

Chapter 12

This Very Verse

(Part I)

For a proper orientation to Exodus 20:11 and an accurate submission of its biblical yield is readily at hand, and is easily obtained through resort to one of Scripture's most renowned commentators. A qualified, reliable expositor of Scripture, specifically communicating Exodus 20:11 (deMSby) is readily apparent and biblically worthy. And timely is this and convenient for us...

For designated through the Apostle Paul himself is a ready explanation of Exodus 20:11 and an exposition of "this, your sanctification". Provided through the proclamation of Paul himself is reliable analysis, expounding this scripture, revealing how behaviourally it practised is, and how it is personally and practically conveyed, which divulges how it must communicated be.

Introduction to which and initial thoughts on it immediately develop, and readily emerge through astute examination of this poetic preview...

Religious tradition
Directs us to say
That the Almighty "rested"
On earth's seventh day
Perhaps "two thousand" years
Has tradition professed
That the Almighty did
On the "sabbath day" "rest"

And undoubtedly, this
For yourself have you heard

With its solemn, repetitive
Use of the word
And semantics of "rest"
With equivalent terms
That a focus on "rest"
Magnifies, and affirms

But aside from tradition
Is "rest" the display
When the Scriptures to you
The Almighty portray?
To your own observation
What testify they
When the Scriptures to God
Testimonial pay?

When the Bible would God
And his work represent
Is it not ever faithful
To this one intent?...
An account it submits
Of provision for all
So that everyone "God"
Their "Provider" would call

And the most uninstructed
Of us can discern
That the Scriptures upon
This reality turn
Any reading of Scripture
Of this is to learn
And awareness of this
In addition to earn

And exists neither sensible
Reason nor rhyme
That endorses a plausible
Season or time

When the Bible in some way
Should say, or suggest
That the Almighty God
Might have needed to "rest"

For by nature, he must
Be an Almighty God
Every day, and depict
Something more than façade
Of his "rest", relaxation
And idle passivity
No more achieving
Than mere inactivity

Which very truth
Must demand its recall
In evangelization
As rendered by Paul
The Apostle: Of whom
One is given in "Acts"
The New Testament book
Its account of the facts

For addressing "the Gentiles"
To make introduction
Of God, and to offer them
Helpful instruction
This very scripture
Paul chiefly expressed
That tradition maintains
Is account of God's "rest"

Yes: This is the verse
Paul principally used
For he plainly by it
Was inspired, and enthused
In recital of what
Now announces "God 'rested'"

The mission of Paul
Was conceived, and invested

Yes, that is quite true, and is all quite accurate: *This very verse*, which traditionally says, and authenticates, that God "rested the seventh day" (RSV Exodus 20:11) is the specific, actual, designated verse of which Paul made most emphatic, fundamental and repetitive use.

And apparent is this in Paul's clearly citing it in Acts 14:15-17 (deMSby):

¹⁵"Men, why are you doing these things? We are men of like-nature to you, bringing you the good news to turn from these empty things to the living God, who *made the heavens and the earth, the sea and all, which are in them*; ¹⁶who allowed in past generations all the nations to go their own ways. ¹⁷Ever doing good works, however, he never left himself without a witness, giving rain from heaven to you with fruitful seasons, filling your hearts with food and joy"...

As your own personal reading will affirm, the italicized wording of verse 15 is all but quotation of Exodus 20:11.

And this is the verse, which typically is rendered to record, that Almighty God "rested the seventh day" (RSV Exodus 20:11). And as before, you can easily, reliably confirm this yourself.

In addition to which, later on in Acts, Paul again makes reference to this very scripture:

(deMSby Acts 17:24-25) ²⁴"The God, *making the universe and all in it* is owner of heaven and earth. He does not dwell in hand-made temples. ²⁵Neither is he served by human hands,

as one in need of something. To all, he gives life, breath and everything..."

Though here in paraphrase and not verbatim wording, it is plainly cited here, as above recalled: This italicized phrasing in verse 24 submits a recapitulation of Exodus 20:11 (deMSby) and useful condensation of Exodus 20:11 (deMSby), and exhibits here also Paul's focal emphasis and specific use of this very verse, which according to tradition recollects God's "rest".

