; that you may keep the commandments of the Lord your God which I command you".

And this must we now deliberate, and ponder. Because: Essential is it to our examination...

Presumably, Moses's recitation in Deuteronomy 5 of the law in Exodus 20 would not violate his own prohibition of adding to, or taking from the law, in any way: Does it not



naturally follow, that Moses would attend, and heed closely prohibition of which he himself is the origin and source?...

A mere reading of Deuteronomy 5's Fourth Directive, however, hints at Moses's having failed to comply with, and heed his own interdiction, his own specific ban: When Moses enjoins his listeners in Deuteronomy 5:12 to "observe the sabbath day, to keep it holy, *as the Lord your God commanded you*", a portion of what follows quite plainly does not resemble Exodus 20's Fourth Directive, "as the Lord your God commanded you" (RSV Deuteronomy 5:15)...

"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".

Were it not for this version's claim to represent the earlier "version" "as the Lord your God commanded you", one could almost be given to believe, and accept, that disregarded here is the earlier version's recollection, that God "rested" (KJV Exodus 20:11)...

Where does God's "rest" find any credibility amidst these words or compatibility to them? Is there any possible resemblance between the above cited words and the corresponding words of the Exodus 20 "version"?

Upon simply reading, and examining the two, this segment of the Fourth Directive, as presented in Deuteronomy 5th chapter seems to be contradictory, and bear much disparity to that, represented in Exodus 20th chapter. Each seems effectively oblivious of the other.

## G. Which Brings Us Back...

“As the Lord your God commanded you” must refer specifically and directly to Exodus twenty’s Fourth Directive. Because: That is the only instance, when “the Lord your God commanded” the Fourth Directive in its entirety, as he does here in Deuteronomy 5:12-15. Having recorded both, Moses will not have misrepresented here in Deuteronomy 5 that foregoing Fourth Directive, in Exodus 20:8-11.

Because, furthermore, Moses himself forbids in Deuteronomy 4:2 either addition to, or deletion from the law of Exodus 20, Deuteronomy 5’s law must reproduce, and recall Exodus 20’s. Despite the evident differences of these two contradictory Fourth Directive “versions”, then, some sort of parity associates the two, and must relate the two, which ascribes them with equivalent and interchangeable meanings.

Otherwise, the clause, “as the Lord your God commanded you” (RSV Deuteronomy 5:12) suggests the viable prospect of possible contradiction or something wrong between them. Because: At least one can not truly be “as the Lord your God commanded you”, as they traditionally are delivered to us, which brings us back to Section C’s dilemma:

If ever we are  
    To succeed at our quest  
And success to make genuine  
    And manifest  
This uncertainty cogently  
    Must be addressed  
Does the Bible acknowledge  
    The Almighty’s “rest”?

<sup>1</sup>Yes: For the sake of discussion and emphasis of contrast, the traditional Exodus 20:11 is being cited here.

<sup>2</sup>And again, we exhibit here tradition's presentation of Exodus 20:11 to consider its indicative disparity and contrast.

# Chapter 15

## Deuteronomy 5:12-15

### (Part II)

**A**nd of course, no it does not. For such is inane, and is utterly absurd.

And misdirected  
Must be they  
Who credence to  
Such nonsense pay  
Instead, the prudent  
Thus would say  
"Of something wrong  
Is such the way"

For those, who acknowledge, that God ever "rested" say more about themselves and their ignorance of Scripture, than utter they the truth, concerning Almighty God.

And this have you seen, and have gained some discernment and recognition of it, deriving from the former chapters of this book: Through Paul's evangelical announcement, for instance, you were a witness, and well could perceive...

You couldn't fail to see *this* reality of Scripture on exhibit, in expression and patently displayed:

When biblical authors  
Their God represent  
Uniformly they share  
This collective intent  
Their portrayal of him

As Almighty is meant  
To exclusively this  
Alone do they assent

For the actual occupation of God throughout Scripture and all of reality's encompassing domain is this, his brief "biographical sketch", as reported by him (Exodus 20:22) in Exodus 20:11 (deMSby):

"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..."

From which agenda, God takes no "vacation". He daily does this, continuously, always, without interruption, intermission or suspension: He never "rests".

"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 "restored" "this day": "It" has happened "this day".*

Yes: Effectively, "the seventh day"<sup>1</sup> has happened "this day". Consequently is "the seventh day" "restored" this day, and "restored" this day altogether by God.

Which is why, sir and madam, you are told to "*remember* [right now and throughout this present day, today] the 'day of the sabbath' to make it holy", or "sanctify it" (deMSby Exodus 20:8).

