

# Chapter 25

## One's Place in It

**T**hus those, who acknowledge, that God ever "rested" say more about themselves and their ignorance of Scripture, than utter they the truth, concerning Almighty God. And this have you seen, and have gained some discernment and recognition of it, as the many many biblical authors demonstrate above: Through Paul's evangelical pronouncements, for instance, you were a witness, and well could perceive...

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

When biblical authors  
    Their God represent  
Uniformly they share  
    This collective intent  
Their portrayal of him  
    As Almighty is meant  
To exclusively this  
    Alone do they assent

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

"Throughout six days, Yahweh made the heavens and the earth, the sea and all, which is in them. And he placed them in the seventh day. Bountifully, therefore,

did Yahweh bestow upon the day of the sabbath, and had made it holy..."

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

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

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

Yes: Effectively, "the seventh day" has happened "this day". Consequently is "the seventh day" "restored" this day, and "restored" this day necessarily by God.

Which is why, sir and madam, you are told to "*remember [right now and throughout this present day, today] the 'day of the sabbath' to make it holy*", or "sanctify it" (deMSby Exodus 20:8). For the "day of the sabbath" and earth's seventh day, which "restored" is today first occurred simultaneously, to be the same day, which establishes the proper use of each, successive day. Thus, "this, your sanctification is [always] the [everyday, continuous] will of God" (deMSby I Thessalonians 4:3), and assigns how to "enter into" God's daily "placing" (deMSby Psalm 95:11), which alone consummates "this, your sanctification" (deMSby I Thessalonians 4:3).

## **A. It More Local Is**

Deuteronomy 5:12-15, though, offers us an instructive, informative perspective from which to look upon Exodus 20:11, and recognize much more immediately and

practically how it instructs us: What it solicits as self-presentation and treatment of other people, and how this is addressed universally to each and every person, anywhere, at any time...

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

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

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

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

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

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

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

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

For rather than unlimited and infinite horizons, the field of focus here is specific, more personal and more individual. But it most faithfully remembers, and recalls, "as Yahweh, your God directed you" originally (deMSby Deuteronomy 5:12), instructing you at first in Exodus 20:11 (deMSby).

## **B. As Experienced Specifically**

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

## **C. A Day-to-Day Chronicle**

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

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

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

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

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

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

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

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

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

## **D. He Recognized How...**

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

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

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

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

Because: That it is, from a personal perspective and eyewitness vantage.

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

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

Deuteronomy 5:15, therefore, cites a day-to-day chronicle of one's participation in God's daily "placing" and

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

# Chapter 26

## A Practical Example

But here again, we progress to arrive at enlightening, informative and edifying tutelage, where God exemplifies "your sanctification": A practical example of this God conveyed.

To which, every person present had been party. They had participated in its event. For each had a rôle, and had each been involved in God's daily "placing" in Exodus 20:11 (deMSby), precisely as Moses had logged day-by-day.

### A. Observably to Them

Its instance they watched: They saw it happen daily.

Perceptible "example" of "your sanctification" accessible became, and conspicuous became: God had plainly "made holy" what the people, who were present had experienced, and had witnessed.

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

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

From bondage and duress, God led them out of Egypt. Because: He alone such a leading could have fostered, and actually have managed.

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

From servanthood to those, who had been stern taskmasters, God had delivered them.

He guided, and directed them consistently, reliably throughout their adversity, uncertainty and hardship:

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

He granted them an access, provision, way and means to distinctly more hospitable and likable environs.

To much more agreeable and welcoming surroundings, God had accompanied, escorted, and steered them.

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

To much more appealing and more pleasing ambience, God had directed, and personally had guided them, as they had witnessed, and one and all looked upon, according to the chronicle and conscientious record of none less or other than Moses himself.

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

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

In which, they themselves had participants become. Whereby they acquired personal recognition of it.

## **B. The Same Purpose and Intent**

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

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

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

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

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

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

God alone can it be, who a berth can reserve amidst his daily "placing". For only God is, who provides, "gives", and furnishes "to all" people everywhere possession and

prerogative of "life, breath and everything", as the Apostle Paul predicated just above.

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

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

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

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

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

### **C. "Ever Doing Good Works"**

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

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

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

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

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

"Ever doing good works"  
An objective designs  
That uniquely and notably  
Deigns, and defines  
Application, that with  
God's objective combines  
And in attitude with  
This objective aligns

But in Deuteronomy 5's Fourth Directive, this is additionally enlarged, and applied, which thereby additionally interprets it for us...