

GREATEST 1 COMMAND

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

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2 Pillars and a More Detailed Synopsis

We have already written a synopsis, but this document gives a synopsis with a different twist and is more detailed and concise for speed and simplicity. This is because we believe many people have gone back to their pastor, priest or a bible versed individual and have ask them to clarify which is the greatest one command. But going to the clergy for the answer, is like going up to Agent Smith of the movie “The Matrix” and asking him, “Is it true that there is a matrix, as Neo is telling us?” We’re not saying that the pastors and priest are in a conspiracy against the laity, similar to the what Agent Smith is in the movie, no, because the pastors and priests are *also* captivated by the religious *systems*, just as Agent Smith was also a product of the Matrix. This is because they are not using the *historical* method, which reads the bible in its true historical context; rather, they are using the *grammatical* method as the reformers did 500 years ago. This method creates distortions, divisions and double standards. The great Reformers had animosity towards each other, and couldn’t find a common ground because of it. Furthermore, this method for reading the Bible lifts the words off the page without considering who, when, and why it was written; for example, 1st Corinthians 14: 34 states that women should not speak in the churches. This applies to Paul’s culture, and not to the twenty first century. But many religiously devoted people, through the centuries, have put this into practice believing that this is a law for all time. Also, Mark 12: 28 is another verse that can be twisted to back tradition, where as Matthew 22: 36 is more descriptive and harder to distort; but because of the *grammatical* method, many will find a way.

Students of the Bible have to be acquainted with the meanings of the terminologies used, to be able to apply the *historical* method to the writings. To back our stance we have imported from CD 1, an excerpt from Robert D. Brinsmead’s Journal “Jesus and the Law”:

[Prior to Moses there was a moral consciousness. Through general revelation all men know something of the law of God and of moral responsibility (Rom. 2:15). But it was not until Moses and the Exodus event that the will of God was embodied in a written code. For this reason the time from Moses to Christ is known as the age or dispensation of law. As far as Paul was concerned, this age of law was a parenthesis period in redemptive history. It was a temporary arrangement and an emergency measure which intervened until the coming of Christ (Gal 3:17-24).

Since Moses was the mediator of the Sinaitic covenant, the entire body of law which sprang from the Exodus event is called "the law of Moses" (Neh. 8: 1: Mal. 4: 4: Acts 15: 5). It is also called "Moses" (Mark 7: 10), "the law of the Lord" (Neh. 9: 3: Luke 2: 22- 24), "the written code" (Rom. 2: 27. 29: 7: 6), "the written code, with its regulations" (Col. 2: 14), and "the law with its commandments and regulations" (Eph. 2: 15). But the most common designation for the law of Moses is simply "the law" – called the Torah in the Old Testament (Neh. 8: 9, 13, 14) and the nomos in the New Testament (Luke 2: 22- 27). With few exceptions, when the New Testament writers speak of the law, they mean the Torah – the “Law of Moses”.]

Moreover, in the following two translations, St. Matthew 22: 36 does sound more revealing than St. Mark 12: 28, in regards as to which is the greatest command. In the first version “The Living Bible” states, “One of

them, a Lawyer, spoke up: 36) “Sir, which is the most important command in the laws of Moses?” And in the second version, the “New International Version” states: 36) “Teacher, which is the greatest commandment in the law.” But, in both versions Mark 12: 28 states, “Of all the commandments, which is the most important one?” Mark’s verse lacks two key words, law and Moses, and gives the impression that the question is in general.

However, we believe that Matthew 22: 36 and Mark 12: 28 is the same question given by the same Pharisee. All that one has to do is go to both chapters and read a few sentences prior to verse 36, in both versions. The chapter’s immediate historical context will show a discussion about marriage at the resurrection. This is the clue that they are the same person. Therefore, we conclude that Matthew’s and Mark’s verse specifically and exclusively point to the whole of the Jewish Laws, rather than in general, as many have mistakenly understood St. Mark’s verse to be. People have read the text half way and only want to understand what supports tradition. The Pharisee did not ask Jesus which is the greatest command overall, outside of the Jewish Religion, but rather, which is the greatest in the Jewish Old Testament. And if he had asked Jesus which was his personal favorite, we believe Jesus would have stated, “**Wait till the end of my ministry, but for now, my favorite command is the one that will get people to sell all, deny themselves and follow me. In this way we will create heaven on earth!**”

Furthermore, in his book on pg. 10, Dairmaid MacCulloch the Oxford historian, articulates that prior to the reformation, the Mass and Purgatory were one of Catholicism’s pillars. On page 26 we read of the second pillar: Papal Primacy, which we understand it to be church authority. Therefore, when the reformers presented different views on the doctrine of the Mass and Purgatory it went against the first pillar, and it inevitably went against Catholicism’s second pillar: church *authority*. Consequently, when something is supported and held up by something else, whether it is tangible or mental, logically it will tend to fall when that support has been removed or disproved. Many in the 1500’s saw this happening to the church’s authority and it made many believed it was the end of the world, and the fulfillment of Revelation 18: 2 where it states, “Fallen! Fallen is Babylon the great!”

