

Chapter 29

You Are *Not* Told...

And such intent can't focus on "rest" on the week's seventh day, and exclusively focus entirely on that, as if in itself that surpasses in urgency the need to "remember", and "observe the day of the sabbath to *make it holy*", or "*sanctify it [each day, in sequence, without interruption, just]*" as Yahweh, your God directed you" (deMSby Exodus 20:8 and Deuteronomy 5:15) initially in Exodus 20:8-11...

Because: This italicized personal initiative summarizes "this, your sanctification", which constitutes, and "is the will of God" (deMSby I Thessalonians 4:3).

And this constant must be "throughout" every day: It neither interruption nor lapse can have. It never discontinued, or paused can be:

"Observe", and "remember"
 "*Throughout*" *this day*
Of the week means a daily
 "Remembrance" to pay
And a failure to do so
 Will lead you astray
Such results, that a person
 God's "will" disobey

For specifics of scheduling
 Are here assigned
"To *remember*" must mean
 Ever present in mind
And to contemplate this
 And transpose it to reason
Deduces its logical

Schedule and season

"Remember" requires
Application *at present*
"Your sanctification"
Needs must be incessant
On whatever day
Of the week it might be
And the rationale of this
We instantly see

If "remember the day
Of the sabbath" applies
Only one day a week
Nothing more to comprise
Is "your sanctification"
"Forgotten" to be
"Throughout" most of the week
As involves you and me?

If it actually with
But one day is concerned
And for *only* that day
Of the week is it learned
It is, then, through the other
Six days to be stored
In irrelevance, there
To be mainly ignored?

How attaches "remember"
As must it pertain
To the *other six days*
Of the weekly domain?
For "your sanctification"
Must so preconceive
If its purpose is "practice"
Allowed to achieve

And essential to this

Is one's constant attention
Throughout *every measure*
Of daily dimension
"Remember" *right now*
Every day must involve
That "your sanctification"
Be daily resolve

Therefore, needed this day
Is "your holyization"
Throughout each and every
Diverse situation
Amidst interaction
With its population
Expected "this day"
Is "your sanctification"

And most apparent and evident is this.

It most conspicuous and obvious is, if we observantly examine, and inspect what the Fourth Directive says about the seventh day itself. For plainly, in it, one needs to "remember", precisely as one must "throughout" the other days.

A. You Are *Not* Told...

Because: Unequivocally must you perceive, and an understanding of this realization have...

You are *not* told by the Fourth Directive to do *nothing at all* and *absolutely nothing* on the week's seventh day (deMSby Deuteronomy 5:14):

¹⁴"And¹ throughout the seventh day, a sabbath (or 'ceasing') to Yahweh, your God, you shall not undertake any work".

You are *not* told to be simply idle, desist, and abstain from activity itself and essential, unavoidable and necessary motion, particularly that, which does "the will of God".

¹⁴"And throughout the seventh day, a sabbath (or 'ceasing') to Yahweh, your God, you shall not undertake any work" (deMSby Deuteronomy 5:14).

Here, you are not utterly forbidden to do unavoidable and practical action, particularly if it achieves "the will of God":

¹⁴"And throughout the seventh day, a sabbath (or 'ceasing') to Yahweh, your God, you shall not undertake any work" (deMSby Deuteronomy 5:14).

To "avoid *any deed, any* movement or action" misperceives what this restriction requires, and thoroughly obliterates what it encourages.

Because: It does *not* mean to prohibit "the will of God", "this, your sanctification", which, sir and madam, "*remember*" we must, and must not "forget".

B. Unconditionally

Because: Deuteronomy 5:12 (deMSby) says, and says unconditionally...

Take constant care to "observe the day of the sabbath to *make it holy*", or "*sanctify it*", "as did Yahweh, your God direct you" initially in Exodus 20:8-11, which commissions you to "remember the day of the sabbath [today] to make it holy", or "sanctify it" (deMSby Exodus 20:8) *on each one*

of the week's seven days, and never to neglect "this, your sanctification":

¹²"...Observe the day of the sabbath [or 'ceasing'] to make it holy" [or 'sanctify it'], as did Yahweh, your God direct you: ¹³Throughout six days, you shall labour, and do all your work" (deMSby Deuteronomy 5:12-13).

