

FREE TO

LIVE

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THIS IS MY BELOVED SON

words and music by Millie Mitchman

1. Jes-us went in-to the Jor-dan to be bap-tized there by John
 2. He went high up on o mount-ain tak-ing Pet-er James and John
 3. When they lift-ed up their eyes they saw no man on-ly Jes-us
 4. for the law, it came by Mos-es Jes-us brought us truth and Grace

and a voice came down from heav-en This is my be-lov-ed Son
 There came Mos-es and E-li-jah Then a voice came break-ing thru
 hear ye him and hear no oth-er this is my be-lov-ed Son
 only be-ot-ten of the fath-er behold the glor-y in His face

Chorus

This is my be-lov-ed Son this is my be-lov-ed Son

In whom I am well pleas-ed Hear ye Him O hear ye Him

INTRODUCTION

Many of us are still struggling with the problem (challenge) of what to do when God leads us into deeper truths than our present religious environment teaches. Should we stay in our present church, fellowship, prayer group, committee, or Bible study, or should we move on? Also, on the other hand, some people feel led by God to freedom in Jesus Christ which allows them to do some things which their church presently lists as wrong. What should they do?



THIS IS A BOOK ABOUT

TWO MEN AND TWO IDEAS.

MOSES and JESUS

There were two mighty men who changed the world. Both were from God. Both glowed with light from their bodies. Both taught new ways to think and gave new rules concerning how we should react to one another. Both worked great deliverance for people. Both had great miracles surrounding their early childhoods, and supernatural mystery surrounding their deaths. Both gave commandments to God's people. Both heard directly from God and told the people what God said. Both were rejected by the majority of the people and even by their own followers again and again.

Their names were MOSES and JESUS.

PETER and PAUL

God sent two men to lead the spread of Christianity. They were both anointed by the Holy Spirit and they both saw the glory of God.

Peter received the gospel of the CIRCUMCISION and took it to the Jews.

Paul received the gospel of the UNCIRCUMCISION and took it to the Gentiles.

The Bible records arguments between these two men, but both were from God.

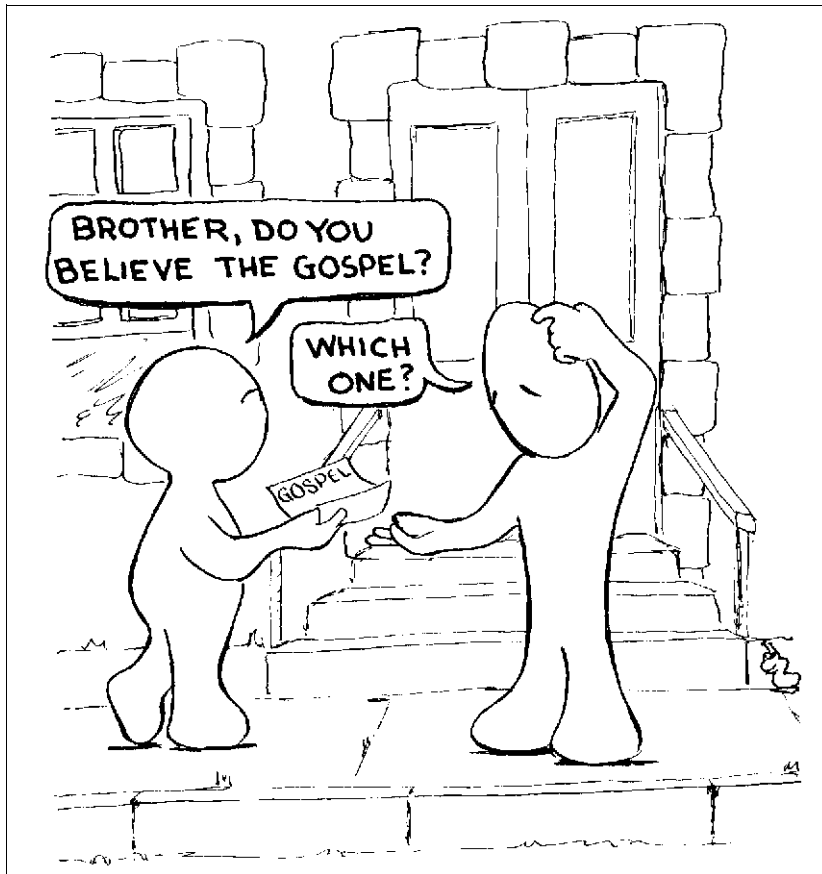
Denominations have picked up where they left off and are continuing the arguments today.

The apostle Paul referred to two different kinds of gospels (Gal. 2:7) and few Christians realize that there are two -- they only know of one.

The gospel of the CIRCUMCISION was preached to Jews who mixed up the law of Moses with the grace of God after they accepted Jesus Christ. They thought they could accept Jesus as their Savior and still find more favor with God by doing extra things. They thought that God would love them even more.

But now we believe in the gospel of the UNCIRCUMCISION because we have found that favor with God is only on the basis of what Jesus has already done - not on what we do (or don't do).

Unfortunately, many Christian groups still lean more heavily on the gospel of the CIRCUMCISION (with its Old Testament laws) than on the gospel of the UNCIRCUMCISION (with Jesus' grace). Most people have not heard of two gospels -- they think there is only one kind of good news.



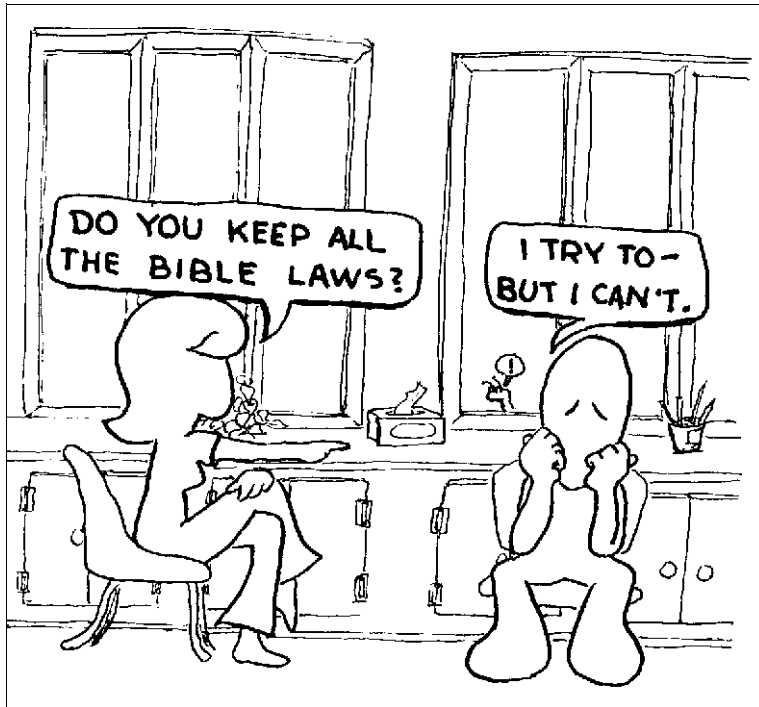
Read on -- to find the difference.

LAW OR GRACE

Can you worship God while you eat bacon? Not under the Old Testament law because the law of Moses says pigs are unclean (Deut. 14:8). But most Christians keep some part of the law, if not about pork, then something else. They are sometimes called "yardstick Christians." To them hair has to be so long, the sleeve a certain length or the hemline no higher than a set place on the leg. In one group a person cannot wear a bow tie, in another ties are outlawed altogether.

Some places it is all right to have pierced ears, in others it is not. In one church a woman is out of place if she does not wear makeup, in another she is out of place if she does. In one church it is proper to wear a wedding ring, in another it is not. Some places you should dress fashionably, and in other places very plain. Some congregations are even taught to question your salvation if you miss Sunday School.

This is not a complaint against churches or groups that teach or believe any of these things. The purpose of this study is to identify them and put them in their proper place. So, don't get up-tight if we mention something you strongly believe in.



CHRISTIANITY?

Churches call the strange mixture of laws "Christianity." But it is not! It is the "Gospel of the Circumcision" which is men's standard of holiness mixed with Jesus' salvation. When you mix them, you end up with denominationalism. A denominational person is one who usually believes the basic concepts of Christianity plus something else.

God's present rules are found in the NEW commandment--not the OLD one.

Jesus said, "A new commandment I give unto you, that ye love one another as I have loved you, that you also love one another" (John 13:34).

"For the LAW was given by Moses, but grace and TRUTH came by Jesus Christ" (John 1:17).

Notice that there is a difference between the law of Moses and the grace and truth of Jesus Christ.

No one can keep the entire law. But if no one can keep all the law, by what logic would anyone try to find favor with God by keeping part of the law (Col. 2:20-23)?

After all, to offend in one point makes a person guilty of the whole law (James 2:10). Now examine your own life and see if there are situations similar to these examples wherein you are trying to find favor with God by keeping parts of the law.

Perhaps your own religious group may be trying to find favor with God by keeping some of these traditions, commandments or laws of men or Moses. Add your own items when you get the idea.

Beautiful building
Church suppers
Movies
Discrimination
Bake sale
Liturgy
Dress up (down) for church
Divorce, remarriage
Dances
Laughter
Visitation
Jewelry
Building the Sunday School
Military service
Meat (vegetarians)
Holidays
Perfect attendance
Sabbath keeping
Contests
Images
Fund drives
Circumcision
"Church" marriage
Kosher foods
Wine
Form of Communion
Social work
Mode of Baptism
Bible study
Hymn sing
Tithes and offerings
Long public prayers
Public fasting
Hats in church
Beards (long hair)
Work on Sunday
Makeup

Add your own ideas.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"
(James 2:10).

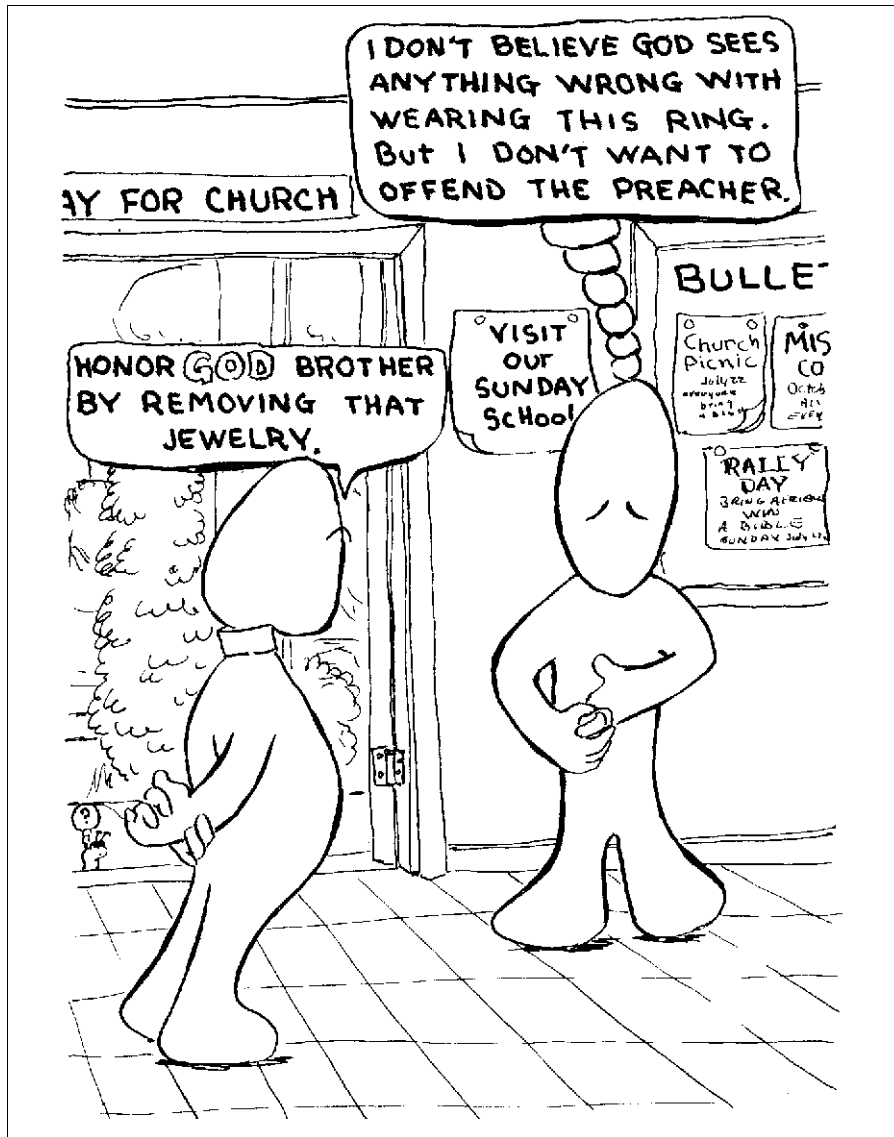
No matter how beneficial these things are (or are not) they are not the way to God.
There is one -- **only one** -- mediator between God and men, the man CHRIST JESUS.

"If then you have died with Christ to material ways of looking at things and have escaped from the world's crude and elemental notions and teachings of externalism, why do you live as if you still belong to the world? Why do you submit to rules and regulations? Such as, DO NOT HANDLE THIS, DO NOT TASTE THAT, DO NOT EVEN TOUCH THEM, referring to things all of which perish with being used. To do this is to follow human precepts and doctrines. Such practices have indeed outward appearance that popularly passes for wisdom, in promoting self-imposed rigor or devotion and delight in self-humiliation and severity of discipline of the body, but THEY ARE OF NO VALUE IN CHECKING THE INDULGENCE OF THE FLESH -- the lower nature. Instead, THEY DO NOT HONOR GOD, but serve only to indulge the flesh." Adapted from Col. 2:20-23, the Amplified New Testament, Zondervan, the Lockman Foundation (emphasis added).

WOOL UNDERWEAR!

Some people keep the law by not eating certain foods. They will not eat some things in an effort to please God but do not mind putting on a wool suit with a linen lining. The trouble is that Moses' law also says you are not allowed to wear clothing made of different fabrics. The same law that says you cannot eat pork says you cannot wear wool and linen mixed. That is the law. So, if you wear a wool suit, wear WOOL UNDERWEAR (Lev. 19:19 and Deut. 22:11)!

In other words, if a person uses the Old Testament as the authority for teaching some religious principle, then in order to be consistent, we believe that person should strive to keep ALL the Old Testament.



MOSES IS THE

ACCUSER

Jesus said, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust" (John 5:45). Moses (law) is the accuser according to Jesus Christ.

Moses gave the LAW of God to Israel. Sometimes, in the New Testament, when reference is made to Moses, the man (Moses) is not indicated but rather the reference is to the LAW of Moses. The reason that Moses (law) is the accuser is that no one can keep the law, and consequently, everyone must be accused by the law.

"For the LAW was given by Moses but grace and TRUTH came by Jesus Christ" (John 1:17).

People often pick out certain parts of the law -- the parts they like -- and put other people under condemnation if they do not follow them. How would you like it if we

brought up the law that says that in case your brother dies you must marry his wife and go in unto her to perform the duty of a husband (Duet. 25:5)? Maybe you do not like the idea of marrying your sister-in-law, and perhaps she might not like it either, but the law is the law!

Well, praise God, we are not under the law!

We are under the grace of God which is through Jesus Christ--not Moses.

Many Christians reject parts of the law while trying to keep other parts. How can anyone know which parts to keep and which parts to reject? Some people claim that they keep all God's laws, but that is hard to believe. Others say that they keep all the important laws of God. but reject the rituals. If this is right then everyone must find out the difference between rituals and laws.



Some Christians just know deep down within themselves what laws to still keep and what rituals to do away with. That is not good enough.

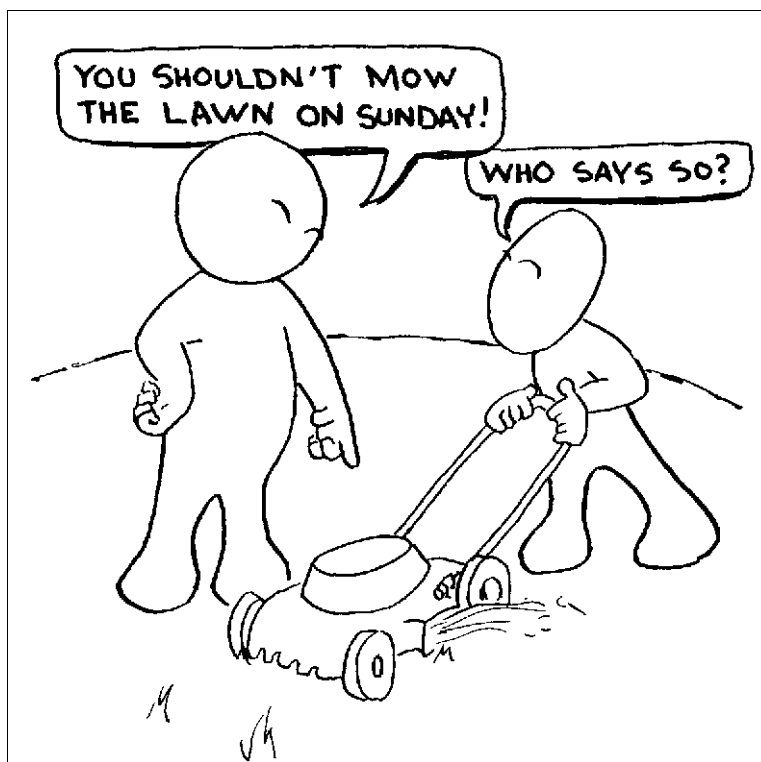
It is not safe to trust how someone else feels about the law.

The fact that there are hundreds of denominations shows that there are that many ways of looking at the law -- and each decides which laws to keep and which rituals to reject, but they do not tell us how to know what is a law and what is a ritual, and they do not teach us how to figure it out ourselves.

SATURDAY OR SUNDAY?

As an example, a good friend of mine was very upset because his neighbor did some work on Sunday. Really now, there is no place in the Bible where we are told not to work on Sunday. In fact, Christians argue about whether the Sabbath is Saturday or Sunday. Some reject the Sabbath (Saturday) and keep the Lord's day (Sunday). That is a tradition and commandment of men.

Paul said, "Ye observe days, (Sunday or Saturday) and months, and times, and years. I am afraid for you, lest I have bestowed upon you labour in vain" (Gal. 4:10-11). This makes us wonder if vain labour has been bestowed on Christians who make a big deal about Saturday and Sunday.



For a while I was concerned about Saturday or Sunday Sabbath and was not quite sure which day I should observe. I heard some very convincing arguments for Saturday from some friends and some others showed pretty good logic for Sunday.

