

A New Commandment?

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THIS BOOKLET IS NOT TO BE SOLD. The information provided is for the benefit of former members of the congregations of the Worldwide Church of God (WCG), and of current and prospective members of God's Church.

Did the apostle John change God's 10 Commandments given to ancient Israel to a single commandment for New Testament Christians? If not, what was he saying when he spoke about a "new commandment" in a letter he wrote to the congregations of God's Church coming under his responsibility. Let's examine what information the Bible gives us on this matter of great importance to all true Christians.

Preamble

Please Note: All comments in brackets [] or in parentheses () as well as highlighted text (bolded and/or in blue) are from the author of this study. Bible quotations are in maroon.

I think it is essential to clarify the question of the “Holy Spirit” before we begin this study. If we say that who or what is the “Holy Spirit” is the question that needs to be answered, we are starting from the assumption that there exists such a being as the Holy Spirit and that it is a separate and distinct being from God and the Word. The question which should be asked is who are the beings the Bible tell us are holy, whose composition is spirit and who have existed eternally? Either the Bible plainly tells us who are the separate and distinct beings that existed from all eternity who created all things (spirit beings and the material universe) or we have no way of getting an answer to our question.

The Holy Spirits of the God Family

The Bible tells us in Gen 1:1 that:

Gen 1:1 In the beginning God created the heaven and the earth.

The Hebrew word translated “God” is “Eloheem” which is the plural form of “Eloah which means “God”. The word “Eloheem” refers to “gods.” It is a uniplural noun like family, group, team, etc. In the beginning, there was therefore more than one God being in existence but how many were there?

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

In the beginning when God created the heaven and the earth there was God and there was another being with God who was also God, the Word. How can these two beings both be God; isn't that impossible?

The word God indicates the kind of existence of these 2 beings: their nature is to be God in the same way that all human beings have the same human nature. However, having the same nature does not mean that all human beings constitute a single being; indeed, they are all separate and distinct beings with their own personalities. God and the Word have in common the same nature or, level and type of existence, but they are separate and distinct beings just like all human beings who have the same human nature are separate and distinct beings.

God the Father

We read in the Bible that God became a father when the Word became flesh (Php 2:5-8) by being born of woman after having been conceived in the virgin Mary by the holy spirit being called God (Luke 1:35). God from that point on became God the Father and the Word, who was born as the flesh-and-blood Jesus of Nazareth became God's Son or the Son of God. He was both fully God (his father was God and fully human (his mother was the virgin Mary).

Jesus was God the Father's only begotten son at the time when He was conceived in Mary's womb but He was not to be the only one begotten of the Father. God the Father is the holy spirit being in the Godhead that calls men to salvation.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou [God the Father] gavest me have I lost none.

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

God the Word and Spokesman

The Bible term for being called is to be spiritually begotten by God the Father (1Pe 1:3). When we are begotten, we become a spiritual embryo that can be born again as a glorified spirit being with eternal life. Those begotten of the holy spirit God the Father who follow their calling are then able to come to the holy spirit being called the Word and Spokesman (John 6:44; 65; 18:9) who then teaches them. The glorified Jesus-Christ as God the Father's Word and Spokesman is the holy spirit being that works in the minds of God the Father's called and chosen ones.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Jesus had to first be glorified for it to be possible for Christians to have access to the holy spirit called the Word and Spokesman because the glorified Christ is the holy spirit being who works in the minds of God's saints (John 14:17) in the same way that Satan is the evil spirit that works in the minds of the children of disobedience (Eph2:2).

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he [Christ] dwelleth with you, and shall be in you. [On the day of Pentecost, it would be in them and in all true Christians.]

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, [Satan] the spirit that now worketh in the children of disobedience:

The holy spirit God the Father calls men and those who follow their calling are then taught by the holy spirit called the Word and God the Father's Spokesman.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Ghost

The expression "Holy Ghost" used in the Bible is in error as there are no ghosts in the Godhead but rather 2 beings that are holy (John 17:11; Isa 6:3) and spirit (John 4:24).

