

Chapter 27

"*Your Sanctification*"

For you see, we have in Deuteronomy 5's Fourth Directive a paradigm and demonstration of what is needed to "follow" God's "example" of "your sanctification", throughout each and every day and any possible situation. Plainly what personification of this "example" must mean, and affirm to be *like* this "example" are here provided with most useful guidance and practical expository, as is italicized, beginning in and subsequent to verse 14:

(RSV Deuteronomy 5:12-15) ¹²“Observe the sabbath day, to keep it holy, as the Lord your God commanded you. ¹³Six days you shall labor, and do all your work; ¹⁴but 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.* 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”.*

What it means to heed, and personify in practice the "example" "set" by God of "your sanctification" is specified here, as italicized above, and epitomized above, in the wording of verses 14 and 15, recalling the display of the

same subject matter in the Fourth Directive wording of Exodus 20th chapter.

"*Therefore* the Lord your God commanded you to keep the sabbath day" (RSV Deuteronomy 5:15). Or more precisely the Bible's Hebrew says: "*Therefore*, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

A. This Particular Objective

Although Deuteronomy 5's Fourth Directive presents clearer show and exhibit of this than first seems revealed by Exodus 20th Chapter's. More apparent is this particular objective, italicized above in Deuteronomy 5, where both God's "example" of "your sanctification", and how you, the reader will "follow" this "example" are more clearly cited, and represented here. For clarification has it through Moses himself, whose "commentary" must be impeccably correct.

B. Of the Present

Which (1) validates the fact, that God "sets example" of "your sanctification", and is *the* "example" of "your sanctification". The which imparts well in this Fourth Directive, and documents well in this Fourth Directive.

And (2) it instructs how to "follow" this "example", and implement it practically, behaviourally and personally, as you are needed, and challenged to do, as God first did, and first exemplified: You are prepared here, and thus are readied to "remember the day of the sabbath [or 'ceasing'] to make it holy", or "sanctify it" (deMSby Exodus 20:8), as God first did on "the day of the sabbath" (deMSby Exodus

20:11), though you incited are to do this today, amidst settings, situations and people *of the present*.

C. This Realization

But (3) even more significant is this recognition, this realization, which is the most important feature of the Fourth Directive, divulging, and endorsing it to be the focal member of all the Ten Directives: To "follow" God's "example" of "your holyization", and represent fulfillment of "your sanctification" is to be *like God*, who personifies "holy" (Leviticus 19:2), and represents "holy", which equals the fulfillment of "your holyization" or "your sanctification".

God exemplifies, and always is "holy", which anyone, who "follows" his "example" must be, and unfalteringly be. For God is invariably, permanently "holy".

D. Of All Ambitions

Which is of all aspirations the loftiest. It is of all ambitions the grandest and very most ambitious.

But being like God, who causes what is holy...Because: He is holy (deMSby Leviticus 19:2) is truly and distinctly what the Fourth Directive seeks, and requires in its challenge to...

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

Do, as God did throughout "the day of the sabbath": Incite what is holy, by being what is holy, throughout your any circumstance, with people of the present. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

Induce what is holy through self-communication, which is what is holy, and does what is holy. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

He, who this
Can do, and will
In others shall
The same instill
Records he with
Behaviour's quill
"The will of God"
Does he fulfill

Portray what is holy, that you so persuasively frame, and present it, you are yourself instigation to try it, at least to attempt it, and strive to achieve it: "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

Because: In you, people can see it done, and can see its "practice".

In your behaviour and self-presentation, people can see "this, your sanctification".

He, who this
Can do, and will
In others shall
The same instill
Possessed is he

Of this the skill
"The will of God"
Does he fulfill

People can witness "your holyization". Such can be looked upon, seen, and deliberated in your achievement of "your sanctification", your exemplification of "your holyization", which must distinguish, and designate a person, who patently is *not* "conformed to this age", and serves different urgencies, different priorities.

Which describes one, who means to be "holy" (deMSby I Peter 1:16). Because: One fulfills "this, your holyization", "this, your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3), not the prevalent other "will", which prevails everywhere.

And *that* is specifically *the dichotomy* seen here. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

E. As Readily Acknowledged

But such necessitates persona of contrast. It must exemplify the attitude of difference.

