Chapter One

WORD OF GOD—THE BOOK

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I [god (vs. 8)] please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11

The Bible

There is a God! The Bible is his Word—the testimony of the living God, the heavenly Father, Creator of “the all” (Moses’ Precept). It is the only record provided of God’s interaction with his creation. Though written by diverse individuals, it is not an aggregate of independent musings as some assert, but is the inspired product of one author, united in beautiful harmony. Every part illustrates the whole, the whole sheds light on every part. All have one intent, to reveal the Creator and his purpose—a plan of the ages,”2 Torah of The Adam (David’s Precept).3

Its books are not antiquated narratives that have outlived their usefulness as critics suppose. Instead, they reveal foundational principles upon which the future world will function. The first book begins an outline that reaches to the last. Collectively they contain the only information the Creator has made known concerning redemption, grace, faith, liberty, and love—The Hope of life. That good news runs through the whole.

John 17:
3 And this is life eternal4 [the life to be restored in God’s future Kingdom on Earth (Micah’s Precept)], that they might know thee the only true God, and Jesus Christ5 [anointed], whom thou hast sent.

The Bible (OT & NT)6 is absolute! No accommodation is made for any other god or for any other religion (Moses’ Precept).

The God of the Bible is the only true God!

Exodus 18:
11 Now I know that the LORD is greater than all gods: …. Deuteronomy 6:
13 Thou [Israel] shalt fear6 [be in awe of] the LORD thy God …. 14 Ye shall not go after other gods … ;

Nehemiah 9:
6 Thou, even thou, art LORD alone; thou hast made heaven[s],8 the heaven[s] of heavens, with all their host [angels], the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the [angelic] host of heaven[s] worshippeth thee.

1 Timothy 1:
17 Now unto the King eternal9 [of the ages], immortal, invisible, the only wise God, be honour and glory for ever9 [the ages] and ever9 [of the ages]. Amen.

History and Science Support the Bible

Though there has been great effort through the centuries to discredit the Bible, it has withstood every challenge. The more the archaeologist digs the more evidence is uncovered to support the history it sets forth. The more the scientist learns of the physical universe the more that knowledge supports the biblical statements about the cosmos.10 Of all books that claim to present such truth only the Bible contains facts that anticipated scientific and archaeological discovery, not just by years but by millennia.

1. Gen 1:1-27; Isa 42:5; 45:12; Col 1:16.
2. Eph 3:10,11 ED.
3. 2 Sam 7:19. See DAVID’S PRECEPT … , page 40.
4. aionias, #166G, with article.
5. christos, #5547G. See ANOINTED / … , page 21.
7. yare’, #3372/3373H.
8. In the Hebrew “heaven” is dual or plural.
9. aion, #0165G, plural with article.
10. An example of science supporting the Bible was shown in recent worldwide DNA comparisons. A study published in Nature in 1987 demonstrated all women in the world are descended from one common female ancestor. A later study published in Science in 1995 demonstrated all men are descended from one common male ancestor. These independent studies suggest the common male ancestor lived later than the female. This agrees wonderfully with the Bible. Of the eight humans who survived the Flood, Noah and his sons shared DNA. There is no evidence, however, their wives had such a commonality and in all likelihood did not. So, since the Flood, Noah is the latest common ancestor for men, whereas the latest common ancestor for women was probably Eve, who was also the earliest.
More than 3000 years before the “space age” Job knew the Earth to be suspended in space.

**Job 26:**
7 ... [God] hangeth the earth upon nothing.

For thousands of years many believed the Earth was flat, but the prophet Isaiah knew it to be spherical.

**Isaiah 40:**
22 It is he [God] that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; ... :

Before it was possible to map the ocean floor people believed it to be sandy and relatively smooth, shaped like a bowl; yet, millennia ago Jonah told of “mountains” in the depths of the sea.

**Jonah 2:**
5 The waters compassed me [Jonah] about ... .
6 I went down to the bottoms of the mountains; ... .

The first book to describe the currents that exist in the oceans was printed in the 1800s; yet, David, who probably never saw an ocean, wrote of such “paths.”

**Psalms 8:**
8 ... the fish of the sea, and whatsoever passeth through the paths of the seas.

Just a short time ago, historically speaking, Galileo explained the water cycle—sun evaporates water from the oceans, water vapor rises as clouds, wind moves the clouds over land, vapor condenses and falls as snow and rain, melted snow and rain collect in streams and rivers and return to the oceans to repeat the process (now designated the hydrologic cycle). Without this cycle there would be no pure water to sustain earthly creation.

OT writers knew of this cycle long before Galileo.

**Job 26:**
8 He [God] bindeth up the waters in his thick clouds; and the cloud is not rent under them.

**Job 36:**
27 For he [God] maketh small the drops of water: they pour down rain according to the vapour thereof:

**Jeremiah 51:**
16 When he [God] uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: ... .

**Amos 9:**
6 ... he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

There is an ever expanding body of scientific and archaeological evidence confirming the accuracy and reliability of the history and science set forth in the Bible. Future endeavors will do nothing but support that validation. As a consequence there should be no trepidation of such activity; yet, at the same time there should not be any acceptance of the arbitrary rejection of biblical claims by “facts” not proven.

The skeptic who questions either of the two fundamental articles of faith—there is a God, the Bible is his word, his instruction manual for sustaining life—will find little in the following studies to be of benefit. All that is presented concerning God, his creation, and his purpose, is based on the ultimate truth and authority of the Bible. Text after text declares itself to be the word of the CREATOR of the planet and all therein.

**2 Samuel 23:**
2 The [s]pirit12 of the LORD spake by me [David], and his word was in my tongue.

**Jeremiah 30:**
2 ... Write thee [Jeremiah] all the words that I [God] have spoken unto thee in a book.

**Luke 1:**
70 As he [God] spake by the mouth of his holy prophets, which have been since the world began:

**2 Peter 1:**
21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost [spirit].

All who heedlessly dismiss such profound claims are in an untenable position. As the teacher from Nazareth declared:

**John 12:**
50 And I [Jesus (vs. 44)] know that his [God's] commandment [instruction] is life everlasting [of an age]: whatsoever I speak therefore, even as the Father [God, the Creator of all] said unto me, so I speak.

All who spurn the instruction of God turn their back on life!

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11. *chuwg*, #2329H.
12. Capitalization not inspired.
13. No article in Greek text.
14. *hagios pneuma*, #0040G, 4151G.
15. *entole*, #1785G.
16. *aionios*, #0166G, with article.
PROVERBS 8:
36 But he that sinneth against me [do not believe God] wrongeth his own soul: all they that hate me love death.

ISAIAS 28:
15 Because ye [unfaithful Israel] have said, We have made a covenant with death, and with hell [its grave] are we at agreement; when the overflowing scourge [natural consequences of the acts done in life] shall pass through [in the Age-to-Come], it shall not come unto us: ... under falsehood have we hid ourselves: Isaiah described God’s perception of Israel’s worship of false (pagan) gods as a “covenant with death.” It was not the safeguard Israel believed it to be. All who embrace the words that give life, embrace life. All who do not, embrace death.

PROVERBS 3:
13 Happy is the man [human] that findeth wisdom,20 and the man [human] that getteth understanding.
14 ... 18 She [wisdom (vs. 13)] is a tree21 of life to them that lay hold upon her: ...

STUDY REQUIRED
Reverence for God’s message is essential for faith, but is not sufficient. The Bible, both the Hebrew and Greek writings, must be studied, believed, and most importantly, applied.

PROVERBS 2:
1 My son, if thou wilt receive my words, and hide22 [treasure] my commandments25 [commissions] with[in]24 thee;
2 So that thou incline thine ear unto wisdom,20 and apply thine heart [mind, spirit] to understanding [of God];
3 Yea, if thou criest after knowledge [of God and his purpose], and liestest up thy voice for understanding;
4 If thou seestest her [“sound wisdom” (vs. 7)] as silver, and searchest for her as for hid treasures;
5 Then shalt thou understand the fear25 [awesomeness] of the LORD, and find the knowledge of God.