"...Remember the day of the sabbath to make it holy", or "sanctify it".

For the "day of the sabbath" and earth's seventh day, which "restored" is today first occurred simultaneously, to be the same day, which establishes the proper use of each successive day.

Thus, "this, your sanctification is [constantly] the [everyday, continuous] will of God" (I Thessalonians 4:3), and determines how to "enter into" God's daily "placing"<sup>2</sup> (deMSby Psalm 95:11). Doing which will achieve "this, your sanctification" (I Thessalonians 4:3), as Exodus 20:11 (deMSby), when accurately translated will clarify, and conclusively explain.

## **A. Most Faithfully**

Deuteronomy 5:12-15, though, offers us an instructive, informative perspective from which to look upon Exodus 20:11, and recognize much more immediately, practically and as well personally how it instructs, that we achieve this: What it solicits as self-presentation and treatment of other people, and how this is addressed universally to each and every person, anywhere, at any time...

"For throughout six days, Yahweh made the heavens and the earth, the sea and all, which is in them. And he placed them in the seventh day. Bountifully, therefore, did Yahweh bestow upon the day of the sabbath, and had made it holy..." (Exodus 20:11 deMSby)

For instead of this viewpoint of Exodus 20:11, which emanates of vision, that has no restriction, and cannot have a limit, but is universal, and literally and absolutely is all-observing, the humbler orientation of Deuteronomy 5 is far more restricted, altogether more confined, and focuses specifically on one certain people and on them primarily:

“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” (RSV Deuteronomy 5:15).

This is more local. It much "closer" is.

For rather than indefinite and universal sight, the vision, which delimits, and defines the setting here is far more restrictively applied, and confined:

“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” (RSV Deuteronomy 5:15).

Instead of God's infinite and unrestricted vision, the vision used here is extremely more limited, restrained and enclosed.

It more local is. It much "closer" is.

For rather than unlimited and infinite horizons, the field of focus here is specific, more personal and more individual. But it most faithfully remembers, and recalls, "as Yahweh, your God directed you" (deMSby Deuteronomy 5:15) originally, instructing you at first in Exodus 20:11 (deMSby).

## **B. "You", Who Are Present**

For you see, in Deuteronomy 5:15, existential manifestation of God's daily "placing", and how this effected a person, who was present, in that one location and that group of people, but undoubtedly included in God's universal, all-inclusive daily "placing" is reported, somewhat itemized, and summarized "in detail". Imparted is the "happening" of

God's daily "placing" and actual involvement in God's daily "placing", as experienced specifically by "you", who are present, in this place and time.

### **C. Such Is Available**

Of Exodus 20:11, what is the practical guise? Of Exodus 20:11, what is the personal experience and involvement? What sensations actually convey to one's senses, resulting from involvement in God's daily "placing"?

Because: Through the Fourth Directive of Deuteronomy 5, such is available, and can be known, as personally recalled, and related by Moses:

“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”  
(RSV Deuteronomy 5:15).

Reminiscing in behalf of traveling companions, and reminiscing just as surely for himself does Moses recall here his individual experience and thoughts and those of the many people, who traveled with him, while circumscribed by what God does, and does universally throughout this world of Exodus 20:11 (deMSby):

"For throughout six days, Yahweh made the heavens and the earth, the sea and all, which is in them. And he placed them in the seventh day. Bountifully, therefore, did Yahweh bestow upon the day of the sabbath, and had made it holy..."

Which God directs throughout every subsequent day, and as well throughout Deuteronomy 5:15.



In perspective, then, Deuteronomy 5:15 cites a day-to-day chronicle of one's participation in God's daily "placing" and one's particular place and experience amidst it:

“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” (RSV Deuteronomy 5:15).

Recorded by Deuteronomy 5:15 is an everyday log of God's daily "placing" and one's place in it, for those, who companionship shared with Moses.

## **D. Moses Reconsiders Here**

You see, Moses reconsiders here Exodus 20:11 as a local manifestation and a personal vicissitude, which one experienced, had witnessed, and seen:

“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” (RSV Deuteronomy 5:15).

Moses visualized this extensive daily "placing", which happens universally, and must occur globally, according to the record of Exodus 20:11 (deMSby) as a local consequence and a personal occurrence.

He recognized how it involves individuals, amidst situations and circumstances, which were familiar to them. And of which, they had their own experience, perceiving it as happening directly to them.

Because: That it is, from a personal perspective and eye-witness vantage.

“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” (RSV Deuteronomy 5:15).