Affirmed through the wording of these two verses, the Fourth Directive's first and preeminent concern is the practice of "this, your sanctification".

And this accordingly must be applied with the subsequent prohibitive, designing day seven:

¹⁴"And throughout the seventh day, a sabbath [or 'ceasing'] to Yahweh, your God, you shall not undertake any work" (deMSby Deuteronomy 5:14).

Absolutely established, certain, and fixed here is "your sanctification" the Fourth Directive's purpose.

In this prohibitive, designing day seven, every bit as absolute is that concern:

¹⁴"And throughout the seventh day, a sabbath [or 'ceasing'] to Yahweh, your God, you shall not undertake any work" (deMSby Deuteronomy 5:14).

Because: To forbid one to do "any work" is not meant to introduce an alternate or counteractive Fourth Directive purpose, supplanting, or annulling "this, your sanctification".

To ban, or prohibit one's doing "any work" does not make illegal "this, your sanctification". This prohibition has no such design and no such intention.

C. Be You Not Beguiled

Because: Understood, in this verse as well is the need to "remember the day of the sabbath to make it holy", or "sanctify it" continuously "throughout" the week's seven days (deMSby Deuteronomy 5:15).

“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. Therefore Yahweh, your God directed you to practise the day of sabbath”.

So be *not* duped, misinformed, or deceived, when tradition suggests, or persuasively seems to direct, authorize, indicate, or allow, that you may "forget" "this, your sanctification".

Because: That must sanction misinterpretation.

Thus, when traditional illusion appears, and exhibits a façade, that so says "forget", be you not beguiled. Neither be you misled:

¹⁴"And throughout the seventh day, a sabbath [or 'ceasing'] to Yahweh, your God, you shall not undertake any work" (deMSby Deuteronomy 5:14).

For "your sanctification *is the will of God*" (deMSby I Thessalonians 4:3) here *also*, as authenticated throughout this Directive, *not* idleness and inactivity on the seventh day.

And it is the purpose in this verse as well, where tacitly, implicitly attaches this phrase, which serves as "completion" to this above verse, and facilitates an orientation to this verse: "Nevertheless, you will, *without any interruption* 'remember the day of the sabbath [or 'ceasing'] to *make it holy*', or '*sanctify it*', just "as Yahweh, your God directed you" initially, in Exodus 20, verse 8.

And without any lapse (!), *this will you do* (!), all "throughout" each day of the week's seven days and among those with whom they are shared!

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

"This, your sanctification is the will of God" *now*, "throughout" *this, present day*, whatever weekly day it is (deMSby I Thessalonians 4:3), which embraces necessarily the week's seventh day.

¹⁴"And throughout the seventh day, a sabbath [or 'ceasing'] to Yahweh, your God, you shall not undertake any work" (deMSby Deuteronomy 5:14)...

Nevertheless, you are to "remember", and "observe the day of the sabbath to *make it holy*", or "*sanctify it*", *without any pause, interruption or lapse*...

Which is God's "will", and applies God's "will". This wouldn't contravene, or subvert his "will"!...

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

D. And Self-Presentation

This, therefore, assigns one's treatment of people and self-presentation, "throughout" every one of the week's seven days (deMSby Deuteronomy 5:12-13):

¹²“...Observe the day of the sabbath [or 'ceasing'] to make it holy [or 'sanctify it'], as did Yahweh, your God direct you: ¹³Throughout six days shall you labour, and do all your work”...

While remaining conscientious, ever diligent and keen to "remember the day of the sabbath [or 'ceasing'] to make it holy", or "sanctify it".

¹⁴“And throughout the seventh day, a sabbath [or 'ceasing'] to Yahweh, your God, you shall not undertake any work” (deMSby Deuteronomy 5:14).

But you will persist ever ready, ever constant and keen to "observe", and "remember the day of the sabbath [or 'ceasing'] to make it holy", or "sanctify it" (deMSby Deuteronomy 5:12 and Exodus 20:8).