For most portray the predominant, general practice and typical behaviour. And they respond, as they treated are.

Most people are what most people are, and "forget" "the will of God". And this is a postulation of the Fourth Directive, as readily acknowledged throughout this Directive: Most reproduce, imitate, and conform to however they are treated, and greeted by others, whatever the eventuating self-exhibit publishes.

And this admitted is throughout the Fourth Directive. This is specifically the reason why you are urged, and implored to...

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

For what is said here about most people?

What is implicitly said, and assumed here, regarding "this, your sanctification", "this, your holyization", and the way such is predominantly practised, and serviced by people?

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

What is inferred, if not plainly said here, regarding such "service" by the great many people?

What general effort and scale of intent at this Directive's purpose is readily communicated in this challenge to...

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

For to consider, and ponder these questions, deducing analytically, and thinking realistically is to discern, and perceive this perspective, the which becomes evident and manifestly plain, when envisioned through the Fourth Directive's challenge, as follows...

Rather than "forget", and neglect "the will of God", as ubiquitously done is throughout "this age", "remember the day of the sabbath to make it holy" (deMSby Exodus 20:8). Rather than "forget" "this, your sanctification", and imitate the prevalent behaviour, at present, "remember the day of the sabbath to sanctify it" (deMSby Exodus 20:8).

Be not conformed to "this" present "age" and its trend to be "just like everyone else", thus yielding to the "will", which neglects that of God. But "remember the day of the sabbath to holyize it" (deMSby Exodus 20:8).

F. Everywhere

In which, you can perhaps recognize rationale and incentive specifically to heed, and personify particularly this urgent challenge of Romans 12:2 (deMSby):

"Do not be conformed to this age. But do be transformed by the renewal of the mind, in order that you prove what *is the will of God*, the good and well-pleasing and 'perfect'" or "completed".

For Romans 12:2 and Exodus 20:8, which catechizes you to "remember the day of the sabbath" amount to nothing more than alternative expression, the one of the other.

"Do not be conformed to this age. But do be transformed by the renewal of the mind, in order that you prove what *is the will of God*, the good and well-pleasing and perfect" or "completed" (deMSby Romans 12:2).

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

These above verses both mean to encourage an identical behaviour and self-presentation.

For each articulates the other's intent, "this, your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3), "the good and well-pleasing and 'perfect'" or "completed" (deMSby Romans 12:2), as readily exhibits in these above scriptures. Each epitomizes the other one's design, which basically is to...

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

Or to express its alternative vernacular, which adapts well, and revises for the present:

"Do not be conformed to this age. But do be transformed by the renewal of the mind, in order that you prove what *is the will of God*, the good and well-pleasing and perfect" or "finished" (deMSby Romans 12:2).

Thus, this essential challenge of the Fourth Directive is alternate expression of Romans 12:2 and equivalent in meaning to Romans 12:2. For these each commission practice of "the will of God", "this, your sanctification" (deMSby I Thessalonians 4:3), "the good and well-pleasing and perfect" or "consummate" (deMSby Romans 12:2).

But in the recognition of this parity, more is appearing to be visualized. More becomes evident to be clearly recognized.

For to consider this matter realistically, what we approach now awaits, as it must, and anticipates itself. What somewhat personally we now encounter emerges as a certainty, which is expected.

It is at present ubiquitous, conspicuous, undoubted and certain. Inevitably is it observed everywhere...

For how many people do you yourself know, whom you describe to be "the good and well-pleasing and perfect" or "finished"? How many people, in your own experience could realistically be so described?

How many people have you yourself known, who portray viably these above scriptures? Observantly, objectively and directly speaking, how many have you seen practise these scriptures?

What approximation or estimated total of those, who personify Exodus 20:8 and Romans 12:2 would you think yourself to have seen, and experienced? How many people have you yourself come upon, who portray credibly these above scriptures?

Because: Useful measurement such reckoning is of those, who obey, and fulfill "the will of God".

Yes: Well estimates this the number of people, familiar and foreign, who strive to achieve, and to do "the will of God", "this, your sanctification" (deMSby I Thessalonians 4:3), "the good and well-pleasing and perfect" or "completed" (deMSby Romans 12:2).

