

The Light Burden

By Edward Kurath

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Introduction

For most of us Christians, keeping the “Commandments” is a struggle. We continuously encounter what the Apostle Paul wrote:

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do (Romans 7:15 NKJV).

And yet, Jesus said that He came to give us rest, not a heavy burden:

“Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matthew 11:28-30 NKJV).

Jesus told the truth. He always does. Then how does one explain the difference between Romans 7:15 and Matthew 11:28-30?

There is an answer that is both profound and unmistakable.

In Romans 7:15, Paul is explaining the **ineffectiveness of our will-power to produce Godly behavior.**

In Matthew 11:28-30, **Jesus is referring to a profoundly different way of producing Godly behavior.** He is referring to us having **our character** transformed into His image. Then His character inside us will produce Godly behavior.

Christians often value what have been called “Commandments,” because they believe that knowing them helps them live more Godly lives.

Paul also referred to this perception:

What shall we say then. Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet” (Romans 7:7 NKJV).

But then in the next verse he explains that a problem immediately arises:

But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead (Romans 7:8 NKJV).

The problem that immediately arose is a response for him to try to keep the commandment with will-power (see Romans 7:15). Later, I will explain this more fully.

The Godly behavior that is present in “You shall not covet” (Romans 13:9, Deuteronomy 5:21) is greatly important and useful. What we have called “Commandments” are indeed a description of what Godly behavior looks like. The important basic question is HOW to produce it if it is not present.

There are two alternative ways to try to produce the Godly behavior:

- **Will-power.** This is a heavy burden, and does not work (Romans 7:15).
- **Transformation into the image of Jesus.** This is a light burden, and works miraculously (Matthew 11:28-30).

Thus, what we have called the “Commandments,” are indeed very useful; because when we fail to produce the Godly behavior they describe, **that is a SIGNAL that we need further transformation into the image of Jesus.**

6

This transformation process is referred to as “**sanctification,**” and was made possible because Jesus died on the cross to provide a way that our sins can be forgiven.

“For if you forgive men their trespasses, your heavenly Father will also forgive you” (Matthew 6:14 NKJV).

If we have not been regularly practicing Matthew 6:14, we suffer from the next verse:

“But if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:15 NKJV).

Then we are stuck in the frustration of Romans 7:15. Then, Paul asks the important question that I am sure occurs to each of us when we have tried to obey a “Commandment,” and have failed again:

O wretched man that I am! Who will deliver me from this body of death? (Romans 7:24 NKJV).

Then he answers his question, that it is through Jesus Christ our Lord that we can be set free from our failure to obey the “Commandment.”

Thus, what we have called “Commandments” are actually a goal of Godly behavior that can ONLY be achieved by having our character transformed into the image of Jesus, to being “sanctified.”

I presume that you would like more explanation of this, and proof of what I am here asserting. The rest of this book will give to you this needed information.

I myself did not believe this until I found the proof, because it is so contrary to what I had always been taught as a Christian.

Chapter 1

The Light Burden

Jesus said that His burden is light:

“For My yoke is easy and My burden is light” (Matthew 11:30 NKJV).

The “light burden” is to let Jesus carry the load. It is too heavy for us to carry.

For most of us Christians, the burden has not seemed to be light. In fact, the harder we try to obey the “Commandments,” the more we fail. The Apostle Paul expressed this eloquently:

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do (Romans 7:15 NKJV).

A central belief in most of Christianity is that we need to keep the “Commandments.” Because we find ourselves failing to do so, we can be hard on ourselves. We can judge ourselves as failures, or even see ourselves as bad. Depending on how obviously we fall short of our striving to be good, other people may also see us as hypocrites who preach one thing, but practice another.

Something is seriously wrong with this picture. Christianity should be a way for people to be loving, Godly, and experiencing the peace that passes all understanding (Philippians 4:7). After all, Jesus was like that, and Christians should also be able to be like that. We somehow know this is how it should be, but we do not know why so frequently it is not so.

For many years, I had struggled with this same thing. It has taken decades for the Lord to show me what has gone wrong. There is a very profound reason why this frustration is so prevalent among Christians, and the reason is explained concretely, without question, in the Greek grammar.

Unlike English, Greek is a very precise language, and you will see that in some very important verses. Sometimes it can take a whole phrase in English to accurately translate a single Greek word.

**What is of great importance is to know that the
“light burden” means to let Jesus carry the load.
That is possible!**

Before I can explain this “light burden” in a way that is understandable, I need to first explain some very important spiritual realities.

If you have already read my book, “I Will Give You Rest,” you can skip ahead to Chapter 6.

Chapter 2

Why You Are Stuck

God's Laws At Work

We Cannot Keep The “Commandments”

The reason that we struggle to keep the “Commandments” is simply because the Spiritual laws of God prohibit our being able to do this. I would imagine this is a huge surprise to you, but I will explain why this is so.

The Reality God Created

When God created the universe, He created it to operate in an orderly way in accordance with unchangeable laws. There are three aspects, or realms, to the reality we experience:

1. **The physical**
2. **The spiritual**
3. **The psychological**

The Physical Realm

We can all see the orderliness of the physical realm. The physical laws, such as those of physics, chemistry, and mathematics, are unchangeable. We may not fully understand them, and we may misapply them, but they still operate. Since the New York Trade Center Towers fell in the terrorist attack, there are studies going on to understand what was wrong with their design that allowed them to fall. These studies are being done in order to see if we can learn something that will prevent such collapses in buildings of the future. We can learn how to prevent it because the laws of physics are constant. There are no exceptions. Nobody thinks the Towers fell because something went wrong with the laws of physics.

If I were to go onto the roof of my house, convinced that I can fly, flap my arms really hard and step off the roof, I would make a discovery. I would then discover myself lying on the ground with a

broken leg. It wouldn't matter whether I knew about the law of gravity or not. It wouldn't matter if I understood it, or whether I agreed with it, or whether I believed in it. It wouldn't matter how much faith I had that gravity didn't apply to me. My broken leg wouldn't mean God was angry with me. I didn't break God's law, all I did was demonstrate it. The law of gravity is constant. There are no exceptions.

The Spiritual Realm

The spiritual realm (another aspect of reality) is just as orderly as is the physical realm, and it always operates according to unchangeable laws and principles. God told us about these laws in the Bible. His "Commandments" are a description of how the spiritual realm operates, and to reveal to us what Godly behavior looks like. When He said not to lie, He was saying, "Please don't lie; because if you do, something bad will happen to you." It is the same as God saying, "Please don't step off the roof, because something bad will happen if you do." In the physical realm, nobody ever defied the law of gravity. The spiritual realm is just as sure, and so nobody **ever** gets away with anything. There is always a consequence. The law of God always operates.¹

Disobeying God's warning is what we call sin. When we sin, we will **always** reap harmful consequences. The consequences are often less immediate and less easy to connect to our specific misdeed than when we are reaping from physical laws, but they are just as sure.

**Disobeying God's
warning is what we call
"sin."**

¹ What I am referring to as "God's laws" are the true ways that God set up the spiritual realm to operate. Man's additions do not have the same power. We may or may not accurately understand God's laws; but since they are true, they operate whether or not we know them or understand them. I am calling these laws as being Spiritual Realm Laws (SR), to differentiate them from Old Covenant Laws (OC), and New Covenant Laws (NC).

The Psychological Realm

The third aspect of reality is the psychological realm. The psychological realm operates in accordance with our own powers and abilities. Habit patterns, our intellect, and our own will-power are aspects of the psychological realm. Our will-power has been given to us as a tool to manage this psychological realm, and it has authority there. If I have a habit of brushing my teeth without flossing, and I decide to start flossing, I can generally succeed in doing so. I may forget from time to time, but eventually the new habit pattern will be established. I experience victory.

We Have Made A Huge Mistake

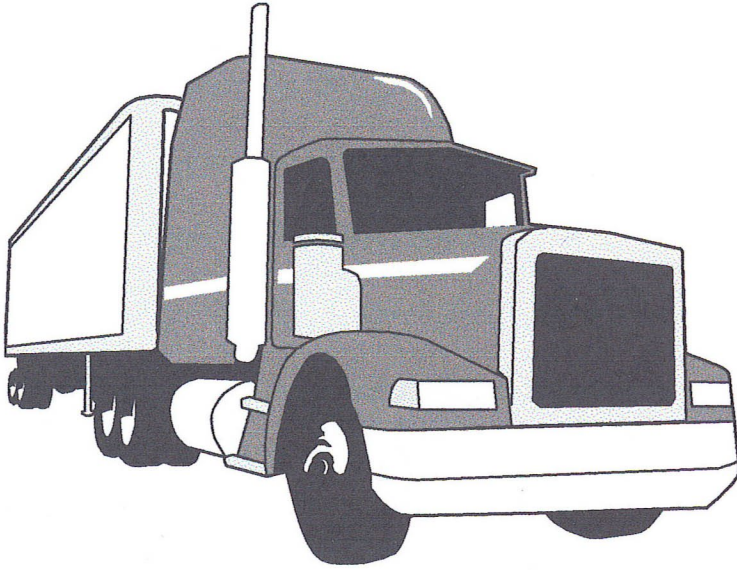
But we have made a huge mistake, because we have believed that our will-power also has authority in the spiritual realm. However, our will-power **only** has authority in the psychological realm. We cannot overcome or defy the physical laws or spiritual laws with our will-power.

Our will-power is impotent in defying the laws of the physical realm, and it was never given to us for this purpose. We cannot fly by flapping our arms. We cannot lift a 500-pound weight. We discover that no matter how much we want to lift it, we can't. We can will it, but we cannot perform it.

What is perhaps harder to understand is that our will-power is as impotent in the spiritual realm as it is in the physical realm. It was never given to us for the purpose of managing the spiritual realm. We discover this impotence when we try to do a spiritually impossible task, like obeying the laws of God. We discover that no matter how hard we want to do the good that we ought to, we cannot. We can "will" it, but we cannot perform it. "O wretched man that I am" (Romans 7:24 NKJV). Our failure to do the good that we want to do is not due to a lack of will-power, it is due to our misunderstanding about reality. We are under the illusion that we ought to be able to "will" it, and thus do it.

When we try to use our will-power to control the physical or spiritual realms, we fail.

To imagine the relative power of our will-power and the operation of God's laws (the spiritual realm), picture an ant standing on a highway. A huge truck is coming his way at full speed, and the ant thinks he can stop the truck by standing up and blocking its movement with his body.



STOP! -----



The ant's degree of failure is at the same level as our failure to stop the operation of God's laws with our own will-power! Yet we have been under the delusion that we can do so. And much worse, we think that God has **expected** us to be able to do so!

Unfortunately, we have often been led into striving by teachings that imply that we are supposed to be able to live up to the higher standards, as delineated in the Sermon on the Mount in Matthew, Chapter 5. However, this is not what Jesus is telling us to do. Rather, He is telling us that we cannot possibly do it with our own will-power.

Jesus did not say that you should “act” like Him, but that you will “be” like Him.

“For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven” (Matthew 5:20 NKJV).

What was the righteousness of the scribes and Pharisees? It was their will-power! And we need a righteousness that exceeds will-power. Jesus goes on to say that the only way we can truly keep the laws of God is to be changed into His image:

“Therefore you shall **be** perfect, just as your Father in heaven is perfect” (Matthew 5:48 NKJV. I added the bold).

Jesus did **not** say, “You shall **behave** perfectly,” but rather He said, “You shall **be** perfect” (be like Me). We will have a new existence, a new nature. We will **be** like Him! “Being” like Jesus leads to, and results in, “behavior” like Jesus.