Of God's "placing" in Exodus 20:11 (deMSby), this is a narrative reported by Moses, recalling daily, personal, and localized happenings, the which are specifics of that universal Exodus 20:11 “placing”, when reckoned from specifically an Israelite’s perspective.

Deuteronomy 5:15, therefore, cites a day-to-day chronicle of one's participation in God's daily "placing" and one's individual experience amidst it. Recorded by Deuteronomy 5:15 is an everyday log of God's daily "placing" and one's place in it, for those, who companionship shared with Moses.

## **E. A Practical Example**

But here again, we progressively arrive at enlightening, informative and teachable intelligence, where God exemplifies "your sanctification": A practical example of this God displayed.

To which, every person present had been party. They had participated in its event. For they had a part, and had each been involved in God’s daily “placing” in Exodus 20:11, as pictured by Deuteronomy 5:15...

Its instance they watched: They saw it happen daily.

"Example" of “your sanctification” was visible, and obvious became: God plainly "made holy" what the people, who were present had experienced, and had witnessed.

“Therefore, Yahweh, your God directed you to practise the day of the sabbath” (deMSby Deuteronomy 5:15).

Observably to them had become sanctified, and appreciably was sanctified what they themselves had experienced, and seen: For occurring every day they saw this fulfillment...

From bondage and duress, God led them out of Egypt. Because: He alone such leading could have fostered. Only he alone such departure could have managed: From servanthood to those, who had been stern taskmasters, God had delivered them.

He guided, and directed them consistently, reliably throughout their adversity, uncertainty and trial: He granted them an access, provision, way and means to distinctly more hospitable and likable environs.

To much more agreeable and welcoming surroundings, God had accompanied, directed, and steered them. To much more appealing and more pleasing ambience, God was their guide: He escorted, and guided them, as they had witnessed, and one and all looked upon, according to the chronicle and conscientious record of none less or other than Moses himself.

And thus God exemplified "your sanctification", as he “made holy” what they had experienced, which was an instance of Exodus 20:11 (deMSby).

"For throughout six days, Yahweh made the heavens and the earth, the sea and all, which is in them. And he placed them in the seventh day. Bountifully, therefore, did Yahweh bestow upon the day of the sabbath, and had made it holy..."

Of which, they had participants become.

Whereby they acquired recognition of such, and how they themselves could communicate such: They saw *how* “your sanctification” is shared, and *how* to “remember the day of the sabbath to make it holy”, or “sanctify it” (deMSby Exodus 20:11).

Of which, they the result had observed...

“Therefore, Yahweh, your God directed you to practise the day of the sabbath” (deMSby Deuteronomy 5:15).

Of which, they had the consequence learned, and its “practice” been taught.

## **F. The Identical Purpose**

But this well-exhibits, and well-demonstrates the identical purpose and very same intent, as did the Apostle Paul's portrait of God to "the nations", non-Jewish and people in general, when he presented God, citing him to be (deMSby Acts 14:15-17)...

<sup>15</sup>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".

While Paul also represents God to "the nations", in Acts 17:25 (deMSby):

"To all, he gives life, breath and everything..."

Where Paul implicitly advises, and tutors them of God's "placing" of Exodus 20:11, advising them as well: They included in it are.

They possess a share of it. They have a place in it, affirming God's plan and arrangement for them, God's kindness, concern and care for them.

God alone can it be, who a berth can reserve amidst his daily "placing". For only God is, who provides, "gives", and furnishes "to all" people everywhere possession and privilege of "life, breath and everything", as the Apostle Paul predicated just above.

But this recalls the same purpose and plan, as does God's initiative, recorded in Deuteronomy 5:15:

“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”  
(RSV Deuteronomy 5:15).

Asserted by Deuteronomy 5:15, God did for Israel, as would he do, and does do for all, as Paul credits him in Acts 14:15-17 (deMSby) and later in Acts 17:25 (deMSby): To "the nations" at large, Paul introduced God, precisely as Moses<sup>3</sup> to Israel did.

For all these scriptures reflect one another. Restatement and version is each, of the others.

Each recapitulates Exodus 20:11 (deMSby). Each is rendition of Exodus 20:11, and consequently specifies a "localized" instance of God's daily "placing" and his attentive care and concern for all people, which well-exemplifies "your sanctification", and orientates a person to “your sanctification”.

## G. "Ever Doing Good Works"

Of which, the actual and ideal guise is best noted by the Apostle Paul above, when professes he this to "the nations" at large, for the purpose of authentic introduction of God: He always is "ever doing good works" (deMSby Acts 14:17), and at such employed. He constantly is "ever doing good works".