For to evaluate observantly, objectively and realistically, very, very, very few are so observed. To reckon realistically, objectively and honestly, very, very few could be so described. For very few care to forsake the prevalent

"will", and to risk such a thing to obey "the will of God", "this, your sanctification" (deMSby I Thessalonians 4:3), "the good and well-pleasing and perfect" or "consummate"¹ (deMSby Romans 12:2).

And even resolutely practised self-deceit won't conceal, camouflage, or dissemble this fact. But informed are we here by instructive recognition and crucial realization...

G. "*Your Sanctification*"

This explains why: It is "*your* sanctification", not "*just* sanctification", not "*our* sanctification", that "is the will of God" (deMSby Romans 12:2 and deMSby I Thessalonians 4:3).

This frankly answers why: It must be "this, *your* sanctification", not *mere* sanctification, not *our* sanctification, that "is the will of God" (deMSby Romans 12:2 and deMSby I Thessalonians 4:3).

For anything but "this, *your* sanctification" is unrealistic, naïve and untaught. Yes: Anything other than "*your* holyization" is idealistic and simply naïve. For unrealistic it is in evaluation of most people and certainly most men, who inhabit, and co-occupy our present time.

There is only you. And there is no one else.

There is only you, who will implement behaviourally these above scriptures and their self-display. Which "is the will of God", "this, your sanctification" (deMSby I Thessalonians 4:3), "the good and well-pleasing and perfect" or "completed" (deMSby Romans 12:2). "Therefore, Yahweh, your God directed *you*" *yourself*, and this pronoun, "you" is second person, *singular* "to practise the day of the 'sabbath'", or "ceasing" (deMSby Deuteronomy 5:15).

As God alone sanctified "the day of the sabbath", so you alone "this day" are the one, who takes care to "remember", and "observe the day of the sabbath", in order to achieve "this, your sanctification". But this requires its exclusive qualification...

If you portray *the* "example" of "holy", which represented *only* is in the Fourth Directive, you, then, can "sanctify", or "make holy". If you accomplish "your" own "sanctification", you can accomplish "this, your sanctification", inducing its yield and effect, involving others.

And this essential is to the Fourth Directive.

Upon this, then
 Let us agree
For plainly waits it
 Here to see
Of holy, one
 And all must we
Example now
 Resolve to be

Authentically need one to represent "holy" (deMSby I Peter1:16), ideally as God himself portrays "holy" (deMSby Leviticus 19:2), in order that we might ourselves acquit viably to be, and achieve "this, your sanctification".

Which loftily challenges
 Those, as are we
But ambition this needs
 To this lofty degree
Nothing less will suffice
 That its countenance be
What conveys, when observers
 This countenance see

For behaviour this deigns
That portrays as "divine"
Which essentially is
This Directive's design
And accordingly must
This Directive align
Its semantics, that they
Such demeanour define

For amidst their definitive
Biblical sod
Is displayed the divine
Occupation of God
Which projection is neither
Improper nor odd
This Directive displays
An exclusive façade

For direction it is
To "your sanctification"
Achievement and practice
Of "holyzation"
Account it submits
Of divine occupation
With caring and virtuous
Self-presentation

Exemplary attitude
Here stipulates
What a matching demeanour
Expects, and awaits
If commendable is it
It herein re-states
What to sanctification
In practice equates

For "remember" encompasses
All, that such means

Amidst life's circumstantial
And everyday scenes
It distracted is not
By behavioural screens
Which await, where occurrence
With meeting convenes

If aspire you to come
To "your holyization"
Pursue this Directive
As your destination
No other can lead
To "your sanctification"
Which nominates you
To this, God's occupation

Which essentially requires what displays "divine demeanour". For its "model" and "original" present "divine example".

"Your sanctification", which ultimately yields, that you become "holy" (deMSby I Peter 1:16) means: You are *as God*, and behave, *as does God*.

But admittedly, this is ambitious ambition. Admittedly, this is the loftiest goal, a demanding, most stringent, and challenging objective.

H. This Realism

It is exclusively for one, who means, and intends to be different. It is for one, who seeks to be singular, unique and individual.

And such ambition knows this realism: If you are scared to be different and dissimilar, no degree of fervent self-delusion will hide your conforming, typical self-portrayal from other people. If you are scared, and afraid to be

different, your behavioural repertoire simply must be, what conformity rehearses, and imitation is.