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Isa 6:3 And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth is full of his glory.

Joh 4:24 **God is a Spirit**: and they that worship him must worship him in spirit and in truth.

These 2 God beings who are holy and spirit are the holy spirit beings of the God family who existed in the beginning at the creation of all things.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

And, the Word who was with God is before all things i.e., *nothing* existed before He created them whether made of spirit or matter.

Col 1:15 **[Christ]** Who is the image of the invisible God, the first-born of every creature:

Col 1:16 For by him [the Word who became Jesus-Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

In the beginning before anything either physical or spiritual was created, there was God and the Word who existed before all things and no other being is mentioned as having existed with them. There is no bib-

lical evidence that there ever existed a third, separate and distinct personage in the Godhead called the “Holy Spirit” who dwelt in eternity with God and the Word.

God is a Family

Throughout the Bible we can find many verses which clearly indicates the existence of family relations between God and the Word and God’s called, chosen and faithful.

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but o to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

God is clearly a family in which many can be ultimately born again by a resurrection from the dead to eternal, glorified spirit life in God’s Kingdom.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [\[God’s Son\]](#) might be the firstborn among many brethren.

Col 1:18 And he [\[the glorified Christ\]](#) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Christ was the first to be born again by a resurrection from the dead to be followed by many brethren.

Bible Writing Convention

The practice in the Bible has been to simply use the expression “the Holy Spirit” without indicating which God personage in the Godhead the expression represents. Over time, because of this practice, just about everybody has come to believe that the Holy Spirit is a separate and distinct God being in the Godhead but, there is no single verse or group of verses in the Bible that prove the existence of such a third being in the Godhead. The words “holy” and “spirit” are adjectives that describe the nature of

God the Father and of God the Word i.e., they are holy beings made of spirit.

Whenever we encounter the expressions the “Holy Spirit” or simply the “Holy Spirit” in the Bible we must look at the context to determine of which holy spirit being of the Godhead the Bible is talking about: the holy spirit, God the Father or the holy spirit, the Word and Spokesman.

The Word is the holy spirit being in the Godhead who carries out the instructions and wishes of the holy spirit, God. He is the faithful son who seeks to do his father’s will in all things. He is the member of the God family that did the work of creating the heaven and the earth, who ruled over ancient Israel through Moses and his human successors, He is the one who became a man who suffered and died to be God the Father’s perfect sacrifice for sin and make the salvation of mankind possible, etc. and He came to reveal the Father to those who follow the Father’s calling.

Making Things Clearer

In this study, when referring to God’s spirit who, depending on the circumstances can be the holy spirit personage called God the Father or the holy spirit personage called God the Word and Spokesman, I will not capitalize either of the adjectives “holy” and “spirit”. This is in order to not perpetuate the false impression in the minds of readers that there is a 3rd being in the Godhead called the “Holy Spirit.” Instead, I will refer to either of the holy spirits in the God family as being God’s spirit without capitalizing the word “spirit” to make it plain that we are not referring to a third God being in the God family called the “Holy Spirit” but to one of the 2 God beings in the Godhead.

God’s family is presently made up of 2 holy spirit beings to which are to be added thousands and possibly millions of other holy spirit beings when God’s plan of salvation for mankind has reached its end. The saints that endure in the faith until the end of their natural human life, will be resurrected as individual holy spirit beings in God’s Kingdom when it is established.

There are two studies which you can read regarding what is the “Holy Spirit” and decide for yourself in light of the Bible-based evidence offered if such a being exists in the Godhead. These studies are: [What is the Holy Spirit? Cliff Notes Version](#) and [Who or What is the Holy Spirit?](#)

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In the book of 1st John, chapter 2 and verse 8 we read about something called a “new commandment. It is a notion that has been embraced by many of the different Christian religions of this world.

1st John2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

This book was written in New Testament times and following the passage of Christ who suffered and died for the remission of the sins of mankind and ascended back to His Father.