The Illusion Of Our Will-power

One of the great tragedies in our Western culture is the elevation of our will-power and our intellect to the throne of our life. We think that the only things we can trust are these two faculties. The heart, and anything that we cannot consciously understand or control (such as our emotions) are seen as untrustworthy, or even perhaps as bad. We are stuck in this delusion. Our trust is so firmly entrenched in our will-power and intellect that whenever we are in need, without thinking, we automatically rely on our will-power and intellect.

The bumper sticker that says “Just Say No” is a perfect example of this. If people who were hooked on drugs could “Just Say No,” many would. Many try - and fail, over and over again. Their failure is the result of “trying hard” to quit - making a decision with their intellect and relying on their will-power to bring it to pass. They are **doomed to failure**

Our trust is so firmly entrenched in our will-power and intellect that whenever we are in need, without thinking, we automatically grab those “tools.”

because of what we have just seen about God’s laws. This misunderstanding is a big problem, and it is rampant in the Church.² The Bible makes very powerful statements regarding the illusion of our will.³ It is a universal flaw in mankind to think we can manage our own life in our own strength. It is so automatic, insidious, and covert that we don’t even realize what we are doing.

We may now be tempted to say, “What’s the use? If I can’t stop the operation of God’s laws which are impelling me to do what I don’t want to do, I might as well give up.” But there is a way to obey the Lord. We just need to understand the provision that Jesus has made for us, and make use of it. Let me give another example.

Another huge truck is speeding down the highway. A traffic jam lies ahead, and the truck driver needs to stop the truck quickly. Does he open the door and drag his foot on the pavement to stop the truck? Of course not. He doesn’t have within himself the power to stop the truck. What he does do is to **decide** to press the brake pedal, and then to **act** by actually pressing it. This activates a powerful brake

² Paul says that to try to keep the Law in our own power sets in motion a curse in the spiritual realm, and Jesus is the only one who can end that curse: “For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.’ But that no one is justified by the law in the sight of God is evident, for ‘The just shall live by faith.’ Yet the law is not of faith, but ‘The man who does them shall live by them.’ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree.’)” (**Galatians 3:10-13 NKJV**).

³ Romans 7:7-25 makes an especially potent and clear statement regarding the futility of trying to use your will-power to keep the spiritual law.

system, which has been provided for just such a purpose, and the truck comes to a stop.

The driver didn't stop the truck by his own power, but he did need to do the following:

1. Recognize the problem.
2. Believe in the brake system.
3. Decide to activate the system.
4. Act by physically pushing the brake pedal.

That was his job as the driver. If he didn't act, there would be a mess. In this same way, in spiritual matters, we have to:

1. Recognize the problem.
2. Believe in the powerful provision Jesus has given us to stop the operation of God's laws against us.
3. Use our will-power to decide to activate the provision.
4. Act by praying.

As you can see, our will-power does have a part to play in our being set free, but it is not the force or power that brings it about. I will elaborate on this process of being set free in the next few chapters.

God's Laws Bring "Good" or "Bad"

God has provided a system that has sufficient power to stop the operation of God's laws that are bringing destruction, frustration, and failure into our life. However, before we can activate it, we first need to understand more about how God's laws cause us to do the things that we hate.

When God created the spiritual realm, there were two possible ways for a person to exist. If we align our lives with what brings good things (we "obey the Law"), we receive good consequences (blessings). When Adam and Eve walked in the Garden of Eden in obedience to God, life was good.

On the other hand, if we align our lives with what brings bad things (we "disobey the Law"), we experience bad consequences

(curses). When Adam and Eve disobeyed God and ate of the tree of the knowledge of good and evil, bad things resulted.

Blessings **always** flow when we are aligned with His laws. All of us are reaping blessings in certain areas of our life.

We don't want the blessings to stop. We want more of them. As we align ourselves with the way the spiritual realm is constructed for blessings, we receive blessings. Therefore, it is important for us to know how the spiritual realm works for blessing so that we can receive more of the good.

On the other hand, we also need to understand how the spiritual realm works against us when we sin, so that we can stop the bad things from continuing to happen in our lives.

When we sin, we set in motion God's laws against us. We will surely reap what we sow. We don't sow corn and reap cotton. We don't sow sin and reap blessings. We sow sin and reap bad consequences.

There are, of course, many ways that we can sin, and they all have consequences.

The most destructive consequences are the sinful behaviors that we don't want to do. We are **impelled** to do them by the operation of God's law, and as a result, our will-power is completely unable to free us from this bondage.

O wretched man that I am! Who will deliver me from this body of death? I thank God – through Jesus Christ our Lord! (Romans 7:24-25 NKJV).

The System That Has Enough Power

For us to have victory over the destruction, frustration, pain, and failure in our life, God had to provide a system that had sufficient power. In fact, for us to be set free requires a miracle!

Jesus was sent by the Father to provide a way out for us. He came to take away our sins. **His blood is the only cure for sin, and sin is what is causing our problem.** When we pray, as we repent, forgive, and are forgiven, Jesus pays off our debt and takes it upon Himself. The negative consequences resulting from the sin will continue into eternity, but Jesus will take over bearing the weight of that, and we are set free. **This is the "light burden" for us.** For us,

in regard to this particular sin, it is as though we had never committed it. The bad behavior going on in our life as a consequence of our sin ceases to happen.

Even though Jesus paid the penalty for our sin when He died on the cross 2000 years ago, **we need to do something** to bring the benefits of that provision into our lives.⁴ He has offered to pay our debt for us, but we need to accept it in a specific circumstance. We need to apply this provision purposefully to a particular sin for it to have an effect. Only when we take specific action (we pray to repent, forgive, and are forgiven), do we benefit from the provision He has already made for forgiveness of our sins. In my previous example, the truck driver had to press the brake pedal to engage the powerful brake system built into the truck.

Since the thing causing our ongoing problem is sin, there is only one cure, and that is the blood and the cross of Jesus.

Likewise, we need to know that the provision is there. We also need to know how to apply it to our real-life struggles, and we need to act.

There Are Two Ways To Change Behavior

When we recognize undesirable behavior, or we have a lack of some good behavior, we have probably thought there was only one way of changing it, and that was with our will-power. But it should now be clear that there are **two** ways, because there are **two** possible sources of persistent behaviors, the **psychological** realm and the **spiritual** realm. To change these behaviors, we need to use the “tool” that is effectual in that particular realm.

If we have “tried” to change our behavior by using our will-power (psychological realm), but the bad behavior (“bad fruit”), or the lack of the desirable behavior (“good fruit”) has continued, we have simply been using the wrong “tool.” Since our will-power was

⁴ Please note that when I sin, this does not mean I am then going to hell. If that were the case, heaven would be empty, as we all sin and fall short of the glory of God (Romans 3:23). Our sin does have negative consequences, but we will still be saved (1 Corinthians 3:15).

ineffective, we now know we are dealing with a spiritual issue, and we need to use the appropriate tool - **the blood of Jesus**. In the past we may have thought the only option available was our will-power.

Our will-power is not trash, nor is it useless. It has a job to do, but its area of authority is in the psychological realm, not the spiritual realm. Both a watchmaker's screwdriver and a sledgehammer have a purpose. One would not be very successful in splitting wood with a watchmaker's screwdriver, nor be very successful in repairing a watch with a sledgehammer. We need to use the right tool for the job at hand.

Bad behaviors that have their source in the spiritual realm are rigid, compelling, and powerful. In the case of spiritual "bad fruit," they resist our efforts to change them. We are stuck, are at their mercy; and because we are not being able to change the "bad fruit," we feel defeated. On the other hand, good behaviors that are spiritual "good fruit" are present without any effort on our part. Jesus inside us is producing the "good fruit," which is why Jesus could refer to them as a "light burden" for us. They may be so spontaneous that we are not even be aware of producing them. That is God's plan for us.

"Even so, let your light shine before men; that they may see your good works, and *may* glorify your Father who is in heaven" (Matthew 5:16 TNT). ⁵

"Bad Roots" and "Bad Fruit"

When we sin and plant an area of wounding in our heart, the sin dwelling in that area can be called a "bad root." By their very nature, "bad roots" produce "bad fruit," whereas "good roots" produce "good fruit."

"Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. . . Therefore by their fruits you will know them." (Matthew 7:17-18, 20 NKJV).

⁵ "TNT" is referring to my literal translation of the New Testament, "Transformation New Testament."

The bad things continuously happening in our lives, including bad behavior, are “bad fruit” from a “bad root.” There is no “bad fruit” without a “bad root” being present. A “bad root” **always** produces “bad fruit,” and a “good root” **always** produces “good fruit.” The root produces fruit after its own kind. There are no exceptions. Bad behavior **never** comes from a “good root,” and good behavior **never** springs from a “bad root.”

“Bad fruit” is compulsive, rigid, extreme, and beyond our conscious control.

Summary

God created an orderly universe that operates in accordance with unchangeable laws. He originally intended for these laws to apply to humanity for our blessing. If we would live as God intended, and thus in accordance with the way the spiritual realm works, we would be blessed. But when Adam and Eve fell, the cursing side of His laws also began to apply to us. When we sin, we set in motion God’s laws working against us. We do not have within ourselves the ability to stop the operation of God’s laws, and so we have to pay the consequences of our sins. God knew how helpless we were, **so He sent Jesus to provide a way to rescue us from this impossible situation.**

Chapter 3

Remove All The “Bad Roots”

It Is Possible

A subtle but profound misunderstanding of what we are like inside has made it difficult for many Christians to see how there can be sin inside us. There is a prevalent view that implies that inside we are like a jar, a container with a single compartment. Therefore, when we give our life to Jesus, He forgives our sins and the jar is now clean. Now that we are pure on the inside, we **should** be able to act pure on the outside.

The reason this view is erroneous is that, unfortunately, this is **never** the way it works. I know of no one, including myself, for whom life has been this way. And it was not that way for Paul when he wrote the book of Romans (specifically Chapter 7) for us.⁶

The truth is that inside we are more like a honeycomb than a honey jar. We have many compartments inside, not just one. Some of the compartments contain Jesus, and those are like the “good roots” referred to in Scripture, and which I referred to in the prior chapter. These “good roots” produce “good fruit.”

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness (Galatians 5:22-23 NKJV).

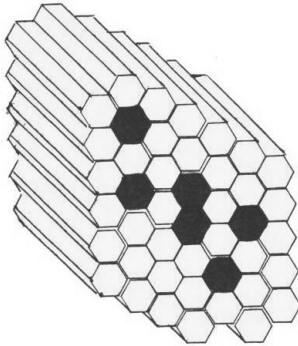
“Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. . . Therefore by their fruits you will know them.” (Matthew 7:17-18, 20 NKJV).

However, some of the compartments still contain “bad roots.” These “bad roots” produce “bad fruit,” as I have previously mentioned, and

⁶ **Romans 7:15-17:** “For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me” (NKJV).

they are still present and continue to produce “bad fruit” even after we become a Christian.

These “bad roots” are shown as dark spots in the following “Honeycomb” diagram.



Honeycomb



Honey Jar

We need to allow Jesus into **each** compartment of the “Honeycomb” that has darkness in it. This transformation is a process, not a one-time event.

This is the **sanctification process** which is addressed in so many places in the Bible. Bringing Jesus into each compartment is the process of our being changed into His image.

This transformation is a process, and not a one-time event.