PROVERBS 24:
3 Through wisdom20 is an house builded; and by understanding [of God] it is established:
4 And by knowledge [of the divine purpose] shall the chambers be filled with all precious and pleasant riches [of a life well lived].

2 PETER 1:
2 Grace and peace be multiplied unto you through the knowledge26 of God, and of Jesus our Lord,
3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge26 of him that hath called us to glory and virtue:
The God-exhaled words27 were first recorded by divine influence but control was not fully maintained as they were passed down through generations.28 No original manuscripts are known to exist. Presently the earliest existing records date from second century B.C.E. for OT—Dead Sea Scrolls and Septuagint (LXX)—and second century C.E. for the NT (though incomplete). That the records are not perfect copies of the originals is readily evident by the variations found in the extant manuscripts. Study, therefore, is a prerequisite for the seeker of “understanding” and “wisdom.”

Even if handed down perfectly, there still remains the problem of translation. The versions used today for study are often printed in a language unknown at the time the words were first spoken and written. So, accuracy of translation is a vital issue. What does one do to glean the truth? Is the task impossible? No! It is difficult, but not impossible. First open the “ear” to wisdom, then apply an understanding “heart” to life. King Solomon contributed his wisdom, Joshua and Jesus gave guidance:

PROVERBS 25:
2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter [for knowledge and understanding].

JOSHUA 1:
8 This book of the law [Torah of Moses (vs. 7)] shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein [first understand, then “do” (apply)]: for then thou shalt make thy way prosperous, and then thou shalt have good success [“prosperous,” “success”—direct consequence of human action, not God’s].

LUKE 11:
9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
OLD VS. NEW
The earlier books of the Bible were written in Hebrew or Aramaic, the later in Greek. The usual designations given these two parts, “Old Testament” and “New Testament” (OT & NT), are not found in the inspired record and have led to some confusion. Such titles were never used by Jesus nor his disciples. To the writers it was “the scriptures,” 30 “Moses said,” 31 “David said,” 32 “the prophets said,” 33 or “Paul has written.” 34

ROMANS 15: 4 For whatsoever things were written aforetime [Old Testament] were written for our learning, that we through patience and comfort of the scriptures might have [the] 35 hope [The Hope set forth in the blessings promised Israel’s “fathers”]. 36

2 TIMOTHY 3: 16 All scripture is given by inspiration of God, 37 [God-exhaled], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness [understanding followed by application]: In the day Paul wrote, “scripture” was principally OT. Contrary to Paul, many in Christendom 38 believe the OT is no longer germane, having been replaced by the NT. 39 Judaism, on the other hand, refuses to accept the “New” as an inspired addition to the “Old.” Peter, apostle to the “circumcision” (Jews), taught otherwise.

2 PETER 3: 15 And account that the longsuffering of our Lord [Jesus (1:2)] is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you [Epistle to Hebrews] 40;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which are unlearned and unstable wrest, as they do also the scriptures [‘Old” and “New”], unto their own destruction. Dismissal of “Old” or “New” is a perilous undertaking. Both are as valid today as when first recorded. The words of the prophets are as much the words of God as are the words of the Son (Jesus of Nazareth) and his apostles.

HEBREWS 1: 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 [God (vs. 1)] Hath in these last [millennial] days [3&6 of7] spoken unto us by his Son, whom he hath appointed heir of all … ; 2 PETER 3: 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment [instruction] of us the apostles of the Lord and Saviour:

To divide the Hebrew scriptures from the Greek and dismiss one or the other as outdated, as some are disposed to do, is to take away the import of both. Not only are they connected and harmonious, they interpenetrate one another. They hold together in such a way that the promises of the OT are never superseded by those in the New. Instead they are supplemented and amplified. On God’s part, there is no separation. It is impossible to understand the one without the other. They both flow from the one authoritative source—the gracious Creator of all.

REVELATION 20: 12 And I saw in vision the dead, small and great [all of human-kind], stand before God [the throne] [of judgment]; and the books [of the Bible] were opened [made plain]; and another book was opened, which is the book of life: and the dead [all of the fallen human race] were judged out of those things which were written in the books [of the Bible], according to their works [works after the Bible is “opened”—application to follow understanding in the Age-to-Come].

COMPARATIVE LANGUAGE
The Bible deals with subjects unknown and beyond human sensory experience. Consequently, its truths are often presented in comparative language—parable, allegory, metaphor, typology. Tell me, what sort of creature is a crocodile?

JOB 41: RSV 15 His back is made of rows of shields, shut up closely as with a seal.

What was “manna”? 30. Matt 21:42; 22:29; 26:54,56.
34. 2 Pet 3:15,16.
35. The Greek text has the article.
37. theopneustos, #2315G.
38. See note 1, page 2.
39. See NOTE TO THE READER, page 3.
40. See note 17, page 20.
41. entole, #1785G.
42. The Sinaitic and Alexandrine, manuscripts have “the throne,” not “God” (Tischendorf). See ASV, NASB, NIV, RSV.
43. 1 Kings 7:7; Psa 9:4-8; 89:14; Prov 20:8; Isa 9:7; 16:5.
44. Rev 22:12.
EXODUS 16:
14 ... upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.
15 ... 31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

As a means for proceeding from known to unknown comparative language may fail. For example, what is known to the writer may be unknown to the reader. The description in Exodus of manna is informative only if the reader is familiar with hoar frost, coriander seed, and honey. Even so, comparison is one of the more valuable sources of knowledge. It comprises a large part of daily speech and much of biblical language. It is the main road leading from known to unknown.

Some comparisons are meant to be understood literally, others are nonliteral. Care must be taken not to confuse one with the other. Also, when two things are compared, they are not to be considered alike in all respects. There is an intended point of comparison which must not be broadened to include extraneous facts, even though such facts may be true. Communication breaks down if a comparison is taken beyond its intended limits. The Kingdom of God does not physically look like a mustard seed.

Human beings are not inert clay in the hands of a potter, nor sheep in the care of a shepherd. When David likened a united family to oil dripping down Aaron's beard onto his robe, he was not indicating family unity is messy, greasy, or volatile; he was remembering the pleasure received from the all pervasive fragrance of the special anointing oil prepared according to divine instruction.

Metaphorical use of parts of the human body is also a common part of speech: eye of a needle, tongue of land, mouth of a river, neck of a bottle, shoulder of a road, foot of a mountain. The human body, senses, and personality, are objects of the most direct firsthand experience, and the cognitive principle of proceeding from known to unknown makes it natural for humans to see things in light of that personal awareness. As with other comparative language, such figures must not be taken beyond the specific point of reference. The eye of a needle cannot see, the tongue of land cannot speak. Regrettably, on occasion language in the Bible is interpreted to such extremes.

»PETER’S PRECEPT (NO PRIVATE INTERPRETATION)

The apostle Peter introduced another vital precept requisite for Bible study, Peter’s Precept, a precept for “rightly dividing the word of truth” (eleventh specified).

Since the whole of the Bible was given by God each part is to be understood in light of that whole. Difficult passages are to be compared to parallel passages and to the overall message. When all passages on a given subject are studied, the unambiguous will help interpret the difficult. Passages will harmonize when properly understood!

A statement by Moses, a prophet’s thought, a lesson of Jesus, an apostle’s admonition, when rightly put together will reveal the certain import of God’s Word on a topic. A scripture taken separately, however, may give an incomplete thought. As the apostle declared, no text is to be interpreted privately. A thought by itself, without reference to related texts, may lead to serious error. In fact, such “private interpretation” has resulted in many false concepts concerning divine purpose. The only sure way to the truth on a given subject is to consider all the Bible reveals. If there is one text that must be forced to fit, or put aside, a proposed conclusion is problematic.

2 TIMOTHY 2:
15 Study[	extsuperscript{52}] [Be diligent] to shew thyself approved unto God, a workman that needeth not to be ashamed [again, application must follow knowledge], rightly dividing the word of truth.