This verse of 1st John has been the cause of much debate and confusion as to what it was John was telling to the congregations of God’s Church to whom he was writing.

Many hold the position that this “new” commandment replaces the 10 commandments given to Moses in the Old Testament. These individuals are also of the opinion that with the coming into being of the New Testament, the Old Testament is no longer relevant. As well, it is almost universally assumed that whenever the word “commandment” is employed, whatever is being said is a message about the 10 commandments and anything then said, overrides and replaces everything said up to that point about God’s commandments.

Therefore, using this line of reasoning all that New Testament Christians

have to do to be pleasing to God and be saved is to love their brothers as this is the new commandment John gave to the congregations of God's Church and which was recorded in the Bible for true Christians to follow. However, what is not clear in this approach is "how" does one love his brother. Is it something left up to each individual to define and work out for himself as best suits him? If not, how can we know what needs to be done for us to love our brother in the way God wants us to love him? There is certainly no lack of different points of view regarding what it is to love one's brother.

Are New Testament Christians left to their own devices in defining how they are to love their brothers; is it an individual and personal decision and if it is, could we expect that different individuals would have vastly different understandings of what it means to love one's brother which in all likelihood would clash with other true Christians interpretation of what it means to love their brother. Leaving it up to individuals to devise their own ideas of how to love their brethren would not lead to unity and peace in the Church to say the least and would create much confusion. But, God is not the author of confusion (1 Cor 14:33).

Let's try to elucidate the matter by using the Scriptures to do so as God's message to true Christians is not that they should on an individual basis make up their own minds as to what He expects of them but rather that they should **search the Scriptures** to determine what is His mind on different topics and in this specific instance, on what it means to love one's brother.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Essential Background Information

The Bible clearly tells Christians that they are to prove all things.

1Th 5:21 Prove all things; hold fast that which is good.

How do they do this?

Act 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

Act 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and **searched the scriptures daily, whether those things were so.**

And Christians are to be continually studying the Scriptures; why ?

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

Christians are to study the Bible to receive God's approval for being a Christian that correctly understands the truth. The Christian is the workman that God is talking about here and which has to work at studying the Bible so as to not be ashamed i.e., to find himself embarrassed from not correctly understanding the truth which he would were he studying it as he should.

Many today feel no such embarrassment being happy to only attend services and celebrate the holy days without reserving time during the week for attentive and detailed study of their Bible.

One last point of importance to keep in mind and which has not received much attention from the ministry of God's Church when there was a true one in existence is that they, the ministry, are not the originator of the truth they teach nor are they the ones making it possible for Christians to understand the truth. I know this seems a bit odd on the face of it so let's see what God tells us through the Bible.

2Co 1:24 Not for that we have **dominion** over your faith, but are helpers of your joy: for by faith ye stand.

Here God through Paul is saying that they, Paul and the other apostles and the ordained ministry, do not have dominion i.e., that they do not have the authority to impose on those they teach what they are to believe i.e., their faith. Rather, the ministry is there as helpers of the joy of the truly converted which is the truth that they have; the ministry is there to help them not to impose on them what it is that they are to believe. Again, I know, this is contrary to what most of us have always thought but here is the reason why the ministry cannot tell us what it is we are to believe i.e., "**....have dominion....**" over our faith and this is because: "**....by faith you stand.**"

We believe what we believe because we have been called by God the Father and have chosen to follow our calling which then resulted in the holy spirit God the Word entering us (John 14:16-17). While we were

being called it was the holy spirit God the Father who was with us as made clear by John 6:44, 65.

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye [disciples] know him; for he [Jesus] dwelleth **with** you, and shall be **in** you.

Joh 6:44 No man can come to me, except the **Father** which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my **Father**.