But this is suggestive, and is inferential. It has implicit indication and meaning, the which realistically can be conclusive...

Paul undeniably embraced this verse. And conspicuously is he committed to its use.

A. The Actual Words

Which great import has and pith for us. To us divulges this much "evangelistic" bearing, and merits some additional reflection and attention...

You see, it is one thing simply to report, that Paul "preached the gospel to the Gentiles". Or that through Paul's efforts, "all the inhabitants of" a certain region "heard the word of God". Or that "God's word increased, and was widely circulated" by way of Paul's evangelism, or something of this sort...

It is quite something else, however, to recall *the actual words*, which the Apostle Paul spoke, and which he used, when he "preached, and proclaimed the gospel to the Gentiles", and to cite his words verbatim and in literal quotation. And that is what these verses each present to us above...

B. Only Two Scriptures

Indeed, throughout all of the Bible's New Testament, Acts 14:15-17 and 17:22 through 31 are the only two scriptures in all the book of Acts, that actually quote Paul, presenting his God to specifically "the nations". Yes, these verses are introduction by Paul, and verbatim recite his presenting his God to primarily "the Gentiles", "the nations" or to the non-Jewish...

And as determined have we on inspection, both scriptures cite, and are treatment of a verse, which says, that Almighty God "rested the seventh day" (RSV Exodus 20:11), or "was" additionally "refreshed" (RSV Exodus 31:17) that day. But of course, in Acts, each far more accurately promulgates the absolute inverse of God...

C. As a Policy

Though in the disclosure of these above passages, it emerges plainly, and clearly is apparent: Paul very often cited Exodus 20:11 (deMSby), and frequently resorted to recalling this verse.

For these above scriptures reveal his preference of this very scripture, and show his reliance upon this scripture and to some extent his habitual, prepared, and considered such emphasis...

Through which truth
 There emerges to be
For the vigilant student
 And apt devotee
A disclosure of Paul
 The Apostle to see
In suggestive display
 And persuasive degree

Because: Such emphasis and concentration focused on this particular verse educates us, and teaches of Paul's "evangelism", and divulges a priority, the which must direct it...

Deducing from what is observable above, we conclude, that Paul's sharing of his God with "the nations" or those, who the "Gentiles" are very often amounts to routine recitation of Exodus 20:11 (deMSby), which predicates traditionally God's having "rested". And due to specifically what above presented is, one could conclude, and authentically assert of this Old Testament verse, Exodus 20:11 (deMSby):

When Paul his objective
 Made teaching all "nations"
And fashioned his message
 For their habitations
This scripture he wielded
 And on it relied
As a vital and most
 Indispensable guide

And affirming this truth
 The New Testament's Acts
Observation and study
 Invites, and attracts
Whereupon, such a finding
 It featly exacts
Through display of its narrative's
 Relevant facts

For whenever Paul could
 And was given the chance
Through designed preparation
 Or mere circumstance
He adapted this scripture
 And on it relied

That this Pauline essential
Be used, and applied

Which is stated more concisely, and summarized conclusively: When the book of "Acts" quotes Paul's "evangelism" as intended for primarily "the nations" or "Gentiles", he advises them, and routinely teaches them of Exodus 20:11 (deMSby) of the Bible's Fourth Directive, which notably emerges in the Bible's book of Acts, where manifest becomes Paul's resort to this verse...

D. To Imitate His Method

And perhaps you perceive now what this affirms, as it teaches, and informs us of Paul's "evangelism", and well-advises of Paul's evangelistic strategy, and how one fulfills this evangelistic strategy, assuming, that a person would obtain Paul's objective: Those, who cooperation seek with Paul, and his method would copy, and be his co-workers can not truly do so, unless [1] they understand this, his fundamental scripture, and [2] they apply it, as he himself did...