Once Jesus has taken up residence in that particular place in our “Honeycomb,” He produces the “good fruit” automatically, because Jesus can do nothing but produce “good fruit.” It is His nature. As He takes over that part of our “Honeycomb,” **His nature actually becomes ours** in that area, not just positionally (by virtue of our rebirth), but as actual fact. This “good root,” that now resides in that part of our “Honeycomb,” then produces “good fruit.”

For instance, if we have struggled with lying, we have found that trying hard not to lie hasn't worked (trying implies use of our will-power). We find ourselves still lying. We need to find the "bad root." Perhaps we realize that our father lied to us, and we judged him for it (we sinned by judging him). This "bad root" is causing our "bad fruit." When we deal with the "bad root" (forgive our father), and replace it with the life of Jesus, we find we just don't lie anymore.⁷ There is now "good fruit," which is evidence of Jesus in that place in us. It is now so natural not to lie that we may not even be aware that we are different, because it is a new "us."⁸ Does this sound too good to be true? Believe me, it **is** true. Better yet, believe Jesus when He said,

Jesus' nature actually becomes ours in that particular area in us.

"Therefore you shall **be** perfect, just as your Father in heaven is perfect" (Matthew 5:48 NKJV, I added the bold).

When Jesus cleanses one compartment of the "Honeycomb," it does not mean that all the compartments are clean. Other "bad roots" will undoubtedly remain, and they will be causing other "bad fruit."

We need to keep on being transformed as God shows us areas in our heart that need healing.

We need to continue being transformed as God shows us areas in our heart that need healing.

⁷ In Chapter 5, I will explain **how** to take out the "bad root" and replace it with a good one. Here I am simply showing the **necessity** for this change to happen.

⁸ God will change you inside, and thus cause you do what He does. **Hebrews 10:16**: "This is the covenant that I will make with them after those days," says the Lord: 'I will put My laws into their hearts, and in their minds I will write them'" (NKJV). God will not coerce, compel, or require you to do it, because you can't. He knows He must do it **in** you. It is not a question of "if" He will do it. It is a question of "**how**" this can become reality in you, which you may not have previously been taught.

This is what Paul meant when he said,

work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure (Philippians 2:12-13 NKJV).

Inside-Out!

“If you love Me, keep My commandments” (John 14:15 NKJV).

When we read a scripture like this, **we tend to strive** to keep His “Commandments,” because we want to please God. We want Him to know that we love Him, and it seems as though this scripture is telling us that the way we can prove our love for him is to keep His “Commandments.” How can one reconcile this with what we have been discovering about our inability to keep His “Commandments” in our own strength (that is, with our will-power)?

Our Christian life is meant to be lived from the inside-out, not from the outside-in.

Fortunately, Jesus clearly explains what He meant in the context surrounding the above scripture. The explanation is in John 15:5, which is sandwiched between two scriptures that talk about keeping His “Commandments.”

“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him” (John 14:21 NKJV).

“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for **without Me you can do nothing**” (John 15:5 NKJV, I added the bold).

“If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love” (John 15:10 NKJV).⁹

What could be clearer than “*without Me you can do nothing*”? Keeping this in mind, then John 15:10 is saying something like, “If you keep My commandments this is **evidence** that you have been changed into My image, because on your own you could not do it. When you have My nature, you love the Father in exactly the same way that I do.” Jesus loves the Father because that is His nature.

The reason that we can be thrown into striving to keep God’s “Commandments” is that we are confused about how we go about pleasing God. We focus on our **behavior** (keeping the “Commandments”) rather than the **cause** of the behavior (our heart condition). We try to keep the “Commandments” in order to prove that we love God. That is **backwards**.

We can only please God by first being changed into the image of Jesus in our “Honeycomb,” and then we will keep the “Commandments” because that is now our new nature. The heart has

⁹ **John 15:1-10:** “I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love” (NKJV).

to change first, and then the behavior will change.¹⁰ Changing our behavior does not change our heart.¹¹ 1 John 4:19 says,

We love him because He first loved us (NKJV).

This is the direction of the flow, from God to us, not the other way around. If you are not clear on this, you can misread many scriptures. I would suggest that you read John 14:15 through 15:17 in your Bible to get the full flow of what Jesus is saying.¹²

Let me illustrate this with a parallel. Imagine that I break my leg. It hurts, so I take a painkiller, and it hurts less (I manipulate the symptom). But the leg is still broken (the cause). If I neglect the

God's "Commandments" are a way of measuring whether we have a "bad root" or a "good root" in our "Honeycomb."

painkiller, it hurts a lot. If the doctor said that a healthy leg shouldn't hurt, I would agree. If mine weren't broken, it wouldn't hurt. But saying my broken leg shouldn't hurt doesn't keep it from hurting. The only way for my leg pain to go away (the symptom, or "bad fruit") is

¹⁰ **John 15:10:** "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love" (NKJV). **We will do it just like He did.** Was the Father's love of Jesus conditioned on His behavior? No, it is clear that Jesus was filled with the Holy Spirit, and what He did was the **result** of the presence of God in Him. "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner" (John 5:19 NKJV).

In these scriptures in John in which God's love **seems** to be conditional, Jesus is actually saying that we will be keeping His commandments **as a result** of His presence (His love) abiding in us, because it will be an overflow of a heart that has been changed. Then John 15:10 would be saying something like, "He who keeps My commandments (the symptom or "good fruit") must have My love abiding in him (the cause or the root), or he couldn't do it."

When Jesus says we should keep His commandments He is simply saying that is how we can tell whether there is a good or a "bad root" inside.

¹¹ Our behavior is the evidence of our heart condition, and it actually expresses what is in our heart. But it is not the basis of our heart condition. (Hulbert, Lesson 68).

¹² Trying hard to obey God in our own strength is sin because we are under the illusion that we can do God's job. We are subtly taking God's place. Hopefully you can now see that when we are reaping bad things in our life it is the consequence of sin. Jesus is the only One who can stop this. This tendency for us to try to keep the Law in our own strength is a subtle and deadly trap.

for my broken leg (the cause, or “bad root”) to heal (be changed to a “good root”).

Similarly, when I commit a sin that plants a “bad root,” there is a wound in my heart. The “bad root” causes emotional pain and I have “bad fruit,” so I **try to act** differently (I manipulate the symptom). But it doesn’t work very well, because there is a wound, a “bad root,” inside me (the cause). When Jesus says that I should keep His “Commandments,” I would agree. It is like the doctor saying a healed leg shouldn’t hurt. If I didn’t have the “bad root” in my heart, the bad behavior wouldn’t happen. But saying I should keep His “Commandments” does not make it possible as long as Jesus isn’t abiding in that particular area of my heart (my heart is wounded). The only way I can keep the “Commandments” (the symptom) is for my wounded heart (the cause, or “bad root”) to be healed and for Jesus to take up residence there (the “bad root” to be changed to a “good root”).

The symptom is not the cause. **We have had it backwards**, and have focused on the symptom (the fruit outside) and not the cause (the root inside).

Keeping God’s “Commandments”

When Jesus says to keep His “Commandments,” He is simply saying that is how we can tell whether there is a “bad root” inside us. Be careful not to be confused about this. The emphasis is **never** on the fruit, but is always upon the root. Focusing on the “bad fruit” can set us to striving to keep the “Commandments” with our will-power - and thus doom us to failure. It is a subtle but deadly trap, and we so easily stumble on this stumbling stone.¹³

There are many scriptures that can be misunderstood if we confuse the “fruit” with the “root.” The book of James has some significant examples of these kinds of scriptures, such as:

- Thus also faith by itself, if it does not have works, is dead (James 2:17 NKJV).

¹³ “But Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone” (Romans 9:31-32 NKJV).

- You see then that a man is justified by works, and not by faith only (James 2:24 NKJV).

These scriptures are simply saying that if there are no “works” (no “good fruit”) this is evidence that there is no “faith” (no “good root”). They are not mandating “trying” with our will-power. “Good fruit” is all about outward evidence (our behavior), whereas “good roots” are all about the cause (condition of our heart).

So when we find it difficult to obey a “Commandment” of the Lord, we are stuck in producing “bad fruit.” The Apostle Paul describes our situation: “For what I will to do, that I do not practice; but what I hate, that I do” (Romans 7:15 NKJV).

We Plant New “Bad Roots”

The healing path is to bring Jesus into each “bad root” in our “Honeycomb.” Unfortunately, we also frequently plant new “bad roots” inside.

There are many ways that we all sin and thus plant more bad roots in our “Honeycomb.” However, the sin that produces most of the damage and destruction in our lives is the sin of **judging**. Jesus singled out this sin when He said,

“Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you” (Matthew 7:1-2, NKJV).

When we judge another, we will surely reap bad consequences. ¹⁴ When we plant a “bad root” in our “Honeycomb” by judging, we can call the “bad root” a “bitter root” and the action of judging a “Bitter Root Judgment.” ¹⁵ I will frequently use these terms in the rest of

¹⁴ **Galatians 6:7:** “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap” (NKJV).

Luke 6:37: “Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven” (NKJV).

Read **Chapter 4:** “Judging Causes Problems,” for more on this.

¹⁵ **Hebrews 12:15:** “Lest any root of bitterness springing up cause trouble, and by this many become defiled” (NKJV).

this book. In the next chapter it will become more clear why this particular sin of judging is so serious and so destructive.

Not Just For A Sick Few

Now that you understand the truth about “bad fruit” and “bad roots,” it should be clear that this process is not something for only a few Christians who are really sick emotionally. We **all** sin and fall short of the glory of God (Romans 3:23), and Jesus died to set all of us free from this bondage. This process of being changed into the image of Jesus, what is called “**sanctification**” in the Bible, is meant to be the normal walk for **all** Christians.

Summary

We have a tendency to sin often. When we do, we plant dark places in our “Honeycomb,” and these prevent us from following God’s laws in those particular areas of our life. These “bad roots” produce “bad fruit.” When we repent, forgive, and are thus forgiven, we allow Jesus into those dark areas of our “Honeycomb,” one area at a time. In this way, we are changed into His image, step by step. As He takes up residence in those particular areas, the cursing side of the law stops. The “good root” of Jesus produces “good fruit.”

God’s “Commandments” are a way of measuring whether we have a “bad root” inside. If we misunderstand and thus try to keep them with our will-power, we will fail.

Even though we have the tendency to sin often, we have the living presence of Jesus, and He provides His blood to wash us clean every time. There is no shortage of the blood of Jesus. Through this provision, He has provided the way for us to be set free from the sins that beset us, by changing us into His image.

Now perhaps you can better understand why Matthew 11:28-30 so clearly describes your struggle.

“Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (NKJV).

Chapter 4

Judging Causes Problems

We All Sin Frequently By Judging

If I were to comment that my neighbor never mows his lawn and that his yard is always a mess, somebody may say to me, “Don’t be so judgmental.” Am I judging? Am I sinning? It is certainly important for us to know the answer to these questions so that we can avoid sinning, and thus creating problems for ourselves as a result. Of course there are other sins besides “judging,” but this particular sin causes the most problems in our lives.

There Exists Both “Good” And “Bad” Judging

“Judging” is not always sin. The Bible talks about **four** types of judging. **Three** types are “good” judging, and thus are not sin. **One** type is “bad” judging, which is sin.

What is confusing is that the Bible uses the same Greek word to refer to all four types, and so one must rely on the **context** to discern which type is being referred to in a given passage.