Gal. 4:10-11 settles my mind and I now believe that neither group is all the way right or wrong: Jesus said, "This is MY commandment, that ye love one another" (John 15:12). Jesus healed on the Sabbath when love indicated the need was greater than the law. He taught that the SPIRIT of the law is more important than the LETTER of the law. The spirit of the law then is fulfilled in self-sacrificing love. That is why Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

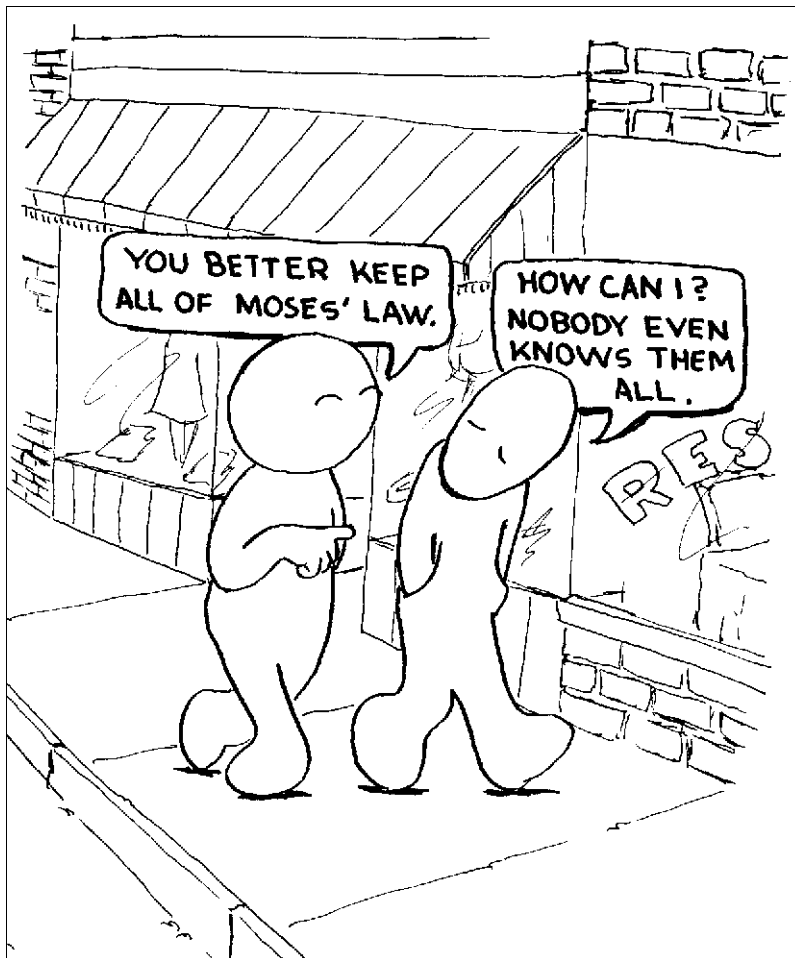
SPIRIT OF LOVE

It is more important to follow the spirit of LOVE than the letter of the law and it is all right to meet someone's needs by working, even if it is on the Sabbath. This does not indicate that we should look for chances to break the Sabbath (law). It does indicate that it is good with God if we are led by the Holy Spirit and not bound by the letter of the law.

MEN-PLEASERS

We are likely to discover we are really pleasing men when we thought we were trying to please God. We become men-pleasers rather than God-pleasers, as we seek to find favor with God by keeping denominational rules.

It's all right to please men -- in fact the Bible teaches us to do it. But we must recognize the difference between pleasing men and pleasing God. Romans Chapter 14 teaches us that we should submit ourselves to the temporal rules that men make as long as we are with them so that we do not become a stumbling block to them -- because the Bible calls the ones who have rules "weak in the faith" (Rom. 14:1-2).



However, many leaders teach that their rules are God's rules -- that is a big mistake! But you must remember that if a man teaches that -- then he is your weaker brother and you must keep his rules while

you are around him to keep him from stumbling -- but when you are away from him you may keep God's rules (Rom. 14:22). In other words, if you are in a Christian group that teaches "Fish on Friday" you are obligated to refrain from meat on Friday, as long as you are with them. You cannot successfully serve Moses and Jesus at the same time.

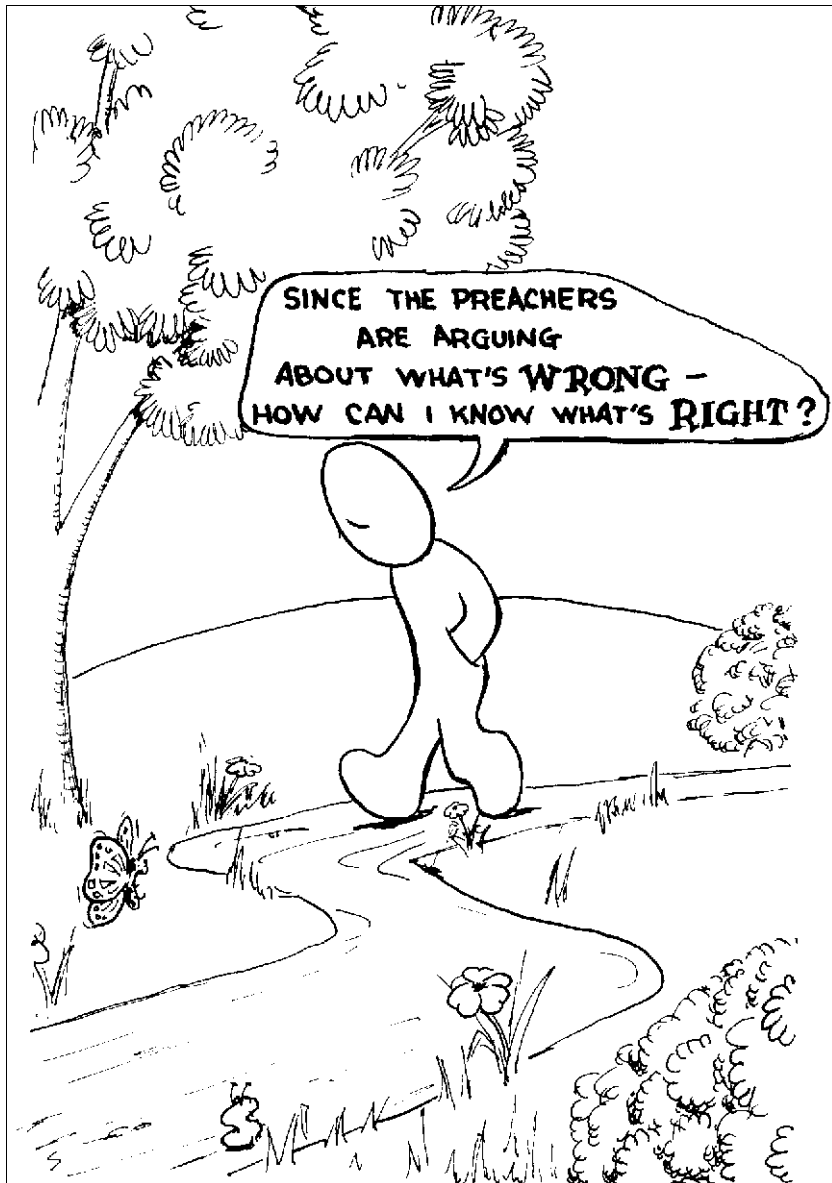
Little by little our religious "churchy" attitudes have made us serve more and more of Moses and/or the commandments and traditions of men, while all along we thought we were serving God.

We thought we were serving Jesus when we really were serving men and men's standards (Mark 7:6-8).

WHOM DO YOU SERVE?

We will not be any happier or closer to God striving to please men, to keep their standards, not God's. We should now pay attention to Jesus, not Moses, and/or men.

Jesus told us, "if ye love me, keep MY commandments" -- not Moses' (John 14:15).



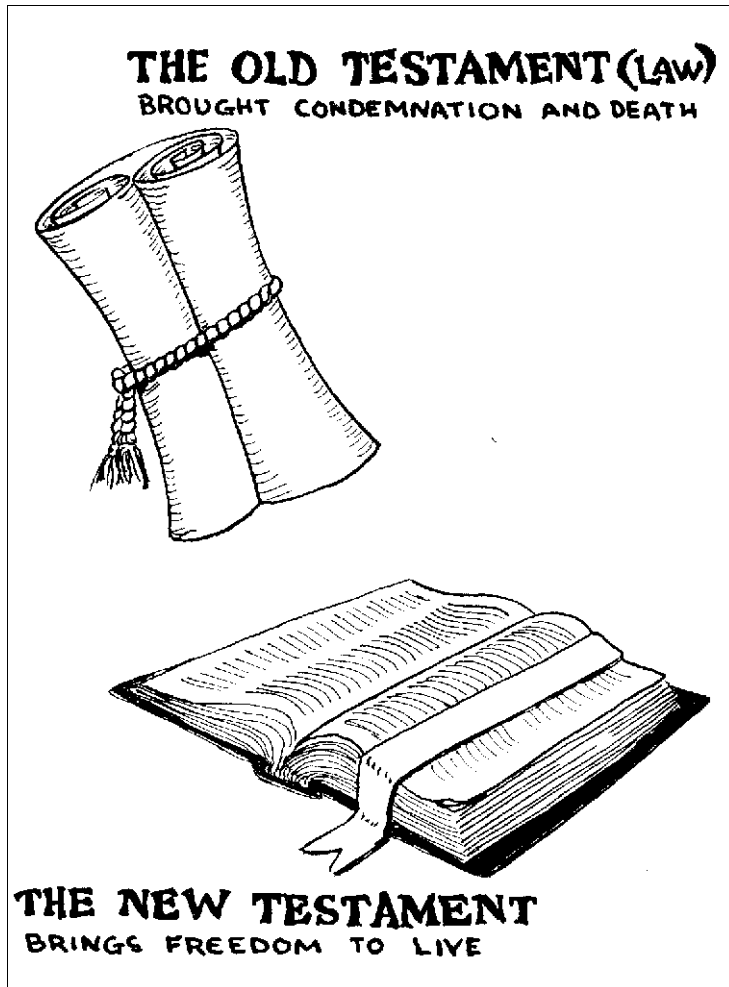
Do not let anyone confuse you by making you think that their rules will bring you closer to God. Keeping men's rules will bring favor with men -- not God. However, God is pleased when you keep weaker men from stumbling by submitting to their temporal rules. Naturally, those weak men think their rules are God's rules.

Colossians and Ephesians were written to tell us that we should not go back to the law. Judaizers (those who mix law and grace) want to put Christians back under Moses. Circumcision was the main New Testament argument, but it could be many other things besides circumcision that they want you to do nowadays because they want you to conform to Moses' and their standards.

We are presently under Jesus, and we are to pay attention to His words, not Moses'. Moses' law will put us under condemnation and death.

SCHOOLMASTER

The purpose of Moses' law was as a schoolmaster...to lead us into Christ. I am not graded by my schoolmaster any more (Gal 3:24). I have learned my lessons from him. Naturally, there are some basic principles of the law which are very valuable. But the letter of the law (of Moses) is now modified by the spirit of the law of love (of Jesus Christ). Perhaps you have been trying to please God by paying attention to Moses, who was your accuser all the time. Jesus clearly shows who the accuser is -- it is Moses (law). "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust" (John 5:45).



Do you remember that last time you were depressed and felt bad? What made you feel bad? The accuser (Moses' law) did. You felt like you were not living up to the WHOLE Bible. You felt accused by something the law said, not something Jesus said. Jesus has never put you under condemnation. He said "Neither do I condemn you, go and sin no more."

It is Moses (the law) that puts you under condemnation. Jesus does not.

Moses condemns us for things done in the PAST, but Jesus covered our PAST sins with His blood so they cannot be held against us any more.

"There is therefore now no condemnation to them who are in Christ Jesus (who walk not after the flesh but after the spirit)" (Rom. 8:1).

Jeremiah 9:25-26 says, "A time is coming, says the Lord, when I will punish all those who are circumcised in body but not in SPIRIT --the Egyptians, Edomites, the Ammorites, Moabites, Arabs, and yes, even you people of Judah, for all these pagan nations also circumcise themselves. Unless you circumcise your hearts (SPIRIT) by loving me, your circumcision is only a heathen rite like theirs, and nothing more" (Living Bible).

Perhaps there are some other church traditions and commandments of men nowadays that are presently just heathen rites and nothing more.

LAW AND PROPHETS

Jesus summarized the law and the prophets when He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). We call this the GOLDEN RULE. It allows for all kinds of special circumstances. The GOLDEN RULE does not bind us to the letter of, the law but makes us free to operate, being led by the Holy Spirit.

When Jesus entered the picture, the Pharisees were thrown into confusion because they were Moses' disciples (John 9:28 law keepers). They could not accept the fact that Jesus could give sight to the blind or give forgiveness to those in sin because Jesus did not keep the letter of their laws.

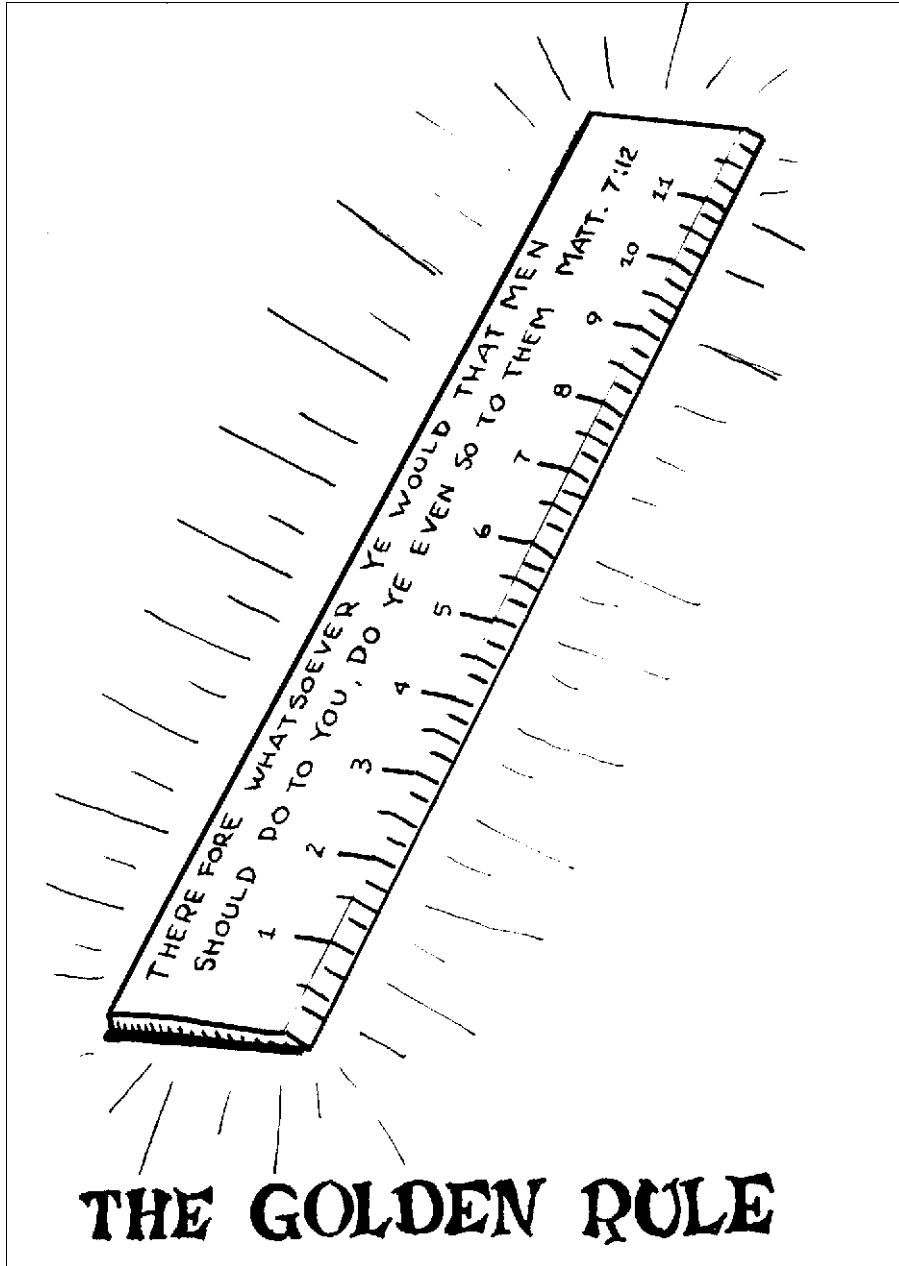
The Pharisees knew that Jesus had great power to do many miracles but they deduced that the miraculous power came from the Devil because Jesus did not keep the letter of the law of Moses. He kept the spirit of the law! In their own minds the Pharisees could not separate their commandments and traditions from the laws of God. They thought that everything they learned in the Synagogue (Sunday School) was what God said. (The same thing is true of Christians today.) So, they rejected Jesus because he did not keep their rules.

The Pharisees even added their own commandments and traditions to Moses' law (Matt. 15:3-9) and expected people to follow them as well. But to follow Moses is to follow the law, and that means being bound and condemned by standards no man can live up to. The Pharisees demanded that people keep Moses' law. But Jesus said, "if ye love me, keep MY commandments" (not Moses'-- John 14:15).

PHARISEES' TRADITION

The Pharisees demanded that every male be circumcised because Moses' law said so. The New Testament says, "if ye be circumcised, Christ shall profit you nothing" (Gal. 5:2). Circumcision can be an aid in personal cleanliness, but it will not help in finding favor with God.

We can see that this applies to other parts of the law as well.



Philippians 3:2-3 says,

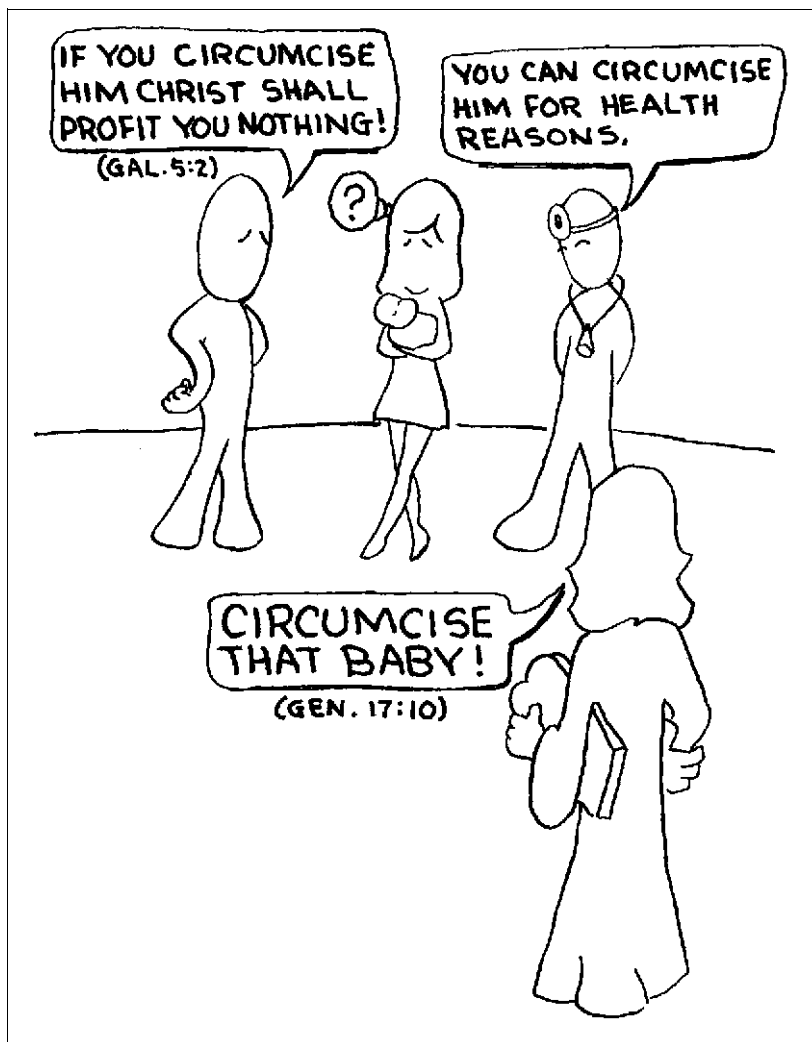
"Watch out for those wicked men -- dangerous dogs, I call them -- who say you must be circumcised to be saved. For it is not the cutting of our bodies that makes us children of God; it is worshipping him with our spirit. That is the only true circumcision" (Living Bible). We believe that you may substitute other laws for the word "circumcision" and the spirit of the passage will be kept.

A word of caution is appropriate now. It is wholesome and healthy to desire to be led by the Holy Spirit. That is good. The Holy Spirit can lead you to do things which are not in keeping with the letter of Moses' law -- but these leadings are always in keeping with the spirit of the law.