For you cannot as Paul
The Apostle achieve
And his Mission fulfill
And fruition conceive
If neglectful you are
To restore, and retrieve
This "essential": In which
He himself did believe

But here awaits the spectre of potential difficulty, which is at least latent in Exodus 20:11, and inferentially waiting in Exodus 20:11, as this scripture's wording is translated typically, according to tradition...

E. Surely, Paul Would Know

Why would Paul commit to this particular verse, which tradition represents to be recall, that God "rested" (KJV Exodus 20:11)? And how could Paul have persuasively acclaimed such a god to "the nations", "the Gentiles" or literally any audience?

And surely Paul would know, and have anticipated this: Sooner or later, someone would examine his selected source scripture.

And this someone would thereby discover, and observe: Paul's God may often be a great and mighty God.

But on at least one occasion, Paul's God was over-exerted: He grew tired, fatigued, and "rested" (RSV Exodus 20:11). And how could Paul commend a god like that, and promote such a god as a viable "salvation" in any credible way?...

But this specious is in all current versions of Bible translation. And that includes whatever version you yourself read. It erroneous, inaccurate and foolishness is to profess God Almighty ever "rested" at all...

F. How He Used It

For as is asserted, and previously recognized, it is significant, that Paul adopted this certain scriptural specimen, Exodus 20:11, and crucially dependent on it came to be.

He entrusted his "evangelistic" method to it. For he'd planned, and prepared, that persistently reliant on it would he always be.

Yet of exceeding and far more significance and of far surpassing and even greater note is *how he used it*, and heralded its import: What meaning did the Apostle Paul

circulate through this verse, which predicates traditionally, that God "rested" (KJV Exodus 20:11)? For this its de MontSabbathby Translation validates...

G. Rather Than...

Rather than cite it, recalling God's long ago having to "rest", Paul published this verse to distribute, and proclaim a completely different message, a message for the present, which applies to all people, and announces a reality, which visible is now, and usefully is represented, when Paul proclaims introduction of God as (deMSby Acts 14:15-17)...

¹⁵"The living God, who made the heavens and the earth, the sea and all, which are in them; ¹⁶who allowed in past generations all the nations to go their own ways. ¹⁷Ever doing good works, however, he never left himself without a witness, giving rain from heaven to you with fruitful seasons, filling your hearts with food and joy"...

According to this use of Exodus 20:11, God Almighty is forever and always at his "work", as he is at this moment and any previous time...

H. Care for All People

Which "work" involves everyone, both Jew and Gentile as well as all people, whatever their ethnicity, their place or nationality. Since the creation and forging of the world, God has occupied himself with "all the nations" (deMSby Acts 14:16) and all peoples, and has "never left himself without a witness" (deMSby Acts 14:17) at such work.

For he alone is it, that reliably and faithfully is ever "giving rain from heaven to you with fruitful seasons, filling

your hearts with food and joy" (deMSby Acts 14:17). And this applies to "you", no matter who or where "you" are.

And throughout the accurate meaning of Exodus 20:11 is this quite conspicuous, and equally asserted.

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

For God's constant maintenance and care for all people is the substance and the emphasis of this above scripture, as properly proclaimed by Exodus 20:11 (deMSby).

I. When and How?

But here are we halted, and impassably obstructed. Impeded, and intransigently blocked are we by implacable deterrent and immovable obstruction, this severance of congruity within the Bible's text, this statement, that "Almighty" God isn't quite that, as asserted in tradition's use of Exodus 20:11, which persists in recall, that Almighty God "rested" (RSV Exodus 20:11)...

For how "fits" this "in" to Paul's evangelism? And what likeness has it to Paul's introduction and narrative of God? And what (on earth!) would be the terminal consequence, had God actually "rested", and halted, or suspended his giving "to all" people their "life, breath and everything" (deMSby Acts 17:25)?!?

For were God to appoint, and to schedule a seventh day's "rest" from provision of essentials, such as are these, you can see for yourself the inevitable result: There wouldn't, and there couldn't have occurred an eighth day, as concerns all

of us, and includes those like us. When and how in God Almighty's "ever doing good works" (deMSby Acts 14:17) could he feasibly and actually have "rested the seventh day" (RSV Exodus 20:11), and be conceivably "refreshed" that day (RSV Exodus 31:17) in a biblically admissible and realistic way?