“Good” judging:

1. The judging that **Jesus does**. Since He is the just and righteous Judge Who has been appointed to this position, He has a right to do this.
2. The **judicial authority** ¹⁶ that is to be exercised corporately by the Church in regard to members of the Church. Judging in this context is appropriate and ordained by God.
3. An activity that we are supposed to engage in as individual Christians. An English word that would perhaps be more appropriate for this function would be “discernment.” We are to

¹⁶ **1 Corinthians 5:12-13:** “For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore ‘put away from yourselves that wicked person’” (NKJV). The whole section, 1 Corinthians 5:1-6:9, concerns this issue.

use wisdom and to exercise discernment. It is not only permissible to see the negative in a situation or a person, we are encouraged to do so.

4. **“Bad” (sinful) judging:**

The fourth type of judging is the type of judging that we are not supposed to do as individual Christians. This type of judging by us is sin. When we do this type of judging, we are seeing the negative in a situation or a person, but **we are also setting ourselves up as the judge, jury, and hangman.** ¹⁷

The Sinful Judging Is Destructive

There are, of course, many ways we can sin. However, of all the sins that we commit, this “bad” judging is the sin that causes the most problems in our lives. When we find ourselves doing the things that we hate, the root that is causing this “bad fruit” is almost always a judgment.

. . . lest any root of bitterness springing up cause trouble, and by this many become defiled (Hebrews 12:15 NKJV).

Considering the size of the problem this sin causes, surely it must be a very serious issue.

The problem has its source in the Garden of Eden. When the serpent said, “For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil” (Genesis 3:5 NKJV). Adam and Eve took this bait, because

¹⁷ **Matthew 7:1-2:** “Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you” (NKJV).

Luke 6:37: “Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven” (NKJV).

Romans 14:4: “Who are you to judge another’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand” (NKJV).

James 4:11-12: “Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?” (NKJV).

something inside of them wanted to be like God. Satan knew all about this sin, because this was also his big transgression.

Therefore, when we judge another, **we are taking the place of Jesus**, and of course this is a very serious transgression. Jesus is the only one who has the right to judge. So when we judge, we are usurping God's place. ¹⁸ There is only one God, and it isn't us! We are doing the judging because we do not trust God to take care of us and to hold others accountable when they trespass against us (and therefore wound us). We feel we must take the law into our own hands; because if we don't do it, we believe that nobody will.

All major problems in our human life have their roots in the Garden of Eden, and in the two great "Commandments" of Jesus. ¹⁹ God has truly explained spiritual reality to us in such simple terms!

Our Weakness

Why do we all judge so quickly? It is a part of our fallen nature, planted in us at "The Fall" in the Garden of Eden. When we perceive that we have been wounded, we **always** automatically react with bitterness, judgment, and blame. For instance, picture yourself in your kitchen cutting up a carrot. The phone rings, and you lose your concentration and cut your finger instead of the carrot. What is your immediate response? Do you blame the carrot? Do you blame the dull knife? Do you blame your spouse for not sharpening the knife? Do you blame the person who called you? Or do you blame yourself, saying something like this, "You dummy. Why weren't you paying more attention to what you were doing?"

¹⁸ **James 4:11-12:** "He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver who is able to save and to destroy. Who are you to judge another?" (NKJV)

Romans 14:4: "Who are you to judge another's servant? To his own master he stands or falls" (NKJV).

¹⁹ **Matthew 22:36-40:** "'Teacher, which is the great commandment in the law?' Jesus said to him, 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets'" (NKJV).

Stop for a minute and think about what your response would be.

Blaming **myself** was always my typical response.

Why couldn't the cut finger just be something that happened? Why did somebody or something have to be at fault? The answer is because it is our fallen nature to judge.

This is the problem. Daily we plant numerous roots of bitterness. Since life in this fallen world entails lots of wounding, we do a lot of judging. It is automatic, and we have done it before we consciously know it. Because we have planted many "roots of bitterness," we are reaping much "bad fruit." Tragically, as long as we walk this earth, we will never lose this tendency to automatically react to wounding with bitterness, judgment and blame. This tendency is an integral part of our fallen human nature.

In the church, there have been controversies about this tendency to sin, and what to call it. The term "flesh" is the most common term in the New Testament, but this word can sometimes be confusing.²⁰ In order to avoid entangling myself in these ages-old arguments, I am going to coin my own term for what I have just been describing. I will call this tendency our "**God-wannabe.**"

We all judge, and we do it often. If you think you don't do it, there is one sure way to discover the truth. Ask yourself, do you do the things that you hate to do? Is there "bad fruit" in your life? If there is "bad fruit," there are "bad roots" of bitterness in you.

Fortunately, you now have a way to clean up the mess. As often as you judge, you can forgive and be forgiven. The "bad root" can be pulled out as soon as it is planted.

²⁰ This tendency to respond to wounding with bitterness, judgment and blame is part of our fallen nature. The Bible describes this as "flesh" in some passages. However, the term "flesh" (Greek *sarx*) is a fuzzy word. It has a wide range of meanings, and in the Bible *sarx* is often used to describe things other than this tendency just mentioned above.

How Can You Tell The Difference?

How can you tell if the judging you have just done is good or bad? At first glance this may seem terribly confusing. Fortunately, the Lord has **provided a very simple way** to tell the difference.

Suppose I live in a small town and I am thinking about going into business with a certain man. I check around and find out that this person has a reputation for being dishonest, and so I decide not to go into business with him. I have judged (discerned) as I am supposed to do.

Alternatively, suppose I live in the small town and I am thinking about going into business with a certain man. Without first checking around and discovering his reputation, I go into business with him. After the business starts, I discover that he is not honest. By the time I can get myself out of the business deal it has cost me \$100,000. I am now in possession of the same information (that he isn't honest) as in the first example, but you can be sure that in this situation I have done the bad type of judging. How can I tell that I have done the bad judging? Every time I think about that "jerk" I feel like strangling him. Every time I think of him, I become very angry and upset. He wounded me, and I judged him for it.

On the other hand, in the first example, I am probably not upset with the man, because I didn't judge him wrongly. After all, he didn't wound me. I am at peace.

How can I tell whether I have judged someone in the way that I am not supposed to? **I feel it.** I can absolutely feel the bitterness of the "bad root" that has been planted in my "Honeycomb."

When I realize that I have judged him in the way that I am **not** supposed to, I can forgive him and be forgiven by Jesus (see Chapter 5, "Forgiving Ends These Problems"). Then I no longer feel like calling him a "jerk."

A "Splinter"

We can **feel** the planting of a "bad root," because there is built into us a sensitivity to wounding in our heart. A parallel to this would be when we get a splinter in our finger. There is built into us a sensitivity to physical wounding. When a splinter gets lodged in our finger, we

know it is there because we **feel** it. When we remove the splinter, our body will know that and will tell us by a feeling of relief of the discomfort. Likewise, when we remove the “bad root,” our heart will know that and will tell us (if we are listening) by a **feeling of peace** in place of the bitterness.

Denial

Most of the time we can tell whether we have judged another person by the feeling. However, there are times when we will not feel bitterness towards the one who wronged us. When a wound we have received is particularly severe, we may have built a defense to protect us from feeling the pain related to it. For instance, a girl may have been abused by her father, and yet have no sense of her rage towards him. The pain she felt at the time was too big to live with, so she cut herself off from the feeling. We call this sort of defense mechanism “denial.” She truly does not even know she is angry inside. However, it will still be possible to discover there is a “Bitter Root Judgment” (a “bad root”) inside. In this sort of situation, because the wounding was large, there will be “bad fruit” in her life that will indicate the presence of a “bad root;” and so she can track backwards from the “bad fruit” to the “bad root.”

Perceived Wounding

I have made the statement that we always automatically respond to **perceived** wounding with bitterness, judgment, and blame. It doesn’t matter whether the other person actually, factually, wounded us. What counts is that we feel that they did.

For instance, suppose I was abandoned by my parents when I was a small child. This is a real wounding, and has made me sensitive to abandonment. Then as an adult, suppose a friend of mine declines to go to a ballgame with me, telling me he is too tired. I feel abandoned and judge him, because it seems to me he was making an excuse. Later I find out the friend was coming down with the flu, and he really had wanted to go to the game with me.

There was no actual wound inflicted by my friend, but I **wrongly perceived** there was, so I judged. My prior wounds and

judgments make me more sensitive, and they affect how I perceive and react to other peoples' behavior.

As the Lord heals these wounded areas, I will react less often, because I will perceive less wounding less often. However, this change should not be confused with my built in God-wannabe's tendency to react with bitterness, judgment and blame. I don't react less now because that tendency has gone away or is being healed. I react less because I perceive wounding less often. The next time I am **actually** wounded by someone, I will discover that my tendency to judge has not gone away, because I will again find myself judging.

The sequence that occurs is as follows: My friend declines my invitation. I perceive that I have been wounded (abandoned). This automatically triggers my judging, which plants a root of bitterness in my heart. I then feel abandoned, making me aware, after the fact, that the root of bitterness has been planted inside.

Unfortunately, the more "bad roots" we have, the more "bad fruit" we have. This is why "judging" is so damaging to us. To make matters worse, the longer a "bad root" grows inside us, the bigger it gets, the more entrenched it is, and the more difficult it is to eradicate. The bigger the root, the more pervasive is the "bad fruit."

It Is God's Mercy That We Feel Emotional Pain!

If we did not feel the emotional pain, we wouldn't know there is something wrong inside, and the sin would remain in us. When we die, we will go to the Great White Throne Judgment, and there all our sins will be placed before us. Scripture doesn't tell us what the negative consequences will be, but there is a strong implication that we would be better off without those sins. **Since the sins that have been washed away by Jesus during our lifetime will not be there, we won't have to pay the price for them at the last judgment.** Because the Lord takes the long view, including eternity, He wants to have the opportunity to forgive our sins here, in this life, before we face the Last Judgment.

Of course, our unforgiven sins will not keep us out of heaven. We will still be saved, but we will suffer loss.²¹

We do not know when our life on earth will end. But as time goes by the end of our life draws nearer. It therefore becomes more and more urgent that we give our sins to Jesus. God therefore increases the pain, and our burdens get harder to carry until we get desperate enough to seek the cause. We need to forgive now so we won't have to pay later.

God Changes Us Into His Image

In Chapter 2, “Why You Are Stuck,” I talked about the place of our will-power, and the fact that in Western culture our will-power has been placed upon the throne of our lives. This view is so subtle, pervasive, and automatic that it can sneak into our thinking undetected. For example, some Bible teachers try to explain that the way to walk out the Christian life is for God to strengthen our will so that we can obey. These teachers believe that our will-power is the tool to bring victory. But what God intends is for us to be changed into His image. **It is a miracle.** When He removes a “bad root” and comes to live in that place in us, obeying Him is automatic and effortless. In fact, it is so effortless that we may not even realize that we are behaving differently. The “good root” produces “good fruit,” because it can do nothing else.

²¹ **1 Corinthians 3:9,13-16:** “For we are God’s fellow workers; you are God’s field, you are God’s building . . . each one’s work will become manifest; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s work which he has built on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (NKJV). Here “work” does not refer to “effort,” but to the product. Your character is the product, the “building” (verse 9) the “temple” (verse 16). Underlining is mine.

Summary

We all automatically react to perceived wounding with bitterness, judgment, and blame. This flaw is a part of our God-wannabe (our fallen nature). We do this many times daily, and this is sin. Every time we do this, we plant a “bad root” which, in time, will bear “bad fruit.” The more that we are wounded, the more “bad roots” we have planted, and the more we will be reaping bad things in our life. God’s laws are operating against us. It is therefore important to realize that what is going wrong in our life is not because of what others did to us, but it is because of our bitter reaction to what they did. The good news is that there is a “cure” for the damage the sinning has caused. I will discuss this in the next chapter, “Forgiving Ends These Problems.”