Now here is the catch...If you desire to leave the law -- you are wrong. The law was given for your protection and you need it. That is, you even need to keep the letter of the law until the Holy Spirit leads you out of it.

Sometimes when an immature Christian learns that there is freedom from the law of Moses through Jesus Christ, the person commits improper or immoral acts that he has been wanting to do -- but has refrained from because of the restrictions of the law.

We cannot use our freedom from the law when we are motivated by our fleshly desire. "Unto the pure all things are pure; but unto them that are defiled and unbelieving nothing is pure; but even their mind and conscience is defiled" (Titus 1:15). "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another (Gal. 5:13)". "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak" (1 Cor. 8:9).



BETWEEN LAW AND

GRACE

Bridging the gap between law (Moses) and freedom (Jesus) is JOHN THE BAPTIST.

COUSINS

The relationship between Jesus and John is more than that of a prophet heralding the Messiah. The two were cousins, with John being several months older than Jesus.

Jesus had much to say about John the Baptist, for he was the prophet who paved the way for the Messiah and baptized Jesus at the opening of our Savior's ministry. John, at first, refused to baptize Jesus. But Jesus said, "Suffer it to be so: for such it becometh us to fulfill all righteousness" (Matt. 3:15).

We too, must learn the lesson Jesus taught John. There, are times we must be subject to the former (temporal) rules as Jesus was subject to John and Moses' law. However, it is usually a temporary situation and it always involves temporal authority -- not spiritual authority.

In other words, if you go to a church where the leaders require you to wear a hat -- then wear a hat as long as you are there under their temporal authority. But you are not obliged to continue under their temporal authority unless you want to. Naturally, they will question your salvation if you do leave their fold because they do not understand the gospel of the uncircumcision -- but *you* are learning it.



John, the last and greatest of the Old Testament prophets (Matt. 11:9-11), paved the way for Jesus, but he did not understand that Jesus was to bring the kingdom to the HEART (SPIRIT) of man first, and that about 2000 years later His kingdom on the EARTH would be established.

John expected an EARTHLY kingdom back then.

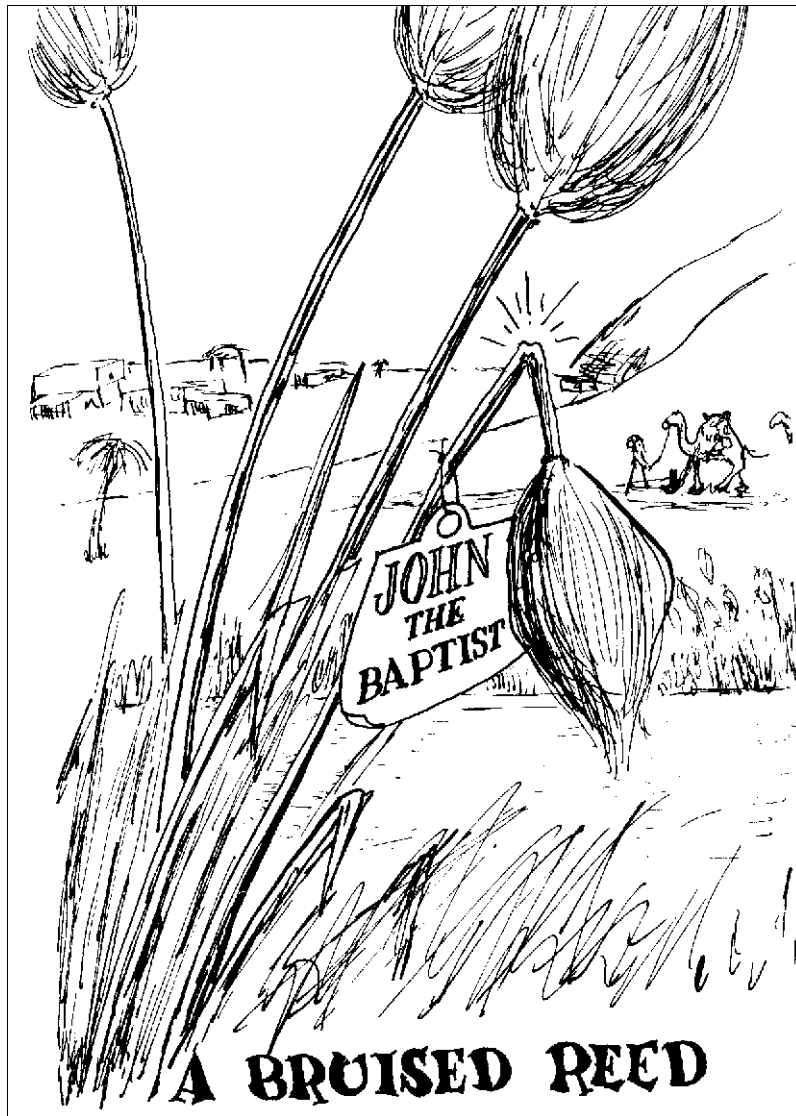
In fact, the theologians of 2000 years ago were mistakenly looking for an EARTHLY kingdom to be set up over the governments of this world and instead, our Messiah established a SPIRITUAL kingdom in the hearts of men. Now, 2000 years later, some theologians are looking for a SPIRITUAL (heavenly) kingdom -- but the scriptures indicate that Christ will establish an EARTHLY kingdom very soon. Will we ever learn?

JOHN THE BAPTIST-- A BRUISED REED

What does that mean? "A BRUISED REED shall He not break, and SMOKING FLAX shall He not quench, till He send forth judgment unto victory" (Matt. 12:20). Matthew was quoting from an Old Testament scripture in Isaiah 42:3 referring to our Lord Jesus Christ.

As a clue to find the answer, notice in Matthew 11:7: Jesus said to the crowd concerning John: "What went ye out into the wilderness to see? A REED shaken with the wind?"

Notice that Jesus connected John the Baptist with the symbol of a REED.



Continuing Matthew 11:8, Jesus said, "But what went ye out for to see? A man CLOTHED in soft raiment? Behold, they that wear soft CLOTHING are in King's houses."

Jesus also connected the symbol of CLOTH or CLOTHING while describing John the Baptist. Linen CLOTH is made from the prepared fibers of FLAX - -"smoking flax shall He not quench."

Notice that Jesus referred to both symbols 1.) a reed and 2.) cloth (flax) -- when referring to His cousin John the Baptist. Also notice that the REED and CLOTH are used as symbols in the scripture "A BRUISED REED shall He not break and SMOKING

FLAX shall He not quench" (Matt. 12:20). It is starting to appear that the mysterious quote symbolically refers to Jesus' relationship with John the Baptist.

Also notice that the story of John the Baptist is within the context of scripture in Matthew Chapters 11 and 12. In other words, the clue of how to decode the mystery of the meaning of a "BRUISED REED and SMOKING FLAX" is in the same chapter and is within the same context of scripture.

Then Jesus said, "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:8-11).



JOHN IN PRISON

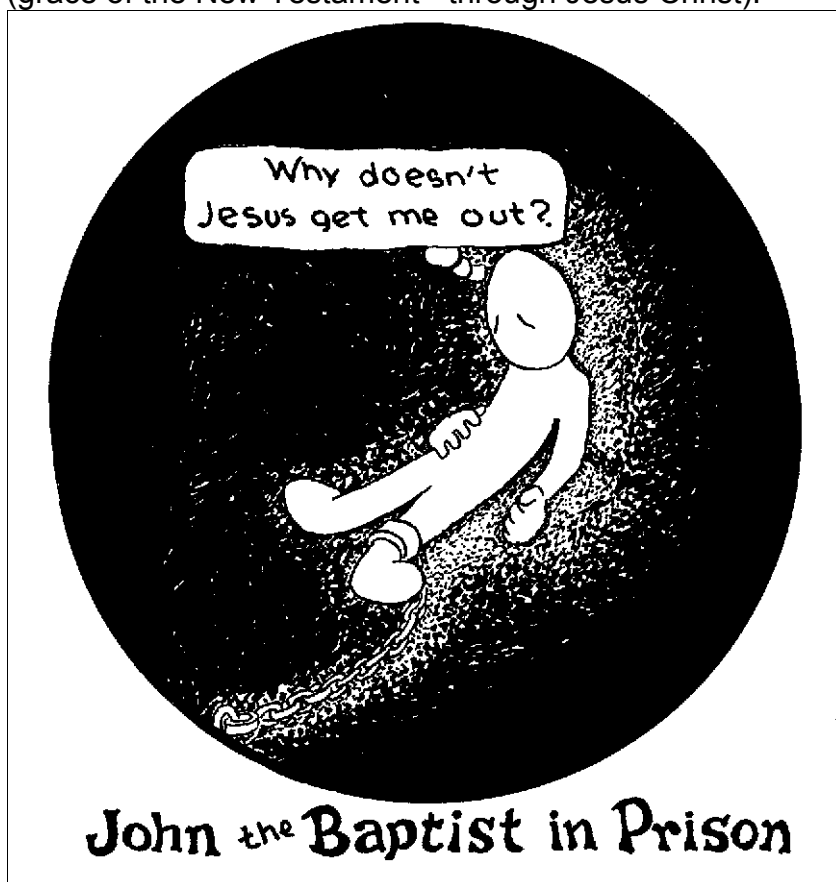
Did you ever wonder why Jesus did not save John the Baptist and remove him from prison? Jesus knew that John was in prison but He left him there. Jesus never bothered to get John out. He never even went to visit him! But when Peter, the Apostle, was thrown into prison Jesus sent an angel to shake the foundation of the place (Acts 12:11). He even sent an earthquake to get Paul out of jail (Acts 16:26). Yet

Jesus allowed Herod to cut off John's head. It does not seem fair! The story is in Matthew 14:1-14.

The answer to this dilemma is in Matthew 12:20, a prophecy of Isaiah concerning Jesus. It says: "A bruised REED (John) shall He (Jesus) not break." This points to Matthew 11:7 which likened John unto a REED. Continuing..."Smoking FLAX (John) shall He (Jesus) not quench," which is in line with the scripture, Matthew 11:8, which refers to John as CLOTH (flax).

SYMBOLS DECODED

Thus, it symbolically indicates: A bruised reed (John--Old Testament--Moses' law) shall He (Jesus) not break, and smoking flax (John--Old Testament--Moses' Law) shall He (Jesus) not quench, till He (Jesus) send forth judgment (Old Testament law) unto victory (grace of the New Testament - through Jesus Christ).



STANDARDS OF HOLINESS

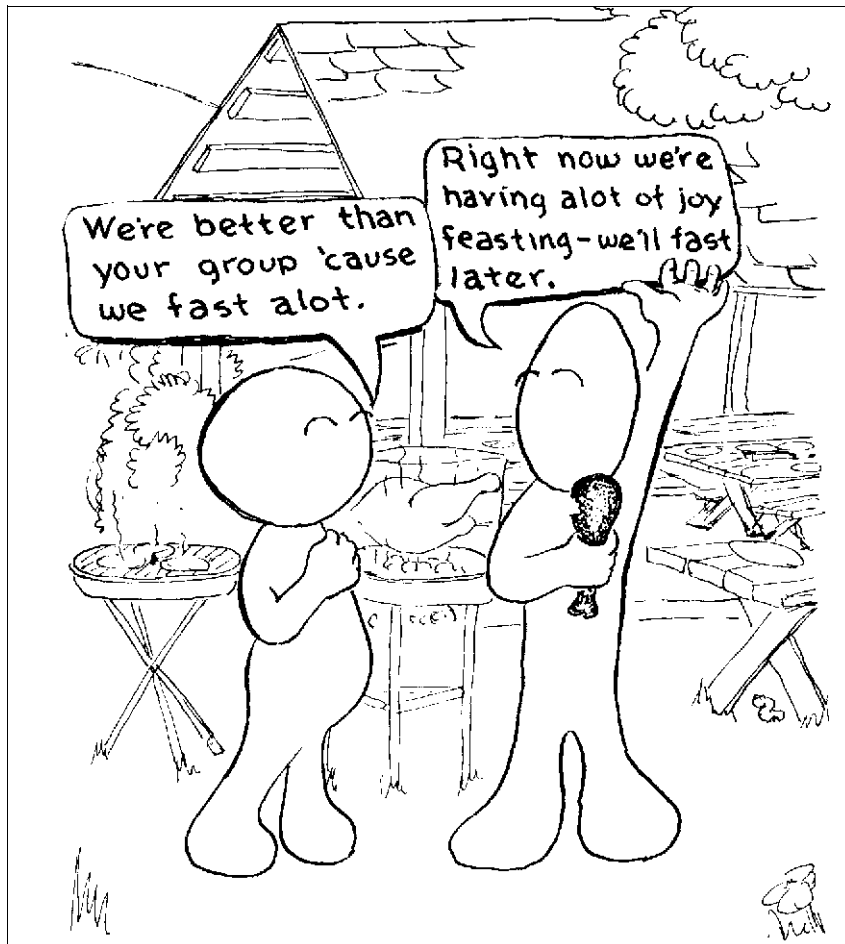
Matthew 9:14 says: "Then came to Him (Jesus) the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?"

Do you see the standard of holiness used by John's disciples to imply they were better than the followers of Jesus? They implied, "We are doing more to please God than your disciples because we fast and your disciples do not. We have a much higher standard of holiness than your people."

The Pharisees were also pleased with their own standards of holiness just the same way many people are today. There are indications that at times we all mistakenly try to lift ourselves higher than someone else by keeping certain laws, and then putting that "someone else" under condemnation for not being as "good" as we are.

TIME TO FAST

Continuing with the scripture in Matthew 9:15: "And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then they shall fast."



TIME TO FEAST

Here Jesus is saying that this standard of holiness is something you can put on and take off. There is nothing wrong with it -- just do not put me under it right now. I will do it at the right time. I will FAST when it is time to FAST and I will FEAST when it is time to FEAST.

There was another gospel given between law and grace to help bridge the gap.

When God sent His Son Jesus Christ to lead humanity into the freedom, grace, liberty, light, and love of the gospel -- the cultural shock was too great! The people just could

not stand the freedom. After being led by the law for hundreds of years they could not adjust to the leading of the Holy Spirit.

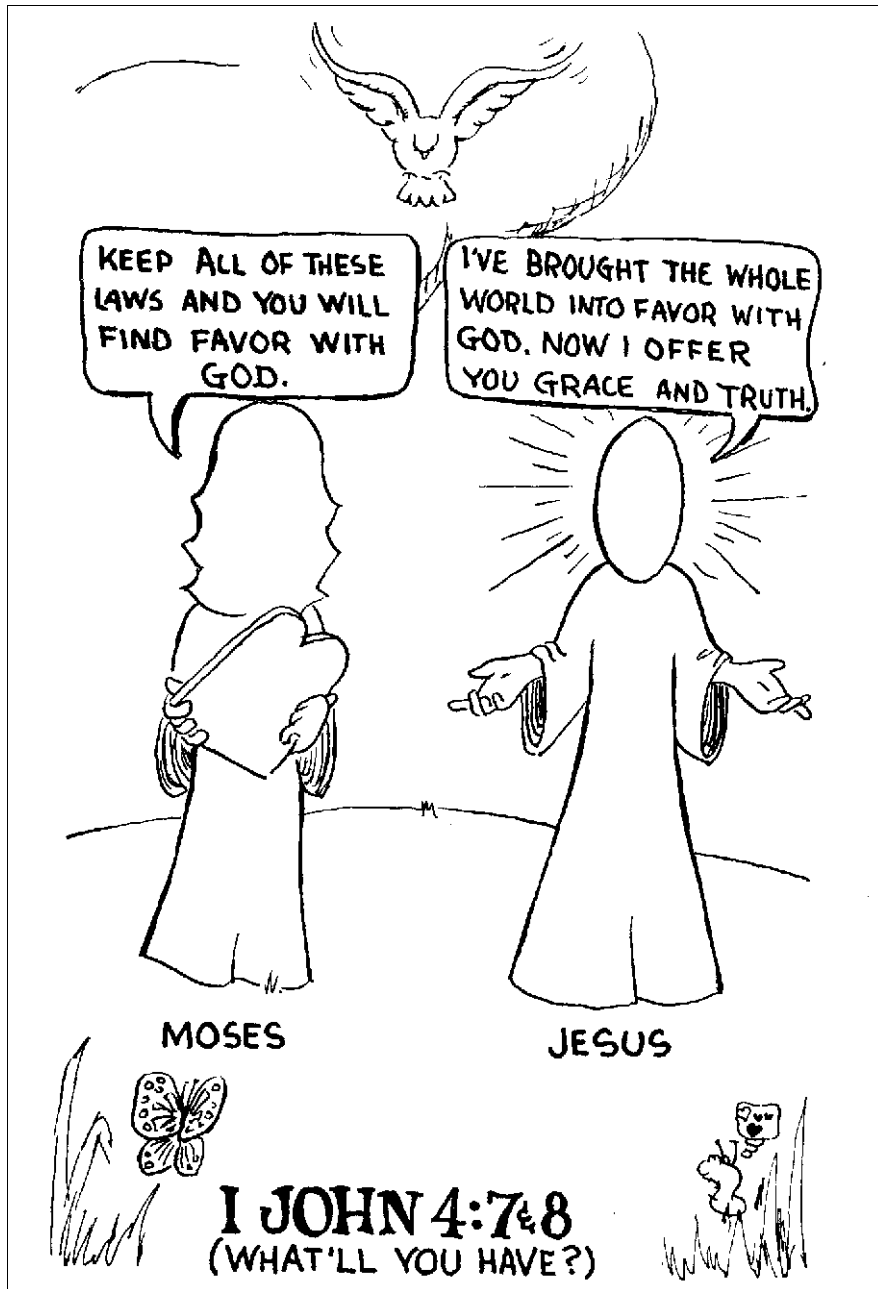
So God gave another gospel to bridge the gap between law and grace -- the gospel of the CIRCUMCISION.

He gave the gospel of the circumcision to Peter. That was a mixture of the law of Moses with the grace of Jesus Christ. Peter took that gospel to the Jews, who then believed on Jesus Christ. They served a mixed up religion.

God gave the gospel of the uncircumcision to Paul to take to the world. This gospel did not include the laws of Moses -- just the grace of Jesus Christ.

Do not mix them up!

God also gave the law to Moses, but read what He said about it! "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live" (Ezekiel 20:25). That is the way it is translated in the King James. Now read the way the New American Standard Bible translates it: "And I also gave them statutes that were not good and ordinances by which they could not live" (Ezekiel 20:25).