For observant and honest let us be here, and astutely, realistically this fact grasp: It is *not* by deliberate choice and intentional option, that most people of our time and certainly most men are so much conformity and constant imitation. It is *not* by deliberate choice and intentional option, that "just like everyone else" is so apt and accurate a measurement of people.

No: On quite the contrary, "just like everyone else" is so very apt an assessment of people...

Because: They fear being anything *but that*²...

They are afraid, and are scared to be non-conforming. And this explains; and it analyzes factually why most people and certainly most men themselves prove³ to be "just like everyone else".

Which equals the antithesis of "your sanctification": The *very opposite is it* of "your holyization", which achieves "the will of God", "the good and well-pleasing and perfect" or "finished", as validated is above by the Fourth Directive.

For thus designs this Directive's ambition. Such is its ultimate yield and fulfillment: It is exclusively for one, who means, and intends to be singular.

"Your sanctification", the designated subject matter of the Fourth Directive must ultimately yield, that you become "holy" (deMSby I Peter1:16)). And this, in behavioural expression must mean, that you are *as God*, and behave, *as does God*. And this must personify a person as different.

And admittedly, this is ambitious intention. But it is fitting and apt for this reason...

I. You Challenged Are

Of all the Ten Directives in Exodus 20th Chapter or Deuteronomy 5, the Fourth is decidedly exceptional and

different. For while it bestirs "your sanctification", it provides "example" of how this is fashioned.

While it entreats one to God's occupation, it supplies a "model" of how this is done. And none of the other nine Directives so furnishes.

But God himself is the Fourth Directive's "model". God is its "paragon" and ideal "example".

As God sanctified "the day of the sabbath", so the Fourth Directive challenges you to do the same, and to do it right now, "throughout" this present day. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

As God first made holy "the day of the sabbath", you challenged are to this specific purpose amidst your behavioural environment and setting. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

And this is admittedly lofty ambition⁴. Admittedly is this august⁵ in its aim.

J. More Plainly Evident

But this Fourth Directive in Deuteronomy 5 does illustrate, sketch, and interpret this better than does Exodus 20's, at least as the two are presented at the present time. More guidance "surfaces" in Deuteronomy 5's, where God's "example" of "your sanctification" *and* your appointment to "follow" this "example" are more clearly specified, more plainly evident, at least as presented is such guidance now.

¹And the behavioural show and result of this are discussed in the book, *This, Your Sanctification, First Remembrance, an Orientation*, which is soon to be published by de MontSabbathby at deMontSabbathby.org.

²This explains why at least some defiance and belligerence of countenance is so characteristic of people at present. This explains why a contentious, disagreeable, often confrontational bearing is somehow

exhibited, deliberately displayed, and to some degree is description of demeanour of so many people and so many men...

They're trying to disguise, or to camouflage the fact, that their imitated, copied self-presentation can't be anything but confession and display of their fear of being different. They trying are to hide, or at least to obscure, that their undeniably conforming behaviour amounts to admission of a fear of being different, a fear of distributing themselves as exceptional.

Though only that can explain such conformity. Only such fear could explain realistically why they are so invariably conforming.

³Thus, here is identified a biblical dichotomy, which assesses virtually any and all attitude: One either is an example of "faithfulness". *Or* one is an example of "fearfulness".

If you do not exemplify faithfulness, you, then, are an example of fearfulness, which has particular Fourth Directive relevance: One has the boldness, which characterizes difference. *Or* fear defines one's behavioural profile.

And don't misconstrue me here, sir: No one is suggesting, even indirectly, that you or anyone else are scared to conform, and be "just like everyone else".

No: On quite the contrary, "just like everyone else" is so apt and accurate a profile of you...

Because: You are scared to be anything *but that...*

You are afraid, and are scared to be different. And this explains why "this, your sanctification", "the good and well-pleasing and perfect" or "finished", which "is the will of God" (deMSby Romans 12:2 and I Thessalonians 4:3) is so very singular and scarce at present.

⁴And in the absence of the Knighthood of the Order of the Sabbath, this could at present well have no fulfillment.

⁵Remember to pronounce this word properly, with the accent on the final syllable.