It is therefore important to realize that what is going wrong in our life is not because of what others did to us, but it is because of our bitter reaction to what they did.

Chapter 5

Forgiving Ends These Problems

Jesus Can Set You Free

Forgiveness Is Essential

We have seen that “judging” is what plants the “bad roots” of bitterness in our heart that cause us to have “bad fruit” in our lives. This is a serious condition, and we need a way to be set free from the influence of these “bad roots.” Forgiving, and being forgiven by God is the cure. It is the only way that the “bad root” is cleansed out and filled by the “good root,” which is the presence of Jesus in us.

God has told us a great deal about why forgiveness is essential.

1. Forgiveness is important because God said so. Jesus is the only Judge of the universe. When we judge, we attempt to take His place. God is not happy about this.
2. Forgiveness is important for us. When we judge another, we sin and this plants a “bad root” in our heart. This “bad root” will produce “bad fruit.” There is only one cure for this, and that is the blood of Jesus. He shed His blood to take away our sins. We need His blood to wash away this sin of judging, so we don’t have to reap the resulting consequences that come about from the operation of God’s laws. The only way to accomplish this is to forgive (from our heart) the one who wounded us, and then we will be forgiven by Jesus.

Forgiveness is the only way we can be changed into the image of Jesus.

3. When He forgives us, He pays the debt we owe in the spiritual realm, and we are set free from the consequences we would otherwise have to pay for our debt.²² If we don't forgive (from our heart), we won't be forgiven by God (though this sin will not send us to hell).²³ If we are not forgiven by God, we will continue to do the things we hate (we will continue to experience the reaping from the operation of God's laws). There simply is no other way to be set free.

The consequences of sin are so overwhelmingly too large for us to stop, so that we need something from outside the natural course of this world to set us free: in other words, a miracle.²⁴ What Jesus does for us when He provides forgiveness of sin is just such a miracle. It is a legal transaction that occurs in the spiritual realm, and it washes away the debt we owe and removes the "bad root" inside us. Once the "bad root" has been cleansed by the blood of Jesus, and Jesus has moved into that place in our heart, "good fruit" begins to grow from this new "good root."²⁵

What Does It Mean To Forgive?

There are two common obstacles that often make it difficult for us to forgive. The first obstacle is that we misunderstand what God meant by "forgive." "Forgive" is a word that is so common among Christians that we think we know what it means. However, most of us were taught what this

²² **Galatians 1:3-4:** "Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father" (NKJV).

Hebrews 9:28: "so Christ was offered once to bear the sins of many" (NKJV).

1 John 2:2: "And He Himself is the propitiation for our sins, and not for ours only but also for the whole world." (NKJV).

²³ **Matthew 18:35:** "'So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses'" (NKJV).

Mark 11:25: "'And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses'" (NKJV).

Luke 6:37: "'Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven'" (NKJV).

1 Corinthians 3:15: "If any man's work is burned, he will *be made to* suffer loss (*passive*), but he himself will be saved (*passive*), but as through fire" (TNT).

Ephesians 4:32: "And be kind to one another, tenderhearted, forgiving one another, just as God in Christ also forgave you" (NKJV).

²⁴ "The biblical concept of a miracle is that of an event which runs counter to the observed processes of nature" (Elwell, *Evangelical Dictionary of Theology*, p.723).

²⁵ See Matthew 12:33-35 and Luke 6:43-45.

word means by the world around us, and so the meaning we have attached to it may not be the same as what God is referring to when He tells us to forgive. Sometimes this misunderstanding gets in the way of our being able to forgive others in the process of our healing.

For instance, many of us have heard something like, “Forgive and forget.” We try to do that, and we find we can’t forget what the person did to us. Then we think we haven’t forgiven. Or perhaps somebody has hurt us, and we may believe that forgiving means we need to again make ourselves vulnerable to that person. Then something inside us resists forgiving, because we are sure the person will wound us again. Then we find it difficult to forgive.

However, God loves you and He will not ask you to do something that is not good for you, or is dangerous or destructive to you. Once you understand what God meant when He told you to forgive, you will find it much easier to forgive from your heart. Your misunderstanding of what it means to forgive may have been keeping you in bondage.

What Forgiveness Is NOT

Forgiveness is **not** the following:

1. It is not saying the person did not transgress or hurt us, when he or she in fact did.
2. It is not relieving the other person of their responsibility, such as making excuses for their actions. For example, “My parents couldn’t help it,” or “They did the best they could,” or “I’d have done the same thing if I had been in their shoes.”
3. It is not forgetting what the other person did. We can’t forget, but the hurt can be removed from the memory, and we can be forgiven for our judging.
4. It is not trusting the other person again when he or she is still unsafe – becoming vulnerable to the person again may not be wise.
5. It is not a “feeling.” Rather, forgiving is a decision. However, when forgiveness has been accomplished we will feel differently about the other person whenever we think of them.
6. It is not saying or pretending we weren’t hurt and/or that we weren’t angry; or ignoring the hurt feeling because we aren’t supposed to be angry. Rather, we need to process our feelings, not suppress them.

What Forgiveness IS

Forgiveness is deciding not to hold the other person in debt.²⁶ Unforgiveness says, “You unjustly hurt me, and you owe me a debt. I will make you pay.” Forgiveness says, “Even though you hurt me and owe me a debt, I am writing it off. You owe me nothing. It is not my place to make you pay, and I release you to the judgment of Jesus. He is the just Judge, and He will rightly decide the case. If there is any penalty, He will collect it.”²⁷ Forgiveness does **not** say, “Go get ‘em, God. You make him pay.” Such a statement clearly reveals bitterness still lodged in the heart.

A Second Obstacle To Forgiving

In addition to misunderstanding what forgiveness really is, there may be a second obstacle to forgiving. We may fear that if we give up our resentment, we won’t be protected. We may believe that a wall of resentment will protect us. This is, of course, a lie. Holding the resentment causes **us** to suffer. We perceive God in the same way that we perceive our parents. If they were protecting and nurturing, it will be easy for us to see God in this way. However, if they were neglectful, or unloving, or mean, or abusive, there will be a deep sense in us that all authorities are this way, including God. When our parents were hurtful in these ways, we had to look out for ourselves and be our own protector. Later in life we will then struggle with trusting God to be our protector. But in reality, He is the only one who can protect us.

²⁶ Grace means: “graciousness (as gratifying) of manner or act (abstract or concrete) literally, figuratively, or spiritually; especially the divine influence upon the heart, and its reflection in the life: including gratitude” (Strong’s, p.77). The second meaning of the verb is to forgive! (C. Brown, The New International Dictionary of New Testament Theology, Vol 2, p.122).

It appears that when we forgive, we are connecting with (or acting like, or coming into unity with) God’s nature rather than man’s nature (the tendency to respond to perceived wounding with bitterness, judgment, and blame).

“. . . ‘dead through our trespasses, made alive together with Christ, by grace (*chariti*) you have been saved’ (2:5); ‘by grace . . . through faith . . . the gift of God’ in opposition to ‘not your own doing . . . not because of works, lest any man should boast’ (2.8f)” (C. Brown, Vol 2, p.122, commenting on Ephesians 2:5-2:8ff).

²⁷ **Romans 12:19**: “Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay’ says the Lord. ‘Therefore if your enemy hungers, feed him; if he thirsts, give him a drink; for in so doing you will heap coals of fire on his head’” (NKJV).

We Are The Ones Who Suffer

If we do not forgive, we are the ones who suffer. God is a just judge, which means that no one ever gets away with anything, ever, anywhere. Not everyone believes this, but it is true. The law of God is inescapable, and whatever we sow, we will surely reap.

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap (Galatians 6:7 NKJV).²⁸

Pray From The Heart

Forgiveness must come from the **heart** to be effectual:

“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses” (Matthew 18:35 NKJV).

It is always important that we forgive from our heart as the living Lord leads, rather than recite a rote prayer.

Jesus always looks on the heart, not the behavior, and we can't fool Him.

Therefore, it is always important that we pray as we feel led by the living Lord, and **NOT** simply recite a rote prayer, as though it were a magical formula.

Entrusting God With Our Behavior

The truth is that good behavior (“good fruit”) can only come from a “good root” inside, not from my striving. Unfortunately, it is not easy for us to entrust God with the job of changing our behavior. Let me explain.

We all have a tendency to distrust whatever we cannot control. Since we cannot control our inner life (that which is below our level of consciousness), we distrust whatever comes up from inside us. We

²⁸ Note that this is not an exception to the fact that God protects us in ways we don't know. We may be protected from reaping from some of our sins while we are here on earth, but **all our unrepented sins** will be placed before us at the Great White Throne judgment. We will still be saved, though we will suffer loss (1 Corinthians 3:15). Exactly what “loss” means is not explained in the Bible, but God knows. Since He loves us, He wants to protect us from this “loss.” That is why He is so diligent in getting us to repent of our sins during our lifetime here on earth. He takes the long, eternal view.

believe that we need to be the watchman who monitors and controls our behavior. We also tend to be under the illusion that we can decide what we want to do, and then accomplish it. In fact, many of us have been misled by the church to believe that any bad behavior is a conscious “choice” we made.

Most of us have tried to live like this, and have discovered major areas of our lives where this has not worked. Most of us haven’t known about another way to live that **does** work.

I have just been writing about the alternative. This new way involves recognizing that this persistent bad behavior comes from “bad roots” (roots of bitterness) in our “Honeycomb,” and that good behavior comes from “good roots.” It requires recognition that **only the blood of Jesus**, and not our effort, can change us. Therefore, the only way to have enduring good behavior is to remove the “bad roots” by forgiving and being forgiven, and then to invite the Holy Spirit to come into those places (to become a “good root” inside us).

Unfortunately, you will likely find it to be very uncomfortable to abandon the old philosophy and live life in the new way. It is foreign to all of us, and requires a lot of trust. It is important for you to recognize that you will have to wrestle with this difficulty. We all do. But be assured that the blood of Jesus works.

Summary

Forgiving (and being forgiven by God) is the key to accessing God’s provision for taking away our sin. It is the only door to freedom. It is the only means available for stopping the “bad fruit” in our lives – for us to stop doing the things that we hate. God made this provision, and it is of central importance that we understand **what** forgiveness is, and **how** to accomplish it.²⁹ Then we can apply this God-ordained provision for healing. Jesus came to set us free:

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord” (Luke 4:18-19, KJV).

²⁹ My book, “I Will Give You Rest,” will teach you how to accomplish this.

Chapter 6

Why Did God Give “Commandments”? *Or Did He?*

The Problem

Now that you can understand that your will-power cannot overcome the “bad fruit” from a “bad root,” why would God command you to try to do just that? For Him to do that would be cruel.

That would be like Him commanding me to give birth to a child. Being a man, that would be completely impossible for me to accomplish. Since He created me as a male, He knows that is impossible for me to do.

Similarly, because He fully understands the spiritual nature of sin, He knows that I cannot obey with my will-power a command to overcome “bad fruit” from a “bad root.”

We have been told the truth that he is a loving God. Demanding that we do something that is absolutely impossible for us to do would be the opposite of loving us. It would be something that Satan would taunt us with.