CHURCH LAWS

HOW CHURCH LAWS ARE MADE

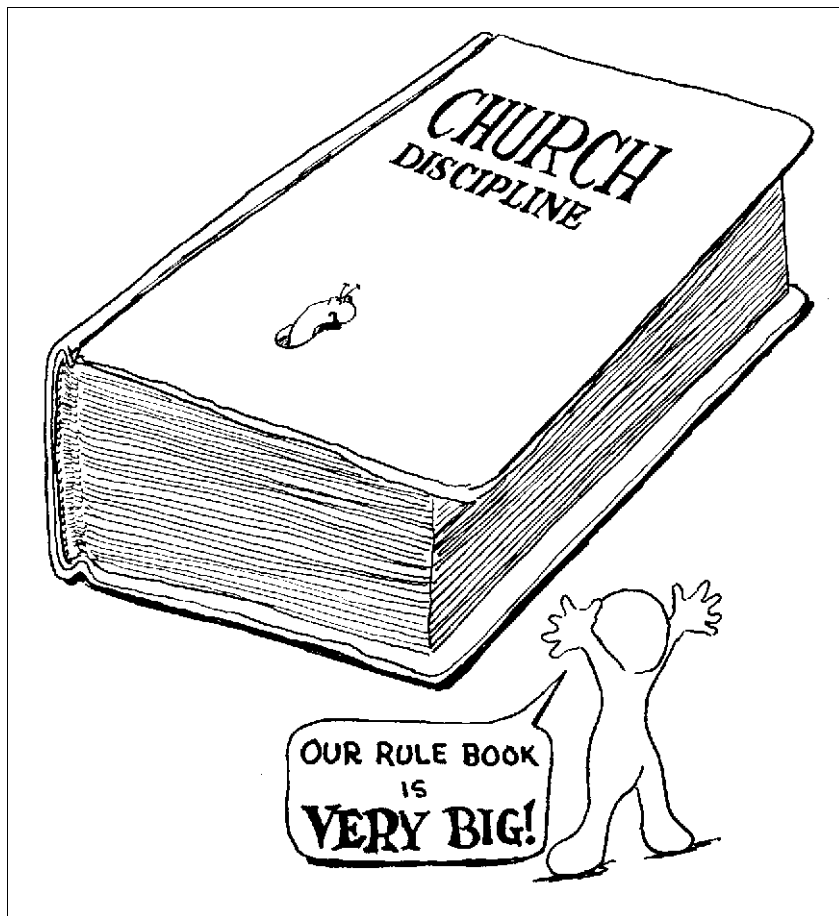
Some standards of holiness are made like this: We know of a lady who loved to read magazines. Not the trashy kind but the good kind. They were the high-class, high quality magazines. She got so involved that she lost herself in the stories, and there were times when her children came home for lunch and there was no lunch there. Sometimes when her husband came home there was no dinner either. The house fell apart because she was all tied up with good magazines. She identified those magazines as sin in her life. They took her away from her home, her family, and her Bible and her God.

What is wrong with a good magazine? Not a thing. But they were sin to her.

NEW CHURCH LAW

Now what if she would tell everybody in her church that magazines are terrible; they are sin to her, and sin to everyone else? Should they pass a church law that nobody can read them anymore? Can they rightly do that? Often churches and denominations do things just like that. Just because those magazines are sin to that lady, it does not indicate they are sin to everyone else. Another woman can have them in her home, scan them over, and pick out something that is useful, a good recipe perhaps, and fix something real nice for her husband that night.

Is that sin? Well I hope not!



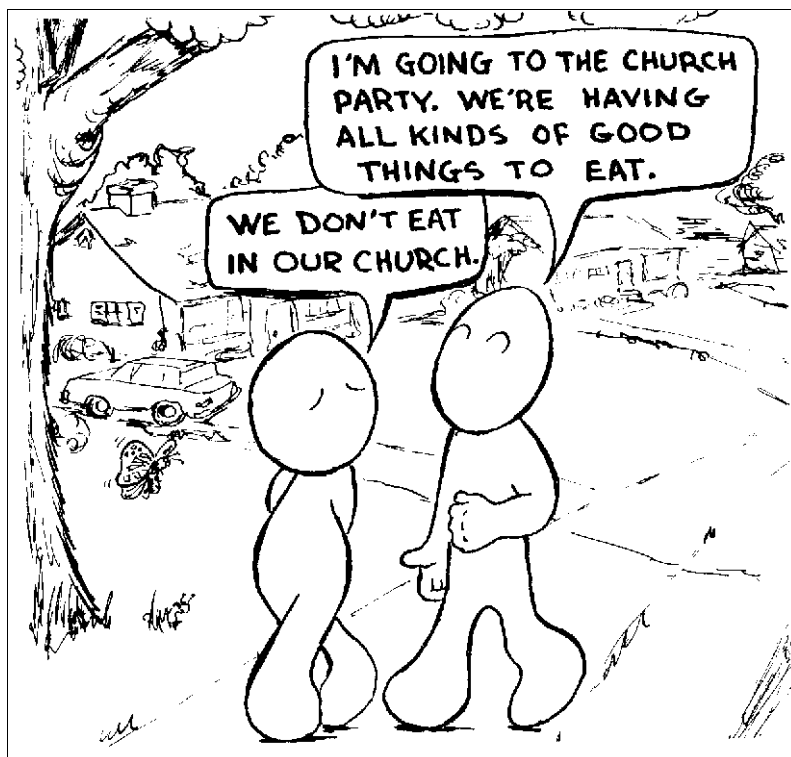
What is sin to one person might be a blessing to another (Rom. 14:14 and Colossians 2:16-23). If we are not careful, we will apply our standard of holiness to someone else. By the same token, watch out for simple things like magazines, which could be sin in your own life. Now there are some things that are just plain sin, and we are not talking about those. They are well defined in the Bible.

As an example, someone might come along and say, "Oh, that bad movie! Did you see how terrible it was? Our denomination says that movies are all right. I don't believe that; let's form a new church (denomination)." The same type example could be used about many ideas concerning what is right or wrong. We are not discussing if movies are right or wrong. We are showing how men's standards of holiness get started.

CHURCH SUPPERS

What about church suppers? Some church groups feel that it is wrong to have sandwiches in the basement of the church and others get quite happy over having a party in church. They have different standards of holiness. Our purpose in this study is not to lift up any standard of holiness, neither is it to down any.

"I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean" (Rom.14:14). Therefore if your leaders declare it is wrong -- it is wrong. If they say it is O.K. -- it is right. Church law has nothing to do with pleasing God. It has a lot to do with pleasing men. What many people refer to as "their standards of holiness" are not really laws of God --they are rules of men.



In other words if your church leaders exercise their temporal authority and tell your family that they cannot have the wedding reception in your church, you are obliged to rent another hall. However, the church down the street is perfectly free, under God, to hold a wedding reception in the church sanctuary if they want. But probably your leaders will look down their noses at the other people.

CHRISTIAN PSYCHOS

An acquaintance of mine, who is a famous psychologist, told me that an amazingly high percentage of Christians with mental problems trace their conflict to the fact that they have not been able to live in their present society because their minds have been programmed by their old church thinking. The ideas of right and wrong in some old denominations are so different from present society that sometimes when a person leaves his denomination he develops mental problems. Naturally, his church leaders say it is because the Devil got him because he left the safety of their fold.

But some social workers say it is because the person is confused about the difference between what the church says is right and what he has learned is right from society.

To make it even more complicated there is a difference between 1.) what the church says 2.) what society says and 3.) what God says.



The Bible tells us that our elders have the right to make any rule they want. If they want to make a rule against eating meat then they have a perfect right to make it a standard for their group (Rom. 14:2). Fish Friday is an example. They can dictate if church will gather on Saturday or Sunday (Rom. 14:5-6). They have the temporal authority to decide if it is right or wrong to drink wine (Rom. 14:21). In other words, they can set all kinds of rules of conduct and as long as you attend there you should obey them.

However, keep in mind that you are finding favor with the men -- not God.

Unfortunately many churches and many denominations teach that their rules are God's rules, and that is not right. The Bible calls them "weak in the faith" (Rom. 14:2). In other words, some church officers are so weak in the faith that they do not know the difference between the rules of God and rules of their church; but the same Bible tells you to keep their rules as long as you are with them, to keep them from stumbling.

Remember, keeping the rules of other people is to keep them (the weak ones) from stumbling. You are free in Jesus Christ to do whatever the Holy Spirit leads you to do in your own environment. You are NOT FREE when you are in someone else's environment.

For these reasons it is obvious that some friends had a right to enforce Fish Friday. In other words, as long as the hierarchy or their church set up meatless Friday, and you were a member, then you were obliged to keep their rules and not eat meat on Friday.

If they told you it pleased God -- they were wrong.

If they said it pleased the society and leaders of the church -- they were right.

This explains why some old members are presently having such difficulty. They have now been told that it is all right to eat meat on Friday. They had spent their whole lives abstaining from meat on Friday, thinking they were finding favor with God. Now, they are discovering that it was to find favor with men -- and that is a hard lesson. Some of the recent changes in denominations are a healthy sign.

A word of caution!

Many church leaders flatly state, and some imply, that you must keep all their rules to be saved!

Nothing could be further from the truth!

You must keep their rules to be in good standing with them, but your salvation is a matter between you and Jesus Christ! No denominational or sectarian group has a right to interfere with your personal relationship with Jesus Christ.

Do not believe anyone who indicates that your relationship with God is at stake if you do not do what they say.

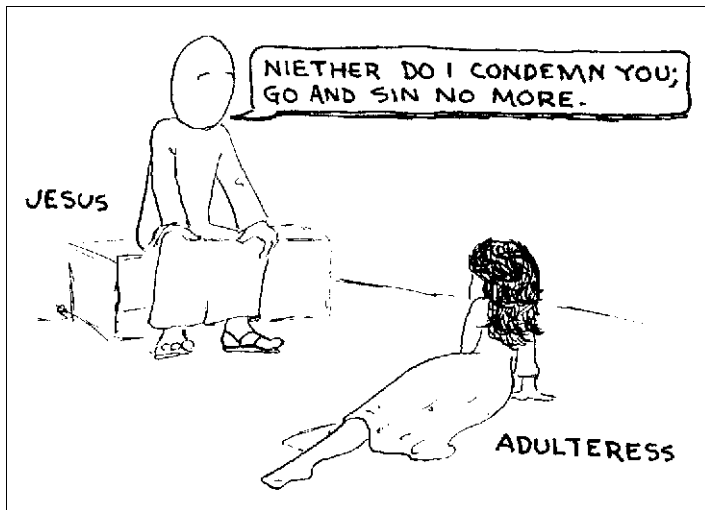
Almost every preacher has been asked the question, "Why do you teach that (certain thing) is sin when the church down the street believes it is not?" Naturally he will have a "pat" answer to justify his position.

If our analysis of the answers is correct, then most of the arguments are because many groups have not noticed the difference between:

- 1.) What Moses said

- 2.) What Jesus quoted from Moses
- 3.) What Jesus said

It is amazing that Christians have mental problems with self-condemnation and guilt complexes over things about which preachers still disagree. A very forceful pastor or a strong family tie is indicated in the case of many Christians who suffer from mental problems.



Jesus never condemned anybody (except religious workers). He gave another chance to every sinner he ever met.

Our God is the God of another chance.



NEW LAWS

WORSHIP GOD IN SPIRIT

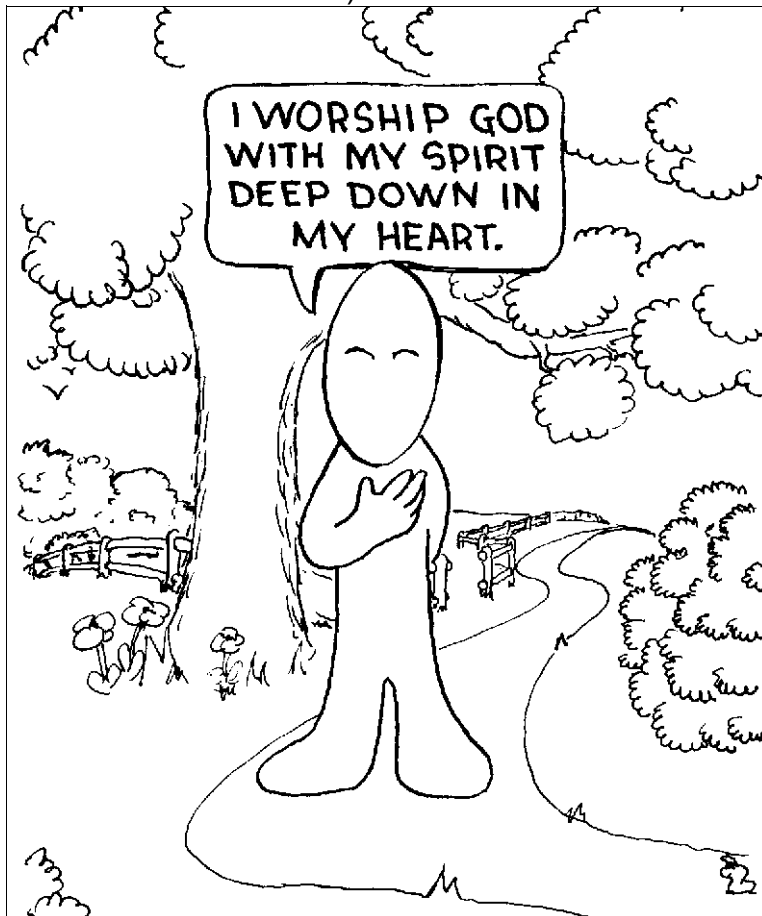
God is a spirit and they that worship Him must worship Him in spirit.

We used to think that worship of God had to do with what we SAID -- but we discovered that it was soulish worship, not spiritual. Then we thought we could worship God by what we DO -- but discovered that it was worship with our body. Then we discovered that we worship God with the INNER FEELINGS of our heart - and that is spiritual worship.

If God was a statue then we could worship Him with positions or motions of our body and He would be pleased and respond -- because statues are in the physical realm. If God was a thought or a great mind then we could worship Him with a beautifully composed poem, song or prayer -- but they are in the realm of the psyche (mind).

But God is a spirit and we worship Him by the feelings of our inner man of the heart, which is our spirit.

To carry the story a little further, notice that the law of Moses involves rules for soul and body, but the rules Jesus gave for worship involve spirit. (Actually, the laws of Moses also contained rules for spirit. But they were ignored by the Pharisees -- so Jesus called attention to them.)



Regarding the difference between spirit, soul and body -- we recommend our book **THE THIRD SALVATION**.

OLD THING CANNOT BE REPAIRED

Jesus said, "No man putteth a piece of new cloth into an OLD GARMENT, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. 9:16).

Jesus likened John the Baptist unto an OLD GARMENT. Jesus said he could not patch John the Baptist, who was an Old Testament prophet, not a New Testament saint. It is important for us to see that John was NOT a New Testament saint, even though he

was written about in the New Testament. He was the greatest OT prophet and died like the rest of them before there was a chance of salvation through Jesus Christ.

Jesus referred to the law, the prophets and John the Baptist as an old garment that cannot be patched. God said, "This Jesus is my son in whom I am well pleased; hear HIM" -- not Moses' law or Elijah's prophecy (Matt. 17:1-8). Moses (law) and Elijah (prophecy) are both fulfilled in Jesus Christ.

Jesus, in speaking about John the Baptist, said John was like an old garment. In Matthew 9:16 he implied, "I can't weave this new cloth (this new truth) into that old cloth." It is not possible to weave the new leadings of the Holy Spirit into the fibers of old church denominations.

Unfortunately, at the present, many Holy-Spirit-led Christians are being advised to take the message of the leading of the Holy Spirit back to their own churches and denominations. More times than not -- this leads to rejection, heartache and frustration.

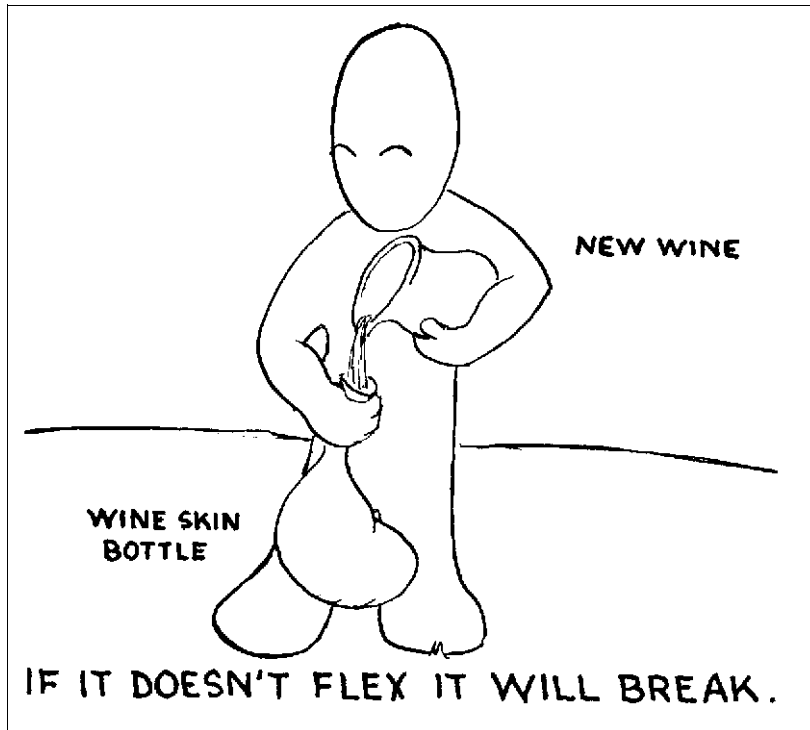
We believe that it is unsound to advise people to keep going back to their former environment to revive it. They should take their new truth to new people -- especially after the old group has rejected the new truth.

NEW WINE

Jesus continued, "Neither do men put new wine (Holy Spirit truth) into old bottles else the bottles break, and the wine runneth out and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matt. 9:17).

Jesus referred to John (Moses' law) as an old wineskin bottle that at one time contained new wine (Holy Spirit). After years of exposure and use the wineskin bottle (animal skin) became dried and turned hard. Have you ever been out to a barn and seen a leather harness that has been hanging there a long time? It was old, hard and cracked. If you bent it very much it broke! You could not do anything with it. Jesus, talking about John the Baptist (Old Testament law), said, "I have the new wine (Holy Spirit) but I cannot pour it in that old stiff wineskin (leather) bottle."

You might refer the symbol of the old wineskin bottle to your own religious environment that presently does not seem to want to accept newly revealed truth which God has shown to you.



"But if ye be led of the Spirit,

ye are not under the law" (Gal. 5:18).

A sage wisely remarked, "The third grade teacher stays in the third grade -- it is the students that move on." Some souls may be brittle (hardheads). Just try a few of these ideas on them and see if they flex. If you know someone in your group who is really pliable then let them have this whole book right away.

The history of the Protestant revival is an excellent example of the way God has chosen to pour new wine in new bottles (new denominations), rather than to crack the old ones.

14TH CENTURY

In the fourteenth century an Englishman named John Wycliffe translated the Bible into the tongue of the common man. We believe it is no accident that the printing press was invented around that time.

15TH CENTURY

The Lollards or "poor priests" of the fifteenth century took the restored word of God, the Bible, to over half the population of England. Naturally, opposition to Roman practices resulted from Bible reading, even though the people were "Catholic."

16TH CENTURY

The next century produced Martin Luther and John Calvin. These men started the Reformation which was by no means a complete reformation, but at least it was a start.

I have always felt it was unfortunate that the two opposing factions were named Catholics and Protestants. It seems to me that a more descriptive name would have

been "Roman Catholics" to indicate that group believed they should take direction from Rome. The other name should have been "Bible Catholics" rather than Protestants to indicate that group felt their direction should come from their own understanding of what the Bible said. The word Protestant seems negative and destructive to me. The words "Bible Catholic" seem constructive and positive.

Really, both groups are Catholic in the literal sense of the word in that they are a part of the "universal" church. Roman Catholic people believe the final authority rests in Rome. But Eastern Orthodox Catholics disagree and believe the authority is in Constantinople. Armenian Catholics disagree and believe the final authority rests with their prelate who lived recently in Jerusalem. Coptic Catholics say no. Their final authority is in Cairo. Protestants say the final authority is in the Bible and then argue among themselves saying their own interpretation is right and that other Protestant groups are wrong.

17TH CENTURY

Following the Reformation the seventeenth century produced Bible expositors, men mighty in the scriptures. The Puritan Revival emphasized holiness in everyday living. The Congregational Movement took the control of the local church from the ecclesiastical hierarchy and placed it more in the hands of the people. The Baptist Movement evolved and emphasized personal immersion in water, which they felt was a further revelation of truth.