J. Rendered Plainly Evident

But through our inspection of Paul's evangelism, we come "coincidentally", but no less reliably upon an opportunity to ponder, and consider what obvious is above. Through our study and its scrutiny of Paul's evangelism, we gain, and acquire, what we couldn't have before...

We more able are now, and more prepared to address certain questions, which actualize to surface, and progressively emerge, and observably and visibly materialize through light. Which questions are becoming ever more and more apparent: They begin to be persistent, and expectant are become of intelligent deduction as to what revealed is through Exodus 20:11 (deMSby).

For by way of Paul's evangelistic use of this scripture, it seems, that we are subliminally, subtly, but certainly influenced, and manoeuvred, and progressively and gradually directed, and guided to address, and respond to these questions:

- Was Paul, the Apostle
Aware of God's "resting"?
- Does Scripture portray him
Himself so investing?
- When citing our scripture
Was he so attesting?
- Does Paul admit anything
God's work arresting?

And as you can distinctly now see, and can quite conclusively judge for yourself, no: Paul knew nothing of God's having "rested", and was unaware, that such ever happened, and says nothing anywhere, conceding God's "resting".

Because: This tradition of God's having "rested" (KJV Exodus 20:11), and having been "refreshed" (KJV Exodus 31:17) on the world's the seventh day neither had been invented, nor begun circulation. It hadn't been established, or acknowledged as "tradition", which well becomes epitomized through Paul himself:

Of Paul, the Apostle
We readily see
Uniformly, the facts
Authorize, and agree
Any talk of the Almighty's
"Resting" would he
Ridicule. For it can
But absurdity be

For Paul would have known, and have long been instructed of what here is called "the de MontSabbathby Translation", which would have taught him its portrait of God, who could never actually, truly have "rested" (KJV Exodus 20:11), or have been "refreshed" (KJV Exodus 31:17), as do our traditions now cite, and record.

For "ludicrously inappropriate" is such a claim. Consequently through Paul's introduction of God, this truth now is recognized, and rendered plainly evident.

Chapter 13

This Very Verse

(Part II)

But what emerges as well through Paul's evangelical use of Exodus 20:11 (deMSby) is the character and consequence of "your sanctification", as readily is demonstrated by God himself.

Through Paul, the Apostle
Consider may we
What "your sanctification"
Presents one to see
What description of God
Heralds it to decree?
When portrayed at his work
What exemplifies he?

A behavioural and practical depiction is here of "your sanctification", which focuses attention, and concentrates focus on none less or other than God himself, as displayed plainly through Paul's evangelistic message, which scrutinizes well the ambition and achievement of "your sanctification". But absolutely no inkling or hint is there of God, the Almighty's having "rested" (RSV Exodus 20:11), or having been "refreshed" (RSV Exodus 31:17), which "ludicrously inappropriate" would be here...

A. "*Therefore*"

For you see, Paul was aware, and was absolutely certain of this, which emerges in Exodus 20:11 (deMSby), and which Paul himself could observe, and experience:

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

For emerging to be seen here becomes recognized a profound, urgent truth, which may be implicit, and merely inferred. But its certainty is absolute. And it is evident...

This word, "therefore" in Exodus 20:11 discloses, and assumes, that God sanctifies, or makes holy *every day*. "In" which, he "places" "the heavens and the earth, the sea and all, which is in them":

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

Assumption, that God sanctifies every day, or "makes it holy" is predicated by this word, "therefore", and is, consequently, as well documented. Subtly, but absolutely is such affirmed...

Beginning with the seventh day, then including every day, God ever-sanctifies. He makes holy.

"For throughout six days, Yahweh made the heavens and the earth. And on the seventh day, he

ceased. And it has been restored" (deMSby Exodus 31:17).

It initially commencement had on the seventh day, and thereafter had continuation each and every day: God ever makes holy. He ever sanctifies.

