

Chapter 32

Of What "Holy" Means

But just *how* God is "sanctifying you", and *how* he designs "this, your holyization" is urgently and principally of great importance. Although *how* God is "sanctifying you" is thoroughly obliterated by our traditions, and all but totally "forgotten", and obscured. But thankfully there remains this clarification...

Deuteronomy 5:15 summarizes in brief this very concern, "your sanctification", according to the judgment of Moses himself, where he makes "abridged", but informative display of how God himself has provided for "you", direction given to "you", equipment furnished to "you", arrangement scheduled for "you", and considerately, sufficiently, continuously made such provision for "you", which divulges, therefore, how God treats everyone:

"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).

And despite parsimonious economy of wording, much inferentially is readily divulged here, regarding the reality, the practical degree of God's constant dispensation of all necessities, his constant grant of requirement and provision, whatever might be needed, whenever it is needed: Such recalls subtly all-inclusive providence, "largess universal"¹, a closely orchestrated and conscientious providence, which apparent is here to realistic reading.

A. Quite Directly *How*

And though predominantly overlooked at present, and nearly and effectively "forgotten", and obliterated, this certain wording has a most singular feature, a most exclusive property and novel characteristic, which assigns to render it decidedly unique and distinctively unique, as predicted, and anticipated by Chapter 3. For you see, unlike any other of the Bible's Ten Directives, the Fourth Directive doesn't simply tell what to do, or assign what to do, or prohibit, and forbid what one shouldn't do.

For beyond its imparting its stipulated canon and code of behaviour, the Fourth Directive tells *how* to do, as it directs. It tells *how* compliance with its charge is achieved. It tells quite directly *how* it is fulfilled, and definitively *how* to "remember", or "observe the day of the sabbath to make it holy", or "sanctify it" (deMSby Exodus 20:8 and Deuteronomy 5:12), which these above cited words clarify.

But *how* a person achieves this fulfillment is novel singularity and equally unique. It totally unmatched is among the Ten Directives.

For gaining the fulfillment of this Directive's challenge amounts to one's adopting the behaviour of God, and doing what a mortal can to duplicate God. And to read realistically exposes this readily:

Challenge is this
 To *behave as does God*
Of his attitude literally
 Be the façade
Which requirement here is
 Neither errant nor odd
Amidst this demarcation
 Of biblical sod

One's achievement and compliance with this Directive's aim means, that he or she must behaviorally distinguish to exemplify God, and epitomize God, and the presentation must be of such "demeanour", imparting what God did for ancient Israel, but imparting such, among those, who are present, in one's personal setting and scene of involvement, as you yourself can apportion, and impart it.

B. Shining Forth Brightly

But how such is depicted in scene, and how it conveys as behavioural expression, and how its demeanour is actually applied can initially seem so uncertain and vague as to indicate effectively, if not affirm: Such nothing more is than an "educated" guess. It can only be an intuitive conjecture.

But in Deuteronomy 5:15 waits genuine "solution" to this biblical "vagary". Precise such "solution" to just such obscurity emerges through Deuteronomy 5:15 (deMSby):

"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".

For here a behavioural description of God is found, and displayed in precise portraiture and lucid account, which so well-conceived, and well-worded is as to stock it with infinite behavioural disclosure. It plainly cites its behavioural lesson, enlightening, and tutoring to specify demeanour in any possible scene, situation or involvement, assuming, that its reader but read realistically, objectively and thoughtfully.

And nowhere else in all biblical Scripture emerges this to be more instructively seen, than exhibits in Deuteronomy 5:15 (deMSby):

"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".

For shining forth brightly from this biblical verse is more than narration of accidental, casual, fortuitous behaviour, which could be random and aimless behaviour. Shining forth brightly from this biblical verse is demeanour, that must be exceptional, distinctive and notable intent.

C. His Disposition

For this is a profile, in pregnant description of God's personality, his disposition, how he himself is behaviourally characterized, how he expresses himself situationally. Which is a radically condensed seminar on *how* to "remember the day of the sabbath to *make it holy*", or "*sanctify it*" (deMSby Exodus 20:8), and *how* to do this impeccably correctly.

"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).

Here is the reader told *how* to fulfill, and to consummate the aspiration of the Fourth Directive.

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

Here is the reader informed *how* to do this, accomplish, and achieve "this, your sanctification":

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

How, sir and madam, such is actualized, and actualized biblically, authentically, behaviourally and practically, assuming one's honest, conscientious reading here; yes, assuming the sincere participation of the reader, where acumen and recognition need be applied.