And, the holy spirits of the God family are the only means, there are no other ways according to your Bible, whereby man can understand the spiritual truth of God. Understanding does not come through Bible dictionaries, Bible commentaries, lexicons, a trusted minister, television preachers some of which we consider to have some of the truth, etc. as made clear by the following verses of 1 Corinthians. And, it is not by God turning mankind to a pure language (Zep 3:9) which supposedly is something that would occur during the Millennium and the Last Great Day. See the following study for a detailed review of this topic: [A Pure Language](#)

1Co 2:10 But God hath **revealed** them unto us **by his Spirit**: for the Spirit searcheth all things, yea, the deep things of God.

1Co 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1Co 2:12 Now we have received, not the spirit of the world, but the **spirit which is of God; that we might know** the things that are freely given to us of God.

1Co 2:14 But the natural man receiveth not **the things of the Spirit of God**: for they are foolishness unto him: neither can he know them, because they **are spiritually discerned**.

One last point which has been made in some of the studies posted on this Web site and which is directly related to the subject under examination is the reality of the free moral agency given man by God. I will not go through all of it again here; you can get a detailed explanation of what is free moral agency and why it is an essential component of God's master plan of salvation for mankind by reading through the study found here: [Your Mind in God's Plan of Salvation for Mankind](#). So important is free moral agency that without it God's plan of salvation would not be possible; find out why.

How can we know that God gave man free moral agency?

Deu 30:19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore [choose](#) life, that both thou and thy seed may live:

God's command to man is that he must choose but in order to be able to choose there must be no other power in the universe that can force a man to choose something against his will. If there is such a power then man does not have the freedom to choose as there is a higher power that can prevent him from choosing according to his will. The only choices that could then be made if there existed such a higher power are those imposed on man by this higher power irrespective of the desire of man to choose differently. Man would then be an extension of the mind and will of this higher power and could not be held responsible for the choices he makes as they would be not his own choices but those of the higher power forcing him to choose against his will.

For God to be able to judge mankind it was necessary that mankind be given absolute free moral agency i.e., that there be no higher power in the universe that can force him to choose something contrary to his will. Knowing and understanding the free moral agency given man changes many of the things commonly taught on such subjects as the rebellion of Lucifer, the sin of Adam and Eve, Satan's ability to cause man to sin, the responsibilities of God's elect, etc. All of these things have been covered in detail in the previously mentioned study which I encourage you to read: [Your Mind in God's Plan of Salvation for Mankind](#)

Keeping this information in mind, let's go back to our examination of the "new" commandment John gave to the congregations of the churches of God of his days and which of course, applies to Christians of all ages as the Bible was not written solely for first century Christians.

The Context of 1st John

In order to get the right meaning of the different words, expression, phrases, sentences, etc. used in the Bible it is essential that we get the proper perspective as to what is the topic which is the focus or what is one of the main reasons why a given letter, in this case, 1 John was written.

Until the arrival the ability to instantly communicate with anyone anywhere in the world at practically no cost, messages were written down in letters that had to be carried by foot, horseback or some other such process. This was the world in which John lived. Messages took a long time to get to their intended recipients as distance was a very big impediment given the means of transportation then available. It follows that whenever letters were written, great effort was made to cover the most important subjects. Letters could not just be about the weather and what one had for breakfast that morning as is often the case today in the billions of text messages in circulation on any given day.

When a letter was written before the advent of worldwide instantaneous communications it was usually about significant matters. What is one such matter of importance that John addressed in his letter?

It should be borne in mind that when something is mentioned in one of the epistles there is usually a rather good reason for it to be mentioned. It is not a casual remark for the sole purpose of filling out the letter.

And so it is that we read the following:

1Jn 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

Here we read John telling his congregations that he was writing them about a new commandment and that it is about something Christ did and which they should also do i.e., it was “....true in him and in you....” And John adds, that they, the members of God’s Church know this because “.... the darkness is past, and the true light now shineth” i.e., they now know the truth when before they did not and could not have understood what he is now going to tell them. And what he is going to do is give them words of correction for failing to do something which all true Christians must do and that they knew they should do but were not doing.

