

GREATEST 1 COMMAND

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

Document No. 37

July 2014

The Gospel’s Essence, Essential Message and Fulfillment

“If God had a name what would it be, and would you call it to his face if you were faced with all his glory....” These are part of the lyrics to Joan Osborne’s song, “What If God Was One of Us”. In response to her lyrics we would definitely say “Yes”. First, God is one of us. It states in Matthew 1: 23, “The virgin will be with child and will give birth to a son, and they will call him Immanuel”—which means, “God with us.” This is what is traditionally called the Incarnation of God. Second, we would call it to his face for Rev. 22: 4 states that he has a face; it says, “They will see his face, and his name will be on their foreheads.” Third, the reason we can say it to his face is because we would be his “friend”, the same name we will symbolically have on our foreheads, for as it states in St. John 15: 14 and 15, “14) *You are my friends if you do what I command.* 15) *I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.*” As we stated in some of our Essays and expressed explicitly throughout Robert D. Brinsmead’s writings: God reaches us through people, and we reach him through people! (Matt. 25: 31- 46) So then, when in heaven or even on earth, if one were to ask to “see” Jesus (our *horizontal* and *truly* human Friend) we believe he would place a thousand persons in front of himself and say, “reach me, through them first”. The following verses also support that Jesus is our *tangible* representative for God:

a) For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. (St. John 5: 18)

b) Philip said, “Lord, show us the Father and that will be enough for us.” (St. John 14: 8) Jesus answered: “*Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?*” (St. John 14: 9) *Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.* (St. John 14: 10)

c) Jesus said to them, “*Come and have breakfast.*” None of the disciples dared ask him, “Who are you?” They knew it was the Lord. (St. John 21: 12)

d) And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.” (Rev. 21: 3)

e) I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. (Rev. 21: 22)

f) ...For we are the temple of the living God. As God has said: “I will live with them and walk among them, and I will be their God, and they will be my people.” (2 Cor. 6:16)

The first three verses above speak of Jesus’ first coming and what he represents; the last three verses speak of what he represents at the *second* appearance, which is a similar reality to the *first* appearance. In fact the last two chapters in the letter of Revelation are not revealing the future, but what occurred in the past in Jesus’ day. Saint John the Revelator saw that humanity will finally see the same reality of Jesus Christ in the *future*, as, he himself saw Him personally in the *past*.

Nevertheless, the Reformation in their understanding of St. Paul five hundred years ago reasoned from the Death of Jesus for the forgiveness of sins, while some now focus on his Resurrection, for it states in Romans 4: 25, “He was delivered over to death for our sins and was raised to life for our justification.” The former say Christianity finds purpose and begins at the Cross, the latter say the Resurrection gives Christianity birth and its meaning. On the other hand, we believe Christianity began and the forgiveness of sins became a *reality* at God’s Incarnation during his first appearance, and before his death. For we believe as we stated in our Document #36 entitled, “Sermon on the Mount”:

[Therefore, if humanity had accepted Jesus’ teachings by practicing them, and Jesus was not killed, God would still have forgiven humanity. Teaching that Jesus had to die was written after the fact. By focusing on Jesus’ death it helped the New Testament authors to get the Jewish traditions abolished, especially the Sacrificial System. Also, the New Testament writers only chose from the Old Testament the negative fate of the messiah to align the Old Testament with the actual events of Jesus that did occur. It could have gone either way, for there are many positive prophecies that do not mention a death. Please read Isaiah chapter 11, which pertains to Jesus’ first coming during his generation.] (Please see Document #36 and Robert D. Brinsmead’s Essay # 9: “Documents on the Atonement”); here is a direct link: https://greatest1command.com/cd1_documents_on_the_atonement.pdf

In addition, how ironic that when we typed in the word *reality* in the [Find Bar] to our “Pradis 6.0 Computer Concordance Program; New International Version”, the word comes up as 1 of 1. It only comes up in the verse speaking of Old Testament shadows, such as the religious festivals, particularly, the weekend Saturday Sabbath. Here is Colossians 2: 17 proceeded by verse 16 for context:

[Col. 2: 16) Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. 17) These are a shadow of the things that were to come; the *reality*, however, is found in Christ.]

Thus, when did Christ become the “reality” to the Old Testament shadows and our hope? Was it at the Cross when Jesus died to appease and reconcile an angry God towards humanity (which is a bad perception of God taught by tradition)? Was it at the Resurrection when Jesus and his Words were vindicated? Or, did Jesus become the “reality” (as we believe) when he actually became a *reality* at, once again, his Incarnation also known as his Immaculate Conception?