And thus assigns you "throughout" every day to persist in the "practice" of "the day of the sabbath", accordingly associating "you with your son² and your daughter, and your manservant, and your maidservant, and your ox, and your

donkey, and all of your cattle, and your stranger, who is within your gates, that your manservant and your maidservant may rest as well as you" yourself, or find for themselves other means of diversion.

Because: That prerogative have they from you.

For "your holyization" or "your sanctification" projects you to others, relates you to others, and joins you to others, precisely as it must do with yourself: It is *how you would yourself be treated*.

E. "Therefore"

"For this, your sanctification" both "is the will of God" (deMSby I Thessalonians 4:3), and recalls the way of God, and the way he invariably has treated you (deMSby Deuteronomy 5:15):

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. Therefore, Yahweh, your God directed you to practise the day of the sabbath"...

And "to practise the day of the sabbath [or 'ceasing']" "throughout" every day and without any aberration or interruption, the which unconcerned is with idleness the seventh day.

You God's "example" of "your sanctification" will constantly promote throughout each coming day for all named above and unnamed above.

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

And "to practise the day of the sabbath [or 'ceasing']" "throughout" every day and at all occasion, and represent no interruption to how God did himself "set" "example" of such: *You will incite this "practice" today.*

And this "practice" be, and exemplify it on each single day, with all, who are met, whom any day includes. "For this, your sanctification 'is the will of God'" (deMSby I Thessalonians 4:3), "the good and well-pleasing and 'perfect'" or "finished" (deMSby Romans 12:2).

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

And this well-envisions, and represents the Knighthood³ of the Order of the Sabbath, who consummate the proper "practice" of "the day of the sabbath".

¹There will yet be more explanation of this, the more accurate and biblically consistent translation and exhibition of this conjunction, which virtually invariably means simply "and". Though throughout the traditional Fourth Directive wording, this is persistently ignored, and discounted. But that you have some experience with it, which will provide you an introduction to it, consider this brief comment on its translation, which though redundant is urgently important...

It is this conjunction's ubiquitous use, that accounts for that frequent and familiar biblical trait: So many of the Old Testament's sentences begin, and commence, using this word, "and". It is this conjunction, which causes that trait, and induces that trait, that repetitive, familiar and customary trait, which reverberates throughout the Old Testament's tract, as you will yourself have experienced, and read.

And effectively that affirms this conjunction's meaning, which obviously is, and must be "and", or something, which equivalently serves as "and". And this alone properly presents this Directive.

While showing it, using "or" and "but" is to represent tradition *instead of the Bible*. Which "ludicrously inappropriate" often must

sound, if you attempt to use either "or" or "but", where the Old Testament's sentences commence with "and".

²There is much more immediate and practical relevance, than is at first recognizable and visible in this listing of all of these "others". And in the book, *This, Your Sanctification, Fourth Remembrance, Its Application* (which published will be by de MontSabbathby at deMontSabbathby.org), this will be thoroughly addressed, and discussed.

³To learn of the Knighthood of the Order of the Sabbath, one needs to inspect the book, *This, Your Sanctification, First Remembrance, an Orientation*, which published will be by de MontSabbathby at deMontSabbathby.org.

Chapter 30

He Ceaselessly Worked

But the seventh day is an extraordinary day, in a substantive, urgent and necessary way:

¹⁴"And throughout the seventh day, a sabbath (or 'ceasing') to Yahweh, your God, you shall not undertake any work" (deMSby Exodus 20:10 and Deuteronomy 5:14).

Most essentially dissimilar to other weekly days, the seventh has a notable and singular distinction.

Because: While one must avoid "any work", and neither is to "undertake", nor to do "work", one must continue, and staunchly maintain one's behavioural recall of "the day of the sabbath" "throughout" the continuation of the seventh day. For compliance with the Fourth Directive's principal instructive requires an unceasing and everyday endeavour to...

"...*Remember*"; and "*observe* the day of the sabbath to make it holy [or 'sanctify it']" (deMSby Exodus 20:8 and Deuteronomy 5:12).