D. One, Who Is Holy

For designated here is the unsurpassed sketch of one, who is holy, altogether is holy, and manifests the ideal performance of *that*, application of *that* and expression of *that*.

Though framed of old
 In yesteryear
Of "holy" is
 Depicted here
The "practice", so
 That it appear
Portrayed to make
 Its meaning clear

For God, who is holy (Leviticus 19:2) must be *just that*, must exemplify *that*, and portray *just that*.

Whereby has God
 "Example" "set"
Of "holy", which
 "Example" yet
Remains the standard
 To be met
Which standard let
 Us not forget

For God, who is holy (Leviticus 19:2) must be *just that*, must exemplify *that*, and portray *just that*. And Deuteronomy 5:15 presents *that*, and envisions to assign it with *that* evaluation and useful relativity of practical, behavioural and personal analysis...

E. As Depicted Is God

If your demeanour reflects that of God, as presented in Deuteronomy 5:15, you, then, become, as depicted is God, who is ever holy, as absolutely rendered here, which will achieve "this, your holyization" or "your sanctification".

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

Which reveals how you yourself become holy, through conscientious "practice" of God's above mien: Just do as God, that you depict "holy", as featured in Deuteronomy 5:15.

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

And thus "you may know", and may confidently "know, that I, Yahweh am sanctifying you" (deMSby Exodus 31:13).

For "your holyization" means: You've become holy, portraying, and exemplifying God's above deeds.

You've opted for "practice" of God's above mien: You do as God, to portray yourself "holy", as featured in Deuteronomy 5:15. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby).

F. Thus "May You Know"

Thus "may you know", and "may know" with assurance, "that I, Yahweh am holyizing you" (deMSby Exodus 31:13).

And this the "sign"
 Will always will be
That sanctified
 Are you by me
This same behaviour
 You decree
As "practice", which
 Observers see

Pertinaciously you portray God's own demeanour, the attitude, depicting God, seen in Deuteronomy 5:15 (deMSby).

Which is nothing other than care, consideration and kindness to people. It is nothing other than kindness, concern and benevolence to other people.

And it exclusively such "practice" means. It has no additional fulfillment or aim, but generally intends simple courtesy, politeness and pleasantness to others.

Because: Such applies what God does above, in one's own immediate and "real world" place.

G. The Prime "Example"

God, then, who is "holy" (Leviticus 19:2) is represented duly as *the prime* "example" of what "holy" means, and what "holy" does. God featured is to demonstrate its ideal "practice", the ultimate achievement of "your sanctification" or "your holyization":

"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).

Of those, who are "called to be holy" (deMSby Romans 1:7), Deuteronomy 5:15 must be the definitive display and immaculate ideal.

Where what expresses "holy", in actual occasion is absolute, authentic exhibition and display of *how* to "observe", or "remember the day of the sabbath to make it holy", or "sanctify it" (deMSby Deuteronomy 5:12 and Exodus 20:8). Which recalls nothing but care, consideration and kindness to people. It nothing other is than mere benevolence and pleasantness to other people.

And it exclusively such “practice” means. It has no additional requirement or intent.

Though framed of old
In yesteryear
Of "holy" is
Presented here
The meaning, so
That it appear
Displayed to make
This meaning clear

To which, nothing more than what comprises Deuteronomy 5:15 is authentically accredited, and biblically essential, to manage "this, your sanctification", and be "holy":

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).

Than this, nothing further is biblically legitimate, or is germane: Only do as God, who is ever holy, as noted in Deuteronomy 5:15.

Just be as God, as this verse records, and records absolutely: One, who is "holy" is here presented biblically to be *just that*, is authenticated biblically as *just that*, and biblically acknowledged as practical fulfillment of what "holy" means, and *how* "this, your holyization" occurs.

Which warrants nothing other than care, consideration and kindness to people. It is nothing other than pleasantness, care and benevolence to other people.

H. An Irrelevance

Which plainly isn't mere ceasing of labour or stoppage "work", on a certain designated and specific weekly day. It neither is "discontinuation" of "work" or "suspension" of "work" mandatorily "throughout" some certain weekly day.

For compliance with the Fourth Directive's challenge and task has nothing necessarily to do with "rest". Inactivity and unemployment aren't its intent.

And such compelled abstinence isn't suited here, and isn't native here, but disregards the narrative, essential to Deuteronomy 5:15 (deMSby):

"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*".