47. Psa 133:1,2.
49. propheteia, #4394G.
50. No article in the Greek.
51. bagios pneuma, #s 0040G, 4151G.
52. spoudazo, #4704G. Use of “study” in this text is unfortunate as meaning intended is archaic and no longer recognized. One may wrongly conclude knowledge only is needful, no application required.
HEBREWS 8:

5 Who [Levitical priests (vs. 4)] serve unto the example and shadow of heavenly [spiritual] things [heavenly (Melchizedek) priesthood], as Moses was admonished of God when he was about to make [the physical] tabernacle: for, See, saith he [God], that thou [Moses] make all things according to the pattern [type] ["true tabernacle (vs. 2)"] shewed to thee in the mount [Sinai].

6 But now [after his resurrection] hath he [the Son, Jesus (vs. 1)] obtained a more excellent ministry [compared to Aaron (vs. 5), and as prefigured by Melchizedek], by how much also he is the mediator [as prefigured by Moses (vs. 5)] of a better covenant, which [ministry] was established upon better promises [faith-bound promises of God (Torah of The Adam better than Torah of Moses, New Covenant better than Adamic, Mosaic)].

7 For if that first covenant [ministry] [Levitical priesthood] had been faultless, then should no place have been sought for the second [ministry] ["more excellent" Melchizedek priesthood (vs. 6)].

53. Gen 6:7; Amos 3:2; 2 Cor 5:17; Gal 6:15.
55. See note 305, page 41.
56. See note 309, page 41.
57. twn trb, #8451/8452H. See note 61, page 7.
58. Rev 12:9; 20:3.
59. The use and non-use of the article with "all things" suggests the proposed twofold perspective.
60. The Greek text has the article.
61. ἄρπασσος, #5293G. See note 34, page 22.
63. Eph 1:7,14; 4:30; Heb 9:12; 1 John 4:9 NAB, NLT.
65. ἀπεβίωσις, #0859G.
67. Tupos, #5179G.
68. As evinced by the pronoun "them" (vs. 8) the referent for "which" (vs. 6), "first" and "second" (vs. 7), and "first" (vs. 13), is "ministry" (vs. 6), not "covenant." "Covenant" cannot satisfy "them." No doubt the text was rendered in a way to imply "covenant" in order to support Christendom's usurpation of the New Covenant.
HEBREWS 8: (CONT'N)
8 For finding fault with them [Levitical priesthood], he saith, Behold, the days come, saith the Lord, when I will make [ratify] a new covenant [for humankind] with the house of Israel and with the house of Judah [as covenant-victims (synergized with the Church):]
9 ... 13 In that he [God] saith, A new covenant, he hath made the first [ministry] [vss. 6, 7] old. Now that70 [example] [the Levitical priesthood (vs. 5)] which decayeth and waxeth old is ready to vanish away [which it did in 70 C.E.].

Wherever metaphor is present it is necessary to discern two distinct realities: one, the meaning that is in the subject; and two, the meaning that is in the symbol. Jeremiah cried, “O Jerusalem, wash thine heart from wickedness.”71 “Wash” is a physical act used as a symbol. “Heart,” on the other hand, is not to be understood physically, but spiritually. The prophet was not urging the people of Jerusalem to take a bath or to have open-heart surgery. He was entreating the people to change the way they thought, lived and behaved.

As an interpretation is developed, bias and presuppositions must always be minimized. It must be remembered that presently knowledge and understanding can never be complete; thus, there must be a willingness to adjust and fine-tune. Conclusions must never become rigidly fixed.

**Testing an Interpretation**

For there to be confidence in an interpretation it must be tested to ensure there are no internal or external contradictions.

ACTS 17:
11 These [Jews in Berea (vs. 10)] were more noble ... in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

1 THESALONIANS 5:
21 Prove72 [test] all things; hold fast that which is good.

1 JOHN 4:
1 Beloved, believe not every spirit [spiritual teaching], but test72 [test] the spirits whether they are of God: because many false prophets are gone out into the world.

REVELATION 2:
2 I [God (1:2)] know thy [Church at Ephesus] works, and thy labour,

and thy patience, and how thou canst not bear them which are evil: and thou hast tried73 [tested] them which say they are apostles, and are not, and hast found them liars:

As Elihu instructed Job and his “wise” friends, such testing underlies learning.

JOB 34:
4 Let us choose to us judgment [deliverance]:74 let us know75 [learn] among ourselves what is good.

This principle—testing before believing—pervades both Testaments. Where spiritual teachings are not tested established faith does not reside, only credulity. Biblical faith connotes complete trust and confidence in teachings substantiated by God’s Word. Such faith results in a conviction so strong that life is changed. A life of faith is a one lived in accordance with truth believed.

PROVERBS 4:
20 ... attend to my words; incline thine ear unto my sayings.
21 ... 22 For they are life … .

JOHN 8:
32 ... ye shall know the truth, and the truth shall make you free.

Figures of speech, idiom, etc., must be unveiled by scripture, not set forth arbitrarily. Students of the Bible are not free agents, but servants, subject to the author’s will. Only by careful compliance to Peter’s Precept will the most reprehensible of interpreter’s follies, the reading into a text one’s own desires and beliefs, be avoided. No teaching of scripture is of “private interpretation”!

»HABAKKUK’S PRECEPT (FAITH)

The human race has no other way but analogy for speaking about God, however inadequate it may be.

ISAIAH 40:
18 To whom then will ye liken God? or what likeness will ye compare unto him?

ISAIAH 46:
5 To whom will ye liken me [God] ... ?

Thus, many biblical references to God are anthropomorphic, representing God as if he were in human form. At the simplest, God is said to have a head, face, eyes, eyelids, ears, nostrils,
mouth, voice, arm, hand, palm, fingers, foot, heart, bosom, and bowels. In spite of the vividness of expression, these comparisons must not be taken literally. Denials of God having human form are unequivocal. Our conception of God and nonphysical realms of existence must not be constrained to the physical dimensions of earthly creation. God must not be put “in the box” of modern suppositions based on four dimensional space+time as a closed continuum. God existed before the creation of the physical cosmos, therefore he exists outside of its four dimensions.

Of more import are God’s actions and attitudes. He sees, hears, speaks, answers, grieves, weeps, sings, shouts, calls, whispers, reproves, approves, wounds, heals, opposes, supports, preserves, tears, guides, guards, makes, unmakes, plans, fulfills, appoints, and sends. He displays love, pity, patience, generosity, justice, mercy, jealousy, indignation, regret, pleasure, and scorn. He is a hero, warrior, potter, builder, farmer, shepherd, doctor, judge, king, husband, and father. Yet, God is not human! God is spirit!

**John 4:**

> 24 God is a [s]pirit: and they that worship him in spirit and in truth.

To worship God “in spirit and in truth” requires an unfeigned understanding of his purpose and nature. If, as often portrayed by the world, the Creator of all is a “god of wrath,” there can be little true worship—only anxiety, fear and trembling.

The prophet Habakkuk set forth the requirement for true worship—faith (twelfth precept emphasized).

**Habakkuk 2:**

> 1 Behold, his soul which is lifted up [believes in self before God] is not upright in him [in God]: but the just righteousness shall live by faith [believes in God before self].

Caution is again needed. The translators use of “just” contributes yet another item to the confusion regarding God’s Word.

Those who are “just,” i.e. righteous, live a life directed by faith. Paul, quoting Habakkuk, put great emphasis on this precept.

**Romans 1:**

> 17 ... The just shall live by faith.

**Romans 3:**

> 21 But now [after the First Advent] the righteousness of God without the law is manifested ...

> 22 Even the righteousness of God, which is by faith [like that] of Jesus Christ [anointed unto all and upon all] that believe: ...

**Romans 3:**

> 28 ... man is justified by faith without the deeds of the law.

**Galatians 3:**

> 11 ... no man is justified by the law ... for, The just shall live by faith.

**Hebrews 10:**

> 38 Now the just shall live by faith: ...

### Divine Purpose—The-All-in-All

Paul added a further dimension to true worship, God’s sublime purpose to be The-All-in-All.

**1 Corinthians 15:**

> 28 ... all things shall be subdued unto him [anointed Son] ... that God may be [the] all-in-all.