Chapter 28

This Best Summarizes

Where indispensably must we perceive...
To “remember”, in Deuteronomy 5:15 is a reminiscence of an unpleasant scene and situation, when one's compulsory and necessary presence in this scene's environment required, that one be exceedingly exploitable, susceptible and vulnerable, which expounds the import of these pregnant words:

“You shall remember, that you were a servant in the land of Egypt” (deMSby Deuteronomy 5:15).

While one endured this "Egyptian experience", and was a prisoner amidst its surroundings, one was exploited, and subject was fully to the will of other people, the intent of other people, who were apathetic about sanctification.

“You shall remember, that you were a servant in the land of Egypt” (deMSby Deuteronomy 5:15).

During one's time in this scene and setting, one all too frequently was treated badly and even maliciously. Thus, such unpleasantness and its duress is the dominant impression, that lingers to "remember" here...

A. This Remembrance

For one had learned, what it was to be so used. One, in time became acquainted, and familiarized with the experience of being so “done unto”.

Maliciously, spitefully and at times cruelly, one victimized was by one's captors, *who unconcerned were specifically for holiness*, or its fulfillment of "your holyization" or "your sanctification". And one had kept, and retained for oneself reminiscence of personal experience and feelings, recollection, "remembrance" and record of such vulnerability to others and treatment by other people. And this "remembrance" and log of experience frame one's involvement in this Fourth Directive.

B. An Exceptional Perspective

Thus, as essential to this Directive's theme, to "remember, that you were a servant in the land of Egypt" is to be reminiscent of this most unappealing treatment by others: It is to be ever mindful of how this behaviourally yields, represents, and results, and specifically how this results *to you*.

And to this result, its expression and effect does the Fourth Directive purposefully direct one's attention.

"You shall remember, that you were a servant in the land of Egypt" (deMSby Deuteronomy 5:15).

But in specifically so focusing, though, it is unveiled; there reveals, and appears to display, and exhibit an exceptional perspective, a novel sensitivity and viewpoint, as follows...

Of all of the Ten Directives, only the Fourth is so practically attuned to *both* the active *and* the passive orientation of behaviour: Only it so readily considers, and attends what it means *both* to "do", *and* to be "done unto", which, at first hints, then progressively develops, and then deduces practically what must be this Directive's focal purpose and fundamental aspiration, and how this is accomplished in "practice"...

C. As Done to You

For you see, God here purely and simply assigns proper treatment of those and transaction with those, in subjection to you, disadvantaged circumstantially, those, who are vulnerable, and are susceptible, due simply to incidental, random chance or hapless misfortune, as you yourself were, "in the land of Egypt". Whereby your experience, "in the land of Egypt" is used as curriculum to aid you the better to understand "doing", and being "done unto".

Which instills empathy with "*being* 'done unto'", and sympathy with those, who "*are* 'done unto'" (RSV Deuteronomy 5:12-14):

¹²“Observe the sabbath day, to keep it holy, as the Lord your God commanded you. ¹³Six days you shall labor, and do all your work; ¹⁴but¹ 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”.

Here are you taught², and informed how to treat anyone, over whom you possess some mastery, coincidental leverage, those of whom you could "take advantage", as done *to you* "in the land of Egypt".

And thus this Directive incites; and it motivates, encouraging its readers to use this behaviour: "You shall remember, that you were a servant in the land of Egypt. And Yahweh, your God brought you out thence with a mighty hand and an outstretched arm" (deMSby Deuteronomy 5:15).

Whereby you commissioned are through God's attitude: You will exemplify this same behavioural ambition and character, instead of exploiting, and taking advantage of

those, who the vulnerable and disadvantaged are, those, who exploitable become somehow.

"You" will address your behaviour to them, that "you" treat them, as would "you" yourself be treated by them: You will not, like "Egyptian taskmasters" exploit, take advantage of, and treat people. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

"You" will address your behaviour to all, that "you" treat them, as would "you" yourself be treated by them. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

Which simply states; and it clarifies how to "observe", and "remember the day of the sabbath to make it holy", or "sanctify it" (deMSby Deuteronomy 5:12 and Exodus 20:8), "as did Yahweh, your God direct you" (deMSby Deuteronomy 5:12) initially in Exodus 20:11 (deMSby). "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

And this is the fundamental Fourth Directive urgency, and is essential to "your sanctification". This is the purpose and aspiration here.