Where "rest" quite conspicuously is an irrelevance, and is unrelated here: Its being given even any mention here is altogether inattentive to this, *the "Model Practice"* of the Fourth Directive.

Because: Said "*Practice*" "remembers", and "observes" Exodus 20, verse 11 correctly, "as Yahweh, your God directed you" (deMSby Deuteronomy 5:12), as adapted here by a "Bible commentator", whose name is Moses, who knew Exodus 20:11's actual truth and accurate translation, and wouldn't have been duped by tradition, reminiscing of God's having "rested" (KJV Exodus 20:11), and having been "refreshed" (RSV Exodus 31:17) on earth's seventh day, *while* God *actually* "sanctified" earth's seventh day (deMSby Genesis 2:3), and couldn't, then, have "rested" on earth's seventh day, *while* "setting an example"² of "your sanctification".

Which, furthermore, as specified above does not require wearing any ceremonial uniform, habiliments or costume. No certain clothing is needed, or prescribed. And neither are any certain architecture, furniture or religious implements.

For only this is essential to Deuteronomy 5:15, and how it instructs to "observe", and "remember the day of the sabbath to make it holy", or "sanctify it" (deMSby Deuteronomy 5:12 and Exodus 20:8): Be as God, who is ever holy, as featured in Deuteronomy 5:15 (deMSby):

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”.

Thus you "may know", and "may know" with assurance, "that I, Yahweh am holyizing you" (deMSby Exodus 31:13).

I. Patterned of Such

Although as implicit through God's above portraiture sketched by Deuteronomy 5:15 (deMSby), "your sanctification" first is preparation. It is foundational,

preliminary need, which initially involves only you and God, meaning: "Your holyization" starts within you yourself, to develop, and prepare you to cause it in others.

For *both* what it means (1) to *become, and be holy*, as well as (2) to *induce, and achieve holyization* are usefully exhibited, and readily apparent to perceive, in Deuteronomy 5:15 (deMSby):

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".

Here *both* what it means to *portray, and be holy*, as well as to *cause, and induce sanctification* are helpfully displayed, and informatively framed, to be seen, and observed in a "real world" setting and realistic scene, where "your sanctification" and any such initiative reflectively must make remembrance of this, its above actuation and "model" ideal.

"This, your holyization" recalls the above. "This, your sanctification" is patterned of such.

J. How Cause You...?

For this in particular apparent is above, and exhibited is there, which explains how success at this is accomplished: *How* you are to "observe", and "remember the day of the sabbath to *make it holy*", or "*sanctify it*" (deMSby Deuteronomy 5:12 and Exodus 20:8). *How* you are to "observe", and "remember the day of the sabbath" behaviourally and personally "*to make it holy*", or "*sanctify it*", inducing, that you yourself can cause such, instigate it in others, and prompt it in others.

When you yourself have first become holy, how, then, are you to cause, and induce such, communicating it, and inciting it in others? When you yourself have become, and

are holyized, how, then, achieve you "your sanctification", as such engages, and effects other people? How cause you "this, your sanctification", and generate its issue and yield among others?

Because: Such interrogation well answered is, and receives an instructive, informative response, in return from Deuteronomy 5:15 (deMSby):

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”.

¹Shakespeare's play, Henry V, Prologue, Act 4, 40

²It is this very contradiction, that explains why the prevalent understanding of "your sanctification" is so very meaningless and empty of intent:

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

For how could God *both* have "rested" (KJV Exodus 20:11), *and* have "sanctified" *the same seventh day* (KJV Genesis 2:3), and have done realistically what such requires? For this even God, the Almighty can't do, *both* (1) *sanctify* the seventh day, *and* (2) "rest" "throughout" the seventh day, doing, *at the same time both, simultaneously!* ! !

Thus our traditions
 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

Chapter 33

What Attitude Used He?

For framed amidst Deuteronomy 5:15, God, who "makes holy", "holyizes", or "sanctifies" can be observed, while doing *just that*, and achieving *that task*, where such is instructively seen on display, and is educationally seen in occurrence:

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).

God, who "makes holy", "holyizes", or "sanctifies", and what it means to achieve *just that* are informatively shown, and documented well here, where a concise and authoritative narrative of such helpfully shows, and imparts its art and technique, which definitively, genuinely is done correctly. This *the "example"* and exposition is of how "sanctification" is actually done, and achieved in impeccable and consummate way.