As Paul, the Apostle  
Did staunchly proclaim  
And the herald of such  
To "the nations" became  
"Ever doing good works"  
Is the optimal frame  
To exhibit God's deeds  
And assign them a name

"Ever doing good works", though perhaps not acknowledged, or even ignored is the realistic, everyday portrait of God. For this is "example" of "your sanctification", whose yield and expression are generally appealing, agreeable and likable, considerate to mainly and specifically people.

Of which, God "sets" "example" for all. Which is an agenda of care, consideration and kindness to people, who inhabit, and are tenants of his daily "placing", and anywhere and everywhere reside in its sphere.

"Ever doing good works"  
An agenda designs  
That uniquely and notably  
Deigns, and defines  
Aspiration, that with  
God's objective aligns  
Consequently his sun  
Upon everyone shines

Which plainly doesn't chronicle a narrative of "rest". Of idleness and inactivity, it doesn't cite.

## H. It Cannot, Then, Warrant

It cannot, then, warrant requirement to “rest”, stipulation to “rest” or directive to "resting": It doesn't tell one exclusively to "rest", and to do *nothing at all* on the week's seventh day.

“For this, your sanctification is the will of God” (deMSby I Thessalonians 4:3) *now*: “Remember” *right now, on this present day* “the day of the sabbath to make it holy”, or “sanctify<sup>4</sup> it” (deMSby Exodus 20:8).

## I. However

However, 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", and *how* to comply with, and do "the will of God":

"...Remember the day of the sabbath [or 'ceasing'] 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).

## J. In Its Presentation

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. And this do the scriptures themselves validate, as does the de MontSabbathby Translation show in its presentation of Exodus 20:11...

<sup>1</sup>Please do not presume to associate me and the Order of the Sabbath with any other understanding of "the seventh day" or any other "school of thought", doctrine or creed, which might be associated with "the seventh day". For here will you find only biblical consistence, which quite familiar would be to someone like Moses, or cites the literal wording of someone like Moses, correctly translated, and accurately shown.

<sup>2</sup>Invariably, this Hebrew word in Psalm 95:11, which properly and accurately means "my placing" is mistranslated, and misrepresented in all current versions of Bible translation, which render, and exhibit it as "my resting". And this includes whatever version you yourself read...

Where equally mistranslated are such scriptures as Isaiah 66:1 and Psalm 132:8 and 14. And particularly in Psalm 132:8, this traditional and standard translation, "my resting" is "ludicrously inappropriate" and just absurd:

(KJV Psalms 132:8) "Arise, O Lord, into thy rest; thou, and the ark of thy strength".

And this explains why such scriptures at present impart more bewilderment than accurate instruction.

Because: They correctly are rendered, as follows:

(deMSby Isaiah 66:1-2) <sup>1</sup>"Thus says Yahweh: 'My throne is the heavens. And the earth is the footstool of my feet.

Where is this house, which you would build for me?  
And where is this scene of my placing?

<sup>2</sup>All such things my hand made. And all such things already existed".



(deMSby Psalms 132:8) "Arise, O Yahweh, as your placing, you and the ark of your strength".

And if your preferred biblical version, KJV or RSV, for example, does not display *as above* these scriptures, you here advised are: Correct them yourself, that they biblical accuracy thereby recover.

<sup>3</sup>It is profitable to note, that Paul literally devised his evangelistic method from Moses himself: He learned it from Moses.

For Moses realized, that the best way to clarify, and amplify God's introduction of himself in Exodus 20:11 (deMSby) was to present "the children of Israel" with a restatement of this introduction, which was reflective of their own experience, and was observable in their experience:

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

What they had seen, as it happened to them would best introduce, and affirm God to them, and best would present "this, your sanctification", which is "the will of God".

And this is precursor to what Paul did with "the nations", to introduce God to them: He phrased his own introduction of God, recalling how Moses had done this for Israel.

Paul devised specific introduction of God, that "the nations" in particular would see, and perceive God's involvement with them and concern for them. Considering specifically their world-perspective, Paul adapted God's introduction to them, that they most clearly might see God's involvement, and how they assisted were by God's involvement, and beneficiaries had been from that involvement.

But this "procedure" to God's introduction was first recognized, and observed by Paul in none less or other than Moses himself: Effectively Moses taught Paul his evangelism.

<sup>4</sup>There is infinitely more to be learned from and about the Fourth Directive than this meager treatise could feasibly show. Thus at this juncture, I must recommend, that you read, and examine the book, *This, Your Sanctification, First Remembrance, an Orientation*, which is soon to be published by de MontSabbathby at deMontSabbathby.org.