D. Reliable Guide

Rather than exemplify "Egyptian" task-masters, treat these, above named and all people, as you yourself would wish to *be treated*.

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

Rather than practise "Egyptian behaviour", treat these and all people, as you yourself would wish to *be treated*.

Because: As you yourself wish to *be treated* provides the best guide to behaviour toward others. “Therefore, Yahweh, your God directed you to practise the day of the sabbath” (deMSby Deuteronomy 5:15).

"You shall remember", that you were yourself once compelled as a servant, and used as a servant: "You were a servant in the land of Egypt" (deMSby Deuteronomy 5:15).

"You shall remember" what you then experienced, when you were forced to endure such a rôle, and to bear such duress. For during that time were you treated badly.

And if "badly" was it for you and for those many, who like you are, then, "badly" assesses it likewise for others. Therefore, "as done *to specifically you*" is a trustworthy test and reliable guide for *how* one best should behave toward others. “Therefore, Yahweh, your God directed you to practise the day of the sabbath” (deMSby Deuteronomy 5:15).

E. "Example" for You

Therefore, this additionally "you shall remember", and implement it in how you treat others, particularly those, in subjection to you, who could be used, and used inconsiderately:

¹⁵You 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)...

God was your helper, and was your protector, in order that your status might be improved, and become more appealing.

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

"Example" did he himself "set" for you, which you are to "follow", in dealing with others, particularly those, in subjection to you, who could be exploited, ill-used, and mistreated.

¹⁵You 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).

God was your advocate, to further your progress, and render your way more likable, hospitable, abundant and pleasant.

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

You were accommodated. You lacked for nothing.

You were sufficiently supplied, and replenished. And thus God "set" "example" for you, which you are to "follow", in dealing with others, particularly those, in subjection to you, who could be exploited, ill-used, and mistreated.

Rather than leave you to Egyptian task-masters, "Yahweh, your God brought you out thence with a mighty hand and an outstretched arm" (deMSby Deuteronomy 5:15).

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

Rather than ignore the duress you experienced, he himself took the initiative to free, and deliver you from it. And thus "example" did he "set" for you, which you must "follow", in dealing with others, particularly those, in subjection to you, who could be exploited, ill-used, and mistreated.

Which well-assigns the exemplary association with "your manservant and your maidservant" and all those, over whom you have mastery, whether by "entitlement", coincidence or chance, according to the stipulation of the Fourth Directive. Which is reflective of your own experience, when you "a servant" were "in the land of Egypt" (deMSby Deuteronomy 5:15)...

F. This Best Summarizes

"You shall remember, that you were a servant in the land of Egypt, and Yahweh, your God brought you out thence with a mighty hand and an outstretched arm" (deMSby Deuteronomy 5:15). The which thus "sets" an "example" for you, that those over whom you exert some mastery, some sort of circumstantial "edge" or advantage, you will considerately treat, and address, and will not practise "Egyptian" behaviour.

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

But *as you would wish to be treated* assigns how you will treat, and address them.

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

Therefore, this best summarizes the purpose, and accurately, biblically specifies the aspiration of the Fourth Directive.

G. "Therefore"

*As you wish, and prefer to **be treated*** is actually the fundamental aspiration here, and accomplishes the focal purpose of this Directive:

¹²“Observe the sabbath day, to keep it holy, as the Lord your God commanded you. ¹³Six days you shall labor, and do all your work; ¹⁴but 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*”.

"That your manservant and your maidservant may rest" *like and "as well as you"*, you will accordingly license them this day, when they permitted are to be so occupied, or to resort, *as will they elect*, in order to render more likable, hospitable and pleasant their status.

As you wish
*And prefer to **be treated***
Despite how contrarily
You have been greeted
Because: The above
In italics repeated
"Your sanctification"
Designs as completed

*As you wish, and prefer to **be treated*** is actually the principal priority here, and is the Fourth Directive's cardinal focus. This is its biblically definitive import.

The which implements this attitude and orientation, and personifies its behavioural policy: *As you would, and wish to be treated*, particularly with all those over whom you exert

some mastery, possess some ascendancy, or have coincidental leverage and advantage, any sort of incidental, chance superiority, which empowers unpleasant treatment of them.