This had to have been a significant problem affecting several members in the congregations under his responsibility for John to write them about it. It is also a problem that would exist in the congregations of God's Church through the ages as the Bible applies to Christians of all times.

What was the problem?

1Jn 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

1Jn 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

1Jn 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Within the congregations of God's Church, brothers were not loving other brothers and there was even hate between some of them. This kind of behavior is not consistent with one who says he has the holy spirit God the Word and Spokesman dwelling in him and has been given to understand the spiritual truth of God. It is a significant deviation from the kind of behavior they should have.

Those are John's words of correction to them which are clear. John then proceeds to encourage them with the following words:

1Jn 2:12 I write unto you, little children, because your sins are forgiven you for his name's sake.

1Jn 2:13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

John spends time explaining why he is writing words of correction to them. They have been called, have had their sins forgiven as they have followed their calling; God has revealed Himself to them and they have

overcome the wicked one through the glorified Christ in them. They have been given a tremendous amount of truth and their overall attitude is to obey God in all things. They are not bad Christians but they have a shortcoming in their relationship with their brothers that they must strive to correct. How does John then proceed to correct them?

A New Commandment

John, as we will see, continues correcting them but in such a way as to give them the opportunity to excuse their offensive behavior because of an aspect of God's law some may have forgotten and which John will now state to them as being something new but it was essentially the same law they had been taught.

Was John changing everything that had been taught through the epistles of Paul and James and reducing all their teachings to a single requirement which overrode and invalidated everything taught up to that point as some have come to believe?

Did John, a man chosen by God because of his attitude of obedience to Him and his abilities to provide leadership to the Church, have the authority to change the 10 commandments given to Israel by God who wrote them on stone tablets. But there are some that will say that even Christ talked of a new commandment and that would be true.

Joh 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

But when Christ spoke this to the disciples did He mean that this new commandment would replace the 10 commandments and that men would be considered as obeying God as long as they had love for one another in whatever way they personally defined love to be as in the absence of the 10 commandments men have no true criteria they can use to define love as God defines it. If anything, love is a vague term which is highly susceptible to a variety of definitions depending on who is using the word. Christians need to know clearly what God expects of them and this cannot occur if each and everyone are free to define the word "love" as best suits them. This is the way of the world and it cannot become part of the ways of God's Church.

Didn't Christ rather say in John 13: 34-35 that for the disciples to have love for one another was a distinguishing sign through which all men shall know that they are Christ's disciples, then and today.

Why would it be a distinguishing sign? Why would the disciples and their spiritual descendants loving one another be a sign "**...to all men...**" i.e., to those that are in the world as well as to the truly converted?

Because it is not natural for men to love one another. Men and women are in never ending competition as to who is the most important (men) and who is the most beautiful (women). In the process, a lot of evil things are done to others to ensure one's rise to the top of the "importance" or "beauty" ladder. Upon becoming converted, this competitiveness between men (and women) does not all of sudden stop with everybody's attitude suddenly changing to one of starting to look out for the well being of others and placing themselves second.

I am sure if we are being honest with ourselves that we will recognize that this state of affairs exists in our lives and has existed in the congregations of God's Church that we attended. Indeed, competition between the members for offices of responsibility in the Church caused a lot of strife and bad feelings. Also, all of our personal lives have suffered from the efforts of others to get ahead of us or by our own efforts to get ahead of others.

Although converted, our carnal minds remain in operation and the true Christian has to be ever vigilant not to let it again become dominant in their lives. It is the duty of Christians to resist the urges of their carnal mind with one of the major one being to have an attitude of competition which is contrary to God's law which commands that true Christians are to love one another but not as they individually and personally define "love" but as defined by, you guessed it, God's 10 Commandments.