Continued through the seventh day, just like the other days, one must persist, and preserve this "practice", though differently is it done on the seventh day.

A. *Only* "This"

For during and "throughout" this weekly seventh day, *only* "this, your sanctification" comprises, and specifies how you

will be employed. *Only* "this, your holyization" exclusively authenticates your occupation this day, your personal and practical agenda this day.

Yes: "Your sanctification" and *this alone singularly* is your assignment "throughout" this specific day...

B. Nothing in Addition

Which condones no inconsistency or negligence. No substitute is permitted, or indulged: Nothing other than "this, your sanctification" is done, and exclusively done must be.

And this is recall of "the day of the sabbath", that makes "practice" of it distinctly on the seventh day, in the original and cardinal way:

¹⁴"And throughout the seventh day, a sabbath (or 'ceasing') to Yahweh, your God, you shall not undertake any work" (deMSby Exodus 20:10 and Deuteronomy 5:14).

For "modeled" it is on that, which first planned "the day of the sabbath" and God's own treatment and disposition of it.

It is "remembrance" of just that "exemplar". Of which "exemplar", this is the all-important strategy of "practice"...

As God laboured "*throughout*" "the day of the sabbath", and worked *without ceasing* at "your sanctification", when his creative labour he first "ceased" (deMSby Exodus 31:17), and absolutely had made "ceasing" of that, do, as God did "*throughout*" the seventh day, *devoting it exclusively* to "your holyization", after having discontinued, and having "ceased" your own occupation of the previous six days. As God laboured "throughout" that seventh day, when his constructive endeavours he "ceased", and nothing but "your sanctification" then did, you do the same on the

week's seventh day, having "ceased" doing work of the previous six days: Be exclusively concerned for "your sanctification" and nothing in addition to this "undertake".

C. "A Sabbath (or 'Ceasing')"

And this is a "ceasing" from your six-day work. During which, you persist at your seventh day concentration of attention on "your sanctification"...

After having worked through six days in sequence, completing your vocational and job-related work, you work the seventh at "your holyization". And that alone foster as your occupation, recalling what God did to end the first week, which "a sabbath (or 'ceasing')" is, and constitutes.

And is what the Fourth Directive drafts, and accredits "a sabbath (or 'ceasing') to Yahweh, your God".

¹⁴"And throughout the seventh day, 'a sabbath (or 'ceasing') to Yahweh, your God', you shall not undertake any work" (deMSby Exodus 20:10 and Deuteronomy 5:14).

Precisely as God "ceased" creating, and making, and then began the maintenance of "your sanctification", you such a "ceasing" make of the seventh day: "Cease" for a day your six-day work, and nothing do but "this, your sanctification".

Which will effect to achieve, and fulfill "a sabbath (or 'ceasing') to Yahweh, your God" (deMSby Exodus 20:10 and Deuteronomy 5:14), the which patterned is on God's own enterprise, God's very deeds. Thus enabled you are, upon having so "ceased" to "remember", and "observe the day of the sabbath to make it holy", or "sanctify it" (deMSby Exodus 20:8 and Deuteronomy 5:12), "as did

Yahweh, your God direct you” (deMSby Deuteronomy 5:12) initially in Exodus 20:8-11 (deMSby), specifically remembering that sabbath day, which "remembered" best is in these Exodus verses.

D. He Ceaselessly Worked

Because: All "throughout" that prime "day of the sabbath", God spent the day at "your sanctification", initially begun through conclusion and a "ceasing" of his constructive work:

“Throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he ceased; and it has been restored" (deMSby Exodus 31:16-17).

And he the "example" of "your sanctification" definitively, perfectly, absolutely is.

He ceaselessly worked at "your holyization": Constantly worked he "throughout" that seventh day, after having first "ceased" his constructive work.

E. Obviously

Which obviously cannot be a tale of "rest". Of idleness and inactivity, it can not cite.

It cannot, then, stipulate, sanction, or authenticate instruction 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.

F. In Effect

For that, in effect would construe as directive to *violate every seventh day* God's "will". "For this, your sanctification is" God's "will" (deMSby I Thessalonians 4:3) *today*:

"...Observe"; and "remember the day of the sabbath to make it holy", or "sanctify it" (deMSby Deuteronomy 5:12 and Exodus 20:8).