For God to accomplish this glorious purpose there cannot be fear, apprehension, consternation, trepidation, or foreboding. All such would obviate that purpose. Thus, Habakkuk’s Precept, righteousness out of a life of faith in God, the All-In-All, and his purpose, negates the world’s view of a wrathful God.

**Jesus’ Precept (Love Enemies)**

The apostle John testified to the inherent nature of God that gives rise to such a purpose.

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**Notes:**

76. 1 Kings 8:27; Isa 31:3; John 4:24.

77. Divine judgment differs greatly from that of the world. Biblical judges were deliverers (Judg 2:18).

78. No indefinite article in biblical Greek. Note in the KJV the arbitrary use and nonuse of capitalization with “spirit.” See ED, RSV, NASB, NIV.

79. tsaddiyq, #6662H.

80. Hebrew preposition ש. Based on the use of ש in the LXX and in Paul’s epistles this versatile preposition should be rendered “out of” (Rom 1:17; Gal 3:11; Heb 10:38).

81. dikaios, #1342G.

82. ek, #1537G. See note 80 above.

83. Words not in a number of Greek texts.

84. nomos, #5551G. See note 71, page 8.

85. dsa, #1223G.

86. christos, #5547G. See ANOINTED/ANOINTING, page 21.

87. gar, #1063G.

88. The Greek text has the article. See also 1Cor 12:6; Eph 1:23.

89. hupotasso, #5293G. See note 34, page 22.

1 John 4:
7 Beloved, let us love one another: for love is of God; ... 8 He that loveth not knoweth not God; for God is love.9 ... 12 ... If we love one another, God dwelleth in us, and his love is perfected in us. 16 ... God is love; and he that dwelleth in love dwelleth in God, and God in him. God’s love is not subject to vacillation or weakness. Humans may falter in love, even parents. God’s love does not fail!

Isaiah 49:
15 Can a woman forget her sucking child, that she should not have compassion on her womb? yea, they may forget, yet will I not forget thee [Israel]. Knowing this reality, Jesus set forth a precept that underlies all understanding of God and his intent for his creation, human and angelic. Comprehension of the Bible and the divine purpose to be The-All-in-All is contingent upon this thirteenth precept.

Love your enemies!

Matthew 5:
39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 ... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the just and on the unjust. Yet, in spite of Jesus’ Precept, God’s character and his intent continues to be misconstrued and much maligned—not only by his enemies, but by those who claim to be his devotees. For century after century the God who “is love” has been portrayed as a god of wrath. Whether intentional or not, rendering after rendering of biblical texts have quickened this misconception.

JAMES’ PRECEPT (LIBERTY)
Jesus’ Precept (love enemies) provides insight needed to grasp the significance of God’s statement as he concluded eons of activity in the physical realm with one last earthly creation.

Genesis 1:
26 And God said, Let us [spoken to Angel-of-the-LORD] make man [human, a being of the earth] in our image [with free-will], after our likeness [a being of love], and let them [humankind (those of Adam)] have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, ... . 27 So God created man [human creation] in his own image [with free-will], in the image of God created he him; male and female created he them.

Just one of many examples may be found in a prophecy of Isaiah.

Isaiah 13:
11 And I [God] will punish [visit] the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. 12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

The use of “punish” in this text by translators reflects belief in a god of wrath. God will “visit” his creation not to “punish” but to transform, to change behavior. He will not “punish” by endless torment, but will “visit” to remove by love the “arrogancy,” the “haughtiness,” of human hearts. Through love the human creation will no longer do “evil” and will no longer be enemies.

Jesus’ Precept reveals love is not simply one of a number of divine attributes. As the apostle wrote, “God is love”! It is the inner content of all that God is about. In the love of his creation God will be The-All-in-All. There will be no enemies, his creation will dwell in him, and he in them. Divine love will be complete when, like the Creator, the free creation is love.

Chapter One: Word of God—the Book

91. Some insist the thought of God is meaningless outside of the natural experience and thus render 1 John 4:8,16 as “Love is God.” Only if the article before “God” in the Greek text is ignored may such a rendering be possible (“the God is love”).
92. teleioo, #5048G.
93. 1 Cor 12:6; 15:28; Eph 1:23; 1 John 4:16.
94. paqad, #6213H. Should be rendered “visit” as in Ex 3:16; 4:31; 20:5; Job 31:14; et al.
95. 1 John 4:12-16.
96. Col 1:15,16.
97. adam, #1249H. See note 19, page 63.
98. Psa 10:18; Isa 45:12; Jer 27:5; 1 Cor 15:47.
99. In English Gen 1:26,27 appears repetitious since “image” and “likeness” may be synonymous. In biblical Hebrew, however, the verbs used with the two nouns indicate a difference. In vs. 26 both “image” and “likeness” are used with the more inclusive verb “to make” (bara’, #6213H). In vs. 27 “image” alone is used with the more restrictive verb “to create” (bara’, #1249H). Thus, as attested by Gen 5:1,2 humans were created (an event) in the image of God (free-will); but, are to be made (a process) in his likeness (love). They were not created in the likeness (love) because image (free-will) is prerequisite.
In biblical Hebrew the word for “create” denotes divine activity. It is used solely with “image,” never with “likeness.” This usage predicates “image” and “likeness” are not synonymous.100

**Genesis 5:**

1 … In that God created100 man [in his image (1:27), unlike all previous physical creation, a singular creative event], in the likeness of God made101 [makes] he him [into a loving being [long term developmental process]];

Thus, by Jesus’ Precept, God’s intent for creating a being in his “image,” and subsequently making it after his “likeness”102 is revealed. God’s desire is a creation that loves! Such a creature, however, requires freedom. Humans were not to oppress humans!

**Exodus 21:**

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

**Leviticus 25:**

4 But in the seventh year shall be a sabbath of rest unto the land [Rest—liberty for God’s natural creation], a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard [thereby providing all nature liberty, Rest, from human activity].

**James 1:**

25 But whoso looketh into the perfect law of liberty103 [Torah of The Adam],104 and continueth therein, he being not a forgetful hearer, but a doer of the work [restraint of self, liberty for others—the “perfect work” of faith (vss. 3-6)], this man shall be blessed in his deed.

In concert with the natural laws that govern physical aspects of his creation, God set in place a Torah of Liberty to govern the spiritual (James’ Precept, fourteenth identified).

That this Torah of Liberty is to be honored and not violated by humans was made manifest by the Torah of Moses given to Israel by a gracious God. Humans were not to oppress humans!

**Deuteronomy 5:**

14 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou [again, liberty for others, restraint for self].

Liberty is to be enjoyed by servants as well as masters, by nature as well as humankind. Unhappily, as a nation, Israel failed to uphold God’s Torah of Liberty, typified by his Sabbath, his Jubilee.

**Nehemiah 13:**

17 Then [Nehemiah] contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil105 [distress] upon us, and upon this city? yet ye bring more wrath106 [displeasure] upon Israel by profaning the Sabbath.

Though there is a deep desire in every human for liberty, the egocentric drive of some prefers oppression.107

**Ezekiel 22:**

29 The people of the land [the Israelites] have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

**Psalms 10:**

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart [mind], thou wilt cause thine ear to hear: 18 To judge [deliver] the fatherless and the oppressed, that the [fallen] man108 of the [E]arth109 may no more oppress.

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100. See note 99, page 69.  
101. The perfect of certainty takes the English present.  
102. Gen 1:26; 5:1,2  
103. nomos; #551G. See note 71, page 8.  
105. za; #7451H (Neh 2:17). See note 326, page 43.  
106. cbarown, #2740H. Psa 2:5.  
108. enowsh, #0582H. See note 144, page 29.  
109. erets, #0776H. See page 23.


**GOD’S REST**

Thoughtful regard of the Precepts of Jesus and James provides depth of meaning to an otherwise enigmatic concept—God’s Rest.

**GENESIS 2:**

2 And on the seventh day [110] God ended his work which he had made; and he rested [111] on the seventh day [110] from all his work which he had made.

The basic meaning of the Hebrew word rendered “rested” is “to cease.” The import commonly given to “he rested” is that God ceased from all his work of creation.

God rested from His creative activity on the seventh day. This is not the rest that follows weariness . . . —W. MacDonald, 1995 C.E. [112]

This common view does not agree with the lessons of Paul on a New Creation and the Rest of God.