That is exactly what has happened: Satan has twisted the English translations of the New Testament to command us to do something that is impossible for us to do.³⁰ Satan hates us, and knows this demand is destructive to us, just as the Apostle Paul described our situation:

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do (Romans 7:15 NKJV).

Yes, trying to overcome the power of sin with our own will-power is deadly, and that is what Satan has frequently accomplished.³¹

³⁰ I do not know about the accuracy of **other language translations** of the Greek New Testament, because I only know translation of the Greek into English. Therefore, in this Chapter I am only speaking of the mistranslations of the English New Testaments.

³¹ I believe there is strong evidence that Satan did mastermind the perversion of our English Bibles. I will discuss this in **Endnote #4**.

How Do I Know?

The Greek grammar in the New Testament provides solid proof that our English translations have been twisted to throw us into the deadly trap of trying to keep “Commandments” with will-power.

The Greek of the New Testament is indeed the anointed Word of God. After more than a decade of translating Greek into English, it has become absolutely clear that the Greek documents, written by the various Apostles, were actually written by the Holy Spirit, working through those Apostles. These Greek documents are truly life-giving.

Some key verses have typically been mistranslated into English in clear violation of the rules of Greek grammar. These key verses are only about one percent of the total New Testament verses; but they are so chosen as to profoundly change the theology. In addition, there is a key theme in the mistranslations, which make it clear that the intent of the mistranslations was to deceive Christians. That theme is to rob us of our ongoing forgiveness of sins, and thus our transformation into the image of Jesus. One aspect of that robbery is to throw us into trying to keep the “Commandments” of God with our own strength.

The Greek is life-giving. The English mistranslations are deadly. We have been cleverly, and profoundly deceived. That includes me. For decades I was fully convinced that my favorite English New Testament was the true word of God. It was shocking when the Lord showed me that was not true.

The Proof

Let me show you the proof provided by the Greek grammar. A typical translation of Galatians 5:14 will illustrate the mistranslation.

For the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself” (Galatians 5:14 NKJV).

“You shall love” certainly looks like a command. However, that is not what the Greek says.

A literal translation of the Greek is:

For the whole (*New Covenant*) law is *continuously being fulfilled* (*passive*) in one word, in this: **“It is a fact in the future, you will love (#25 *agapao*) your neighbor as yourself”** (Galatians 5:14 TNT). ³²

“It is a fact in the future, you will love” is very different than “You shall love.” Let me explain the Greek grammar that is present.

Here, the Greek grammar for “love” is what is called the Greek “Future Indicative” verb form. This verb form means that “love” is a fact in the future. The “indicative” indicates an action about which there is no doubt whatsoever, and “future” means it will occur in the future. ³³

How can God know there is no doubt that we will in fact love our neighbor in the future? The answer is, wherever we have the “good root” of Jesus in our “Honeycomb,” we will in fact love. Jesus, being resident in that “good root” will cause this to happen. His presence can do nothing else. His nature is now ours in that place inside us. This is a miracle that only God can perform. He needs to do this, because we cannot. This is what can only happen when we are sanctified by the blood of Jesus. It is a light burden for us, because Jesus is the One performing the “good fruit.”

If the Paul had intended Galatians 5:14 to be a command, as present in the NKJV mistranslation, the Greek word form for “love” would have been in the “Imperative” verb form, rather than the “Indicative.” A Greek “Imperative” is a command. ³⁴ The verb has to be one or the other, and cannot be both. In addition, the Greek is very precise. An “Indicative” cannot be misunderstood to be an “Imperative.” The verb forms are very different.

Galatians 5:14 is just one example of mistranslation. In fact, in the New Testament, the Old Testament quotes of these “Commandments”

³² As a reminder, “TNT” is the abbreviation for my literal English translation from the Greek, “Transformation New Testament.”

³³ I will discuss the Greek “Future Indicative” verb form in more detail in **Endnote #1**.

³⁴ “There is no more forceful way in the Greek language to tell someone to do something than a simple imperative” (Mounce, page 310).

occur 40 times in 27 different New Testament verses. In every case, the Old Testament quote is actually in the Hebrew equivalent of the Greek “Future Indicative” verb form, not the “Imperative.”³⁵

The astounding result of this truth is that the “Commandments” were NEVER commands.³⁶ Rather, these 40 quotes are all describing our Godly behavior, the “good fruit” from the “good root” of Jesus in a part of our “Honeycomb” that has been transformed into the image of Jesus through forgiveness of a sin.

The bottom line: God is **not commanding** us to do something that is impossible for us to do. Rather, **He is encouraging us to be transformed into the image of Jesus** in any place our “Honeycomb” has a “bad root.” THAT WE CAN DO! If we find the “bad root,” if we forgive, we will be forgiven!

“For (#1063 gar) if you all may forgive men their trespasses, it is a fact in the future, your heavenly Father will also forgive you” (Matthew 6:14 TNT).

Note here that if we do forgive (and there may be some doubt about whether we will do it), it is a fact in the future that God will forgive us (“Future Indicative”).

For more discussion about the Greek “Future Indicative” verb form, see **Endnote #1**.

To see the 40 occurrences of the “Future Indicative” in the New Testament, see **Endnote #2**.

God is not commanding us to try to be good. Rather, He is encouraging us to be transformed into the image of Jesus!

After you see the data, you will see that there is no mystery about how we have been misled to believe that God has commanded us to keep these “Commandments”!

³⁵ I will quote all 40 occurrences in **Endnote #2**.

³⁶ Here we are studying the Greek of the New Testament. Sanctification by the blood of Jesus is indeed available to Christians. In my Chapter 7 following, I will address the fact that the “Commandments” were also never commands in the Old Testament.

Chapter 7

“Commandments” In The Old Testament *Or Are They?*

So far, I have been focusing on the quotes in the New Testament that are mistranslated as “Commandments.” The reason for this is that I have learned to translate the Greek New Testament. However, I do not know Hebrew, so have been unable to discover how the Old Testament wrote these 40 Old Testament quotes in the New Testament. I had presumed that the Apostles who wrote the New Testament changed the meaning of these quotes when they wrote them in Greek in the New Testament. After all, they wrote these books after Jesus Christ had shed His blood to provide a way for Christians’ sins to be forgiven. Then, the “Future Indicative” of these quotes was “good fruit” from the “good root” of Jesus in the believer. Until recently, that is all I could assume, because I do not know Hebrew. I could not tell if it too had been mistranslated into English from Hebrew in these 40 quotes.

A legitimate question is: if God is not commanding Christians to obey the “Commandments,” what about Old Testament believers? Were they without any hope, because they did not have the blood of Jesus available to them for them to be set free of sin? Were they stuck trying to do the impossible by trying to keep the “Commandments” with will-power?

The Septuagint

There is in existence an ancient document titled the “Septuagint.” In about 250 BC, 72 Hebrew scholars, 6 from each of the 12 tribes of Israel, were given the assignment to translate the Hebrew Old Testament into Greek. I presume this had become important at that time, because in about 350 BC Alexander the Great had conquered that part of the world. By 250 BC, Greek had become the way the various nations of the Eastern Mediterranean communicated with each other. This is much like the current use of English throughout all of Western Europe. By translating the Hebrew into Greek, all those Eastern Mediterranean countries could have access to the Old Testament.

It is reasonable to expect that these 72 Hebrew scholars knew Hebrew, and also knew Greek. After all, Greek was the common language in that part of the world, and presumably these 72 scholars were chosen because they knew both languages. Thus, it is reasonable to depend upon the accuracy of how they translated the Hebrew to Greek.

I had been aware of the existence of the Septuagint; but because my interest has been in the New Testament, I had ignored it. However, recently someone brought it to my attention, and so I was then able to see the Greek of the Old Testament verses quoted in the 40 quotes existing in the New Testament.

I was absolutely astounded. In EVERY ONE of these Old Testament verses quoted in the New Testament 40 times, the Greek translation in the Septuagint was in the Greek “Future Indicative” verb form, not in the “Imperative.” ³⁷

In other words, these “Commandments” WERE NEVER COMMANDS.

Since at least the time of Moses, God HAS NOT been expecting believers to keep “Commandments” with their will-power.

The Old Covenant Sacrifices

God gave to Moses specific ways for believers’ sins to be forgiven. He initiated the sacrifice of the blood of certain animals as being effectual in forgiving sins. I have to admit that I had assumed that these blood sacrifices were **completely ineffective** in washing away sins. I now realized that view was in error. The “Future Indicative” in these Old Testament verses was clearly saying that, at least to some degree, the Old Covenant believers were having their sins removed.

In realizing this, I reviewed New Testament verses that spoke of the Old Covenant sacrifices. In doing this, I saw why I had seen those sacrifices as being useless: the New Testament English translations had given me that idea.

³⁷ The Greek “Imperative” was, of course, available to these 72 scholars. Had these 40 occurrences been commands, without a doubt they would have translated them into the Greek “Imperative.” “There is no more forceful way in the Greek language to tell someone to do something than a simple imperative” (Mounce, page 310). If God had intended these 40 statements to be “commandments,” it is crystal clear he would have given them to Moses as “Imperatives.”

For instance, Hebrews 10:4 is one of the most direct mistranslations saying this:

For it is impossible for the blood of bulls and goats to take away sins (NASB).

The word here translated as “impossible” (Strong’s #102) actually means that **it was “weak,” not that it was useless.** ³⁸

If the Old Covenant sacrifices had been useless, God had made the Hebrews perform useless ceremonies for over 1,300 years. That would be a cruel act, and that is not God’s character. He did not want to taunt humanity, but rather He wanted to provide a way for their sins to be forgiven. He knew how much suffering sin was producing after “the fall” in the Garden of Eden. When one sees this, it becomes clear that providing a way for sins to be forgiven is a continuous objective of God from Moses until now. The difference was that when Jesus Christ shed His blood, a whole new, and miraculously effective way to have sins forgiven, was provided.

I have compiled a list of the 40 Old Testament quotes that are present in the New Testament. In this list I compared the Greek verb form present in the Septuagint with the Greek verb form present in the Greek New Testament. You can see that they **ALL MATCH EXACTLY.** ³⁹

The 72 Hebrew scholars translated the Hebrew of these 40 Old Testament statements into the Greek “Future Indicative,” and also the Apostles wrote these quotes exactly as they appeared in the Old Testament. The Apostles did not change the meaning of these 40 quotes to make them reflect the Godly character that forgiveness of sins produces in a Christian, because **the Old Covenant blood sacrifices also forgave those believers’ sins.** The blood of bulls and goats would also produce Godly character in the believers. They were just weaker than the blood of Jesus in forgiving sins. With this understanding, the fact that these 40 quotes from the Old Testament were in the Hebrew equivalent to the Greek “Future Indicative” makes perfect sense.

³⁸ In what ways the Old Covenant sacrifices were weak is another whole topic for study. Since we are no longer under the Old Covenant, those details are not necessary for us to cover here.

³⁹ See **Endnote #3** for this comparison of the Greek words in the 40 quotes present in the Septuagint translation of the Old Testament as compared with the Greek words present in New Testament Greek. These comparisons prove that both the Old Testament in the Septuagint, and the New Testament, were in the Greek “Future Indicative” verb form. The “Future Indicative” is not a command to do something. Rather, it is a statement of fact in the future.

Chapter 8

Going Forward *God's Plan For You*

What does all of this mean for you as a Christian? The central message of this book is to make it clear that God is not commanding you to try to be good, **and that He has provided a way for you to live a Godly life.**

He knows that you cannot decide to be good with your will-power if what is causing you to fall short of Godly behavior is a “bad root” in your “Honeycomb.”