Such, in effect would amount to "commandment" to disregard God's "will" every seventh day, and renders contradictory this Directive's words, which urge daily "practice" of "your sanctification" and not interruption of this daily "practice". Which would "ludicrously inappropriate" be.

Therefore has tradition
Example become
Of mistake plus confusion
The ultimate sum
For tradition must here
Represent, and equate
To requirement, that you
Its intent violate

Of itself does tradition
Here yield such account
Which to blatant absurdity
Is tantamount
Prattle not, that tradition, then
Here can provide
Explanation of this
Which becomes justified

And make neither "religion"¹
Your tutor and guide
That "religion" assist you
To choose, and decide
For religion here does
But accomplice provide
As itself and tradition
In concert abide

Most astute is it here
To decide for oneself
And judicious be of
This conventional shelf
Where tradition and truth
Are identically sought
And for either the fee
Means the other is bought

As God "ceased" at the seventh day's dawn from all his work at construction of the world, and then sanctified all he had made, you are to "cease" your six-day work, and to occupy yourself with "your sanctification" "throughout" and exclusively "throughout" "the seventh day".

"And throughout the seventh day, 'a sabbath (or 'ceasing') to Yahweh, your God', you shall not undertake any work" (deMSby Exodus 20:10 and Deuteronomy 5:14).

For strictly and exclusively on "the seventh day" are you to "remember the day of the sabbath to make it holy", or "sanctify it" (deMSby Exodus 20:8), and nothing do but "this, your sanctification".

Which will consistently "a sabbath (or 'ceasing') to Yahweh, your God" define, and fulfill in accordance to Scripture, as you provided now are with awareness.

Therefore, this reveals, and explains what is meant by "a sabbath (or 'ceasing') to Yahweh, your God" (deMSby Exodus 20:10 and Deuteronomy 5:14).

G. *The "Example"*

Which *the* "example" of "your sanctification" recalls, constitutes, and is this day: This is *the* "example" once "set" by God of how you achieve "this, your sanctification" specifically through and on the seventh day.

H. As Directive to *Violate*

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

It cannot, then, be realistically and sensibly a mandate to "rest" or requirement of "resting": It doesn't tell one exclusively to "rest", and to do *nothing at all* on the week's seventh day.

For that, in effect would construe as directive to *violate every seventh day* God's "will". "For this, your sanctification is" God's "will" (deMSby I Thessalonians 4:3) *today*:

"...Observe", and "remember the day of the sabbath to make it holy", or "sanctify it" (deMSby Deuteronomy 5:12 and Exodus 20:8).

Such, in effect would amount to "commandment" to disregard God's "will" every seventh day, and renders contradictory this Directive's words, which urge daily "practice" of "your sanctification", and would not forbid, or prohibit that intent.

Our traditions routinely
The sabbath profane
By professing it means
Something, which is inane
Thus "your sanctification"
This cannot obtain
Or compliance with God's "will
Rightly explain

But this explains why Christ answered "the Jews"², and reminded them, and educated them "*on the sabbath*" (John 5:16), which "optimizes" what the New Testament calls this "sabbath (or 'ceasing') to Yahweh, your God": "My Father is *until now working*. And I also *am working*" (deMSby John 5:17). And "work" he constantly, *everyday* did to promote, and to foster "this, your sanctification".

I. Its Daily Schedule

Because: Realistically "your sanctification" is given its daily schedule in these words, which apply to the seventh day as any other (deMSby Deuteronomy 5:12-15):

¹²"...Observe the day of the sabbath to make it holy" [or 'sanctify it'], as did Yahweh, your God direct you: ¹³Throughout six days, you shall labour, and do all your work. ¹⁴And throughout the seventh day, a sabbath [or 'ceasing'] to Yahweh, your God, you shall not undertake any work, you with your son and your daughter, and your manservant and your maidservant, and your ox, and your donkey, and any of your cattle, and your stranger, who is within your gates, that your manservant and your maidservant may rest as well as you. ¹⁵You 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. Therefore, Yahweh, your God directed you to practise the day of the sabbath".