2 CORINTHIANS 5:

17 . . . if any man [human] be in Christ [113] [anointing], he is a new creature: . . . ; behold, all things are become new.

**HEBREWS 4:**

6 Seeing therefore it remaineth that some must enter therein [God’s Rest (vs. 5)], and they [the Israelites (3:8-11)] to whom it was first preached entered not in because of unbelief:

Today, as in Paul’s day, God continues in Rest, a Rest believers (Israel and Church) are to enter. Since human believers do not participate in divine activity it is pointless to direct them to “rest” from that which they do not do. Biblical “rest,” therefore, must carry a meaning different from common usage. Also, since the First Advent [114] to this day God has been actively involved in a New Creation. [115] Rest cannot mean cessation of creative activity.

**GENESIS 2:**

3 And God blessed the seventh day [116] and sanctified it: because that in it he had rested from all his work [117] which God created [by a creative event] and made [by a maturation process of six eons].

God brought his earthly creation to a climax by bringing forth the physical world’s foremost life form, a being with free-will, setting in place the requisite for love and liberty. [118] Then, providing a sublime example, he entered Rest. Though the initial physical creative activity of six eons was complete, God did not cease his works. Humankind in his likeness was yet unfulfilled.

**JEREMIAH 50:**

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.

**JOHN 14:**

10 Believest thou not that I [Jesus] am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Though God had completed and “ceased” the work of six eons of physical creation, as witnessed by both Jeremiah and Jesus, he was active in other works. He had “sanctified” (set aside) the seventh eon to realize his plan for “making” his human creation after his “likeness.” To suggest God ceased from all works, all activity, as some do, is to counter the testimony of the Bible.

Thus, divine Rest must signify something other than not doing works. The Precepts of Jesus and James provide needed insight. God, in the spirit of liberty and of love, did not actuate control, but set aside his prerogatives as Creator. Unlike all other physical creatures which function by an innate, instinctual, pattern of behavior, humans were created free. With Torah of Liberty as well as his natural laws in place, God restrained his preeminence, gave freedom to his creation, and entrusted the free angelic host [119] (1st Heavens & Earth) to provide his free human creation the needed tutelage, both spiritual and physical.

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<th>Note</th>
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<tr>
<td>110. yowm, #3117H.</td>
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<td>111. shabath, #7673H.</td>
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<td>113. christos, #5547G.</td>
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<td>114. See note 69, page 7.</td>
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<td>115. John 6:44; 2 Cor 5:17; Gal 6:15.</td>
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<td>116. yowm, #3117H.</td>
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<td>117. mela’kah, #4399H.</td>
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<td>118. PRECEPTS OF JOHN AND JAMES, pages 68, 69.</td>
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<td>119. In Heb 2:5 it is implied angels were ministers of the “world that was,” the pre-Flood world (1st Heavens &amp; Earth, page 124).</td>
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<td>120. phobeo, #5399G.</td>
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<td>121. katafaneis, #2663G.</td>
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GOD’S TWO SALVATIONS, TWO RESURRECTIONS

There is a heavenly resurrection to immortality. “First” in time, it is for a few “chosen” humans beginning with Jesus. A New Creation who will serve God in the nonphysical realms. There is an earthly resurrection to the nonmortality lost in Eden. Second in time, it is the “common” salvation for Israel and remainder of the human race in the Age-to-Come.

MATTHEW 11:
28 Come unto me [the Son (vss. 25-27)], all ye that labour and are heavy laden, and I will give you rest124 [to fulfill the Father’s desire].
29 Take my yoke [as given by the Father] upon you, and learn of me; for I am meek and lowly in heart [do not control nor use coercion]: and ye shall find rest125 unto your souls [if you do likewise].
30 For my yoke [from the Father] is easy, and my burden is light.

The edict later cited for the Church was the same earlier applicable for Israel, the one not followed.

GALATIANS 5:
13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

This is the credo of God’s Rest.

This is the credo of God’s Rest:

GOD’S REST: Restraint of Self, Liberty for Others.

In sum, serve not self, but “by love serve one another”!

122. Capitalization not inspired.
123. Ex 31:12-17; Lev 25:10-17.
124. anapauo, #0373G.
125. anapausis, #0372G.
127. 2 Cor 3:6.
128. The Hebrew word is plural.
129. towtsa‘ah, #8444H, plural.
130. The Hebrew text has the article.
1 CORINTHIANS 15:
37 And that which thou sowest [in death], thou sowest not that body that shall be, but bare grain [seed], it may chance of wheat, or of some other grain [spirit or human]:
38 But [when resurrected (escape from the grave)] God giveth it [the spirit (seed)] a body as it hath pleased him [escape from mortality], and to every seed [spirit] his own body [body + spirit (seed) = living soul] 131.
39 … 40 There are also celestial bodies [heavenly resurrection (first in time)], and bodies terrestrial [earthly resurrection (second in time)]: but the glory of the celestial is one [immortality], and the glory of the terrestrial is another [nonmortality].
41 … 42 So also is the resurrection of the dead. … :
Those who “hath part in the first [heavenly] resurrection” are those who believe the heavenly Father and join in his purpose of a “common salvation” for the seed of Adam. They willingly and enthusiastically partake of the “cup of salvation.” They freely set aside self interest and prepare themselves to lift up that cup so all of God’s fallen creation may partake in the Age-to-Come.

PSALMS 116:
12 What shall I render unto the LORD for all his benefits toward me?
13 I will take[132][lift up] the cup of salvation [so others may partake], and call upon the name of the LORD.
14 … 15 Precious in the sight of the LORD is the death of his saints [sacrificial death experienced by the saints, death of ego’s selfish desires]. The death that is precious to God is not the death common to humankind through Adam, the death Paul cited as an enemy to be “destroyed.” 133 It is not the death caused by unbelief. The death that is “precious” to the Father is a death like that of his beloved Son, a voluntary death of fleshly interest so as to live for the interest of others, death of an ego-centered life for love.

JOHN 6:
13 Greater love hath no man than this, that a man lay down his life[134] [soul] for his friends.
Jesus revealed there are unique salvations subsequent to the two deaths (Adamic, Sacrificial). The Jews, though knowing of the earthly salvation, 135 did not appreciate his message. Just as they had earlier rejected the prophets and the Baptist, they rejected Jesus and his ministry of altruism.

JOHN 6:
47 Verily, verily, I [Jesus (vs. 43)] say unto you, He that believeth on me [in the Age-to-Come] hath everlasting[136] life [of an age] [the nonmortal earthly life provided by the ransom].
48 … 51 I [Jesus] am the living bread which came down from heaven: if [in the Age-to-Come] any man [human] eat of this bread [harken to his message], he shall live for ever[137] [the age]: and the bread that I will give is my flesh, which I will give for the life of the world [nonmortal earthly human life].

As Jesus continued, he set forth the requisite for the heavenly salvation, the special salvation of the New Creation.

JOHN 6:
53 … , Except ye eat the flesh of the Son of man, and drink his blood [partake of his transformation through suffering], 138 ye have no life in you [life in oneself, life requiring no sustenance, immortality (5:26)].
54 Who so eateth my flesh, and drinketh my blood, hath eternal[139] life [of an age]; and I will raise[139] him up [as a priest to serve God and his creation (heavenly resurrection)] at the last day [conclusion of Present-Evil-Age].

“Eat” his flesh, and “drink” his blood! To “eat” blood 140 was unlawful for a Jew and abhorrent for others. With no comprehension of the imagery, many returned to their previous way.

JOHN 6:
60 Many therefore of his disciples, when they had heard this, said, This is an hard saying: who can hear it?
61 … 66 From that time many of his disciples went back, and walked no more with him.

The edict given Noah, and later the Jews, not to “eat” animal blood set forth the need for humans not to partake of the egocentric survival spirit of animals. 141 In like manner, the invitation to drink of the cup of salvation revealed the requisite for a New Creature to develop the altruistic spirit manifested by Jesus, the willingness to lay down one’s soul for others.