18TH CENTURY

The eighteenth century produced two major reformers, John Wesley and George Whitefield. These Anglican clergymen were instrumental in starting the "Methodist Revival." They asserted boldly that salvation of the SPIRIT was instantaneous by faith in agreement with the Calvinistic ideas of former denominations, but added that men must also return to God for a second touch called sanctification for the SOUL. This is called the Wesleyan or Arminian doctrine. They also added the concept that it was not necessary for a man to receive formal education and "ordination by man" (laying on of hands) to be qualified to preach the word. They asserted that any believer who was called of God could preach -- formally trained or not.

19TH CENTURY

The nineteenth century outpouring of the Holy Spirit in Wales, Scotland and Armenia all around 1850 has not received nearly as much publicity as the early 1900 revival in the U.S.A. The Brethren Movement, starting around 1830, provided the ground for the Holy Spirit revival around 1850. The Brethren Movement emphasized the sufficiency of the Bible to provide everything needed for rules governing church affairs.

They also developed the concept that the Bible was the final authority. They asserted that all Christians are in the "Body of Christ" in an effort to combat the damaging effects of sectarian denominationalism. This led to a revival of home meetings because they added the concept of the "priesthood of all believers."

The Methodists produced the Brethren and the Salvation Army was born from the Brethren. The Salvation Army emphasized the "social" aspects of the gospel-- the physical needs of the body were ministered to -- especially the under-privileged. Mormonism started spontaneously. The Keswick Movement seems to have had its roots in the other nineteenth century revival denominations and emphasized the importance of communication of ideas by writing and printing. This brought forth multitudes of books and tracts.

Each revival denomination believed and taught that they alone had all of God's revelation. They reacted bitterly against each new revival. Rather than embracing each newly revealed truth they assigned their teachers and professors to write books and articles on why the new "wild fire" was to be quenched. This produced violent conflict among denominations.

Sectarian denominationalism became more strongly entrenched. Each group began to teach theirs was the only one that heard from God -- that all others were ignorantly using the scriptures to their own destruction and that God's rewards -- especially the "rapture" -- were for their group only.

20TH CENTURY

The twentieth century's main product has been the Pentecostal Movement and from it has come the Charismatic Movement. Pentecostals emphasize freedom of the Holy Spirit controlled by law. Charismatics change law to love for their rules.

Each revival denomination embraced the then-revealed truth but later became organized. After each group was organized it could no longer expand to contain a new truth.

So God raised another group and the process repeated. As each truth was revealed in revival, God raised men up to take it to the world. Naturally, the men kept close contact with each other. This contact usually resulted in a magazine which became published periodically and that resulted in conventions and those produced closely knit groups. The groups started schools. The schools produced stereo-typed preachers and another denomination was born!

A friend of mine asked the question, "Well, what is the definition of a denomination?" Another friend quipped, "A denomination is a tombstone to a past revival." By the time it is organized, it is hard, unmovable, unyielding but on the positive side, it is very firm in its presentation, and it proves there used to be some life there.

In Bible language the concept of being firm is described as an old wineskin bottle. Jesus said he could not put new wine in old wineskin bottles.

We believe this is the reason that God raises up new denominations as soon as the last one is too hard. If our belief is right, it indicates the Christian who wants to progress must become a part of each revival denomination but must also be flexible enough to

embrace the new truth as soon as it is proven. This implies that it may be necessary to change denominations in order to pursue the search for truth. Time will tell if we are right but we think history confirms the idea.

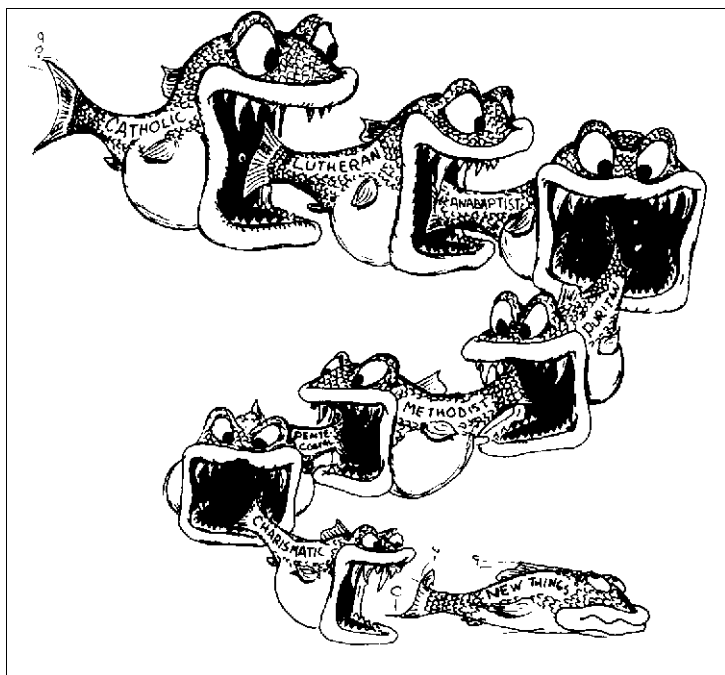
Catholics were violent toward Lutherans. Lutherans were violent toward Anabaptists. Anabaptists were violent toward Puritans. Puritans passed laws against Methodists. Methodists persecuted Pentecostals. I do not think we can expect anything new along this line!

Jesus did not say He came to make us all members of the same denomination. He did not even come to bring us together. Rather He said He came to bring a sword of division among the people (Luke 12:51).

A preacher said the new move that was occurring down the street was from the Devil because it brought division among the people. We wonder if he would say the same thing about Jesus, because Jesus said "Suppose ye that I came to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided three against two" (Luke 12:51-52).

We suspect this would be a very hard point to understand if you were building your own work (church denomination) rather than the Kingdom of God.

NEARLY EVERY 50 YEARS SINCE LUTHER A NEW MOVE OF GOD HAS APPEARED AND HAS BEEN PERSECUTED BY THE MOVE BEFORE IT.



LEAVE THE OLD LAW

God gave us another example of the fact that He wants us to leave the law of Moses and start paying attention to His grace and the love of Jesus Christ in Matthew 17. We find that Jesus took Peter, James and John apart to a high mountain. A voice from out

of a cloud said, "This (Jesus) is my beloved Son in whom I am well pleased; hear ye HIM" not Moses (the law) or Elias (Elijah the prophets).

"Christ is become of no effect unto you, whosoever of you are justified by the law (of Moses); ye are fallen from grace" (Gal. 5:4).

THIEVES AND ROBBERS

Jesus said, "All that ever came before me are thieves and robbers (John 10:8)."

"All that ever came before me" includes the law of Moses and the prophecy of Elijah. The law and the prophets did not lead the people to God. Rather they were a type and a shadow (or a schoolmaster) to point people to Jesus Christ. Because people believed they could get to God through the law (Moses) and prophets (Elijah) they were robbed. People ended up in condemnation and death.

Let's leave condemnation and death and enter the love and freedom of Jesus Christ.

ELEMENTS SHALL MELT

We recently ran across a strange development in Bible study. It changes our whole concept about what is going to be burned up.

Most of us have been taught that sometime in the future the whole world is going to be destroyed by fire. In studying the "elements" that are going to melt with fervent heat we found the word for "elements" in the Greek is STOICHEION.

In every case where the word STOICHEION is used in the New Testament it represents the law of Moses. (Element in Gal. 4:3,9 and II Pet. 3:10,12 -- Rudiment in Col. 28:20 -- Principle in Heb. 5:12).

The conclusion of this study is that God's supernatural fire will melt (break up) the law of Moses which brings death. The thing that is keeping us in this present world (age) and preventing us from entering the new world (age) -- wherein dwelleth righteousness -- is the law of Moses (II Pet. 3:5-13).

A confirming idea is in I Cor.15:53-56. The grave is the product of death. The sting of death is sin. The strength of sin is the LAW. Conversely, when the law is fulfilled there is no more sin. When there is no sin there is no sting of death. The conclusion of this is that one step toward entering immortality is entering the law of Jesus by being led by the Holy Spirit, not the law of Moses.

"Behold I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed, "

"For this corruptible must put on incorruption, and this mortal must put on immortality."

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written Death is swallowed up in victory?"

"O death, where is thy sting? O grave, where is thy victory?"

"The sting of death is sin; and the strength of sin is the LAW" (I Cor. 15:52-56).

Notice that the LAW is the strength of sin.

To them who by patient continuance in well doing, seek for glory and honor and immortality (God will render) eternal life (Rom. 2:7).

The Bible teaches us to seek immortality (the state of not dying) by being led by the Holy Spirit out of the law of Moses into the law of Jesus Christ which is love.



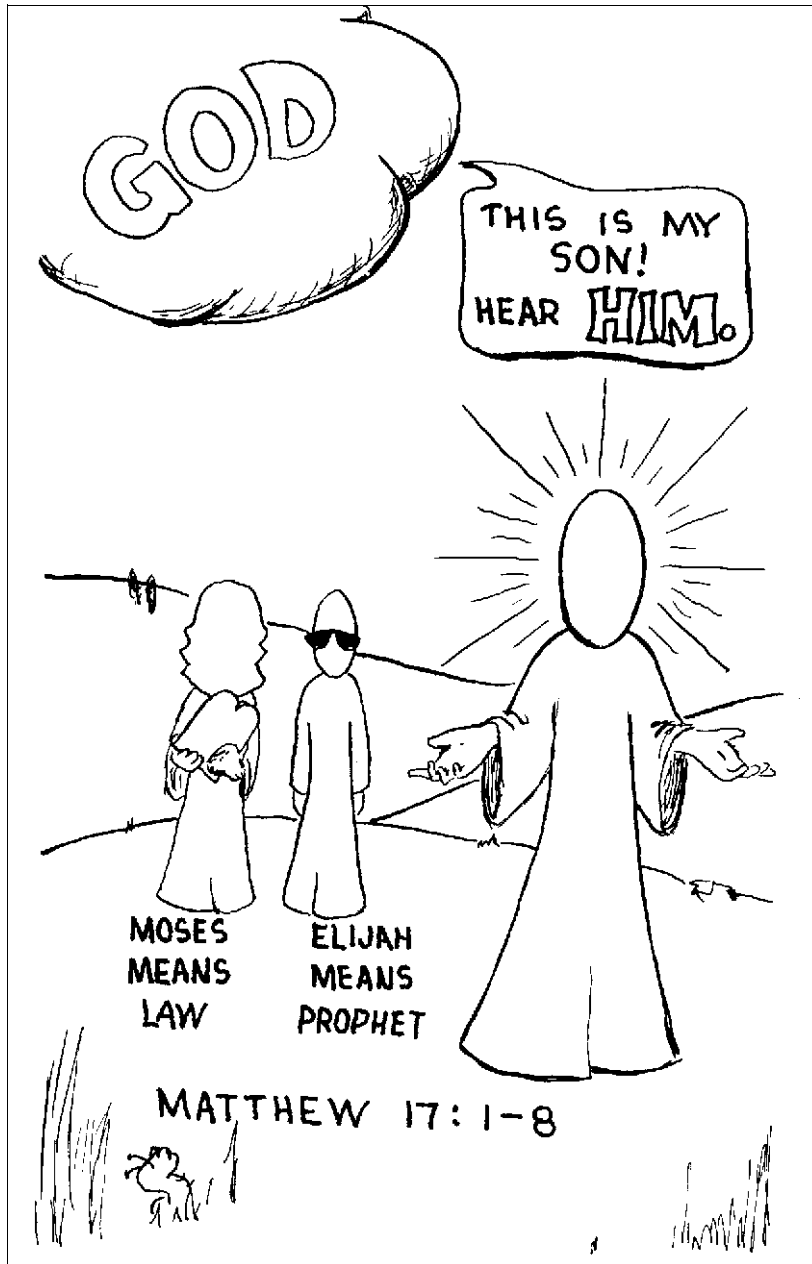
SPY ON YOUR LIBERTY

Paul wrote about some false brothers who crept into his meetings unawares. They came in to spy out the liberty which was being practiced in Paul's meetings. Paul said that the purpose of the men was to bring Paul's group into the bondage of Moses' law (Gal. 2:4) even though they were Christians.

Notice that Paul clearly states he was not subject to those men -- not even for an hour.

In other words, while Paul was in charge of the meetings, group, city, etc., he felt he should be led by the Holy Spirit. Those men had no right to sneak in to put his people under the bondage of the law -- they were free in Jesus Christ to be led by the Holy Spirit.

However, when Paul went up to the Jewish Christians at Jerusalem, where they were still under the law, then he acted in a completely opposite way. Paul recognized the TEMPORAL authority the church leaders had over him because he was on their ground. So he did what the local hierarchy (Acts 21:23) told him to do even though he was warned by the Holy Spirit (Acts 21:4) not to go back to the Jewish Christians at Jerusalem (back to the law). Thus, we see that he acted in two different ways. In Galatia he absolutely was not subject to the Christian Jews, but in Jerusalem he was.



To bring this where we live now -- if you are on your own ground doing your own thing, being led by the Holy Spirit, then keep it up! If someone comes in to tell you your way is wrong and that your people would be closer to God and more pleasing to Him by keeping some sort of law, commandment, tradition or such like -- you do not have to obey them. It will not hurt to listen to them if you continue to be led by the Holy Spirit, not them.

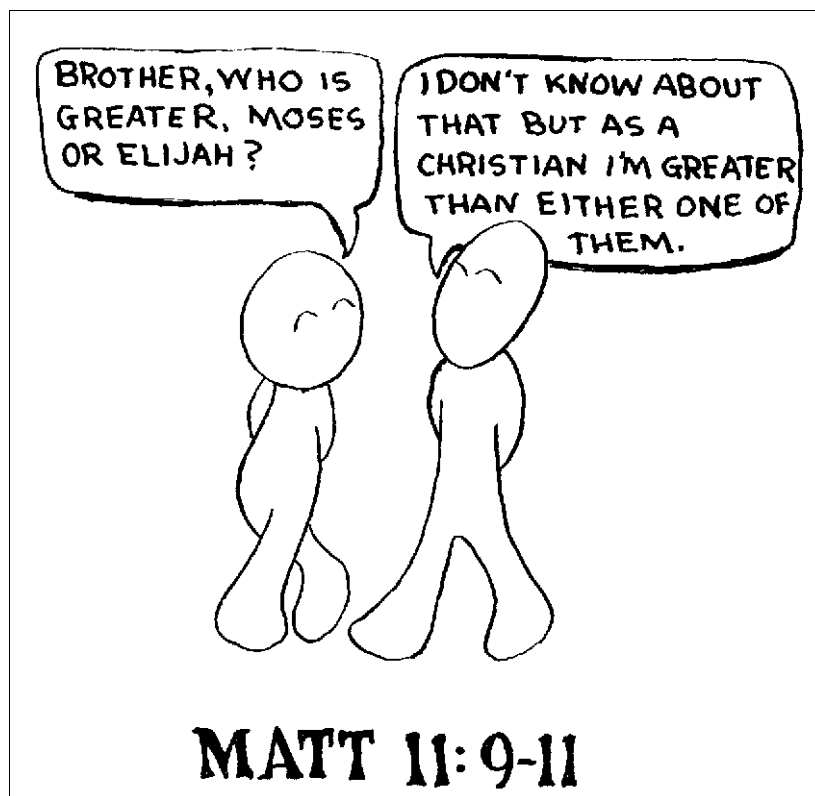
But if you leave your location and go to theirs, you better keep their rules, remembering that you are finding favor with them, not God (Rom. 14).

GOD MOVES ON

The Bible tells us what to do when God moves on, when the Holy Spirit leaves the old lay-order (Old Testament. old church group or denomination) and inhabits the new.

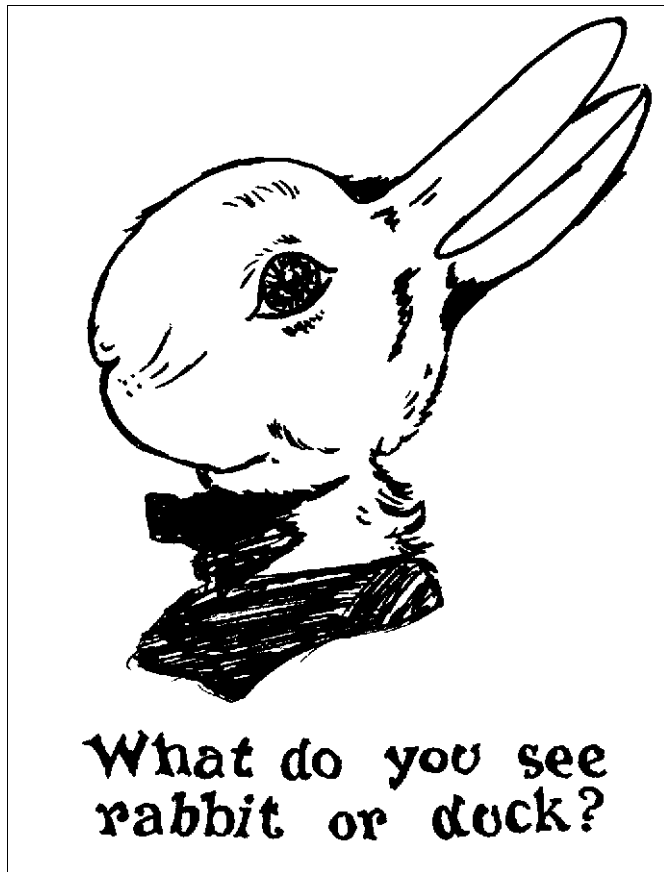
When God begins to bruise the reed, you should not help Him harm it. Conversely, when God sets fire to the former thing, do not help it by trying to put out the fire. Instead, let it burn. "A bruised reed shall He not break and smoking flax shall He not quench, till he send forth judgment unto victory" (Matt. 12:20).

Jesus did not break something that was hurt – neither did he put out the fire in something that was burning.



If you had spent a major amount of time in the training of a single denomination it is easy to see how you could get the idea that your group had the last word on everything.

It is also easy to see that you will never get any further until you visit some other places to see what is going on there. It is also easy to see why some church leaders preach fear into the souls of their people to keep them from looking around.



Some people see a rabbit. Some see a duck. Both are right. However, it is a great relief to be able to see both sides: Church issues are sort of the same way. Some people see law and some see grace in the very same Bible passage. Some people feel the Bible indicates they should stick it out with the old system. Others believe the same passages are telling them to move on to newly revealed truth.

BRUISED REED AND SMOKING F LAX THE FORMER TRUTH -- A BRUISED REED

"For a bruised reed shall he not break." the reed is the former thing (law), the thing you have come out of. It was partially the truth, wasn't it? Those groups -- those people -- had some truth. They just did not have it all. They were like hard bottles and God could not pour in the new wine of the Holy Spirit and/or new truth.

You were flexible and He could put the new wine (new truth) into you. But you are not allowed to go back and touch or harm the old system. Let them alone. Do not hurt them. God will break them in His own time.

DO NOT HURT

We are not allowed to go back and hurt the old system even if it is our natural tendency.

As an example, when some church leaders find out that another Christian group has scheduled special meetings, then the leaders of the first group schedule their own special meetings at the same time in order to hurt the attendance of the other group and

keep people away from their competition. This is a mild example of Christians purposely hurting another group of Christians.