Hopefully, I have been able to make it apparent that ongoing sanctification through the shed blood of Jesus Christ is the very heartbeat of Christianity.

Ask Father God if He wants you to begin this new life that He has provided through the ministry of His Son, Jesus.

Sanctification is a miracle that transforms our character into the image of Jesus.

And yet, despite its being the very center of Christianity, it is seldom emphasized or taught in most Christian churches.

In order to engage in this new God-inspired way of life, you need more detailed instructions than I have been able to present here, in this short book.

You can get these essential, detailed instructions that you need in my book, “I Will Give You Rest,” and the “Workbook” that takes you on your journey.

When Jesus said:

“Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matthew 11:28-30 NKJV).

He meant this as an encouragement, not as a tease, or an impossible dream. He said this because it is possible, and it is what God wants for you.

Some Testimonies

Following are testimonies regarding my book “I Will Give You Rest,” and how the truth there can help you to achieve what Jesus promised.

“All of my Christian life I have tried really ‘hard’ to be pleasing to the Lord, my family and myself. I almost always felt like a failure! The harder I tried, the further love, acceptance and peace seemed to retreat. After hundreds of ‘Christian’ books / speeches and lectures I was convinced I needed to ‘die to self’ and seek peace at all cost. I attacked my treasure inside with a focused vengeance in a desperate attempt to kill the hopes and desires that seemed in conflict with others around me. What a disastrous decision. The deep pain, hurt and betrayal that ensued overwhelmed my life and oozed at the most inappropriate places and times. My life was not going well.

In a state of utter hopelessness and brokenness the Lord brought me to Ed and his teachings. It was like getting a breath of air after having my head underwater for a long, long time. Was it possible that my emotions weren’t evil? Was it possible that the intense pain inside was a desperate cry for help from a created being made in the image of God? And most significantly, was it possible that Almighty God was a personal God that wanted a real living relationship with me?

Praise God the answer is YES. With my restored relationship with God and with myself, I have become friends with myself for the first time in my adult life. It is amazing to me how easy it is, just ‘being me,’ the man God created.

Life still has its problems, but now I am walking in a New and Living way with a Lord that walks with me and leads me. I now know the way to peace.”

Bradley F, Grangeville, ID

“I asked, ‘Why, Lord?’ An answer came to my heart. ‘When you feel rejected by others, you reject yourself. When you fail to accept and love yourself, in no time the bad fruit begins to take over.’

This is what I had been learning in Ed’s teaching and now I could see it in myself. I quickly reread the relevant chapters of the book again. It all made such sense. For how many years had I been turning the slightest sense of rejection into rejection of myself? Oh so long! It had become a natural response. I certainly didn’t need to think it through - the path down that track was well worn by 50 years of constant use. No matter how much I had filled my mind with the statements of truth about who I was in Christ, there was another louder message from my very own heart.”

M. R., Missionary to Papua New Guinea.

“I am getting filled with the Holy Spirit as I’m reading your book. The truth of what you’re saying is impacting me tremendously. I have shown the book to my husband, and he wants to read it also. That’s great, because we both need inner healing! I am learning that Jesus is more awesome than I ever imagined. I just never before learned how to connect with him in a way that was significantly life-changing for me. I will definitely spread the news about this book.”

T. J., Minnesota

“I really must compliment you on an outstanding work. As I probably mentioned when we were together, I am not intuitively drawn to a lot of counseling and inner healing stuff that I have seen. Frankly, I don’t like most of it.

Without a doubt yours is the best, and I could really think of nothing to add to improve it. If you knew how opinionated I am, the fact that I have nothing to say would really give you a frame of reference for how great I think this work is!

As a local church pastor who confesses to ‘unenthusiasm’ toward trendy, pop-culture Christian counseling methods that seem to dominate much of the evangelical Church, I am happy to have found your ministry.”

Dr. S. C., pastor, author, professor, Wasilla, Alaska.

Endnote #1

Greek “Future Indicative”

The Greek “Future Indicative” verb form has special meaning, so it needs special attention.

With the Indicative Mood, “one affirms positively, definitely, absolutely, undoubtingly” (Robertson, page 129).

The “Future” part of this verb form is exactly as it says: it is something that will occur in the future. Thus, the Future Indicative verb form is a **“statement of fact in the future.”**

Tragically, and inappropriately, this verb form is sometimes translated into English as a **“command.”**

For instance, Matthew 22:37 is typically **mistranslated** as a command:

Jesus said to him, “You **shall** love the Lord your God with all your heart, with all your soul, and with all your mind.” (NKJV, I added the bold). ⁴⁰

However, in the Greek manuscript of Matthew, here mistranslated as **“you shall love,”** it is actually in the Greek **Future Indicative** verb form.

This means that to bring out the full meaning of this verse it should instead be literally translated into English as:

Jesus said to him, **“It is a fact that in the future, you will** love the Lord your God with all your heart, with all your soul, and with all your mind.”

In this verse, the NKJV is a mistranslation of the Greek “Future Indicative”; and in the Greek New Testament, this error in translating this verb form **ONLY** occurs when the Greek writer is quoting an Old Testament verse, which occurs 40 times in the New Testament.

⁴⁰ The NKJV is NOT the only English New Testament that translates this verse in this way. You might check your favorite translation to see how it renders it. If this verse had been a command to do something, it would have been in the “Imperative Mood.” The “Imperative Mood” is “the mood of command” (Mounce, page 311). However, in this verse the Greek is clearly in the “Indicative Mood,” NOT the “Imperative Mood.”

In every other occurrence of the “Future Indicative,” it is always a statement of fact in the future. ⁴¹

Did these Apostles ALL wrongly use the Greek to write the truth, or did they correctly use the Greek?

Jesus, Matthew, Mark, Luke, Paul, and James all spoke both Hebrew and Greek. If they were mistaken, they ALL made the same mistake, which is highly unlikely. These Apostles were all called by God, and anointed by the Holy Spirit, to write the truth in these letters. Therefore, it is safe to say that they all correctly used the Greek to write the truth.

In English, both “shall” and “will” can sometimes mean a statement about the future. However, “shall” can also sometimes mean a command. For most English speakers, in the context of these particular 40 scriptural occurrences, they will usually understand “shall” as being a command. This is a wrong understanding of what the Apostles wrote, and is tragically misleading.

This misunderstanding will then inevitably compel readers to try to love with their will-power, which is impossible; and this effort it will inevitably lead to frustration and defeat. ⁴²

Even more damaging, this misunderstanding will also remove the awareness of the need for sanctification, which is the only way Matthew 22:37 can come to pass.

The good news is that **in Greek**, this potential confusion about the verb form is **not possible**, because the Greek “Indicative” is distinctly different from the Greek “Imperative.” To translate an “Indicative” (a statement of fact) as an “Imperative” (a command) is a clear and serious violation of Greek grammar.

⁴¹ For example, in the book of Matthew, there are 346 occurrences of the “Future Indicative.” Because of the context, it is clear that 331 of these occurrences are statements of fact in the future. For example, Matthew 1:21: “***It is a fact in the future, she will*** bring forth a son. ***It is a fact in the future, you will*** call *His* name Jesus, for ***it is a fact in the future, He will*** save *His* people from their sins” (TNT).

The remaining 15 occurrences are all related to the Old Testament. Thus, it is a sure thing that these 15 Old Testament references are meant to be statements of fact in the future, as are the other 331 occurrences.

In Galatians, there are 17 occurrences of the “Future Indicative.” Sixteen are clearly statements of fact in the future. For example, Galatians 3:11: “***It is a fact in the future, the righteous will live out of faith***” (TNT).

The remaining one (in Verse 3:11) is related to the Old Testament.

In James, there are 29 occurrences of the “Future Indicative.” Twenty-seven are clearly statements of fact in the future, and remaining two are related to the Old Testament. The two are both in Verse 2:11.

The Greek was not flawed: the “Future Indicative” is ALWAYS a statement of fact in the future. Thus, in the New Testament, the 40 occurrences that are related to the Old Testament were accurately written in the Greek as statements of fact in the future.

⁴² It is impossible for us to love others by deciding to do so with our will-power. Also be aware that trying to be good with our will-power when there is a “bad root” producing “bad fruit” is not just futile, **IT IS SIN.**

This, of course, brings up an important question: **how can God know that in the future it is a fact that we will love God?** The answer is important and profound, and is why correctly translating these verses is crucial. In those places in our being where we have been sanctified, Jesus is resident in that “root.” His presence in that “good root” will ALWAYS cause us to love God, just like He does.

An additional, VERY IMPORTANT reality, is that Jesus and the Apostles would NEVER command us to do something that they knew we could not do. In Matthew 22:37, if we could decide to love with our own will-power, then Jesus would not have had to come to earth, suffer and die.

This same translation error occurs in Matthew 4:4, 4:7, 4:10 (twice), 5:21, 5:27, 5:33 (twice), 5:43, 19:5, 19:18 (four times), 19:19, 22:37, 22:39; Mark 12:30, 12:31; Luke 4:4, 4:8 (twice), 4:12, 10:27; Acts 23:5; Romans 7:7, 13:9 (six times); 1 Corinthians 5:13 (twice), 9:9; Galatians 5:14; 1 Timothy 5:18; and James 2:8, 2:11 (twice). This is 40 occurrences in 27 New Testament verses.

Summary

In the New Testament, there are 40 places where the Old Testament is quoted. In every one of these Old Testament quotes, the “Indicative” is always mistranslated into English as an “Imperative.” In the New Testament, the Greek “Future Indicative” appears 1,599 times. In all but these 40 quotes of the Old Testament (what are typically mislabeled as “commandments”), the meaning clearly is a statement of fact in the future, NOT as a command:

First, since 97.5% of the occurrences are clearly statements of fact in the future, it is sure that the 2.5% (the 40 Old Testament quotes) are of the same Greek grammar meaning as the 97.5%. In other words, the 40 Old Testament quotes are not exceptions to the meaning of the Greek grammar in the other 1,559 “Future Indicative” occurrences.

Second, God would never command us to do something that is impossible for us to do: if our bad behavior, or lack of good behavior, is “bad fruit” being caused by a “bad root,” our will-power is impotent to change the behavior. Only the blood of Jesus can make that change. Then Jesus’ presence in the newly transformed root will produce the good (Godly) behavior. Since He is doing it, for us the Godly behavior is a “light burden.” See Chapters 2 and 3 in this book for details on this profound truth.

Number of Future Indicatives in the New Testament

Column meanings:

#FI: Number of times the Greek “Future Indicative” (FI) is present in each New Testament book (NT).

#OT Quotes: The number of Old Testament (OT) quotes that are in the Greek “Future Indicative” (FI).

#Verses: The number of New Testament (NT) with one or more of the “OT Quotes.”

There are more “OT Quotes” than “#Verses,” because several New Testament (NT) verses have more than one “OT Quote.”