132. *nasa*’, #5375H.
133. 1 Cor 15:26.
134. *psuche*, #5590G.
136. *atonios*, #0166G.
137. *aton*, #0165G (with the article).
139. *anistemi*, #0450G. Used as raising from the grave, as well as raising to position of eminence.
141. See “Eat Not the Blood (Soul),” page 27.
»Ezekiel’s Precept (No Divine Retribution)
Both the earthly and heavenly salvations are certain and will be glorious! As made evident by Jesus’ use of “flesh” and “blood” in the lesson recorded by John, both entail a free accord with God’s way of love that will result in humankind’s deliverance from its double bondage. Having instructed his creation not to render evil for evil, God could do no less in the Age-to-Come. The evil that comes upon the human race is the direct consequence of human ventures, not a vengeful act of God.

Romans 2:
6 Who [God] will render [good(vss.7,10)] to every man according to his deeds:
7 To them who by patient continuance in well doing [the New Creation] seek for glory and honour and immortality [corruption], eternal life [of an age] [as a heavenly priesthood]:
8 But unto them [fallen humanity] that are contentious, and do not obey [trust] the truth [of God’s Rest], but obey [trust] the unrighteousness, [which is] indignation [unrepressed passion] and wrath [uninhibited emotion] [no self restraint],
9 [there will be]: Tribulation and anguish [the natural consequence of “unrighteousness,”] upon every soul of man that doeth evil [those refusing to enter God’s Rest], of the Jew first, and also of the Gentile;
10 But glory [nonmortal, earthly life], honour [domination of the physical creation], and peace [with God], to every man that worketh good [treat others in the spirit of Rest, liberty, and love (altruism)], to the Jew first [as God’s earthly priesthood], and also to the Gentile [all of humankind]:

The Unrighteousness—No Self Restraint (Anti-Rest)
Anti-Rest: Unrepressed Passion, Uninhibited Emotion

Reflecting a belief in a god of wrath, the English renderings of verse 8 have the apostle alleging God’s reaction to unrighteousness is divine “indignation and wrath.” When “rightly divided” Paul was not evoking divine emotion, but was emphasizing the “unrepressed passion and uninhibited emotion” of humankind. His focus was the “lust of the flesh,” the egocentric way of humankind who “do not trust the truth” of God’s Rest. As stated in verse 9, the consequence of this “unrighteousness,” this lack of self restraint, is “tribulation and anguish”—a self-inflicted aftermath, the natural outcome of such behavior, not the punishment of a god of wrath. As Ezekiel asserted, Isaiah and Hosea intimated, and Paul and John later echoed, God will not have his creation render evil for evil! Having thus instructed his creation, he will do no less. He is the God of Rest, not a god of retribution (Ezekiel’s Precept, sixteenth set forth).

Ezekiel 18:
21 But if the wicked will turn from all his sins that he hath committed, and [in faith] keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Romans 3:
24 Being justified freely by [the grace of him] [God] through the redemption [release from the death (by a ransom) and the sin (by a priestly ministry of the order of Melchizedek)] that is in Christ [anointed] Jesus:
25 Whom God hath set forth to be a propitiation [of the sin] through faith in his blood [blood of God’s Passover lamb (Jesus)], to declare his [God’s] righteousness for the remission [passing over] of sins that are past [no divine retribution (Ezekiel’s Precept)], through the forbearance [the grace (vs. 24)] of God;
Judgeship in Ancient Israel

In today's world divine judgeship is often depicted as if it functions in the manner of courts of law established by human societies. Judgment and justice in the Bible differ greatly from the practice of the secular world. In ancient Israel judgeship was interlocked with deliverance. Judges were saviors! Their purpose was to save, to deliver, God’s people. To “rightly divide the word of truth,” divine judgment must be understood in this context and not given a secular non-biblical connotation.

Judges 2:

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them [the Israelites] out of the hand of their enemies … .

“Rightly dividing the word of truth” requires divine judgment be understood with this perspective!

Psalms 68:

20 He that is our God is the God of salvation[s]; and unto GOD the Lord belong the issues [escapes] from [the] death.

When God “judges” there is no retribution, instead there are “escapes”—not only from the grave, but from mortality.

Isaiah 33:

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us [the Jew first, then all humanity].

A declaration made by God at Sinai to Moses concerning divine judgeship has been greatly abused, not only by Christendom, but by the Jews as well.

Exodus 34:

6 And the LORD passed by before him [Moses (vs. 4)], and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin [no divine retribution], and that will by no means clear [leave such conduct unattended] the guilty; [God] visiting the iniquity of the fathers [so as to remove it] upon the children, and upon [unto] the children’s children, unto the third and to the fourth generation.

The addition of “the guilty” by translators, not only in KJV but many others, completely negates God’s words in verses six and seven. If “merciful and gracious” and “forgiving iniquity” do not apply to “the guilty,” then who? As God asserted to Isaiah, he will attend (visit) the “arrogancy” and “haughtiness” of his fallen creation so as to remove and to make humans “more precious than fine gold.” As judge, God is the savior of his creation!

Micah 7:

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage [the faithful of Israel]? he retaineth not his anger [indignation] for ever [perpetuity], because he delighteth in mercy.

19 He [God] will turn again, he will have compassion upon us [the Jews]; he will subdue our iniquities; and thou wilt cast all their [humankind’s (vs. 16)] sins into the depths of the sea.

»Amos’ Precept (Israel Unique)

As the apostle Paul emphasized by repetition in his epistle to the Romans, the Jews (those chosen by God to be his earthly priesthood) will be the first recipients of “glory, honour, and peace.” Out of all God’s human creation this unique privilege enjoyed by the people of Israel was decisively asserted by the prophet Amos (Amos’ Precept, seventeenth described).

Amos 3:

1 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying [at that time],

2 You only have I known of all the families of the earth, … .

Amos echoed divine avowals previously made to the “fathers” of God’s earthly chosen people.

163. 2 Tim 2:15.
165. The Hebrew word is plural.
166. toetsa’ah, #8444H. ASV, NASB.
167. The Hebrew text has the article.
169. See Ezekiel’s Precept … , page 74.
170. Rom 2:8-10.
171. An inapt addition. See note 353, page 45.
172. paqad, #6485H.
174. ‘al, #5920/5921/5922H.
175. ‘aph, #0637/0638/0639H.
176. “ad, #5703/5704/5705/5706H.
177. Rom 2:9,10 (page 74).
178. Ex 19:5; Deut 7:6; 14:2; 26:18; Psa 135:4; Mal 3:17.
EXODUS 19: 6 And [in the Age-to-Come] ye ["children of Israel" (vs. 3)] shall be unto me [God (vs. 3)] a kingdom of [earthly] priests and an holy nation. …

DEUTERONOMY 7: 6 For thou [Israel (6:4)] art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Israelites as a collective entity are predestined for the unique privilege given them by God. That assurance, however, does not apply to the individual Jew.

ROMANS 9: 6 Not as though the word of God hath taken none effect. For not all they which are the children of Israel are Israel:

As set forth in Israel’s covenant with God, its predestination did not overrule the free-will of the individual. Each and every Jew has a responsibility to freely walk in God’s “ways.”

DEUTERONOMY 10: 12 … what doth the LORD thy God require of thee [Israel], but to fear him [be in awe of] the LORD thy God, to walk in all his ways, and to love him [awe leads to love], and to serve the LORD thy God with all thy [every] heart [of you] and [namely] with all thy [every] soul [of you],

»PAUL’S PRECEPT (NEW CREATION)

A great mystery alluded to by psalmist and Peter, unveiled by Paul, was a new creative activity by God – a process to change the nature of an elected few from human to divine, a “new creation.”

PSALMS 102: 17 … if any man [human] be in Christ [anointing], he is a new creature [creation]; old things are passed away; behold, all things are become new.

Galatians 6: 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature [creation].

The first to be given this privilege was the Jew named Jesus. He relinquished his glory and honor as an archangel so that as a human, in association with John the Baptist, they could fulfill the divine promise for one week of years to “confirm” and strengthen God’s covenant with his earthly chosen people.

