

GREATEST 1 COMMAND

“Love one another as I have loved you.” (St. John 13: 34)

Document No. 15

October 2005

10 Commandments or Commands in General?

The word “beginning” in 1st John 2: 7 and 3:11 is *not* referring to Genesis, nor to Moses and the Exodus event, but to Jesus’ day. And the word “command” in the same verses, including 1st John 4: 21, is not referring to “commandments”— plural, but rather to 1 “command”— singular. Also, the *New International Version*, while similar to the *New Oxford Bible* when interpreting Revelation, is different in other instances for it does not use the word commandments. For example, in 1st John 5: 2 and 3, the N.I.V. uses “commands” while the Oxford uses “commandments”, which can be very misleading for many since they are not referring to the Ten Commandments. In contrast to these two versions, *The Living Bible* uses more definitive words such as: “by how much you love and obey God” and “Loving God means doing what he tells us to do”. So, basically what the text in 1st John 5: 2 and 3 is conveying to us is obedience to God. We do not necessarily run back to the Ten Commandments. When God commands us to *listen* to the new Moses, we better *obey* his commandments, or simply, what God commands us to do, such as **loving each other as He/Jesus loved us**. (Matt. 17: 1- 8) (1 John 3: 23) (St. John 13: 34 & 15: 12) This highlights the problems which can arise when one is hung up on biblical translations and the *letter/words* of the Bible, for the Spirit does not come through the Ten Commandments, or through ones preferred translation, but it comes to one by *obeying* Jesus Alone! (St. John 14: 15- 17) (2 Corinthians 3: 6)

Moreover, the *New International Version*, the *New Oxford Annotated Bible with the Apocrypha*, and the *The Living Bible* use the word “commandments” in Revelation 12: 17, but on the other hand, in Revelation 14: 2 the *The Living Bible* uses correctly (in our view) the word “commands”, while the *N.I.V.* and the *Oxford* do not. These verses, like the previously mentioned verses, do not refer to what traditionally has been the Decalogue/Ten Commandments, or even to any Jewish ceremonial law, but to God’s *authority*. Here we differ with a segment from Robert D. Brinsmead’s journal, for the segment leans toward the traditional stance: *Myths about the 10 Commandments* (See: “*Myths about the 10 Commandments*” in *CD 1 of the 2 Olive Trees*. Here is a direct link:

https://greatest1command.com/cd1_myths_about_the_ten_commandments.pdf)

For example, it states in myth 6:

[“John also refers to God’s commandments in the book of Revelation (Rev. 12: 17; 14: 2). But while it is true that the revelator uses Jewish imagery throughout his book, such terms as twelve tribes of Israel, seal, Ark of the Covenant, testimony, tabernacle, Babylon and Euphrates do not have a literal Jewish meaning but are given a Christian meaning.”]

In myth 6 (which alludes to the Decalogue and all the Jewish ceremonial laws in its first two paragraphs) Mr. Brinsmead writes the words “Jewish imagery” in reference to the list. This means, to us, that the Ten Commandments, as Jewish imagery, are given a Christian meaning. But to us, the statement by John the Revelator: “... who obey God’s Commandments...” is not referring to a noun like the Ten Commandments, but to God giving orders in general, as in 1st John 5: 2 & 3. Nevertheless, it’s an old journal and Mr.

Brinsmead probably doesn't hold that view any longer, or, maybe he does. We ourselves at <https://greatest1command.com> have periodically re-edited our own documents.

However, within the two paragraph of Myth 6, Mr. Brinsmead also states that St. John generally refers to faith and love, when he uses the word "commandments". In this point we agree. Yet our point is that Revelation 12: 17 & 14: 2 do not allude to the Decalogue in any way, even as Jewish imagery. It really depends on what word the Bible translator uses, for some use the word "commandments" and some use the word "commands". All three Bible versions above, using either word, denote an ongoing verbal admonishment coming from a living person. Since Jesus is still alive, we personally prefer the word "commands" when it is associated with Jesus, because "commandments" can also be construed as laws; particularly, since it sounds more like laws written down in their past tense. Therefore, we agree strongly with the interpretation of *The Living Bible*, for it translates Revelation 14: 12 as: "... who remain firm to the end in obedience to his "commands"..."

In conclusion, all systems, including Judaism and all its laws (whether ceremonial or moral) became *obsolete*, for Christ has brought them to an *end* by nailing them to the cross! (Heb. 8: 13) (Rom. 10: 4) (Col. 2: 14) It was because of the refusal to accept the transition, that the New Testament letters had to be written, and this was well known by St. John when he wrote all his letters. Therefore, for John the revelator to exhort people towards the Ten Commandments in his own generation, or the future, is to not acting in line with the truth of the Gospel. (Gal. 2: 14) And, if one argues that God's Spirit guided St. John to write the word "commandments" in reference to the 10 Commandments, then what spirit guided modern translators to exclude it, or choose words in reference to "commands" in general?

Appendix



!!TOOK IT AWAY, NAILING IT TO THE CROSS!! (COL.2:14) – "...MUST ALSO BE A CHANGE OF THE LAW." (HEB.7:12)–THEREFORE, THE 10 COMMANDMENTS HAVE BEEN REPLACED BY JESUS' GREATEST 1.

Jesus' crucifixion had a reverse affect, for it was really the religious authorities and their system that was crucified and exposed for what they stood for. (Rom. 2: 1) (Col. 2: 15- 23) How ironic, that what St. Paul calls

the ministry of death, is also represented by what resembles two tombstones, one for the human male and one for the female. In fact, death is the *end* result when one adheres to this *custodial* and *temporary* system of Mosaic Laws. (Gal. 3: 19, 23- 25) **R. I. P.** But, thanks to Jesus, the Law that gave sin power to perpetuate death was *nailed* to the Cross! (1 Corinthians 15: 56 & 2 Corinthians 3: 3, 7) (Col. 2: 14)

Moreover, since Christ is our *new* high priest (Heb. 4: 14) the whole of the Old Testament/Jewish System, has become *obsolete* and also replaced by Jesus' 1 Command— singular: “**A new command I give you, love one another as I have loved you.**”— St. John 13: 34. Evermore, all other religions with their law system have also come to an **END**, for as Jeremiah chapter 31 states, “33) I will put my Law (singular) in their minds and write it on their hearts” and “34) No longer will a man teach his neighbor...” (Heb. 10: 16); and this includes the systematic Institution of the Pastors, Priests and Imams!

Therefore, together, through the Greatest 1 Command, the world can make the transition from earth to the Kingdom of Heaven...on Earth. (Matt. 6: 10)

THE END

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