Moreover, neither Jesus’ Death, nor his form of dying by crucifixion was a unique event, because, he was accompanied by two other crucifixes, and many in the past and in Jesus’ future were also crucified. Crucifixion was an ancient method of a deliberately painful execution adopted by the Romans. In addition, Jesus’ Resurrection wasn’t unique either, for others were resurrected before him, for example, in Matt. 9: 24 Jesus resurrected a little girl. In Luke 7: 12 Jesus resurrected the son of a widow; and of course all these occurred before Jesus had died. Also, a resurrection almost as famous as Jesus’ Resurrection was that of Lazarus’ found in St. John 11: 43, 44. Consequently, in St. John 12: 9 it states that some came seeking Lazarus whom Jesus had raised from the dead. Similar to Christianity, were these seekers looking to be Lazarians and start a new following called Lazarianity, just because Lazarus resurrected from the dead? Lazarus’ Resurrection had the same significance as Jesus’ Resurrection, which is to give glory to God and vindicate Jesus and his message.

Additionally, some will argue that 1st Corinthians 15: 20 and 23 states that Christ is the first, or firstfruits to rise from the dead. From all the resurrections that occurred before Jesus’, how can Jesus be the *first* to rise from the dead; even Moses rose about 1,200 years before Jesus. It states in Deuteronomy 34: 5, 6 that Moses died and was buried and his grave site is not known. Moses’ grave site was not known because on the Mount of Transfiguration Moses stood before Jesus alive and well. – One may argue that people were resurrected because Jesus was *present* to resurrect them, just as St. Paul and St. Peter were also present when they resurrected people. But when Jesus resurrected *no* one was present, but solely God the father, therefore his Resurrection is unique. – But, in answer to this hypothesis: who was present when Moses resurrected? Would

not Moses' Resurrection be as unique as Jesus' Resurrection? Therefore, Jesus as the new Adam, symbolically, is the firstfruits as it also states in 1st Corinthians chapter 15: 20, but not in practicality.

Also, if one would take it to its logical end, Jesus' Birth was not unique either, for Adam the representative of humanity had *no* human parent to give him DNA, as did Jesus, from his mother Mary. That would constitute that Humanity, who had no human parent beforehand, but solely God, would be *more* divine in a greater degree than Jesus, because Jesus had at least one. This is what we were left with when we came to the conclusion that Jesus' Death was *not* necessary for the *forgiveness* of sins. This would mean it is solely by God's Grace, and not by Jesus' payment!

Evermore, Jesus stayed away from Jerusalem because the Jews were trying to kill him. (St. John 7: 1) Why did not Jesus just go straight to the Cross in the beginning of his ministry, if dying was the only way to save us from our sins; why did Jesus wait until the end of his ministry? Consequently, stating that Jesus had a beginning and an end to his ministry is incorrect, for Jesus' ministry never has an end. It was the rejection of Jesus the person, which caused Jesus' ministry on earth to end. It is better to state that during the *end* of Jesus' ministry on earth he began to preach that he must suffer and die, but that was because he was being rejected during his *un-ending* ministry. This rejection led to the practical statement that Jesus died at the end of his ministry. (Matt. 16: 21) (Mark 8: 31) Second, Jesus prayed three times for God the Father to take away, not the horrible way he was going to die, but to take away the fact that he was going to die! (Matt. 24: 39- 44) Third, in Matt. 9: 2 Jesus told a paralytic "**Take heart, son; your sins are forgiven.**" Jesus said this before he died. But, some will argue that Jesus only gave the man forgiveness of sins, because he knew he was going to die and actually pay for the paralytic's sins. Finally, we believe just the mere fact that God accepted humanity as his own Reality shows that he is not repelled by humanity's disposition. Acceptance of man's *reality* is a prelude to God's Grace filled with forgiveness, and once again, *not* by Jesus paying for it. When you come to think of it, what sins can we commit against God that we have to ask him for forgiveness? Does one think that the first 4 commandments in the 10 Commandments really offend God? Is God's ego that big? It is mainly towards our *fellowmen* that we need to ask for forgiveness from God, or he will *not* forgive us, as Jesus stated, "**But if you do *not* forgive men their sins, your Father will not forgive your sins.**" (Matt. 6: 15)

Therefore, what is unique is *not* how the Supreme Being died or resurrected, but the fact that he was loving, forgiving and receptive enough too *become* one of us. Maybe what the real unique thing is that humanity entered God's space and humanity *incarnated* too! We stated the following in Document #20 entitled "Genesis has 2 Creation Stories, J and E":

[...when God decided to stop being self-center and alone by himself (which is not evil on his part, for he had the right to create or not to create) he denied himself and created matter to co-exist equally in his space/kingdom. In fact we have always been in his space/kingdom, but the problem is it isn't "in" many of us. (St. Luke 17: 20, 21)]