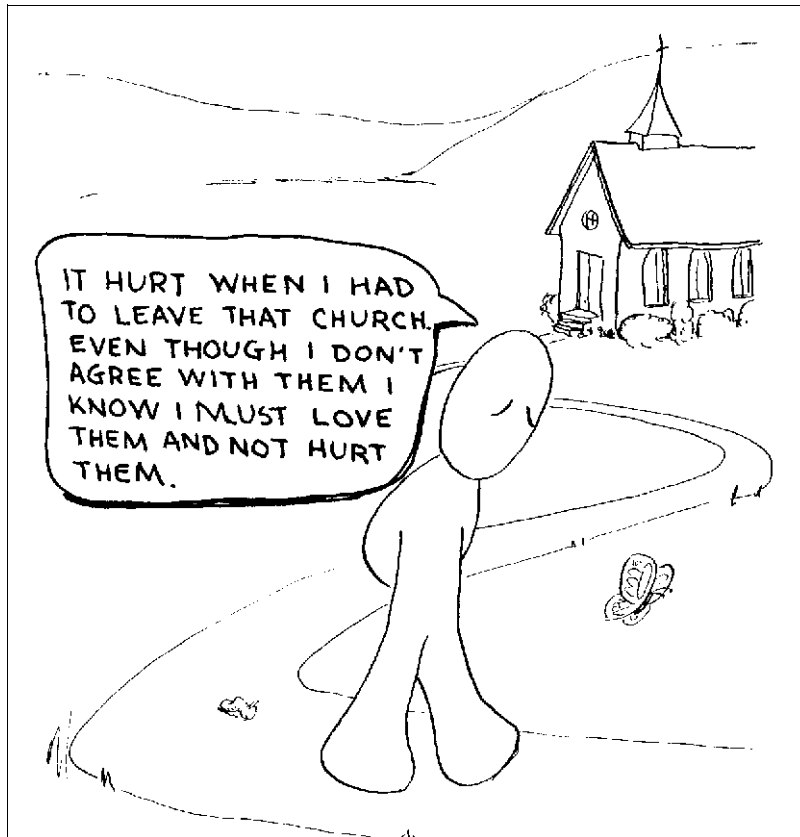
DO NOT BREAK A BRUISED REED

The lesson is becoming clearer: no one should touch or harm the thing they have come out of. It does not matter how bruised or hurt it is. No one is allowed to touch or harm it. God used it. He developed us in it. He brought us from it. Why would any one want to go back and "kill" it? The truth is, we must not. We must leave it alone. If God has already bruised it, He will break it in His own time. But he may not be ready yet. He may have others in the old system (denomination, group, etc.) who are ready to come out. Why then should any one go back and hurt the group? Why not get in step with God and let God completely break the reed when it pleases Him?

Jesus said, "These things I command you, that ye love (not hurt) one another" (John 15:17).

Also, do not get the "big head" because you are becoming mature in Jesus and you are able to experience the freedom, love and mercy of God in being led (or brought) by the Holy Spirit not by the law of Moses. Remember what God said concerning those who could not see what you see. "As concerning the gospel, they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. Even so have these also now not believed that through YOUR MERCY they also may obtain mercy" (Rom. 11:28-32).

Love them and grant them mercy.



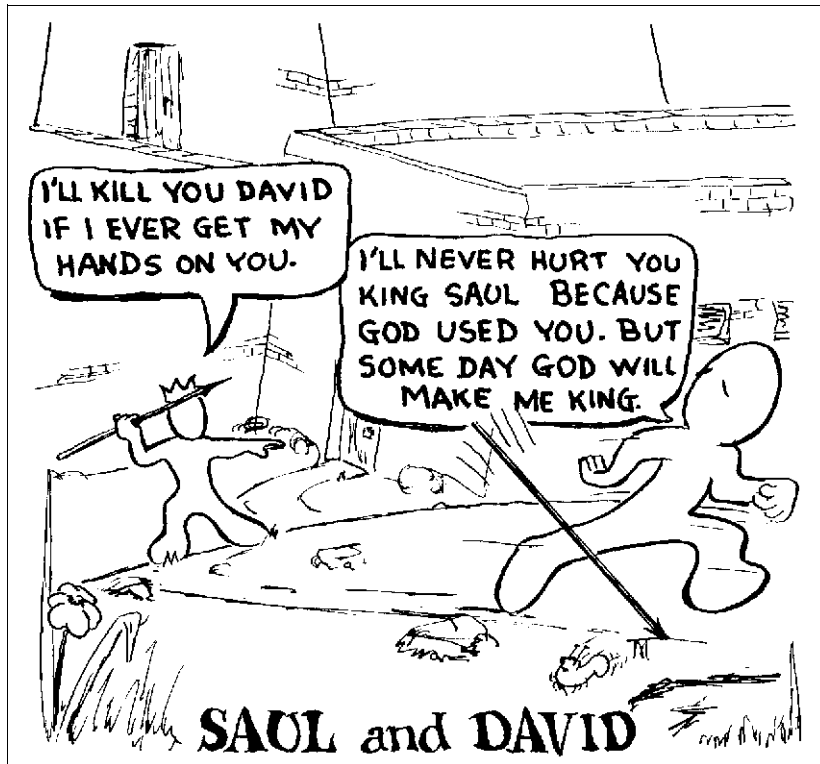
DAVID AND SAUL

King David knew this lesson. He was anointed to be king when he was only twelve years old, but Saul was still on the throne. The anointing had changed. Saul had lost the anointing and David received it (I Sam. 15:26, I Sam. 16:13) But David did not have the kingdom yet. After several years David had Saul at his mercy but he never touched Saul, knowing full well that he had the physical power and chance to kill Saul. David knew he was going to be the king, but he avoided hurting Saul, God's former anointed, although that reed (Saul) was bruised (lost the anointing).

WHO IS KING?

It was obvious Saul was losing his popularity, power and anointing, but David waited for God to break the reed (remove him), and did not do it himself.

One night David cut off a little corner of Saul's garment and then cried bitterly when he realized he had harmed Saul -- even though it was just a little harm. Saul was in David's hand. It seemed as though God had given Saul to David so he could kill the King. But David knew the lesson about coming into the kingdom and taking over the throne, so he did not touch or harm Saul. God had bruised the reed. All David had to do was give the reed (Saul) a little snap and it would be broken (dead) and he (David) would be king. Be he did not do it (I Sam. 25:5).



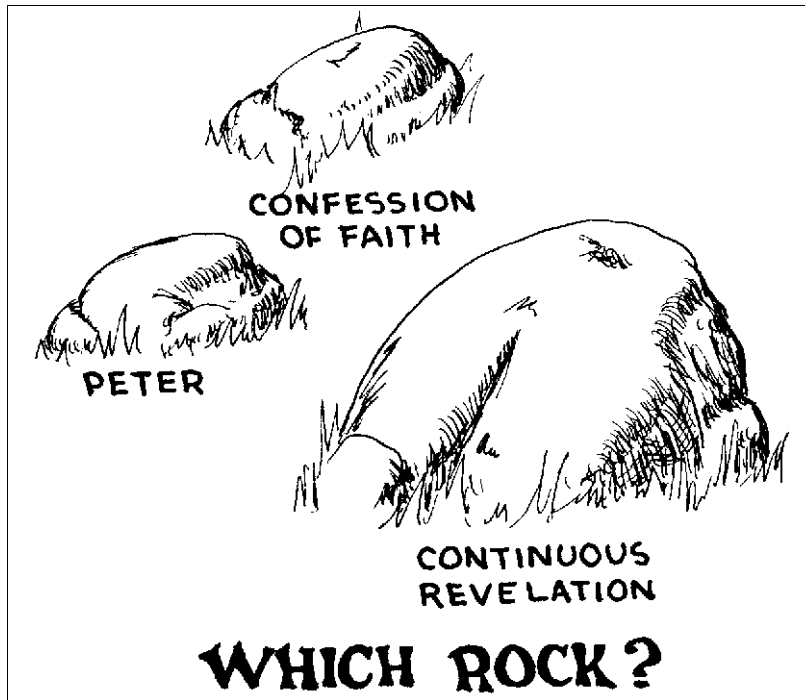
If you have cut off the corner of Saul's garment in the past, (slightly hurt a group or person who used to have the Spirit of God in their lives) then change your mind about it and say you are sorry and repent. Ask Jesus to forgive you and He will. Then, do not touch Saul any more. If those people "throw a javelin" at you (like Saul did at David) the only thing you are allowed to do is sidestep.

Yes, they hate you. They know you have the anointing; they have seen the hand of God upon you; they have seen the miracles that are happening in your life and naturally compare them to the way things are slipping away from their kingdom. Therefore, they do all sorts of silly things -- really crazy. Saul went out of his head. That is the way those people (groups) act when they see the anointing of God leave them and go onto others. People actually go crazy! They tell lies about you. They misunderstand your acts and intentions. They misquote you. But you are not allowed to strike back at them. And a hard part of the whole thing is to remember that they are still Christians -- immature -- yes, but still Christians.

If your leaders spend most of their time preaching and teaching against things (rather than for things) you might suspect they are trying to teach FEAR rather than LOVE. If they are teaching fear it is probably because they fear you will leave them if you look into a newly revealed Bible truth they do not teach.

Jesus is building His church on the rock of "continuous revelation" -- that indicates continuous change. I used to think the rock was the confession of faith; that indicates no change at all, after the first confession. Jesus said, "But whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God." That made me think the

rock was Peter's confession of faith -- because I was trained in an evangelical church and that is what we all told each other it meant. Later some Roman Catholic friends pointed out to me they believed the rock Jesus referred to was Peter, the first Pope of the Roman Catholic Church.



Jesus said, "Thou art Peter (small stone) and upon this rock I will build my church." It seemed to me the Catholic idea had some merit because of the principle of the doctrine of laying on of hands (Heb. 6:2) for apostolic succession.

Later on, again, I heard a third idea that makes more sense to me now than the first two. Jesus told Peter. "Flesh and blood hath not REVEALED it unto thee, but my Father which is in heaven." The idea is that the rock is the CONTINUOUS REVELATION of truth. In this case the Father revealed something to Peter that he never could have known any other way. After that, the Father revealed more truth to Stephen, Paul, John, etc. and the Church was built on God's "CONTINUOUS REVELATION".

God continued to reveal His truth to men like Luther, Simon, Calvin, Knox, Wesley, etc., and the Church has been continuously constructed through "CONTINUOUS REVELATION". This concept leads to the thought that God is probably continuing to reveal His truth to men, even now.

However, we also notice with caution, that all newly revealed truth is confirmed by old truth hidden in passages of the Bible -- the Word of God. In other words - continuous revelation never contradicts the Bible.

We continuously receive a better understanding of what God already said.

The group of Christians you could be thinking about might be a bruised reed if they have taken a stand against newly revealed truth. Are they sectarian? Do they teach they have all truth? Do they imply that other groups are wrong because they are right? If so, they could be a bruised reed.

LET GOD BRUISE THE REED

Let God bruise that group. After a while the storm of life will blow on the bruised reed and it will break. Let God complete the job -- not you! Do not go back and try to hurt or harm that group. Do not say anything against them. You have more important things to do. God wants to pour more wine into you. Take care of your own wineskin, and let God use you. He wants to make you into a king and a priest (Rev. 1:6, I Pet. 2:8-9). You are going to come into your kingship -- you are coming to your throne. You cannot afford to lose it now. You are too close to the goal.

Why would you go back and have a fight with Saul (the old king--group you were in)? Yes, Saul makes life very uncomfortable. But God will deal with Saul and the old realm, and we have to let them alone.

You should be able to apply this lesson every day of your life because you will be moving on in God's truth and you will have constant contact with other people who will not. You have no right to condemn them. You have no right to hurt them in any way. Let God bruise them as it pleases Him. You keep your hands off.

Follow this concept and it will keep you out of trouble. You are wrong if you go back and try to break the reed which is an attempt to put an end to that ministry or work. You should give your testimony and if it is rejected then keep your hands off those people and go about your own business.

God bruised them; He will break them. Do not try to change the timing of the will of God. You might even get bruised yourself if you try to interfere! They might not be as bruised as you think. They might really straighten up! Try a few of these thoughts on them to see what happens.

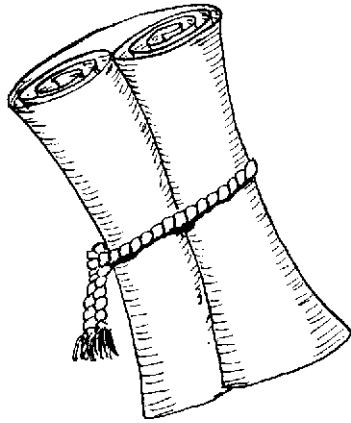


OLD TESTAMENT --

BRUISED REED

The Old Testament describes the symbol of the bruised reed in a similar way. "Now behold, thou trusted upon the staff of this BRUISED REED, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh King of Egypt unto all that trust on him" (II Kings 18:21).

The Assyrian-Hebrew ancients used the BRUISED REED to symbolize one who formerly possessed power, honor and might but who was later deposed and made powerless. Those who thought vainly they would trust in that BRUISED REED (formerly mighty, but presently splintered) would find that rather than helping them, the reed would actually bring injury, pain, sorrow and defeat by cutting into their hand as they lean on it. In other words the day of the Pharaoh (BRUISED REED) was over and likewise the day of leaning on the Old Testament law is over now.



**THE OLD TESTAMENT
IS THE SAME AS
THE BRUISED REED.**



TIME IS UP FOR JOHN

John the Baptist was a BRUISED REED and as such his day was over. John's time was up. The day of the Old Testament was over That is why Jesus said, "Whosoever heareth these sayings of MINE (not Moses), and doeth them I will liken him unto a wise man, which built his house on a rock" (Matt. 7:24).

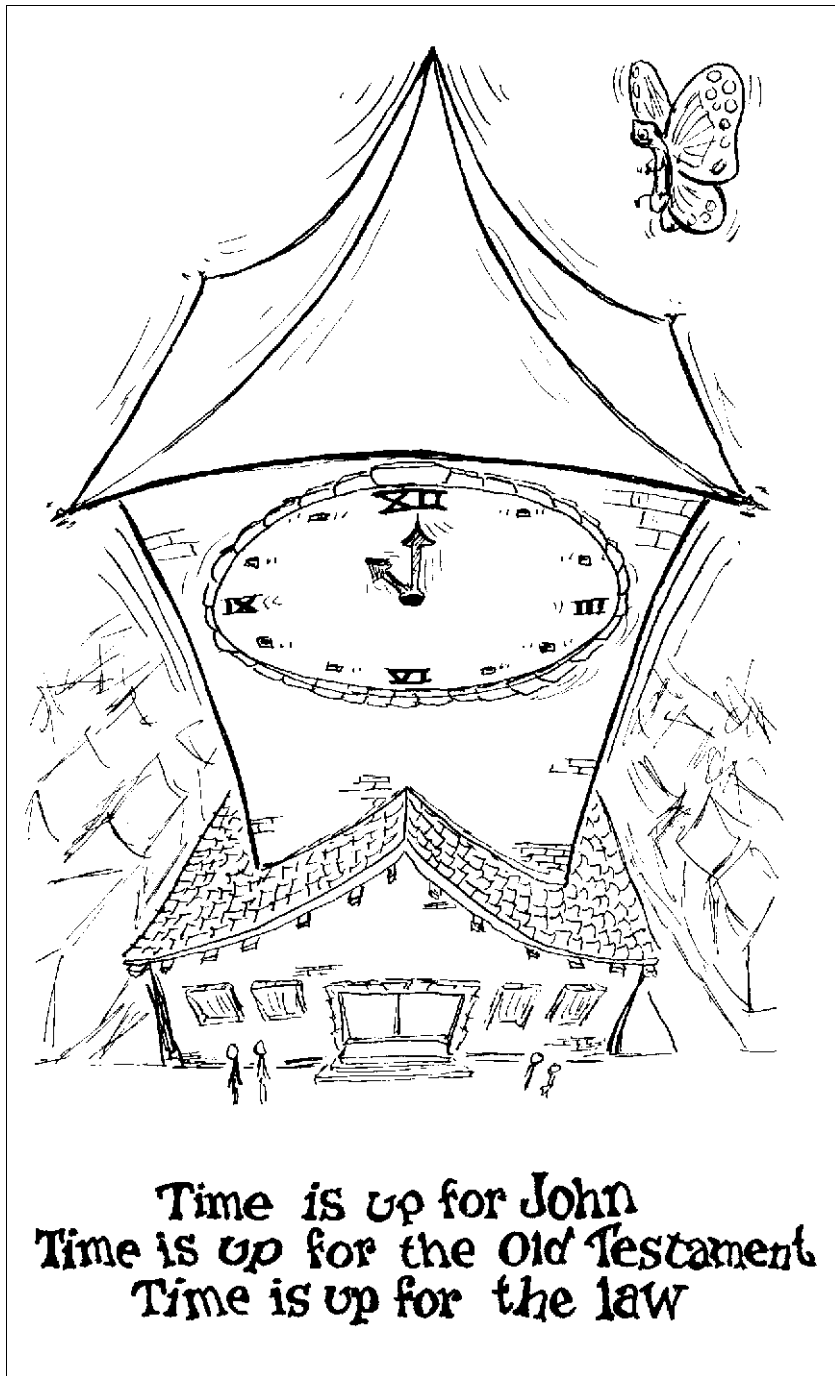
The time was just starting for the New Testament, which is Jesus' new commandment to love one another.

TIME FOR SPIRIT, SOUL AND BODY SALVATION

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation NEARER than when we believed" (Rom. 13:11). This scripture does not agree with my former theology! I thought I was saved WHEN I believed. This says that my salvation is NEARER than when I believed. How can that be?

The answer takes up a whole book entitled THE THIRD SALVATION (Spirit, Soul and Body). Briefly, you should know that Jesus already in the past saved our SPIRITS -- but the Holy Ghost in the present is saving our SOULS and in the future, the glory of the Father God will inhabit our physical BODIES.

There are people who will remain alive to the coming of the Christ. They will overcome the last enemy -- death.



DO NOT QUENCH

SMOKING FLAX

There is another side to this story. Let's look at it! In addition to bruising a reed, God also sets fire to flax cloth. After God sets fire to the flax, some people throw water on the burning cloth to try to put it out, out of sympathy for the old system. But they should leave it alone and let the smoking flax burn. Do not set fire to it, but once God starts the death process by crumbling and burning of a kingdom (denomination, work, etc.) do not try to keep it from being burned up (destroyed).

It is wrong to set the fire yourself but some people spend time and money to try to keep a religious group alive which God has started to burn. It is proper to give your testimony a reasonable number of times in an unobtrusive way -- but after it is constantly rejected, it is time to decide the place is burning. Some believe they can straighten out the group or get it back on its feet again, but they should leave it alone if it is burning.

After you have given a clear, courteous and firm testimony about your continuous revelation, and it becomes obvious that your friends have rejected God's moving -- then take your testimony to someone who will receive it. Make sure, of course, you have done a good job trying to help them before you leave (Acts 13:46).



WHO IS SMOKING FLAX

TODAY?

If you are thinking about a group of Christians and wondering if they are "smoking flax" then ask yourself these questions. Do they hold to old traditions of men? Were they once very beautiful and useful but are they now starting to get ugly by condemning other people because of their own rules, not God's rules? Can they see what God is presently doing or do they specialize in what God did a long time ago? Do they constantly talk about the founders of their own denomination, and what they said -- or are they on the lookout for something new? Do not be too quick to act, but if the pattern is clear, then clear out.

**TO STAY OR NOT TO STAY
WAITER OR CUSTOMER?**

If you do not know what to do yet, then ask yourself this question: Am I a waiter (waitress) or a customer? In other words, when you go to the meeting do you perform a part of the service or are you one who is served? For instance, teaching Sunday School, singing or ushering would be acting as a waiter. If you are a customer, then there is not much of a problem -- you are free to leave and go to a restaurant (church)

where you are better fed. It might be though, that other members of your family (or society) want to stay -- in that case you will have to decide if pleasing them is more or less important than being well fed yourself.

If you are a waiter, you will have to decide if providing your own service to the present community is more or less important than meeting your own needs of being well fed yourself. Your local leaders may not be pleased with your actions as a waiter or waitress. You may soon be fired! Or perhaps they are just getting ready to phase you out of your job and replace you with someone else who can better conform to their standards. In that case you should get ready to leave.