Because: As manifestly validated here, God ever works at "your sanctification", and never discontinues, or halts such "work", which "sets" *the* "example" of "your sanctification".

With which, a person must cooperate constantly:

Each and every
Day this needs
Expressed to be
In words and deeds
Alone is this
How one succeeds
To warrant, that
God's "will" one heeds

Or he or she will oppose "the will of God". For "daily" must mean all "throughout" the seventh day and nothing less.

J. Do It

Thus, if your elderly neighbour should need your help chopping wood on the week's seventh day, do it to achieve "your sanctification", and consequently do, and fulfill God's "will". Or if a handicapped person should need your help and assistance with mowing his lawn, and this is required on the week's seventh day, do it to achieve "your holyization", and consequently do, and fulfill God's "will". Or if a woman, alone should need you to shovel, and clear snow from her driveway, which must necessitate seventh day exertion, do it to achieve "your sanctification", and consequently do, and fulfill God's "will".

And what is the reason, approving such effort, and needing such effort, despite its occurrence on the week's seventh day? Why is it right, that one so laboriously work, and exert on the week's seventh day? What rationale vindicates, and approves one's arduous exertion "throughout", on and during the week's seventh day?

Because: These questions, pertaining to behaviour, necessitating "work" on the week's seventh day await one response, and expect one response. And only this will they accept as response:

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

Consideration of others and *plainly not* "rest" is the purpose of the "practice" of "the day of the sabbath", and "remembers" the original Exemplar of such authentically, correctly, realistically and biblically.

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

It cannot, then, warrant, stipulate, or authenticate requirement 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 if consideration and thoughtfulness of others necessitates exertion "throughout" the seventh day, do it. For "the will of God" "is" "your sanctification", "throughout" each consecutive, successive weekly day.

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

Which best becomes epitomized, exemplified, and "patterned": It "modeled" best is through "a sabbath (or 'ceasing') to Yahweh, your God" (deMSby Exodus 20:10 and Deuteronomy 5:14) exclusively "exerted" on the week's seventh day, when "your sanctification" is *what one does*, and is actively and energetically what one does, which compulsory and needed is, assuming one committed is to do "the will of God".

¹Remember: In all of that, which Christ called "Scripture", you will not one time, anywhere, ever, at all find any such words as "religion" and "religious".

Because: In that, which Christ called "Scripture", "religion" is as alien as God's having "rested".

Instead, John 17:17 says, and cites Christ himself, as he thus petitions: "Sanctify them through truthfulness".

Which means: "The will of God" achieved is "through truthfulness", not "through" "religion", or what defines "religious".

²Now, let us, one and all understand clearly: There is a very good reason *why* the Pharisees were so keen to confine the focus of "practice" of "the day of the sabbath" specifically to "rest", inactivity and idleness.

In this, they had deliberate, personal motive. And this personal motive explains their reaction and attitude to Christ, which will be discussed, and elaborated thoroughly in the book, *This, Your Sanctification, Second Remembrance, a Contemplation*, which soon to be published is by de MontSabbathby at deMontSabbathby.org.

Chapter 31

Nothing Do but “This”

And useful this is to have learned, and to know. For "a sabbath (or 'ceasing') to Yahweh, your God" (deMSby Exodus 20:10 and Deuteronomy 5:14) much advises us, and much clarifies: It ultimately is what the New Testament means, when its narrative speaks, or relates of "the sabbath", and comments to make explanation of "the sabbath", and clarify its "practice".

"A sabbath (or 'ceasing') to Yahweh, your God" (deMSby Exodus 20:10 and Deuteronomy 5:14) is, in the New Testament simply "the sabbath", and is what eventually is called "the sabbath". Of the Old Testament's rudimentary wording, "a sabbath (or 'ceasing') to Yahweh, your God", "the sabbath" is expression at the New Testament's time. For each corresponds, and is reference to the other.