Evermore, before God's Incarnation, *substances* such as the Torah-Bible, *places* such as Mount Sinai and the church building, and *times* such as all calendar festivals, especially Saturday as the Sabbath (Colossians 2:16), were a methodological way for humanity to come in contact with the highest created order or simply the Supreme Being. These were mediations, as was Moses for the Old Testaments Laws, and Elijah the mediator of the Old Testament Prophets. Mediations are signs of a weak spirituality for Hebrew 11: 1 states: "Now faith is being sure of what we hope for and certain of what we do not see." Therefore, giving devotion to *substances*, *places* and *times* is an attempt to grasp and take hold of divinity to attain a more tangible and a sense of a more enduring security. This is certainly *not* an act of hope, but a *lack* of it, for as Hebrews says *physical* seeing (which one of our five physical senses) is not hope and not faith. True faith is a prelude for trusting in God that He will always be near us to answer our prayers and supply our daily bread. As a solution, explicating the Incarnation (as we have in this essay) as *primary* for the forgiveness of sins, instead of the Death or the Resurrection of Jesus, will do a better job of exposing and removing commitments and devotions to *superstitious* mediations. These mediations take away from commitment towards one another in regards to forgiveness and love; resulting in hindrances for the immediacy of "Heaven on Earth". (St. John. 13: 34) (Matt. 6: 9- 15)

We recently attended a viewing of a deceased friend. Soon enough, the priest entered the room and began to preach. His main point in his sermon was that the deceased was in a better place and in good hands. In addition, he wanted those who were left behind not to be worried about their personal earthly problems, such as money or being in debt. He preached that we should put our problems in God's hands. At that moment, I thought of the Incarnation and of God being human, and, since God is human, to put it in God's hands can only mean to put our problems in humanity's hands, because we are Gods too! Evidently, it states in St. John 10: 34 and 35: "34) 'Jesus answered them, **'Is it not written in your Law, 'I have said you are gods'? 35) If he called them 'gods,' to whom the word of God came—and the Scripture cannot be broken...**" One could safely say that we are God's *mini-me*, like in the three movies of "Austin Powers" played by Mike Myers. We Gods/Humans need to solve our own problems, for we created them, not the first God. (Matt. 19: 30) St. Paul states in Galatians 6: 2, to carry each others burdens. What the priest was thinking, and I'm sure everyone at the viewing was thinking the same way, was of a non-human reality in the figment of his imagination. They were thinking in the singular, and not in the plural as when Jesus told Nicodemus in St. John 3: 3, 7, that you-second person plural, must be born again; which is a communal regeneration. Together, we *all* must be born again. And together, we *all* must fix our Present Global Crisis.

Consequently, the Incarnation's unique goal was fulfilled in Jesus' announcement of God's end time Salvation, with the kingdom of Heaven on Earth in his day, for as it states in Matthew 12: 28: **"But if I drive out demons by the Spirit of God, then the kingdom of God *has* come upon you."** Also remember, the Incarnation and the "...dwelling of God is with men..." from Revelation 21: 3, are the *same* reality. In addition, Jesus drank and ate so often with neighbors and strangers, that he was called a glutton and a drunkard in Matthew 11: 19. As Robert D. Brinsmead states eloquently in his Video entitled, *"The Spirit of Jesus Against the Spirit of the Religious Cult; Part 1*, link: <https://youtu.be/blu02q7oS3E> " and his Essay, *"The Spirit of Jesus versus Christianity.-S3"*:

[“It is important to understand that in the Eastern culture to invite a man to a meal was an honor; it was an offer of peace, trust, brotherhood and forgiveness. In short, sharing a table means sharing life. Evermore, in Judaism table fellowship means fellowship before God. In Jesus' day when people ate together they were saying we forgive one another, we accept one another, there are no barriers between us and together we have fellowship before God and share in the one life of fellowship.] Here is a direct link:

https://greatest1command.com/cd1_the_spirit_of_jesus_versus_christianity.pdf

Thus, Jesus through his Incarnation and eating at social gatherings meant that he has *already* forgiven the participants, for the end time Salvation had come!”

In summary, if there was no Incarnation, humanity would have a hard time understanding God's nature. Also, there would be no *forgiveness* of *sins* and no Heaven on Earth. What God wants is humanity to forgive one another's sins. God did not accept humanity as his own *reality* to *pay* for our sins. (St. John 5: 14) God joined the human race to implore everyone to enter the Kingdom of Heaven on Earth along side him (as did the first Christians) through the practice of table fellowship as an act of forgiving one another. This is the *essence* of the gospel and its legacy. (1 Cor. 11: 17) So goes the cliché: “The Family that eats together stays together”; so does the Community. This is the *real* healing of the Nations; sanctioned and heightened, but not exclusively, by Jesus' Death and Resurrection! (Luke 24: 47 & Rev. 22: 2) Therefore, humanity was endowed with great responsibilities, great value and the *forgiveness* of sins at the Incarnation of God, confirmed through God's always present end time Table Fellowship. (Luke 14: 15- 24)