Can we then conclude that the "new" commandment that John says he was giving to the congregations of God's Church under his authority replaces and invalidates the law of the 10 commandments. What did Christ say about the law and how long it was to last.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 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.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Christ very plainly says He did not come to destroy the law (the 10 commandments and the statutes and judgments derived from them) or the prophets but to both fulfill the law and the prophecies made about His appearing, suffering and death. He even adds for good measure, that until this present earth and heaven pass away, not one jot or tittle (the smallest parts of the law; the smallest detail) shall pass from the law until all be fulfilled.

And when would all the law and the prophets be fulfilled? The only time when it will be possible for all the law and the prophets to be fulfilled will be when this present world ends and is replaced by the new heaven and the new earth in which dwells righteousness.

At this point I have to spend a bit of time explaining the time when heaven and earth will pass as it is critical to understanding when the law and the prophets will be fulfilled.

The New Heaven and the New Earth

The creation of this new heaven and new earth occurs at the end of the Last Great Day after the Great White Throne Judgment and with the coming of the Lake of Fire that consumes the wicked. The wicked are all those who were called but did not follow their calling and all those who were chosen but turned back into the world or fell away.

2Pe 3:10 But the day of the Lord [This is not the time of the 7th seal of the book of Revelation as explained below.] will come as a thief in the night; the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pe 3:12 Looking for and hasting unto the coming of the day of God, [the time when God will create a new heaven and a new earth] wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

It should be noted that when the Bible speaks of the Day of the Lord, in most instances, it is talking about the events of the 7th seal of the Book of Revelation which is when God intervenes in the affairs of mankind. It is the time of the wrath of God upon the nations which ends with the pouring out of the 7 vial or bowl plagues that fills up God's wrath (Rev 15:1).

Rev 15:1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

The events of the Day of the Lord are announced in Revelation 6:17, start with the opening of the 7th seal in Revelation 8 and end with the pouring out of the last 7 bowl plagues in Revelation 15.

But in 2nd Pe 3:10, if we look at the whole sentence, it becomes clear that the events to which the phrase "day of the Lord" refers to in this context is the time of the creation of the new heaven and of the new earth. With this information in mind, I would encourage you to again read the two passages of 2nd Peter quoted above.

In Revelation 21, we read about the creation of the new heaven and of the new earth.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And what happens with the creation of the new heaven and the new earth?

Rev 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

The Bible here talks about God dwelling with men. Who are these men? Are they flesh-and-blood individuals that are living on the new earth that God created? No, those individuals referred to as men with whom God dwells can only be those men who have become glorified spirit beings. At the time of the 3rd resurrection there comes the Lake of Fire that engulfs the earth and causes the death of the wicked. In that same time period the elements melt with fervent heat and the heavens being on fire ends all physical life on the earth and the only beings then left alive at the time of the creation of the new heaven and the new earth are spirit beings.

The next event that occurs is the new Jerusalem descending out of the heaven which John sees in a vision.

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

And, in this new Jerusalem which comes down out of heaven from God, there will be no unrighteousness at all because the only ones that will dwell in it are those whose names are written in the Lamb's book of life i.e., the names of all those who were called during God's 7,000 year plan of salvation for mankind and who were chosen because they followed their calling and who inherited salvation because they remained faithful until the end of their natural lives.

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

So when is the time when the law and the prophets will all be fulfilled (Mat 5:18).

Mat 5:18 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.

The law and the prophets will in their entirety continue to be in force with not the smallest part of it ceasing to exist, until the present heaven and earth pass and are replaced by a new heaven and a new earth in which dwell God and His glorified saints who having become God as God is God are sinless as God is sinless sharing in His very nature. A new heaven and a new earth in which dwell only righteousness; God's righteousness which is in all of God's glorified saints who are the only ones that will inhabit the new heaven and the new earth and the new Jerusalem.

That is the time when all will be fulfilled and until that time arrives not one jot or tittle of the law shall not in any way cease to exist and no longer be required to be followed by Christians.

This has been a bit long but it should make it clear that there is no justification for believing that Christ, who was perfectly in obedience to His Father who is the one and only lawgiver would change the law or that John, a man chosen for his commitment to obey God and would be used to write the last book of the Bible, the Apocalypse, would change God's law.