Daniel 9: 27 And he [God (vs. 20), through the 70th week ministry of John and Jesus] shall confirm [the Mosaic (vs. 4)] the [Mosaic covenant with] many [Israelites] for one week [one week of years]; ….

In subsequent millennia Jews and non-Jews have been “called” to follow in Jesus’ altruistic steps, a “little flock” to “conform” to the example he set forth as Head of God’s New Creation.

1 Corinthians 12: 1 For by one [spirit] are we [the New Creation (Church)] all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one [spirit] [the spirit of God’s Rest].

1 Peter 2: 21 For even hereunto were ye called [as New Creatures]: because Christ [Anointed One] Jesus also suffered for us, leaving us [the Church] an example, that ye should follow his steps:

Romans 8: 29 For whom he [God (vs. 28)] did foreknow, he also did predestinate to be conformed to the image [being with free-will] of his Son [Jesus], that he [Jesus] might be the firstborn among many brethren [firstborn of the New Creation].

179. HEBREW: "yare', #3372/3373H.
180. HEBREW: "kol, #3605H.
181. HEBREW prefix waw.
182. GREEK: "christos, #5547G.
183. GREEK: "ktisis, #2937G.
184. GREEK: "gabar, #1396H.
185. GREEK: "pithron, #5356G. Not physical decay, but ethical, moral, corruption.
186. John and Jesus each ministered for half the “week” (3½ years). Ezek 9:2-6; Dan 9:20-27; Mal 4:4-6. As a priest (Heb 3:1; 4:14; 6:20) Jesus was restrained from service until his 30th year (Num 42:2-37); while John, as a prophet, had no such restraint.
187. GREEK: "yar'et, #3372H. Not overrule the free-will of the individual. Each and every Jew as a collective entity are predestined for the unique privilege given them by God. That assurance, however, does not apply to the individual Jew.
188. The Hebrew has the article.
189. See note 25, page 5.
192. Capitalization not inspired.
193. GREEK: "ektos, #1504H. Used in Gen 1:26 LXX for “image.” For the distinction between “image” and “likeness” see note 99, page 69.
This small elect group (New Creation, Church) having in their lifetime “escaped the corruption” and being “faithful unto death” will be raised to divine nature (the “first resurrection”). They will join the Father and the Firstborn Son in the divine realm to form a heavenly family.

 Revelation 2: 10 …: be thou faithful unto death, and I will give thee a [the] crown of [the] life (immortality, life as a divinely being).

 Revelation 20: 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, the Anointed. Though they are to be like God, their purpose is to serve—serve both God and his creation, the heavenly as well as the earthly. Paul’s Precept, eighteenth detailed, may be the most sublime. That God is developing a divine family by changing the nature of a small group of faithful human beings, all of whom except for the first are fallen, is difficult to fully comprehend or accept.

Unlike all previous creation, this New Creation is brought forth unlike all previous creation, this New Creation is brought forth the first are fallen, is difficult to fully comprehend or accept.

The “firstborn” of this New Creation (Michael, guardian angel of Israel) was also the “firstborn” of the initial creation, angelic and physical. As Jesus of Nazareth (seed and heir of Abraham and David) he was the only non-fallen being so privileged.

Colossians 1: 15 Who [the Son [vss. 3,13]] is the image of the invisible God, the firstborn of every creature [as Michael (Angel-of-the-LORD), firstborn of all the initial creation]:

Ephesians 4: 10 He [Angel-of-the-LORD (Michael) Jesus (vs. 7)] that descended [from spirit realm to physical] is the same also that ascended up [from physical realm to divine] far above all heavens [above all of the heavenly host in the spirit realm] … .

Hebrews 2: 10 For it became him [God [vs. 9]], for whom are [is the] all things, and by whom are [is the] all things, in bringing many sons [New Creation] unto glory, to make Jesus [vs. 9]) the captain of their [human] salvation perfect [as High Priest] through sufferings.

Altruistic Baptism into Death/Life
The natures of the heavenly Father’s diverse creation are separate and distinct; thus, to be a New Creature it is necessary the old nature “pass away” and all “become new.” Hence, baptism of the Anointed (Christ) is a baptism into death of the old egocentric nature and the birth of a new altruistic nature—a death/life for the sake of others, a death/life symbolized by water immersion and raising up.

Romans 6: 3 Know ye not, that so many of us [New Creation] as were baptized into Christ [anointed Jesus] were baptized into his death [A Sacrificial Death “for the dead,” on behalf of fallen humankind]? 4 … like as Christ [Anointed] was [in his baptism at Jordan] raised up from [out of the dead] [ones] [of the dead and dying creation as New Creatures] by the glory of the Father, even so we also should walk in newness of life [freely lived on behalf of others]. 5 For if we have been planted together in the likeness of his [altruistic] death (“for the dead”), we shall be also in the likeness of his resurrection [raising up] [as a heavenly priesthood].

1 Corinthians 15: 29 Else what shall they [Jesus and his followers] do which are baptized [for the dead] [on behalf of the dead and dying human creation]. If the dead rise not at all? why are they then baptized for the dead [for the fallen human creation that is subject to the DEATH and the SIN]?
Ephesians 1: 20 … he [God (vs. 17)] raised 211 him [Jesus, at Jordan] from 212 [out of] the dead [the dead and dying creation], 213 and [after his ascension] set him [as a New Creature] at his own right hand in the heavenly places, 21 Far above … every name that is named [above all created beings, both spirit and physical], not only in this world 214 [age], but also in that which is to come [a perpetual honor]:

With the Firstborn Son’s able assistance following ascension, 215 the heavenly Father continued the work of the New Creation.

Ephesians 2: 6 And hath raised us [the Church (vs. 5)] up 216 together, and made us sit together in heavenly places in Christ 217 [Anointed] Jesus:

Colossians 3: 1 If ye [the Church (2:13)] then [as New Creatures] be risen 218 in baptism with [them] 219 Christ 217 [Anointed] seek those things which are above, where [them] 219 Christ 217 [Anointed] sitteth on the right hand of God [in the divine realm].

Just as it was for the Firstborn Son, the “newness of life” enjoyed by those baptized into the Anointed is heavenly, a New Creation.

Hebrews 1: 13 But to which of the angels said he [God] at any time [as he did to the man Jesus and those to be his Body members], Sit on my right hand, until 227 [God] make thine enemies a footstool [his Body members completed]?

14 Are they [the angels] not all ministering spirits, sent forth to minister for them [Israel and New Creation] who shall be heirs of salvation 230 [the twofold seed of Abraham, heirs of salvation for humankind]?

From those humans so privileged, “few are chosen.”

Matthew 20: 16 … : for many be called, but few chosen.

1 Corinthians 1: 23 But we [as followers] preach Christ 217 [Anointed] crucified [the process for developing the anointed New Creation], unto the Jews a stumbling-block, and unto the Greeks [fallen humanity] foolishness;

The “chosen” few, “anointed” as a spiritual priesthood, must go through a metamorphosis into a “new man” 232—a change of heart, a transformation of mind, a crucifixion of the “old man.”

what we shall be: but we know that, when he 224 [it] “what we shall be” shall appear 223 [is manifest] to the world, we shall be like him [like God in nature as well as character]; for [as divine beings] 225 we shall see him as he is.

A Metamorphosis

This unprecedented changing of nature of existing creatures is limited to very few and requires a process of maturation. 226 Angels, with the exception of Jesus, and the vast majority of humans are not to be so changed.

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ROMANS 6:
6 Knowing this, that our old man [Adam’s legacy] is crucified with him, that the body of [the] sin [made impotent], that henceforth in [the flesh] we should not serve [the] sin [of unbelief].

ROMANS 12:
1 I [Paul] beseech you therefore, brethren, by the mercies of God, that ye present your [new] bodies [living sacrifice] for eternity in contrast to “dead,” repeated, Levitical sacrifices, holy, acceptable unto God, which is your reasonable service [an eternal, altruistic, “living” service to God and his creation].
2 And be not conformed to this world [age] [of dead egocentric Levitical sacrifices]; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God [the spirit of Rest].