Appendix

In our first video entitled, *"Part 1 of Which is the True Greatest 1 Command"* we stated that Jesus was not the Good News, but that he brought Good News; in this sense Jesus can be considered to be Good News in a

secondary derivative way. In this stage of our spiritual growth we have come to believe that the Gospel is three-fold. First, Jesus' Incarnation is the *essence* of the Good News or Gospel. Second, we believe that the *essential* message of the Gospel is, in Jesus' words: "A new command I give you, love each other, as I have, loved you" from St. John 13: 34. And third, we concluded that the *fulfillment* of the Gospel is Heaven on Earth fulfilled through love in action, commencing at Jesus' Year of Jubilee as stated in St. Luke chapter 4 verses 18 and 19. And what we mean by Jesus' Year of Jubilee can be understood by watching our Video entitled "Jesus Year of Jubilee and His G.I.C., are, the Only Solution to Debts! Here is a direct Link:

<https://youtu.be/plo0XKcRz4w>

Also, for contemporary Christianity the Gospel is about Humanity's Salvation through the *forgiveness* of sins attained by the Cross, and or, the Resurrection. But this has made people concerned only with their personal individualistic future and eternal destiny, with no regards to the community's present needs. Nonetheless, what prompts the majority of prayers? Are prayers prompted in the need for God's intervention in a future event, or the need for God's action in the present? For Jesus, his prayers were prompted for Humanity's Salvation and the *forgiveness* of sins, in his very own generation, through his presence and his acceptance of humanity as his own "reality"; consummated by the people's action towards one another. What else would Jesus pray for it in St. Matthew chapter 6, also known as the Lord's Prayer?

In addition, Jesus' Spirit highlights his words and his cause, with or without his Death and Resurrection. Then what was the purpose for his death? In the historical context, it states that some Jews tried to make him king by force. (St. John 6: 15) If the majority of the Jewish people believed in Jesus as the Messiah, this most certainly would of made him king, as ironically written on his Cross. The problem with the Jew's belief was that the coming of the Messiah would be a *militant* Messiah; a threat to the Romans and a threat to Jesus' peaceful cause. So Jesus' before Pilate, on the suspicion of sedition, surrendered himself and stopped the Romans from destroying the *whole* Jewish nation, as was also the concern of Caiaphas the high priest. (Please see St. John 11: 47-50 & 19:12) Earlier Jesus gave himself over to stop the Romans from arresting *all* of them in the garden as it states in St. John 18: 18, "I told you that I am he," Jesus answered. "If you are looking for me, then let these men go." This fulfilled Jesus' words from St. John chapter 15: 13: "Greater love has no one than this, that he lay down his life for his friends"; which includes the rest of his countrymen.

But primarily, it was Humanity's *lack* of faith that caused God to allow Jesus to die, in order to produce a more *convincing* event that God can *do* what Jesus said God can *do*, and that is to *raise* the dead. This is where Humanity's sin lies, which resulted in Jesus dying, as the cliché goes: "he died for our sins", which was really for lack of faith; for it states in Romans 14: 23, "...and everything that does not come from faith is sin." This coincides with the 2 Olive Trees (or two witnesses) of Revelation Chapter 11 verse 4 who will also die, and resurrect in three days, because of Humanity's great sin, a *lack* of faith. Certainly, it does not state that the Two Witnesses will die to *pay* for our sins. But, we believe their Death and Resurrection is like Jesus' Death and Resurrection; for *vindication* in a more *convincing* event, so what they preached will hopefully be believed as truth.

In conclusion, with or without Jesus' physical presence on earth (which is the *essence* of the Gospel) if humanity obeys Jesus' *essential* message to "love each other", and recommence Jesus' Year of Jubilee which he pronounced 2,000 years ago, it would create Heaven on Earth, the *fulfillment* of Jesus' *objective*!

The Gospel's Essence, Essential Message and Fulfillment. No. 37; July, 2014. Permission to photocopy, fax or otherwise electronically transmit in unexpurgated form has been granted. Passages may be quoted within the limits of "fair use."

Greatest1command.com

Our Affirmation

The Gospel is "Good News"

Father

1. The "Essence" of the Gospel is God among us. (Matt. 1: 23)

Son

2. The essential "Message" of the Gospel is to "Love Each Other As Jesus Loved Us". (St. John 13: 34)

Holy Spirit

3. The "Fulfillment" of the Gospel is heaven on earth, through love in action, commencing with "Jesus' Year of Jubilee". (Luke 4: 18, 19)

From "The Living Bible"

(Romans 4: 21 & 22):

21) He was completely sure that God was well able to do anything he promised.

22) And because of Abraham's faith God forgave his sins and declared him "not guilty".

(Greatest1command.com)