God the Father is the one and only lawgiver which no man whether an apostle, an evangelist, a pastor, etc. has the authority to change and in this case, not even Christ who was in perfect obedience to His Father.

NOT a New Commandment

If the law is to endure until the end of this present world as not one jot or tittle is to pass from the law until all be fulfilled then obviously, what Christ said to the disciples and what John later on wrote to the congregations of the Church of God of his days cannot mean that the law of God now consists solely of the command to love your brother which is supposedly the “new commandment” given to the Church and which replaces God’s 10 Commandment.

This would be a major contradiction in the Scriptures and if the Scriptures contradict themselves or are shown to be untrue in one part then the whole Bible is not true. God is not the author of confusion (1 Cor 14:33) and God does not change (Heb 13:8). Christ made it clear that the Scriptures cannot be broken; what is written will be accomplished (John 10:35; Is 55:11) as guaranteed by the very creator of the universe and of mankind.

We must therefore reexamine what was the intended meaning of the phrase “a new commandment.” John in his letter gives us an indication of what he meant when he says the following:

1Jn 2:7 Brethren, I write no new commandment unto you,
but an old commandment which ye had from the beginning.
The old commandment is the word which ye have heard from
the beginning.

1Jn 2:8 Again, a new commandment I write unto you, which
thing is true in him and in you: because the darkness is past,
and the true light now shineth.

Let’s analyze what John is saying.

In 1 John 2:7 he starts off by saying to them that he is NOT writing a new commandment to them; it is not something new which did not already exist as a requirement for Christians. It is something they have known, an old commandment which they had from the beginning i.e., from the time of their conversion. It is the word or the truth they have been hearing since their conversion or “....from the beginning.”

Then in the following verse of 1 John 2:8 he continues by restating in another way what he has just told them . “**Again....**” or as we would say today, “Another way of understanding what I have just told you is as follows.” What I am telling you is new to you as you have not been conducting yourself accordingly. In other words, I am ready to accept that you may have forgotten this aspect of God’s law and so I am reiterating it to you. This has for effect of lessening the harshness of the words of correction he is about to give them. He makes sure to tell them that this is what Christ did and this is what they should also do as they are no longer in ignorance of the truth.

John’s purpose is not to discourage his congregations but to motivate them to correct the shortcoming he points out to them about their conduct toward each other. And then, as we have already seen, he plainly tells them what they have to do to correct it.

That is the new commandment which John gives them and which really is not a new commandment but simply an emphasizing to them of a part of God’s law that was being neglected.

God’s law based on the 10 commandments given directly by God to Moses for Israel will not change in the least bit until it all be fulfilled and the passing away of this present earth and heaven. We are not quite there yet and God’s law of the 10 Commandments continues and there are still many prophecies yet to be fulfilled. All will be fulfilled when this world passes away and a new heaven and a new earth are created.

And how will it all be fulfilled?

All the events prophesied in the Bible will have occurred at the creation of the new heaven and of the new earth and every aspects of God’s law, even the smallest part of it, will be fulfilled. At the time of the creation of the new heaven and of the new earth, the only beings in existence aside from the spirit beings already created by God, will be God’s elect who will all have become God as God is God and like God be sinless i.e., they will all perfectly fulfill the law in its smallest details.

No new, single commandment is to override, replace and invalidate any part of God’s law while this present heaven and earth continue to exist and this leads us to our next point.

Breaking the Least Commandments

One last thing we need to take into consideration is what Christ said in the following verse:

Mat 5:19 Whosoever therefore shall break one of these least commandments, **and shall teach men so**, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

You will recall that Christ had just said in verses 17-18 of Mat 5 that not the smallest part of the law will pass away i.e., no longer have to be observed until all the law be fulfilled.