A. "My Sabbaths"

Also, however, "a sabbath (or 'ceasing') to Yahweh, your God" is what Exodus 31:13 (deMSby) quotes God, speaking of as "*my sabbaths*":

"Nothing other than¹ *my sabbaths* [or 'ceasings'] shall you preserve. For throughout your generations, a sign it is between me and you, that you may know, that I, Yahweh am sanctifying you".

As God refers here to "*my sabbaths*", "a sabbath (or 'ceasing') to Yahweh, your God" is his particular, select subject theme.

And this is a focal matter of sovereign urgency and great importance. It well-deserves its allotment of priority.

For as discussed in the previous chapter, "a sabbath (or 'ceasing') to Yahweh, your God" assigns a significant and singular schedule, particularly "throughout" the week's seventh day:

¹⁴"And throughout the seventh day, a sabbath (or 'ceasing') to Yahweh, your God, you shall not undertake any work" (deMSby Exodus 20:10 and Deuteronomy 5:14).

Which traditionally means, and is taken to mean, and effectively authenticated is by tradition to mean, that one is to do virtually nothing beyond inactivity and physical inertia.

But as the Fourth Directive fundamentally means necessarily throughout this above cited verse, though tradition has effectively ignored this fact, *you will persistently remain ever keen* to "observe", and "remember the day of the sabbath to *make it holy*", or "*sanctify it*" (deMSby Deuteronomy 5:12 and Exodus 20:8). Because: *Every day* God's "will" so assigns, and assigns on the seventh day equally the same.

"For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3) *now*. Thus, this above very often misperceived scripture does *not prohibit doing anything at all*, which most is apparent "throughout" the seventh day, and how Scripture assigns you this day.

And this explains; and it clarifies why God says in Exodus 31:13, initially regarding the week's seventh day (deMSby):

"Nothing other than my sabbaths [or 'ceasings'] shall you preserve. For throughout² your generations, a sign it is between me and you, that you may know, that I, Yahweh am sanctifying you".

Although superficially this seems to speak preferentially of only the week's seventh day, daily it is in its orientation. Constant it is in its actual purview.

For its fulfillment necessitates that, and requires an involvement "throughout" every day. And *no less* involvement is requisitioned here, as even our traditions can't altogether hide:

"Nothing other than my sabbaths [or 'ceasings'] shall you preserve. For throughout your generations, a sign it is between me and you, that you may know³, that I, Yahweh am sanctifying you" (deMSby Exodus 31:13).

This can not speak of any one day of the week, in particular, exclusively alone.

For God's words here assure this continuity:

"I, Yahweh *am sanctifying* you".

Thus, limiting the span of God's words here, and restricting their significance exclusively and only to one day per week can derive from nothing but misguided observation of the text considered here and a failure to interpret this text realistically, whose realism is manifest, as follows...

No: God is not "making you religious", and doing that strictly "throughout" the seventh day. No: He is not "making you Jewish", and doing that particularly for one day. No: He is not "making you Christian", and doing that selectively for any certain day.

But as declares he above in Exodus 31:13, he is "sanctifying ['holyizing'] you", through your constant "preservation" of "my sabbaths", which generally refers to the once-a-week exclusive and so restricted "practice" of "your sanctification", or "your holyization", that renders you "holy", that you become "holy" (deMSby I Peter 1:16): Your consummate sanctification every "seventh day" (Exodus

31:15) will achieve practical "preservation" of "my sabbaths", thus "sanctifying you", or "holyizing you", which authorizes what God says, in analysis subsequently in Exodus 31:14 (deMSby): "Holy" this ultimately "is" "for you".

B. You, Then, Can Do It

Because: Regarding this, the virtual premise is, and must realistically needs to be recognized...

If you can spend an entire day completely at "your sanctification", and *nothing do but* "this, your holyization", you, then, can do it "throughout" every day, and viably "preserve" it "throughout your generations". If you can do this, and manage it "throughout" the duration and the continuity of a full day, you, then, can do it "throughout" the continuous and on-going sequence of all seven days.

And this is the understanding of God's words, which recorded are accurately, in this verse Exodus 31:13 (deMSby):

“Nothing other than my sabbaths [or 'ceasings'] shall you preserve”.