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

Do not practise "Egyptian" behaviour upon those, who might susceptible be. But...

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

Therefore, to convey as appealing and pleasant their circumstantial lot will you be considerate and thoughtful of them, and offer them practical assistance and help.

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

As God likewise has treated you...

¹What follows here critical relevance has to either of the Fourth Directives, that, which displays in Exodus 20th Chapter as well as the Fourth Directive of Deuteronomy 5: In and included in the Fourth Directive's words, there is *one* conjunction and *only one* conjunction, which is eleven times to be seen on display.

Exclusively, there is *one* conjunction, "and", which almost invariably is rendered "and" all throughout the semantics of Old Testament verse; yes, all throughout what is defined "the Old Testament". Thus all conjunctions throughout this Directive accordingly should be seen in translation. Because...

As probable, you will have seen: It is this conjunction, this very same conjunction, whose presence is why so very very many of the Old Testament's sentences begin, and commence with this word, "and".

It is this word, which explains that feature. It is this word, causing that biblical trait.

But traditional translations display the Fourth Directive to show this word, treated three (!) separate (!), different (!) ways, "and", "or" and "but" in their standard presentations of the Fourth Directive. Habitually (!), all three words are employed! As if there were three different conjunctions to be thus translated, and thus exhibited, legitimately in and throughout the Fourth Directive!

Which is essentially *the reason why* the Fourth Directive's orientation seems to make a focus of the week's seventh day and a ban of all work throughout the week's seventh day. This single incorrectness is *the main reason*, which accounts for such stress and such prohibition.

Though inconsistent and purely subjective is this, which subordinates proper translation. Because: Totally is this subjective in use. And it places tradition before translation. But tradition thus has shaped the Fourth Directive.

Which eventuates to consume the Fourth Directive with one and only one of the week's seven days, as if its concern with the week's other days is tepid at best, if not apathetic. Invariably, this Directive's Hebrew wording appears to make stress of the week's seventh day and a ban of all labour and work that day, *as if that alone* is the Fourth Directive's purpose; *as if such accomplishes* the Fourth Directive's purpose.

Though this seems unaware of its prime and cardinal challenge to "*remember* the day of the sabbath [or 'ceasing'] to *make it holy*", or "*sanctify it*" (deMSby Exodus 20:8). *And do this now, throughout this present day*, whether or not this day is the week's seventh day. For "your sanctification" and its constant "practice", which "is the will of God" (I Thessalonians 4:3) *this and any other day* is exclusively the aspiration of the Fourth Directive, the emphasis and one objective of the Fourth Directive, not idleness and inactivity on the seventh day.

But here explanation emerges to consider, which clarifies why the Fourth Directive's meaning is so vague at present and unrecognizable: It has been forfeited to faulty translation, which first is misguided by faulty tradition.

For you see, if a translator is more concerned to communicate tradition than he is to translate, adhering to accuracy, and is excessively influenced by tradition, his translation will such character have, and will be accordingly prioritized, and biased. When the priority of Bible translation is *not simply rendering a proper* translation, but rather is the preservation of some tradition, it will be biased by such an objective, and

concentration dedicate to that objective: It preferential must make that objective, and thereby neglect any other objective, including accurate exhibition of biblical wording.

Thus cautions this
That religious tradition
Is something, that one
Should regard with suspicion
Quite often, it fails
To achieve coalition
With biblical truth
In authentic edition

And primarily this is *the reason why* the Fourth Directive seems to make an emphasis of unemployment, inactivity, idleness and "rest", strictly on the seventh day and throughout the seventh day, though its conspicuous priority and urgency is "your sanctification", throughout, on and during this present day, today, as plainly warrants this, initial challenge to "remember", which can't be restricted to one day a week, as even our traditions can not completely hide. But scrutinize additionally must we this matter, the which will transpire in text yet to come...

²Tradition has made so exhaustive and complete a muddle of the Fourth Directive as effectively to render impertinent these "others" ("your son, or your daughter" etc), or to make a virtual removal of them, in how they contribute to the Fourth Directive's meaning. But in the book, *This, Your Sanctification, Fourth Remembrance, Its Application* (soon to be published by de MontSabbathby at deMontSabbathby.org), this will be remedied, and then put right.