And then, in Math 5:19, just to be sure that what He said was clear, He adds, and here I paraphrase, that since the smallest part of the law will not pass away i.e., cease to be in force then anyone breaking one of these least commandments thinking it does not make any difference and who shall teach men that they can also break these least commandments, shall be called the least in the kingdom of heaven.

Anyone breaking the smallest part of God's law and teaching men that it is alright for them to also do the same will not be part of God's Kingdom as they are willfully breaking God's law and anyone willfully breaking even the smallest part of God's law is guilty of having broken the whole law.

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

They will be called the least by those in God's Kingdom but themselves, they will not be part of it.

It therefore does not make any sense to believe that John even though he was an apostle had any authority to change God's law in the smallest way. John only taught what he had received from Christ like the other apostles did; no more, no less. If John had been teaching that God's commandments were now to be replaced by a single, new commandment then he would no longer have been under grace, the holy spirit God the Father and the holy spirit God the Word and Spokesman would have left him and he would not have been used by God later on in his life to write the last book of the Bible, the Book of Revelation.

Concluding Thoughts

As previously mentioned, if Christ and John thought it necessary to highlight to true Christians that they are to love one another, it is doubtlessly because that would be a continuing problem in the congregations of God's Church.

As we know being converted does not mean that it becomes impossible to sin. Those of us who have been part of the congregations of God's Church in the days of Mr. Armstrong have had the opportunity to see for themselves that members tended to form into cliques and exclude others whom they judged, in one way or another, to be too different from them or not to be the same level and quality of person. They did not have the same love for all their fellow Christians and it was a problem of which John became aware and sought to correct in his letter to First Century Christians and which would be the case for Christians through the ages.

So as we should now be able to see God's law was never nor could ever be replaced by a single new commandment. The commandment given by John was that of a pastor reprimanding his flock; it was not God making a pronouncement that invalidated the first 4,000 years covered by the Bible and the Gospels which would make the Bible contradict itself in a very significant way and invalidate it.

Christ made it clear that He did not come to destroy the law or the prophets and true Christians know and understand that John did not on his own initiative do away with God's 10 Commandments which explain what is love from God's perspective.

The Logos who dwelt in eternity with God became a man for the purpose of teaching those individuals specially chosen by God, the truth that would be transmitted through the centuries by their spiritual descendants i.e., by truly converted Christians constituting God's Church. The truth given by Christ to His disciples would endure unchanged for thousands of years in God's Church which Christ said was never to die out i.e., as long as mankind would exist, there would be congregations of God's Church in existence and they would have in them God's truth given to the disciples by Christ Himself.

The 10 Commandments were given directly to Moses by God Himself; Christ confirmed that He did not come to end the law (Mat 5:17) and that not the slightest little part of it would end or pass away until all of it (the law) be fulfilled (Mat 5:18).

Take a pause here and let this truth sink in: not the slightest part of the law would no longer be a requirement or no longer be applicable to men until all of it be fulfilled.

This makes it clear that no man; not the apostles, not Paul and, not the ordained ministry of God's Church who are all but men have any author-

ity to change in any way God's law given directly by God to mankind no matter how small the change might be.

The apostle John in 1 John 2:8 and Christ in John 13:34-35 in what they said, did not introduce and put into application a change in God's law as given to Moses and as taught to the disciples by Christ. There is only one lawgiver, God and no man has any authority to change God's law (Jas 4:12) in the least bit (jot or tittle).

Jas 4:12 There is [one lawgiver](#), who is able to save and to destroy: who art thou that judgest another?

Any commandment of men that undoes the smallest part of God's law is a direct contradiction of Christ's words that the law as given would in no way cease until it all be fulfilled.

All of it will be fulfilled at the time of the creation of the new heaven and of the new earth as has been previously explained.

We are not there yet.

Until that time God's law and the prophets will continue to exist and be a requirement for all true Christians with no man having the authority to change one jot or tittle of it.

No "new" commandment which constituted a change of God's law was given by John to the congregations of the First Century Church of God which would from thereon apply to all Christians through the centuries. God's law cannot be changed by men.