There are exceptions, of course, where the Holy Spirit would have you stay -- but I don't believe it would be for long. If anyone seems to be contentious about the above advice -- just remember that we are not setting it up as a final rule -- it is only a general recommendation.

But wait a minute! God is not through with the church just because you are. You may be fed up with things there because they have rejected you and your ideas about what God is continuously revealing. You may even think they have rejected the move of the Holy Spirit because you are convinced that the Holy Spirit is leading you -- and the church rejected what you tried to bring them.

Just remember, the Bible said the Holy Spirit will lead the Sons of God -- not the structured church! The Bible shows that the organized church will be led by its organization and officers (Eph. 4:11), but individual people (Sons of God) should be led by the Holy Spirit (Rom. 8:14).

After you have been rejected by your church society -- the purpose of the church is not over. It is just over for you -- not the other people. There are some good people there who have not received your revelation yet. The denominational church is your mother. After she has given you birth do not turn around and kill her just because she does not like some of the things you have recently begun to like.

There is a symbolic story in the book of Revelation which illustrates this point. Even if you have been taught that the symbols mean something else --try it this new way. If you do not like this symbolic interpretation -- do not let that ruin the point of this story. Extend yourself in order to find out what I am trying to say.

In Revelation Chapter 12, there is a story about a woman. I believe she symbolized the "earth" church. That is what people normally consider the church to be. Her purpose is to be pregnant and bring forth a man child. The man child receives supernatural provision soon after birth. The Devil's purpose is to destroy the child because he knows the wonderful destiny of this Son of God. When I say "Son of God" I do not mean "The Son of God, Jesus." I am thinking of the many-membered company of people called "Sons of God" in the Bible.

The purpose of the church is to give life to these people. But notice after the church brings forth the Sons of God, then the Devil persecutes the church. The Devil realizes he cannot destroy the son so he turns in rage on the mother. God does not allow the Devil (dragon) to devour the (mother) church.

Allow me to emphasize that God never intends for the church to be destroyed. He always has a purpose and a place for her. Even when she is hiding in the wilderness she is in God's will. God will never get rid of the church.

The church is still around in the last chapters of Revelation. God makes provision for the church to hide from the Devil and the church is protected by the earth. I believe this is the reason the present "earth" church uses so many earthly, worldly systems for its provision. I'm thinking of contests, advertising, suppers, bingo, etc.

Do not think I'm finding fault with these things. It is prophesied the church must use them to keep alive. But notice that is all she does -- just keep alive. Her real purpose is to be pregnant and bring forth the Sons of God.

LEAVE MOTHER?

In most great courts the Queen Mother produces children. Most of the children become courtiers to their own mother's court. Their whole lives are spent on providing pleasure for their Queen Mother. But one son spends his time in preparation and learning to be the King. I think this speaks to us concerning many church ministers whose only vision is to provide for their own denomination. There are a precious few however who see a new kingdom coming and are making preparation for it.



TO STAY OR NOT TO

STAY

Remember, infants need their mothers (and teenagers do too -- even if they do not believe it) but there is a time when a normally developing person decides it is time to leave the security and protection of his home and start one of his own. We are glad to see this development and sign of maturity and often demonstrate our joy with a wedding reception. Our joy over our developing and maturing children who get married and start their own life in no way detracts from our love and care for the children who are still at home.

To illustrate this point, we have noticed in city-wide meetings where there is a mixture of denominations represented, people tend to congregate according to their denominations. Someone said, "Birds of a feather flock together," and that describes some of the coming together we have seen. Then we notice within the group you can

sometimes hear someone criticize the way things are going within their own denomination. It reminds me of brothers and sisters getting together and discussing among themselves the ways mother brought them up -- and how they do not agree with some of the things she did (or does).

In other words, among the family it is all right to find fault with some of mother's acts. But if a kid from down the street says something is wrong with our mother -- he might say hello to the end of a clenched fist. In like manner the denominational people feel free to criticize their own denomination among themselves but they get very huffy if someone outside their denomination brings them a gripe about what is going on.

In fact, we noticed that even people who have left their denomination seem to stand up for it when it is attacked by an outsider. After all, "that's my mother!" And it does not matter if you are still under the protection of her home or if you are going it alone, making your own home -- she still is mother.

When an older child becomes mature enough to get married and start his own home, often there are still younger children developing in the home he is leaving. In a similar way we must be careful to recognize that the church contains younger Christians who are developing. It is not logical to expect them to act like their more mature brothers -- but we do expect them to grow and change. Do not allow the pendulum to swing so far to one side that you expect everyone in church to act mature, but do not allow it to swing so far to the other side that you are complacent about the lack of growth.

If a Christian leaves the protection and security of his former denomination he should spend his time, effort and skills in building this new environment. It is wise to caution such a person against wasting his resources by trying to destroy (or change) the environment from which he has graduated.

In other words, a prince should not kill his Queen Mother after he becomes king -- neither do we expect a maturing son who becomes married to try to destroy his mother's home -- and likewise Christians should not attack their former denominations.

We believe if you decide to leave your old group, then you should not forsake the fellowship of other Christians, but rather you should seek out others of like precious faith. In other words -- if you change your group -- do not become cloistered or monastic -- do not become isolated. But expect to find that your new group will most probably be quite a bit smaller than your old one.

If you question your church leaders or bring up too many new ideas in Sunday School you may be branded as a "heretic." We feel sure that if you leave your denomination because of some issue of doctrine or belief that surely someone will refer to you as a heretic or at least refer to your belief as heresy. That is not new. Even Paul the Apostle was accused of heresy and he even admitted to being a heretic. He said "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers" (Acts 24:14).

So if Paul the Apostle was a confessed heretic I reasoned that heresy cannot be all wrong. The dictionary says "heresy -- adherence to a religious opinion that is contrary to an established dogma -- a dissent from a dominant theory or opinion. Heretic -- a dissenter from established church dogma, one that is an innovator, a non-conformist."

Well then, Jesus Christ, the apostles, the disciples and even most of my present friends must be heretics -- according to the definition.

So do not worry if you are investigating some religious thought that is outside or contrary to your established denominational dogma. However, you might expect to be treated the same way those other heretics were.

There is a difference between the good heresy of Acts 24:14 and the damnable heresy of II Peter 2:1 God said, "Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols" (Ezekiel 20:18).

HIGHER LAW

JUDGMENT UNTO VICTORY

Moses told us not to work on the Sabbath. But Jesus said the Sabbath was created for men...of course, I will heal a man on the Sabbath. So the old wine (skin) bottle began to crack. It could not stand the new wine and was not flexible enough to heal a man on the Sabbath.

JESUS BROUGHT A HIGHER LAW

Moses says when you meet a woman who has been taken in the act of adultery -- you stone her (Lev. 20:10 and John 8:5-11). But what did Jesus say to her? "Neither do I condemn thee: go, and sin no more" (John 8:11). By not providing the condemnation and the punishment which the law demanded, Jesus himself broke Moses' law but He fulfilled it with a higher law -- the law of love.

Jesus is moving us out from the law of Moses and now He is putting forth judgment unto victory (Matt. 12:20). He is going to take judgment (Old Testament law) and turn it into victory (New Testament love); because Moses brings accusation, condemnation, and finally death.

Jesus brings life, love, righteousness, peace, joy, release, freedom, liberty, and glory. Praise God! This is not license to sin: it is God's higher law. "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain" (Gal. 2:21).

We have noticed there are some Christians who cannot tell the difference between the higher law Jesus gave to us and the former law Moses brought. Furthermore, they also seem blinded by the rules of the society in which they live.

First of all we must see that since Jesus Christ covered our past sins with His blood, there is no condemnation from the old law. In other words, as far as the past is concerned, it is over with and forgiven in God's sight -- but not forgiven or forgotten as far as men are concerned. You see, as far as God is concerned every Christian stands perfectly clean from every sin of the past. This is referred to as no condemnation for the past.

Therefore each one of us is approved by God at the present. In other words, we are all OK before Him the way we are right now, assuming that our past has been covered by Jesus' blood. And our future is bright and good because He is the God of another chance. He will give us a target to shoot for and the strength and accuracy to hit it. You see, where there is no vision, the people perish; but God gives us all a vision of a better tomorrow.

The past is covered by the blood of Jesus Christ and there is no condemnation from the law of Moses because of it. The present is OK because we are all now free from the sin of our past. The future is bright and better because our God is giving us another chance and the power to do better in the future.

But the concept of no condemnation for past sin is not approval of present sin. Great error has been introduced in some places because of a misunderstanding of this point. You see God does not want us to continue in sin. He gave us a better tomorrow and he covered our past so we can live without condemnation today.

This is not license to sin. It is God's grace and covering for sin.

These are the new laws that Jesus gave to Christians. They are the only commandments Jesus gave to us:

- 1.) Watch for the return of the Son of Man (Mark 13:34)
- 2.) Love each other (John 15:17)
- 3.) When we minister we are to preach and teach that:
 - A. Jesus was ordained of God
 - B. Jesus brings remission of sins to believers (Acts 10:41-43)
- 4.) Be a light to the Gentiles (Acts 13:47)

A complete study of these new laws is given in the back of this book.

Remember...these are the only commands Jesus gave to those who follow Him. Any other commands we follow are because we are following someone else.

ARE YOU THE CHRIST?

Jesus let John die. John said, "Are you the one that should come?" (Matt.11:3). He should have said, "Jesus is the Christ." Even though he was the greatest Old Testament prophet, he did not accept Jesus as His Lord and Savior. He once said, "There is the Lamb of God" and then later asked, "Are you the one we look for or do we look for another?" You see, John did not understand. His wineskin was too stiff. John saw Jesus doing things like going into the houses of publicans and sinners and John believed that Moses' law could not allow such things. So he sent his disciples to ask Jesus if He really was the Christ.

John could not figure it out. At first he thought Jesus was the Christ (Messiah), but what Jesus did later did not conform to the law. Moses and John went the way of all Old Testament flesh. Jesus, knowing that God had made John a broken reed, never did anything to hurt him. But Jesus did not help him get out of prison, either, and that is what most Christians cannot understand. Let the former thing alone and do not try to save a ministry, group or denomination which is really smoking flax -- do not save it with your effort, time, money, etc.. after you have determined that it really is smoking flax.

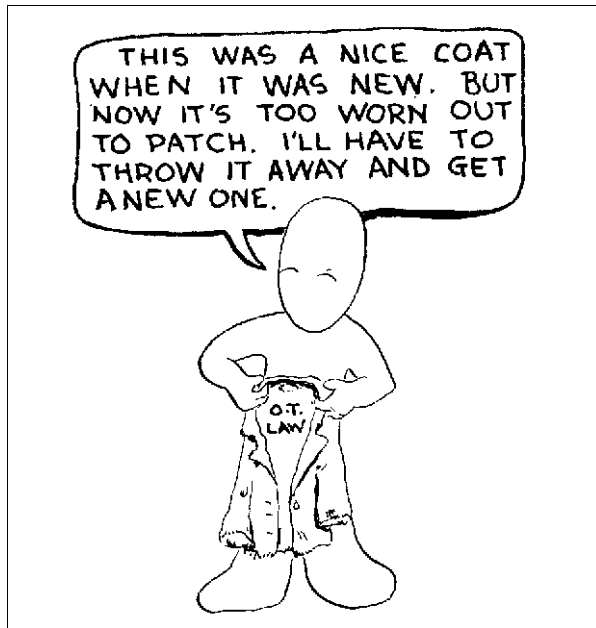
COME OUT

You have to come out of that old move of God and come into Jesus and His love and freedom. Why do you want to go back into that old structure? If you want to help others who are in the burning structure. that is commendable. But spend your effort helping the people -- not saving the burning structure. Let it burn! God set that fire for His own reasons. You have further truth. You have more revelation. You are going on in Jesus Christ. Why should you go back to put out a fire God started? Do not hurt it and do not help it.

JOHN WAS NOT BAD

Jesus did not hurt or help John because John was a bruised reed and smoking flax. John was an old garment which was worn out. I am not finding fault with John the Baptist. He did what he was supposed to do; what he was created to do. Those groups are also doing what they were created to do. John was a vessel created unto a certain type of honor and that is exactly what he got. But since Jesus could not patch or fix John, He had to let him go. You too, must let go of that old move of God no matter how great it was. You must, if you are going to move in Christ as He continuously reveals His will for the present situations.

The old garment is likened unto the law. The law was good and served a good purpose. When it was new it was like a beautiful new garment. Now it is old and cannot be patched up. The old garment (law) must be discarded and replaced with the new garment of love (New Testament).



Jesus said, "If ye keep MY commandments, ye shall abide in my LOVE" (John 15:10).

CONCLUSION

If your present church, denomination, fellowship, prayer group, or Bible study will move on into newly revealed Bible truth (confirmed by the Bible), then give them your testimony and pray that they will accept it (or at least not reject it). But if they will not hear you, and your presence in their meetings causes them to be upset, angry, hateful or railing, then do not go there anymore. Leave them completely alone for God to do to them whatever He wills. Find another place or group where you can worship. However, if the upset, anger, hatred or arguing is on your part and you can detect this feeling (spirit) in yourself, then you better stay and get that worked out.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom.13:10).

You shall know the truth and the truth shall make you
Free To Live!



When people look at this picture some see a young lady, others think she is very old. There is no trick. A clue is the young lady's necklace is the old lady's lips. In a like manner, you better try to see both sides before you make up your mind!

TEN COMMANDMENTS OR FOUR?

The following study is a book within a book. It is written for those deep Bible students who want to know the difference between the laws that Jesus Christ gave for Christians to follow and the laws Moses gave for Israel to follow.

Jesus told us to teach HIS commandments (ENTELOMAI, GREEK). The Greek word appears in the New Testament only 16 times (One double reference in Young's Complete Concordance -- which is Luke 4:10, might cause the investigator to mistakenly think there are 17 references to the word ENTELOMAI.)

It is used concerning JESUS' commands 7 times. It is used concerning GOD'S commands 5 times. It is used concerning MOSES' commands 3 times. It is used concerning JOSEPH'S command 1 time.

Joseph's command was concerning his bones and the story of its fulfillment is in Heb. 11:22. Due to the fact that this is only one specific isolated case and it has been fulfilled -- we dismiss Joseph's command from our analysis because we cannot do anything about it -- it was not given to us -- it is fulfilled -- and we are not involved in it.

However, we should analyze the instances when commandments were made by God. Moses and Jesus in the New Testament because we are involved with those commands.

In reference to EVERY scripture wherein God gave commandment (ENTELOMAI) in the New Testament, all except one had a parallel section of scripture in the Old Testament and in EVERY one of those Old Testament cases the Hebrew word "TSAVAH" has been shown to be a parallel to the New Testament Greek word "ENTELOMAI." These two words indicate God's prime commands from which all the other statutes, ordinances, judgments, etc. are derived.

It should be noted that there are 15 Greek words which have been translated "command." We have chosen to analyze ENTELOMAI because it is the prime command upon which the associated laws are based. The other words translated "command" have been listed at the end of this report along with a fairly exhaustive study of the ways the Old Testament words have been translated.

I. GOD'S COMMANDMENTS: Matt. 15:4; Luke 4:10; Matt. 4:6; John 14:31; Heb. 9:20 (ENTELOMAI)

- A. Matt. 15:4 -- God commanded saying, "Honor thy father and mother." This scripture equates the word ENTELOMAI with the 10 commandments Deut. 5:16 (TSAVAH).
- B. Matt. 4:6, Luke 4:10 -- Both cover the same event. The Devil tempted Jesus, quoting: He (God) shall give his angels charge (command ENTELOMAI) concerning thee: they shall bear thee up lest thou dash thy foot against a stone. From Psa. 91:11. Connects ENTELOMAI with TSAVAH.
- C. John 14:31 -- Jesus said the world might know that He agapes the Father and the Father gave Jesus commandments (ENTELOMAI). He does them. This introduces the idea that Jesus' received commandments from God like Moses. Doing them proves love (agape). No equivalent Old Testament passage that I can find.
- D. Heb. 9:10 -- Moses said, "this is the blood of the testament which God hath enjoined (ENTELOMAI COMMANDED) unto you." This connects the Greek word ENTELOMAI with Moses and the blood sacrifice and command of God. Since it is not possible for the blood of bulls and goats to take away sins (Heb. 10:4) it seems to indicate that the command of God, which in the past had to be of God which in the past had to be obeyed, was superseded by the NT. This is

more than just setting aside a few OT rituals. The same commandment word (ENTELOMAI) was a parallel to (TSAVAH) in the OT which describes far more than rituals.

This is a complete report on EVERY time GOD commanded (ENTELOMAI) in the NT.

II. MOSES' COMMANDS IN NT Matt. 19:7; Mark 10:3; John 8:5.

- A. Matt.19:7 -- Why did Moses command to give a writing of divorcement? In Deut. 24:1 the command is given. It is in a list of commands that are identified as TSAVAH in Deut.19:7,9 and 20:17. This confirms again that the ENTELOMAI of the NT is the same as TSAVAH of the OT.
- B. Mark 10:13 -- Same as Matt.19:7 above
- C. John 8:5 -- Moses, in the law, commanded that such should be stoned. From Deut. 22:22. Same analysis as above Matt.19:7.

In EVERY case the translation of ENTELOMAI in the NT, in reference to Moses' commands, has been shown to correspond to the TSAVAH of the OT.

This is a complete report on EVERY time Moses' commands (ENTELOMAI) were referred to in the NT.

III. JESUS' COMMANDS Matt. 28:20; Mark 11:6; 13:34; John 15:14,17; Acts 1: 2; 13:47.

- A. Matt. 28:20 -- "Teaching them to observe all things whatsoever I have commanded (ENTELOMAI) you." This seems to indicate that when we teach about NT rules and laws and commandments -- we will never go wrong when we teach the instances Jesus commanded (ENTELOMAI). We will discover how simple Jesus' commands are when we see there are only 4 things Jesus commanded us to do. Only four! All the other stuff has been added to Jesus' commands by well-meaning religious practitioners. We are not ENTELOMAI commanded to teach, so teaching is not listed as a general command to everyone. James warned us about being many teachers. Rather, I believe this is a general instruction to all Christians when they teach. It is not a command for everyone to teach. But when we are called to teach we are commanded to teach specific things. We will study what those things are later in this report.
- B. Mark 11:6 --"What do ye, loosing the colt? Even as Jesus had commanded (ENTELOMAI) and they let them go," This is a command to two men. We wonder what would have happened in Moses OT time if two men loosed a tied-up colt and took it away without asking permission from the owner. Many people would call this stealing. But, it is not theft when Jesus' command supersedes Moses' command. Another conclusion to draw is that you will never

get in trouble if you follow Jesus' command even if it seems that it is against Moses' command. If you are in trouble it could be because you did something you wanted -- not what Jesus commanded. We suspect that further study will reveal a symbolic interpretation of the command to "loose the colt." It may be that we shall discover how to apply it to our own lives right now -- not by literally untying a pony but by symbolically loosing something else in our lives. But for now we shall treat this example of a command the same way we treated Joseph's command -- for the same reasons -- it was given specifically to two people -- we cannot do anything about it -- it was not given to us (except possibly symbolically) -- it is fulfilled -- and we are not involved in its specific case.