And this he does since the world's seventh day, which explains why we are assigned to "remember" on this present day "the day of the sabbath [or 'day of the ceasing'] to make it holy", or "sanctify it" (deMSby), precisely as God first exemplified this...

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

Which subtly, but certainly affirms, and avows, that God sanctifies, or holyizes each day, as thus conveys this word, "therefore", as included, and applied in Exodus 20:11 (deMSby), and as infers Exodus 31:17 (deMSby).

B. You Will Have Seen

As Paul believed, and was totally convinced, then, each sequent day was occasion to observe God's nonstop "example" of "your holyization" or "your sanctification". Every day reveals, and avows this "example".

And Paul's use of Exodus 20:11 was his personal testimony of this "example", which confidently spoke he to one and all alike. For they would have witnessed this, as did Paul.

And this explains why Paul never inquired, nor even once asked, but was absolutely and utterly certain. Because: He was confident, and was assured by what he himself had

observed, and had witnessed: You *will have seen*, and *beheld for yourself* how God has arranged, and provided for you, and "has never left himself without a witness" (deMSby Acts 14:17) at such.

Thus, Paul, the Apostle
Did staunchly decree
Telling all about God
That distinctly they see
Of "your sanctification"
"Example" is he
Who directs it, that all
Beneficiaries be

And this will apply, no matter who you may be.

C. Instead...

Thus, instead of Paul's reference to Exodus 20:11 to tell of God's long past "rest", and "refreshment" (KJV Exodus 31:17), he professes it to proclaim another message, a message for the present, which is true right now, and aware of undeniable and global reality, which happening is now, and usefully depicted is, when Paul declares introduction of God as (deMSby Acts 14:15-17)...

¹⁵"The living God, who *made the heavens and the earth, the sea and all, which are in them*; ¹⁶who allowed in past generations all the nations to go their own ways. ¹⁷*Ever doing good works, however, he never left himself without a witness, giving rain from heaven to you with fruitful seasons, filling your hearts with food and joy*".

As imparted here through Exodus 20:11 (deMSby), everlasting is God at his "work", as is he this moment and

any previous time. And "rest" (KJV Exodus 20:11) at any time he never does.

Because: Every day he "sets" an "example" of "sanctification", wherever there people might haply eventuate. From which "work", he takes no "vacation".

D. "Ludicrously Inappropriate"

For his "work" involves all "in the present", both Jew and Gentile as well as all people, whatever their ethnicity, location or religion. Since the creation and origin of the world, God occupied is with "all the nations" (deMSby Acts 14:16) and all peoples, and has "never left himself without a witness" (deMSby Acts 14:17) at such work.

Which is not involvement compatible, receptive or suited to talk or recall of God, the Almighty's having "rested" (RSV Exodus 20:11), or having been "refreshed" (RSV Exodus 31:17). For here, such "ludicrously inappropriate" is.

For God only is it, that faithfully now is ever "giving rain from heaven to you with fruitful seasons, filling your hearts with food and joy" (deMSby Acts 14:17). For he alone is "ever doing good works" (deMSby Acts 14:17).

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

He it is constantly, that "gives" "to all" their "life, breath and everything" (deMSby Acts 17:25). Which applies to "you", whosoever "you" may be.

E. Care for People

And throughout Paul's submission of Exodus 20:11 is this quite apparent, and readily asserted. For God's constant maintenance and care for people is the proper understanding and use of this scripture, according to the way the Apostle Paul used it.

Concern, consideration and care for people determine its agenda and focal ambition:

Devoutly did Paul
The Apostle decree
Telling all about God
That distinctly they see
Of "your sanctification"
"Example" is he
While "concern"¹ defines what
They observe him to be

Concern, accommodation and kindness to all are what occupies, and preoccupies God.

And this defines the nature of his exemplification of "your sanctification", which must be the meaning of Exodus 20:11 (deMSby). This certifies the import of Exodus 20:11 (deMSby), where absolutely is there no hint of "rest" by God, the Almighty, as Paul, the Apostle presents this scripture. The which further verified is, as follows...

¹I John 4:8 and 16 (deMSby)