A. This Is *the* Seminar

Of *how* you achieve "your sanctification", this is *the* ultimate curriculum and syllabus: On *how* such is superlatively done, this is *the* seminar. This is *the* lesson:

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 Deuteronomy5:15).

Absolutely is God, who definitively sanctifies here depicted plainly at doing *just that*, and achieving *just that*.

Here presented is authoritative guidance and counsel, which specifies *how*, and epitomizes *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). Definitively is such guidance found here:

“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).

Absolutely and definitively is here the way, the exemplary procedure to do, and achieve “this, your sanctification”.

“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).

Informatively, then, does this instruct *how*, and inform one *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), and *how* to fashion this behaviourally and practically, assuming, that the reader but read realistically, observantly and thoughtfully what he or she observes stipulated here...

B. The Exemplary Success

Because: Such means nothing more than to be, and to do as God, who is recalled here, engineering, and succeeding at "your holyization".

“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).

Do as he, who exhibited is here to fulfill, and achieve "this, your sanctification".

Be as God, who definitively sanctifies: Be as he, who the model of achievement is, the paragon fulfillment is of Deuteronomy 5:15 (deMSby), and successfully is holyizing its focal subdivision.

For featured here is ideal success at *how* to "observe", and “remember” (deMSby Deuteronomy 5:12 and Exodus 20:8) “the day of the sabbath [or 'ceasing'] to *make it holy*", or "*sanctify it*":

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” (deMSby Deuteronomy 5:15a).

"Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15b), by actualizing what God actualizes here, in your own surroundings and with those, cohabitating your own milieu.

C. This Often Must Ignore

Which obviously does not assign you with "rest". Inactivity and idleness this can not be.

For "ludicrously inappropriate" to the above is requirement of "rest" and a "practice" of idleness. Such is absurd, as regards the above, and *how* sanctification is actualized above.

Furthermore, this cannot be "practised" exclusively one certain day or one day per week, as tradition now strictly

compels, and requires. For this above "practice" of "your sanctification" is plainly not meant to be skipped, or "forgotten", *at all, any day*.

For perceive clearly must you, and realize this: Anything, which you take *special care to do* on *one day of the week* is effectively something, which you've taken *special care not to do* throughout *the other days*, which is how tradition says to treat "the day of the sabbath", and make "practice" of it.

Which regularly schedules [*more often than not*] dereliction and neglect to "observe", and "remember the day of the sabbath to make it holy, or "sanctify it" (deMSby Deuteronomy 5:12 and Exodus 20:8). Such urges scheduled delinquency and failure to "sanctify" "the day of the ceasing" this day, unless this day is the week's seventh day.

Which violates frequently God's "will" itself. Yes: This often must ignore God's "will" itself.

Stipulating completely
From work to refrain
Our traditions routinely
The sabbath profane
For "your sanctification"
This cannot maintain
Or compliance with God's "will"
Viably gain

"For this, your sanctification is the will of God" (deMSby I Thessalonians 4:3) *now, on this present day*, whether or not this day is the week's seventh day, as Deuteronomy 5:15 (deMSby) illustrates, and absolutely must as well preconceive:

“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”.

For "you shall *remember*", and "*remember*" right now "this, your sanctification" recalls this, its consummate expression, in "practice", the which needs diligent and unflinching use.

D. As "Members"

But in order best to fathom, and to learn the actual meaning and character of Deuteronomy 5:15, as specifically regards "this, your sanctification", expedient it is, and helpfully it serves, that we view ourselves as "members" of the audience reminded by Moses, and tutored by Moses expressly in Deuteronomy 5:15 (deMSby):

“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”.

For from the innate perspective of ancient Israel, and to the applied observance of ancient Israel, Moses could confidently cite this assurance to anyone, included in his present audience, recalling what those to whom he was speaking had witnessed, and experienced, and would have known.

For they would have seen for themselves its occurrence. Thus validly could he assure them, as follows...

E. Thus Sanctified He

Continuously was God your fervent helper, in order that your status might be improved, and become more accommodating, yet more appealing, more pleasant and favourable. Thus sanctified he your circumstances, and thus "example" "set" of that achieved, which you are to "follow", in dealing with others, transaction with others, and co-existing with them, in order to "observe the day of the sabbath to *make it holy*", or "*sanctify it*" (deMSby

Deuteronomy 5:12). "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (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" (deMSby Deuteronomy 5:15): God was your advocate, to further your progress, and render your way more likable, hospitable, abundant and good.