However, the end of the world did not come in that generation and MacCulloch’s two pillars did not completely topple the Beast/Matrix/System, but only wounded it. (Rev. 13: 3) We ourselves have speculated that since the Beast in Rev. 13: 2 has feet like a bear, and since bears can precariously stand up, it uses its *two* legs to support itself when it stands. They can be construed as pillars. We have faith in our analogy of the two pillars and in our interpretation of the two legs of the Beast. Therefore, Babylon will fall, and we believe it will be because of its pillars, in a symbolical way of course. The pillars that we believe Revelation represent are the two great commandments found in the Jewish Old Testament: the first one from Deuteronomy 6: 5 (to love god with all ones heart and mind) and the second one is Leviticus 19: 18 (to love ones neighbor as oneself). In truth only Deut 6: 5 is the authentic pillar for the Old Testament, for it over shadowed Lev. 19: 18, just as it still does in our time. Also, the second command was a stepping stone to prepare people for Jesus’ superior *admonition* and the *final* step in disclosing a *horizontal* God at the end of his ministry. (St. John 14: 8, 9) (Col. 1: 19 & 2: 9, 10)

The commandment from Deut. 6: 5 is completely *vertical*; the second from Leviticus is *horizontal*, but inconclusive. On the other hand, Jesus’ command is about being *fully* horizontal. St. John saw this and wrote it in the letter of Revelation. It states that he saw no temple, which means no churches. He saw that the people will see God’s face, which makes him human, and he saw the dwelling of God with men, which means no *vertical*, but *horizontal* relatedness. (Rev. 21: 3, 22 & 22: 4) St. John was not just seeing the future, but he also was seeing the past during Jesus’ day. So then, when one states that Jesus’ command is the Greatest 1 Command, it is also stating that the traditional 2 greatest Commandments: to love God with all ones heart, mind, soul and strength, and, to love ones neighbor as oneself— are not. Since these are the pillars for the *vertical* churches, it is evitable that the Beast/Bear/Church will fall!

Finally, Jesus’ command is God’s Will, and humanity’s ultimate response back towards their fellow man. Once again, we reach God through people and He reaches us through people. This means that people will be concerned with people and not so much with the local church. For example, people will give their time and money to organizations that feed, cloth or house the needy, rather than to the church. Also, the church will

loose attendants and its authority over the people, physically and psychologically. (We recommend Doc. # 7 for a better description on how Jesus wants us to relate to each other. Here is a direct link:

https://greatest1command.com/cd2_john_the_baptist_and_the_question_what_should_we_do.pdf)

The religious establishment feared Jesus, for many began listening to him rather than to them. (St. John 11: 48) For this, they plotted to kill him. This is one important reason why the Church/System/Matrix persecutes those who defy their teachings. As a result, Jesus caused a *great* reformation. We also saw one in the 1500's for similar reasons, and we will see another one in the last days. Thus, Jesus' great command will resurface, and unfortunately, the religious establishment will once again make war against Jesus, through those who preach it. (St. John 15: 18- 23) (Rev. 17: 14)

In Summary, the following is a more detailed, but concise synopsis for combating Agent Smith/Pastors and Priests. We pray it will help believers make this message clear to others, in a smaller amount of time:

A More Detailed Synopsis: In the Old Testament— in the Law of Moses— or simply, in the Jewish religion before the coming of Christ, and only *until* the coming of Christ, there was this 1 great Commandment. (Gal. 3: 19, 23) It towered above all the other commandments, and for many it summed them up. It comes from Deuteronomy 6: 5. That commandment was to love God with all ones heart, mind, soul and strength. However, it was inconclusive and pertained to a *vertical* and *impersonal* God. Therefore, St. Paul called it, as he did all the other Old Testament Laws: “a temporary measure *until* the coming of Christ and a custodian similar to a baby sitter. (Gal. 3: 24)” This also includes the Ten Commandments. St. Paul also says that the Law of Moses, which includes Deut. 6: 5, was needed *until* the time set by the father. They were basic principles, kindergarten stuff; but, now that Christ (the *horizontal*, in person God) has come, we are no longer under its supervision/tutelage. (Gal. 3: 25 & 4: 2, 3)

Consequently, Jesus came to give us the 3rd Command: St. John 13: 34 (to love each other *as* he loved us). But Jesus, in the *beginning* of his ministry, couldn't give the third and final command because he had not completed it yet. This clarifies what Jesus meant when he said, that he did not come to destroy the law *until* he had *fulfilled* it, and then it would be *destroyed*. (Matt. 5: 18 & St. John 19: 28, 30) So until then, Jesus gave the next best thing, the 2nd Commandment: “to love your neighbor as yourself” from Lev. 19: 18, which was also a way to wean the unconverted towards the 3rd true Greatest Command. This is what Jesus was doing when one of the teachers of the law came and asked him, “Sir, which is the most important commandment in the laws of Moses?” Jesus gave the Pharisee the one exclusive commandment he wanted to hear, but, Jesus surprised him with the 2nd Commandment. (St. Mark. 12: 28-34) Thus, the Old 1st becomes the 3rd, and the New 3rd, becomes the 1st, which translates as 3-2-1, a count down towards the true G.I.C.” (St. John. 13: 34 & 15: 12)

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