GALATIANS 2:
20 I am crucified with Christ [the Anointed]: nevertheless I live; yet not I, but Christ [anointed] liveth in me: and the life which I now live in the flesh [as a Body member] I live by the faith [like that] of the Son of God [the Head], who loved me, and gave himself for me [to become a member of his Body of priests].

1 PETER 2:
5 Ye [“chosen of God” (vs. 4)] also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices [“living sacrifices” for others, rather than “dead” sacrifices for self], acceptable to God by [through] Jesus Christ [anointed].

Unlike dead Levitical sacrifices made for one’s self (egocentric), the New Creation, as a spiritual priesthood, present living sacrifices—a life consecrated to eternal, altruistic, service to God and his creation. Experiences subsequent to such an unreserved commitment bring about necessary maturation.

HEBREWS 12:
6 For whom the Lord [God] loveth he chasteneth, and scourgeth every son of the New Creation whom he receiveth.
7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
8 But if ye be without chastisement, whereof all [sons (New Creatures)] are partakers, then are ye bastards, and not sons.
9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence [respect]: shall we not much rather be in subjection unto the Father of spirits, and live?
10 For they verily for a few days chastened us after their own pleasure; but he [our spiritual Father (vs. 9)] for our profit, that we [as sons of God] might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Jesus also used vivid imagery to depict this maturation, a lifelong process of development.

LUKE 9:
23 … If any man will come after me [Jesus (vs. 22)], let him deny himself [“mortify” his flesh], and take up his cross [of altruistic service (crucify the egocentric flesh)] daily, and follow me [do as I do].

Those who are of the New Creation must take up “crosses” daily. Their lives are to be living sacrifices—an unmitigated commitment to serve God and his creation for eternity. Many, Jew and non-Jew (Gentile), who are called to this absolute service do not sufficiently appreciate the privilege to respond favorably to such an ultimate paradigm. They do not take up their cross!

MATTHEW 13:
18 Hear ye therefore the parable of the sower.
19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart [mind]. This is he which received seed by the way side.
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.
22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
Matthew 13: (con’t):
23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matthew 22:
14 For many [humans] are called [for change], but few are chosen.

Revelation 17:
14 … [in the Age-to-Come] they that are with him [the Lamb—Jesus] are called, and chosen, and faithful.

The Goal of the Faith
In concert with resurrection of the dead, humankind (under the tutelage of God’s heavenly and earthly priesthoods) will experience the judgment (deliverance) of its merciful Creator. By the ministry of Church and Israel, all of fallen humanity will have an opportunity to be at peace with God and thereby enjoy the glory of a nonmortal life, the honor of dominion of earthly creation—God’s intent from the beginning. This goal, “the end of the faith,” will be eternal—the Hope of the Fathers.

1 Peter 1:
9 Receiving the end [goal, purpose] of your faith, even the salvation of your souls [goal, purpose] of the faith is salvation of the fallen creation, the Torah of The Adam.

Hebrews 9:
27 And as it is appointed unto men [humankind] once to die, but after this the judgment [deliverance from the DEATH and the SIN]: The restoration of the fallen from bondage to DEATH and SIN will be traumatic. Awakening from the grave, the free and willing transformation of one’s beliefs, one’s behavior, one’s character, will not be easy for many. As free beings, all must bring their “unrepressed passion,” their “uninhibited emotion,” in accord with the spirit of Rest, a spirit of liberty and of love. They will be like angels without gender, not able to procreate.259

Romans 2: edited
8 But unto them [fallen humans] that are contentious, and do not trust the truth [of God’s Rest], but trust the unrepressed passion [no self restraint], there will be Tribulation and anguish, upon every soul of man that doeth evil [those refusing to enter God’s Rest (restraint of self, liberty for others)], of the Jew first, and also of the Gentile; God’s purpose for Israel and Church (New Creation), his earthly and heavenly priesthoods, and the wondrous destiny for human creation abide in mystery without an understanding of the two salvations. Presently Israel rejects such a purpose because it sees only an earthly salvation and does not comprehend the heavenly salvation revealed by Jesus. Those in Christendom reject that purpose because they see only a heavenly salvation and do not discern the earthly salvation for Israel and the rest of humanity. Moses’ last words ring as true today as they did in his day. True, not only for Israel, but the world as a whole.

Deuteronomy 29:
2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes; 3 … 4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. May the day soon come when all hearts perceive, all eyes see, all ears hear!

SON(S) OF GOD/SON(S) OF ADAM
In his first epistle the apostle John set forth critical information giving vital insight into Paul’s Precept of a New Creation.

2 Corinthians 5:
17 … if any man [human] be in Christ [anointing], he is a new creation; old things are passed away; behold, [being of the anointed Church] all things are become new.

1 John 5:
18 We know that whosoever is born of God [as a New Creature] sinneth not [does not continue to sin]; but he that is begotten of God keepeth himself [from the SIN] ….

Being “born (begotten) of God” each New Creature is the result of a direct act of God. This suggests when given their new bodies they will be like angels without gender, not able to procreate.

247. 1 Cor 15:21,22.
248. Gen 1:28; Psa 8:5.
249. 1 Pet 1:9 (page 80).
250. τελειος. #5056G. Goal, outcome, result, purpose, of an endeavor, an act.
251. Of the words lined out only the first “your” is supported by some manuscripts, however, it is not found in the Vatican (Tischendorf). See YLT, ED.
252. The Greek has the article.
253. 2 Sam 7:19. See DAVID’S PRECEPT …, page 40.
255. For editing substantiation see page 74.
256. christos. #5547G.
257. ktisis. #2937G.
258. Indicative, present, active—continued action.
259. See ANGEL(S), page 50.
Chapter One: Word of God—the Book

This understanding makes it possible to define an otherwise enigmatic biblical term, “son(s) of God.” A title applied scripturally only to those living beings directly created—angels, Adam, Israelites as a national entity, Jesus, and New Creatures.

Biblically, “son(s) of God” is never used for humans in general. Except for first parents and Jesus, all are the result of procreation and are addressed as sons (children) of Adam/The Adam.

|Genesis 6: 2| That the sons [angels] of God saw the daughters of men [the Adam] that they were fair; ....
|Luke 3: 38| ... Seth, which was the son of Adam, which was the son [human] of God.
|Hosea 1: 10| ... children of Israel shall be as the sand of the sea [sand binds thesea], ... Ye [nationally] are the [human] sons of the living God.
|Matthew 16: 16| And Simon Peter answered ... Thou [Jesus] art ... the Son [new creature] of the living God.

**NEW CREATION**

|John 1: 12| But as many as received him [Jesus], to them gave he [God] power to become the sons [as new creatures] of God, even to them that believe on his [Jesus'] name:

|Leviticus 25: 17| Ye shall not therefore oppress one another; but thou shalt fear [be in awe of] thy God: for I am the LORD your God.
| 18| Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.
| 19| And [as awakens love] the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.
Psalms 47:
A Psalm for (of) the sons of Korah

1 O clap your hands, all ye people [Israel, Abraham’s earthly seed (vss. 4, 9)]; shout unto God with the voice of triumph.
2 For the LORD most high is terrible [awe-inspiring]; he is a great King over all the earth.
3 He shall subdue the people [fallen humanity] under us [Israel]a, and the nations under our feet.
4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
5 God is gone up with a shout, the LORD with the sound of a trumpet [trumpet of antitypical Jubilee—liberty for the human creation].
6 Sing praises to God, sing praises: sing praises unto our King, sing praises.
7 For God is the King of all the earth: sing ye praises with understanding.
8 God reigneth over the heathen [nations]: God sitteth upon the throne of his holiness.
9 The princes of the people are gathered together, even the people of God of Abraham [Abraham’s twofold seed] for the shields [guardians] of the earth [that seed] belong unto God: he [God] is greatly exalted.

aNET, TNK, CJB, CSB.  bGod’s earthly “guardians” (vs. 9).  cTNK.

Psalms 91:

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.
3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.
4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.
5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;
6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.
7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.
8 Only with thine eyes shalt thou behold and see the reward of the wicked.
9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;
10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee, to keep thee in all thy ways.
12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.
14 Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.
16 With long life will I satisfy him, and shew him my salvation.