Ever generously sanctified he your status, and "set" an instructive "example" of such, which you are to "follow", in dealing with others, transaction with others, and co-existing with them, in order to "remember the day of the sabbath to *make it holy*", or "*sanctify it*" (deMSby Exodus 20:8), amidst and throughout your own situation. "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

During and throughout the extent of your journey, you were accommodated. You lacked for nothing.

You were sufficiently supplied, and replenished. Consistently God sanctified your status. Whereby he "set" an "example" of such, which you are to "follow", in dealing with others, transaction with others, and co-existing with them, in order to "remember the day of the sabbath to *make it holy*", or "*sanctify it*" (deMSby Exodus 20:8). "Therefore, Yahweh, your God directed you to practise the day of the sabbath" (deMSby Deuteronomy 5:15).

Rather than leave you to your "task-masters", "Yahweh, your God brought you out thence with a mighty hand and an outstretched arm" (deMSby Deuteronomy 5:15). Rather than ignore the duress you experienced, he himself took the initiative to free, and deliver you from it.

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

And thus sanctified he your daily happenstance; and he "example" thus "set" of such, which you are to "follow", in dealing with others, transaction with others, and co-existing with them, in order to "observe the day of the sabbath to *make it holy*", or "*sanctify it*" (deMSby Deuteronomy 5:12).

Which could authenticate, and well could validate the following poetic affirmation by God, as possibly he might himself give it utterance, in clarifying Exodus 31:13:

This the "sign"
 Will always be
That sanctified
 Are you by me
Let your behaviour
 Mine decree
As people, who
 Observe you see

And this alone
 Can warrant be
That sanctified
 Are you by me
Observers of
 You must agree
They my behaviour
 Through you see...

Which means: Verifiably and quite reliably "you may know", and with certainty "know, that I, Yahweh am sanctifying you" (deMSby Exodus 31:13) now, if your demeanour makes manifest that, keeping God so constantly occupied and busy, according to Deuteronomy 5:15.

F. Factually

Which all well-envisions the ultimate purpose of the above treatise, God Did *Not* "Rest" He *Did* Sanctify, which

educates, catechizes, and reveals factually *how* you achieve "this, your sanctification", which "is the will of God" (deMSby I Thessalonians 4:3). Whereupon, *that* conclusively now is revealed, and astutely divulged, "that you may know", and conclude with assurance, "that I, Yahweh am sanctifying you" (deMSby Exodus 31:13), which now is explained, and is clarified clearly, as you, who present are have become witnesses.

G. What Attitude Used He?

But *how* God is "sanctifying you", and *how* "you" reliably can believe "that", *and how* you a comparable result will achieve is of great significance and great concern for either ancient Israel or us assembled here, and needs additional assertion of emphasis: For *how* did God first treat "you", as reported by Deuteronomy 5:15 (deMSby)?

“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”.

How dealt he, and transacted with you? What attitude used he toward you?

For this is his method of sanctification, *how he treats, and behaves toward you, how he assists, and is helpful to you, how he provides what is needed to you, how he supports, and accommodates you*, thus *how* he addresses himself to everyone, which an "example" is, "set" for you.

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

And you are to "follow", and heed this "example", in order that it define your self-portrayal, that is, your behavioural and everyday demeanour.

Know you this
That all, who we
The Order of
The Sabbath be
Resolve, that you
This "practice" see
And witness in
Our self-decree

And achieving that, "you", then, "may know, that I, Yahweh am sanctifying you" (deMSby Exodus 31:13). For you conscientiously, heedfully and faithfully "follow" God's "example" of "your sanctification", as in Deuteronomy 5:15 (deMSby), thus allowing, that he this expression of rhyme might fashion from Exodus 31:13:

This do I
To you decree
Which plainly here
You now can see
If sanctified
Are you by me
Co-worker with
Me must you be

Observers must
"Example" see
Portrayed by you
As "set" by me
And this alone
The "sign" can be
Of sanctification
Guarantee

The which is sufficient disclosure of method, approach and procedure to *how* you achieve "this, your sanctification", assuming, that the reader achieve recognition, and is realistic, astute in discerning what shown is above:

“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).

You this "example" must "follow", and be, to convey, represent, and portray it to others.

If you this
 "Example" heed
Portraying it
 In word and deed
"Your sanctification"
 Guaranteed
And certain is
 That it succeed

Be like this "example": Of it, be "example".

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

You are to treat, and to deal with people, precisely as God has acted toward "you":

“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).