If you can "practise" "the day of the sabbath" "throughout" the continuum of the seventh day, you, then, are able to do it authentically, and continue viably "throughout" the concatenation of every day, thus affirming, that God *is* "sanctifying you" (deMSby Exodus 31:13), and doing this constantly "throughout" every day, proving, that you achieve "this, your sanctification", which is God's "will" (deMSby I Thessalonians 4:3), and fulfills his "will": You “preserve” “nothing other than my sabbaths” every day (deMSby Exodus 31:13).

C. A Far Greater Challenge

For doing only that as exclusive concentration is a far greater challenge and a more demanding challenge than doing that *along with vocational employment and professional requirement*. Because: Such employment effectively reduces the practical necessity for one to be inventive, and to “improvise” entirely “this, your sanctification”, and occupy exclusively oneself with it.

Employment and requirement of a job-related nature are to some extent a distraction and diversion, which “justifies” removal of attention, concentration and behavioural application from concentration needed by “your sanctification”. Which neither is available, nor justifiable, nor is excusable, nor is resort where “you shall not undertake any work” (deMSby Exodus 20:10 and Deuteronomy 5:14), that potentially distracts you from “your sanctification”, or perhaps compromises “your holyization”.

¹Invariably is this word rendered speciously by all traditional versions of biblical scripture. And that includes whatever "version" you read.

For typically is this word understated, and misrepresented as something like "certainly", "surely" or perhaps "verily". Which is inaccurate and incorrect. And this will explained be in Chapter 36.

²This phrase, "throughout your generations" (deMSby Exodus 31:13) utterly precludes, and effectively forbids dismissal of what follows after this phrase as possibly archaic, obsolete, "'Old' Covenant". The which is "without biblical relevance at present".

Because: Exodus 31, verse 16 says this of the sabbath and "practice" of the sabbath: "Israel's descendants will preserve the sabbath, to practise the sabbath throughout their generations as an *eternal covenant*" (deMSby), which means, that words like "obsolete" and "old" are patently unsuited and unrealistic, when speaking of this "covenant", which is "eternal".

For understand heedfully and thoughtfully, dear reader: When Scripture urges, that you practise holiness (II Corinthians 7:1), or "your holyization" (I Thessalonians 4:3), or simply be "holy" (I Peter 1:16), or “receive” “the holy spirit” (Acts 2:38), such urges you to "remember",

and "observe the day of the sabbath to make it holy", or "sanctify it" (deMSby Exodus 20:8 and Deuteronomy 5:12).

"For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3) *now*. And this will sustain neither ending, interruption, intermingling nor revision.

Thus, "Israel's descendants will preserve the sabbath, to practise the sabbath throughout their generations as an eternal covenant" (deMSby Exodus 31:16). "For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3) *now*.

³It is to be regretted, and unfortunate is. But due to tradition's version of the Fourth Directive, *why* it is urgent, and would be important conclusively to "know", and to "know" with assurance, "that I, Yahweh am sanctifying you" (Exodus 31:13) is now so "forgotten", and so obliterated as to constitute a mystery comprised of this question: Why should such be important and so urgent?

Why is it vital to be confident, and "know", and to "know" with assurance, "that I, Yahweh am sanctifying you" (deMSby Exodus 31:13)? Just why is such rated so important?

For although "this, your sanctification" accomplishes, obeys, and fulfills God's "will" (deMSby I Thessalonians 4:3), what endowment issues through "your sanctification"? What concession is there through "your sanctification"?

"Your holyization" has what specific benefit? What particular grant, compensation and reward does "your sanctification" offer to you yourself?

For truly guaranteed is a highly-prized reward for the person, who persists, and continues in commitment to "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).

But due to tradition's treatment of the Fourth Directive, this highly-prized, promised, guaranteed reward is obscured amidst inaccurate, distorted Bible truth. So this above inquiry is without an answer now, and beyond speculation, mere conjecture and surmise can have no authoritative answer and solution. But in the book, *This, Your Sanctification, Fourth Remembrance, Its Application*, which soon will be published by de MontSabbathby at deMontSabbathby.org, this above inquiry its answer will receive.