- C. Mark 13:34 -- "The Son of Man is as a man who left and gave command (ENTELOMAI) to watch. Watch therefore for ye know not when the master cometh." This command is to watch for the coming of the Son of Man. It also implies to watch for the signs of His coming given just before the command in the same chapter. This we take to be our authority for teaching prophecy and the importance of the signs (Mark 13:24) of the opening of the sixth seal of Revelation 6:12. Thus, we believe that our books KEY TO REVELATION and KEY TO TRIBULATION are in partial fulfillment of this command.
- D. John 15:14 -- "Ye are my friends if ye do whatsoever I command (ENTELOMAI) you." Earlier in this study John 14:31 showed that Jesus' obedience to God's commands (ENTELOMAI) proved that Jesus agaped God. Now in this verse, Jesus adds the concept that when we obey Jesus' commands (ENTELOMAI) it proves we are His friends. This seems to be a general instruction to all Christians.
- E. John 15:17 -- "These things I command (ENTELOMAI) you that ye agape one another." This continues the thought of the above scripture. Love among Christians proves friendship to Jesus because it is in obedience to one of His few commands. Though this was an answer to Judas' (not Iscariot) question, I believe it should be applied to all Christianity. Though this discourse was given to His disciples, I believe it is to be taken as a general instruction to all Christianity because of the total time frame it covers.
- F. Acts 1:2 -- "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments (ENTELOMAI) unto the apostles." These commandments seem to be in Matt. 29:19; Mark 16:15; John 20:21; and Acts 10:41,43. We preach and testify that Jesus was ordained of God to judge the living and dead and that whoever believes in him shall have remission of sins. Acts 10:41-42 "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead and he commanded (ENTELOMAI) us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead."

- G. Acts 13:47 -- "The Lord commanded us saying, I have set thee to be a light to the Gentiles for salvation to the ends of the earth." Paul and Barnabas turned from the Jews and went to the Gentiles on the authority of this command. This seems to be a command to Christians regarding their ministry. This has to do with the gospel of uncircumcision rather than the gospel of circumcision (Gal. 2:7).

We have now analyzed EVERY reference to the word command (ENTELOMAI) in the NT. This has been complete and exhaustive. Nothing has been left out.

SUMMARY OF JESUS' COMMANDS

- A. Jesus' two (2) general commands to Christians are:
1. Watch for the return of the Son of Man (Mark 13:34)
 2. Love each other (John 15:17)
- B. Jesus' two (2) commands regarding the public ministry of the Christians are:
1. Preach and testify that (Acts 10:41-43):
 - a. Jesus was ordained of God
 - b. Jesus brings remission of sins to believers
 2. Be a light to the Gentiles (Acts 13:47)

The two commands to the public ministry are applicable to all Christians. They should not be considered to bring a division between the laity and clergy. All Christians should engage in ministry and testimony and these commands apply to all. As far as I can see, a layman becomes a clergyman when he is ministering and a clergyman becomes a layman when he is not. Therefore I cannot see any difference.

However, also notice that the command to preach and testify was not given to everyone. Acts 10:11, "Not to all the people, but to witnesses chosen before of God, even to us He commanded us..." -- indicating that the command to preach and testify was not given to all the people but rather to chosen ones.

The scriptures also say, "The testimony of Jesus is the spirit of prophecy" Rev.19:10 -- indicating that whenever anyone testifies about Jesus Christ that person is a prophet. Also, remember that James reminded us to "Be not many masters (teachers)" -- indicating that we should not seek to perform the public ministry but rather to perform when chosen.

- C. His one (1) command to specific individuals regarding one specific instance was:
1. "Loose the colt."

Thus, it is demonstrated that there are only four (4) simple commands for New Testament Christians to follow. All others amplify these four basic concepts. Praise God that it really is so simple! Pray to God that all Christians will have eyes to see and ears to hear that being a Christian, serving God and doing what He said is really simple:

1. Watch for the return of the Son of Man (Mark 13:34).

2. Love one another (John 15:17).
3. When ministering, teach that (Acts 10:41-43)
 - A. Jesus was ordained of God
 - B. Jesus brings remission of sins to believers
4. Be a light to the Gentiles (Acts 13:47).

We do not believe these are listed in an order of importance. Presently we believe that any one command of Jesus Christ to us is just as important as any other.

IV. In EVERY case where an OT scripture was parallel to the NT command -- the OT word TSAVAH was shown to be parallel to the NT word ENTELLOMAI.

Moses' commands (ENTELLOMAI - TSAVAH) were numerous. A few are:

Deut. 1:17	No respect of persons in judgment
1:19	Go through the wilderness
1:41	Go up and fight
2:4	Pass through the coast of Esau
3:18	Men arm for war -- wives and children at home
3:22	Do not fear -- God will fight
4:13	Perform Ten Commandments (words)
4:14	Teach statutes and judgments (in regard to 10 words)
4:40	Keep the statutes and commandments
5:12,15	Keep the Sabbath
5:16	Honor thy father and mother
5:17	Not kill
5:18	Not commit adultery
5:19	Not steal
5:20	Not bear false witness
5:21	Not desire neighbor's wife
5:21	Not covet neighbor's house or anything
5:32	Not turn to right or left
6:2	Fear the Lord thy God
6:3	Hear O Israel
6:6	Words which I command shall be in their heart -- shall teach -- shall bind them on hand and eyes -- write on post of house and gates
8:2	Remember the way God led 40 years to prove you
8:10	Eat the seven blessed fruits and bless God after eating
10:5	Put the tables in the ark
10:16	Circumcise the foreskin of your heart -- be no more stiff-necked
12:11	Bring burnt offerings, sacrifices, tithes, heart offering, vows and rejoice
12:16	Not eat blood
12:22	Eat of roebuck, hart, clean--unclean alike

12:23 Eat no blood
 12:26 Take holy things and vows to the place the Lord shall choose
 12:30 Do not inquire after god of cut-off nations
 13:1-5 Put to death a prophet or dreamer who says go after other gods --
 destroy brother, son,
 daughter, wife, friend who says to follow other gods
 14:1 Not cut yourselves -- not make 'baldness between the eyes
 14:3 Not eat abominable thing
 14:21 Not eat anything that dies by itself -- give it to the stranger, sell it to
 an alien
 Not seeth the kid in mother's milk
 14:22 Tithe thy increase
 14:27 Not forsake Levite
 14:28 Tithe at end of three years
 15:1 Release at the end of seven years
 15:8 Open hand to poor
 15:11 Open hand wide to brother, poor, needy
 15:12-15 Release Hebrew slaves with liberal supply every seven years
 15:17 Thrust awl through ear of slave forever who won't leave at end of
 7th year
 15:19 Sanctify the firstling
 16:1 Keep the Passover
 16:10 Keep the Feast of Weeks
 16:13 Observe Feast of Tabernacles
 16:16 Appear before me 3 times per year
 16:18 Appoint judges
 16:19 Not wrest judgment by taking gift
 16:21 Not plant trees near an altar
 16:22 Not set up a statue or pillar
 17:1 No blemished sacrifice
 17:5 Stone the wicked person
 17:10 Obey the judgment of the priests
 17:12 Kill the man who will not obey the priest
 17:15 King to be from Israel, not stranger
 17:16 King not to multiply horses to himself or cause return to Egypt
 17:17 King not to multiply wives to himself or greatly multiply silver or gold
 17:18 King to write and read the law of God
 18:1 No inheritance for priests
 18:9 No abominations after the nations, do not pass through fire--no
 divination, observer of
 times, enchanter, witch, charmer, consulter with familiar spirits,
 wizard, necromancer
 18:19 Hear the new prophet
 18:20 Kill the presumptuous prophet
 19:1 Make three cities of refuge
 19:11 Kill the hateful murderer -- fetch him from the city of refuge

19:14	Not remove landmark
19:15	Establish a matter with two witnesses
19:18	A false witness shall take the punishment of the one wronged
20:5	Return from battle man who built new house, planted new vineyard,
betrothed a wife,	fearful fainthearted
20:1	Offer peace to a city before fighting -- make inhabitants tributaries if they want peace -- otherwise kill every male -- keep the women and children and cattle -- all of foreign cities
20:16	Kill every living thing of the close cities and those in the land of the inheritance
20:19	Not cut down fruit trees for battle -- just wood trees
21:1	Behead a heifer for an unknown slayer
21:11	Beautiful captive woman to have one month before intercourse -- not sell her for money but free her if no delight after humbling her
21:15	Son of hated wife to have inheritance, if first born, over son of beloved wife, if second born
21:18	Stubborn, rebellious son to be killed
21:22	Remove the body of a hanged man and bury it that day
22:4	Help brother in accident
22:5	Women wear women's clothes, men man's
22:6	Let the bird go but take its babies
22:8	Banister the roof
22:9	Not mix vineyard with other seeds
22:10	Not plow with ox and ass together
22:11	Not wear wool and linen together
22:12	Make fringes on your vesture
22:13-21	Reward to father of hated virgin -- death to a whore
22:22	Death to man and wife of another if found lying together
22:23-27	Death to raped engaged woman who does not cry, life to crying raped engaged woman - death to rapist
22:28	Rapist must marry non-engaged victim
22:30	No sex with father's wife

There are many more. We stopped here because we have analyzed enough to show a pattern. This analysis starts in Deuteronomy Chapter 1 and concludes in Chapter 22. It included every TSAVAH that we could find within this section.

The commandments (TSAVAH) refer to many forms of conduct. They refer to rituals. They refer to the Ten Commandments. They also refer to moral and civil matters as well as military rules.

I have here in front of me an article written to try to indicate that we should keep ALL of God's TSAVAH except the rituals. From the foregoing analysis of the scripture I cannot

separate the rituals from other parts of the law. Who is to say what is ritual and to be discarded and what is not ritual and to be kept?

I find no rule of scripture to make such a division. It seems to me that if we are going to start keeping OT laws we must start beheading heifers and keep every law. There will be no more wool suits with linen linings. If an animal dies we will give it to a stranger or sell it to an alien. We will make rapists marry their non-engaged victims. This is what the OT commandments say to do!

I'm glad Jesus gave me four simple commandments, not all that OT stuff. I disagree with the idea that we should go back to keeping those commands.

I have noticed that the people who tell us to keep all the law wear suits with linings and the law says not to wear wool and linen mixed (Deut. 22:11). Now my question is: how can anyone know that it is right to wear a mixture of cloth which is against the commandment (TSAVAH) but feel that other laws are to be kept? Some want us to keep dietary laws, others want a restoration of governmental laws, etc..

As for me, it looks impossible to restore the OT law. I'm going to spend my time and effort trying to keep Jesus' simple commands to love my neighbors and watch for the coming of the Son of man. However, if God is telling you to keep a dietary law, you better keep it! No doubt because you need it.

But, friend, God has told me to do quite a few things that I do not expect you to do -- so why should you believe that your rules should be applied to my life?

"Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-18).

I studied these passages in Young's and Strong's Concordances and checked on the meaning of the Greek words and the way they are used in other passages and came up with the following:

"Think not that I am come to destroy (KATALUO -- to halt for the night, lodge or be guest) the law, or the prophets: I am not come to destroy (halt for the night) BUT TO FULFILL (to fill up -- to cram). For verily (truly) I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law TILL ALL BE FULFILLED (ended, full, finished, divided)" (Matt. 5:18-19).

Jesus is saying that He did not come to temporarily halt, stop, or cause the law to rest. Rather, He was to fill up and cram the law full. He said that the law would remain in perfect place with every jot and tittle in place until it was fulfilled. What was to happen after it was fulfilled? After all, Jesus said He came to fulfill it. I suppose that if He came for that purpose, then He accomplished it.

If Jesus already fulfilled the law, that might indicate it is time for the jots and tittles to move out of place!

Continuing -- "Whosoever therefore shall break (loosen) one of the least (short, very little, smallest) commandments, and shall teach men so, he shall be called least (Paul) in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great (Peter) in the kingdom of heaven" (Matt. 5:19).

Paul used the same Greek word meaning least (ELACHISTOS). He said, "I am the least of the apostles," perhaps in fulfillment of Jesus' prophecy because Paul certainly did loosen the commandments and teach men so, therefore that might be why Paul considered himself to be qualified to be the least of the apostles.

There are still some people around who want to put us back under Moses' law. As far as I can see Jesus Christ did fulfill the OT laws of God and gave us simply and only four NT commandments. The study of those four simple commandments has been developed in this report.

It is not an error to teach that Jesus said He came to fulfill the law. Col. 2:20 told us that submission to ordinances is nothing but a show of wisdom and does not do a thing to check the flesh. Jesus forgave my trespasses by blotting out the handwriting of ordinances that was against me (Col. 2:14). As God gives me grace I don't think I'll let any man judge me in regard to meat, drink, respect of holiday, new moon, or sabbath (Col. 2:16). I believe that I am justified by the faith of Jesus Christ and not by the works of the law.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no man be justified" (Gal. 2:16). "If righteousness came by the law then Christ is dead in vain" (Gal. 2:21). "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage" (Gal.5:1). "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

"For all the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself" (Gal. 5:14). "Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24).

GOD DOES NOT CHANGE -- METHODS DO

God does not change but His methods of dealing with us do change as we mature. As an example, the law did not come until four hundred and thirty years after Abraham. Abraham was a man of faith and God rewarded him for it. But he sure was not a man of law. If he would have been alive about four hundred and fifty years later -- when people

were judged by the law -- he would probably have been stoned for the way he treated his wife and lied to the kings.

But remember, there was no law and consequently no sin. You see, Abraham represented an age or period of time before there was any law. Therefore God dealt with him on the basis of his faith. He could not be judged by the law because there was no law.

In reference to the fact that there is no sin if there is no law -- also connect the thought that overcoming the law will remove us from the curse of death. I Cor. 15:55-58 says, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This indicates that death comes because of sin, and sin comes because of the law. Conversely, it might be interpreted that the law brings sin and sin brings death. Remembering that we are to seek immortality (Rom. 2:7) -- perhaps a clue to entering the state of immortality is to eliminate the cause of death which is sin and law. Since Jesus fulfilled the law and brought us four simple new ones we may find the process of entering immortality will involve our keeping Jesus' four commandments and not allowing our minds to condemn ourselves when we are led by the Holy Spirit to do things that are against the commandments of Moses.

I am presently convinced there is no authority for teaching the idea that the OT is to be divided into sections and that some of those sections are not to be followed and that some are to be used as law even now. Some have said there is a difference between the commands and the rituals. But I disagree. I cannot find any scriptural difference.

To get a little technical, the TORAH is the law and it includes the total of everything concerning it. The TSAVAH is the prime commandment and it includes the rituals and lots of other statutes, too -- including the Ten Commandments (words). The MISHPAT is the judgment. The CHOQ is the statute and decree. The MITSVAH is from the TSAVAH and is a commandment. The DABAR is a "word" and is used in the Ten Commandments (words) sometimes called DECALOG (or the 10 words). The EDAH is a testimony or witness and comes from the idea to duplicate. The CHUQQA is a statute or ordinance or decreed limit. These are eight OT words that are used interchangeably in our translations.

Concerning the OT law; there is just no way to decide which ones to keep and which to throw out. In checking out the article which pleads with us to return to the law. I noticed that the author quoted some of the better commands (TSAVAH) such as apply to health, government and military ideas -- and I agree -- but there was no mention of the commands (TSAVAH) which are impossible to keep in our present society.

For example, give dead animal meat to a stranger and sell to alien but don't eat it yourself (Deut.14:21). I wouldn't want to give or sell bad meat to anyone. Also, offer no

blemished sacrifice (Deut.17:1). Well, I don't intend to offer any sacrifice at all -- blemished or not. How about stoning the wicked person (Deut.17:5)? I don't believe Jesus wants me to stone anybody. The commandment says if I take a beautiful woman captive in a battle I am to leave her alone for a month before having sexual intercourse with her (Deut. 21:10). When I was in the US Navy in the Korean War I never intended to keep that commandment by having sexual intercourse with any captive woman -- and my wife agreed!

How about the command that the son of your hated wife is to receive the greater inheritance if born before the son of your beloved wife? The only way I know how to keep that command is to engage in polygamy and I do not intend to keep that command. In fact, my government would prosecute me, my society would persecute me and my wife would execute me if I did keep it!

The command (TSAVAH) is to kill your stubborn, rebellious child. I'm glad that my parents didn't keep that one! The command (TSAVAH) says that a rapist must marry his victim if she is not engaged to another man (Deut, 22:28). I find it inconceivable that anyone would want to go back to the commandments of the OT.

COMMANDS

These are the 15 words that have been translated command or commandment in the New Testament:

DIATASSO, EIPON, ENTELLOMAI, EPITASSO, KELEUO, PARAGGELLO, PROSTASSO, RHEO, DIASTELLO; DIATAGMA, ENTALMA, ENTOLE, EPITAGE, PARAGELIA. DIASTELLOMAI.

These are the 16 words that have been translated command or commandment in the Old Testament:

PEH, AMAR, DABAR, TSAVAH, TEEM, TAAM, IMRAH, DATH, CIPQ, MAMAR, MILLAH, MIPHQAD, TSAV, YATSA, PIQQUDIM, MITSVAH.

These are the 5 different ways the New Testament word ENTELLOMAI has been translated: Command --10 times, Give commandment -- 3 times, Give charge -- 2 times, Charge -- 1 time, enjoin -- 1 time.

These are the 31 different ways that the OT word "MISHPAT" has been translated: Cause -- 12 times, ceremony -- 1, charge -- 1, CRIME -- 1, custom -- 2, DESERT -- 1, determination -- 1, discretion -- 2, disposing -- 1, due --1, due order -- 1, fashion --1, form -- 1, judgment -- 294, justice -- 1, law --1, manner -- 39, manner of law -- 1, measure -- 2, order -- 2, ordinance -- 11, right -- 18, sentence -- 2, be judged -- 1, just -- 1, lawful -- 7, justly -- 1, use to do -- 1, worthy -- 1, wrong -- 1, wrongfully --1.

These are the 15 different ways that the Old Testament word TSAVAH has been translated: Command -- 422 times, charge -- 24, Give a charge -- 14, Be commanded, Appoint -- 6, Give a commandment -- 6, Bind -- 3, Forbid -- 2, Give in commandment --

2, Set in order -- 2, Put in order -- 1, Send a messenger -- 1, Send with commandment -- 1, Be appointed -- 1, Be charged -- 1.

The Old Testament Book of Deuteronomy contains the following 8 words in reference to the law of God:

TORAH - translated law, direction, teaching, law, to flow as water, point with finger, aim an arrow

MISHPAT - translated judgment, verdict, to judge

TSAVAH - translated commanded, appoint, set in order

CHOQ - translated statutes, decree, engrave

MITSVAH - translated commandments, precept, charge, from tsavah

DABAR - translated ten commandments, say, speak, word

EDAH - translated testimonies, congregation, witness, from duplicate,

CHUQQAHAH - translated statutes, ordinance, decreed limit, to hack, engrave, carve,

A reading of all these words in the Old Testament reveals that there has been no attempt to consistently render these words the same.

TSAVAH - translated appoint 6 times, bind 3, charge 24, command 422, forbid 2, give a charge 14, give a commandment 6, give in commandment 2, put in order 1, send a messenger 1, send with commandment 1, set in order 2, be appointed 1, be charged 1, be commanded 9.

CHOQ - translated bound 1, commandment 1, custom 2, decree 7, decreed place 1, due 4, law 4, measure 1, NECESSARY FOOD 1, ordinance 1, ORDINARY FOOD 1, portion 3, set time, statute 87, task 1, appointed for 1, convenient for 1.

This is enough demonstration of the translation of these Old Testament words to show there is no consistency in their translation.

IN THESE CASES THE READER IN THE ENGLISH LANGUAGE IS COMPLETELY HELPLESS TO KNOW WHAT IS REALLY MEANT IN LITERALLY HUNDREDS OF PASSAGES IN THE OLD TESTAMENT.

It is a thrill to me to know that my Savior Jesus Christ made it all simple by condensing eight different words and hundreds of different ways of translating them into four (4) simple commands:

- 1.) Watch for the return of the Son of Man (Mark 13:34)
- 2.) Love each other (John 15:17)
- 3.) When we minister we are to preach and teach that (Acts 10:41-43):
 - A. .Jesus was ordained of God

B. Jesus brings remission of sins to believers

4.) Be a light to the Gentiles (Acts 13:47).