<u>Book</u>	<u>#FI</u>	<u>#OT Quotes</u>	<u># Verses</u>
Matthew	346	17	12
Mark	130	2	2
Luke	318	5	4
John	172	0	
Acts	98	1	1
Romans	103	7	2
1 Corinthians	82	3	2
2 Corinthians	38	0	
Galatians	17	1	1
Ephesians	8	0	
Philippians	16	0	
Colossians	6	0	
1 Thessalonians	6	0	
2 Thessalonians	8	0	
1 Timothy	8	1	1
2 Timothy	21	0	
Titus	1	0	
Philemon	3	0	
Hebrews	47	0	
James	29	3	2
1 Peter	6	0	
2 Peter	13	0	
1 John	8	0	
2 John	2	0	
3 John	3	0	
Jude	1	0	
Revelations	109	0	
Totals	<u>1,599</u>	<u>40</u>	<u>27</u>

Endnote #2

40 Quotes Mistranslated

Here are the 40 quotes of the Old Testament present in the New Testament that have always been mistranslated into English as “Imperatives.” They are mistranslated, because in the Greek New Testament they are actually in the “Future Indicative” verb form. I have included a typically mistranslated verse from the NKJV, KJV, NIV and NASB. **I have added the bold to these various translations.** I compare them with my literal translation (TNT), in which the bold exists in the translation. With this comparison, you can then see the consistency of the mistranslations.

Matthew

4:4 But he answered and said, “It is written, ‘Man **shall not** live by bread alone, but by every word that proceedeth out of the mouth of God’” (KJV).

4:4 But *He* answered, “It is written (#1125), ‘***It is a fact in the future***, man ***will not*** live by bread alone, but by every word that proceeds out of the mouth of God’” (TNT).

4:7 Jesus said to him, “On the other hand, it is written, ‘YOU **SHALL NOT PUT THE LORD YOUR GOD TO THE TEST**’” (NASB).

4:7 Jesus said to him, “Again, it is written, ‘***It is a fact in the future***, you ***will not*** test the Lord, your God.’” (TNT).

4:10 Then Jesus said to him, “Away with you, Satan! For it is written, ‘You **shall worship** the Lord your God, and Him only you shall serve’” (NKJV).

4:10 Then Jesus said to him, “Get behind me, Satan! For it is written, ‘***It is a fact in the future***, you ***will*** worship the Lord your God, ***and it is a fact in the future***, you ***will*** serve *Him* only’” (TNT).

5:21 “You have heard that it was said to the people long ago, ‘You **shall not** murder, and anyone who murders will be subject to judgment’” (NIV).

5:21 “You have heard that it was said to the ancient ones, ‘***It is a fact that in the future***, you ***will*** not murder’; and ‘Whoever *may* murder, ***it is a fact in the future***, ***will*** be *liable to* judgment’” (TNT).

5:27 “Ye have heard that it was said by them of old time, ‘Thou **shalt not** commit adultery’” (KJV).

5:27 “You have heard that it was said, ‘***It is a fact in the future***, you ***will*** not commit adultery’” (TNT).

Matthew

5:33 “Again, you have heard that the ancients were told, ‘**YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD**’” (NASB).

5:33 “Again you have heard that it was said to them of old time, ‘**It is a fact in the future**, you *will* not make false vows, **but it is a fact in the future**, you *will* perform to the Lord your vows’” (TNT).

5:43 “You have heard that it was said, ‘You **shall** love your neighbor and hate your enemy’” (NKJV).

5:43 “You have heard that it was said, ‘**It is a fact that in the future, you will** love your neighbor, and **will** hate your enemy’” (TNT).

19:5 And said, “For this cause shall a man leave father and mother, and **shall** cleave to his wife: and the twain shall be one flesh” (KJV).

19:5 and said, “For this cause, **it is a fact in the future**, a man *will* leave his father and mother, and **will** join to his wife; and the two **will** become one flesh” (TNT).

19:18 He said to him, “Which ones?” And Jesus said, “‘You **shall not** murder; You **shall not** commit adultery; You **shall not** steal; You **shall not** bear false witness’” (NRSV).

19:18 He said to Him, “Which ones?” Jesus said, “‘**It is a fact that in the future, you will** not murder, you **will** not commit adultery, you **will** not steal, you **will** not offer false testimony’” (TNT).

19:19 “‘HONOR YOUR FATHER AND MOTHER; AND YOU **SHALL** LOVE NEIGHBOR AS YOURSELF’” (NASB).

19:19 “‘*Continuously honor* your father and mother. And, **it is a fact that in the future, you will** love your neighbor as yourself’” (TNT).

22:36 “Teacher, which is the great commandment in the law?”

22:37 Jesus said to him, “‘You **shall** love the Lord your God with all your heart, with all your soul, and with all your mind’” (NKJV).

22:36 “Teacher, which is the greatest *precept* (#1785) in the law?”

22:37 Jesus said to him, “‘**It is a fact that in the future, you will** love the Lord your God with all your heart, with all your soul, and with all your mind’” (TNT).

22:39 “And the second is like it: ‘You **shall** love your neighbor as yourself’” (NKJV).

22:39 “A second likewise is this, ‘**It is a fact that in the future, you will** love your neighbor as yourself’” (TNT).

Mark

12:30 “‘And thou **shalt** love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:’ this is the first commandment” (KJV).

12:30 “‘***It is a fact that in the future, you will*** love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ This is the first ***precept***” (TNT).

12:31 “And the second is like, *namely* this, ‘Thou **shalt** love thy neighbour as thyself.’ There is none other commandment greater than these” (KJV).

12:31 “The second is like this, ‘***It is a fact that in the future, you will*** love your neighbor as yourself.’ There *are* no other ***precepts (#1785)*** greater than these” (TNT).

Luke

4:4 And Jesus answered him, “It is written: ‘MAN **SHALL NOT LIVE ON BREAD ALONE**’” (NASB).

4:4 Jesus answered him, saying, “It is written, ‘***It is a fact in the future, man will not*** live by bread alone, but by every word of God” (TNT).

4:8 And Jesus answered, and said to him, “It is written, **YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY**” (NASB).

4:8 Jesus answered him, “Get behind me Satan! For it is written, ‘***It is a fact in the future, you will*** worship the Lord your God, and ***it is a fact in the future, you will*** serve *Him* only” (TNT).

4:12 And Jesus answered and said to him, “It has been said, ‘You **shall not** tempt the Lord your God” (NKJV).

4:12 Jesus answering, said to him, “It has been said, ‘***It is a fact in the future, you will not*** tempt the Lord your God” (TNT).

10:27 And he answered and said, “**YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF**” (NASB).

10:27 He answered, “‘***It is a fact in the future, you will*** love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself” (TNT).

Acts

23:5 Then said Paul, “I wist not, brethren, that he was the high priest: for it is written, ‘Thou **shalt not** speak evil of the ruler of thy people” (KJV).

23:5 Paul said, “I didn't know, brothers, that he was high priest. For it is written, ‘***It is a fact in the future, you will not*** speak evil of a ruler of your people” (TNT).

Romans

7:7 What shall we say, then? Is the law sinful? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was if the law had not said, “You **shall not** covet” (NIV).

7:7 What *will* we say then? Is the *(OC) Law* sin? May it never be! However, I wouldn’t have known sin, except through the *(OC) Law*. For I wouldn’t have known coveting, unless the *(OC) Law* had said, “***It is a fact in the future, you will not*** covet” (TNT).

13:9 For the commandments, “You **shall not** commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, all are summed up in this saying, namely, “You shall love your neighbor as yourself” (NKJV).

13:9 For “***It is a fact in the future, you will not*** commit adultery, you ***will not*** murder, you ***will not*** steal, you ***will not*** give false testimony, you ***will not*** covet,” and whatever other *precept* there *is, is being* summed up (*passive*) in this saying, namely, “***It is a fact in the future, you will*** love your neighbor as yourself” (TNT).

1 Corinthians

5:13 But them that are without God judgeth. “Therefore put away from among yourselves that wicked person” (KJV).

5:13 But those who are outside, ***it is a fact in the future*** God ***will judge***. “***It is a fact in the future, you will*** put away the wicked man from among yourselves.

9:9 For it is written in the Law of Moses, “YOU **SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING.**” God is not concerned about oxen, is He? (NASB).

9:9 For it is written in the *Law* of Moses, “***It is a fact in the future, you will not*** muzzle an ox while it treads out the grain.” Is it for the oxen that God cares (TNT).

Galatians

5:14 For all the law is fulfilled in one word, even in this; “Thou **shalt** love thy neighbour as thyself” (KJV).

5:14 For the whole *(NC)* law is *continuously being* fulfilled (*passive*) in one word, in this: “***It is a fact in the future, you will*** love (#25 *agapao*) your neighbor as yourself” (TNT).

1 Timothy

5:18 For the Scripture says, “You **shall not** muzzle an ox while it treads out the grain,” and “The laborer is worthy of his wages” (NKJV).

5:18 For the Scripture says, “***It is a fact in the future, you will not*** muzzle the ox when it treads out the grain.” And, “The laborer is worthy of his wages” (TNT).

James

2:8 If, however you are fulfilling the royal law, according to the Scripture, “YOU **SHALL LOVE YOUR NEIGHBOR AS YOURSELF**,” you are doing well (NASB).

2:8 *Indeed, if you are continuously accomplishing to perfection the royal (New Covenant) law according to the writing, “**It is a fact that in the future, you will** love your neighbor as yourself,” you are continuously doing well (TNT).*

2:11 For the one who said, “You **shall not** commit adultery,” also said, “You **shall not** murder.” Now if you do not commit adultery but if you murder, you have become a transgressor of the law (NRSV).

2:11 For *the saying*, “You **might perhaps** not commit adultery,” also said, “You **might perhaps** not commit murder.” *But if it is a fact in the future, you* do not commit adultery, but *it is a fact that in the future, you will* murder, you have become a transgressor of the (OC) Law (TNT).

Endnote #3

The “Future Indicative” In The Old Testament

Here I compare the Greek words in the Old Testament Septuagint with the same quotes in the New Testament. These are the 40 quotes in the New Testament that are quotes of the Old Testament statements. They are listed in the typical order of the New Testament verses. Each verse has my literal translation (TNT). Then the first column has a brief English word that is in the verse, then the New Testament verse, then the Strong’s number of the Greek word, then the Greek word, and then the Grammar.

If you look up the Greek word in Strong’s by its Strong’s #, you will see that the word’s form in the verse is a bit different than what is in Strong’s. In Greek, a word changes its form, depending on its function in a particular sentence. Because of this variability, in Strong’s, they have standardized the word into what is called its “Lexical” form. It is as it occurs in a particular grammatical use. The words in question here are all verbs. This variability of a Greek verb is part of the profound accuracy of Greek. You can tell the function of the word in a sentence by the appearance of the word.

In this Endnote, you will see that the Old Testament and New Testament words are identical Greek words, with identical Greek grammar. This says they have identical meaning.

In English, we largely depend on the order that the word appears in a sentence to know the function. In “John hit the ball,” we know that the subject of the sentence is “John,” and “ball” is the direct object. If the sentence were, “The ball hit John,” we would know that the “ball” is now the subject of the sentence, even though “ball” looks the same. In Greek, “ball” would look different if it were the subject versus the direct object.

In English, the only words that change in this way are the personal pronouns. If I said, “Me went to the store,” you would correct me. It should be “I went to the store.” It is the same word, but changes its form depending on its function in the sentence. “I” is easy to discern as being different from “me.”

Every word in Greek changes form in this same way. ⁴³

For our assistance in understanding the Greek, there have been codes developed to explain the function of the word. Here, most of the words have the code, “V-FAI-2s.” This means it is a “Verb,” it is “Future” tense, “Active” (the subject is doing the action), “Indicative” in its relationship to reality, second person (meaning “you”), and singular (versus plural). These codes make translating to be much easier, because an expert is

⁴³ For instance, In English, the “definite article” is “the.” It is “the,” no matter what is its function in the sentence. In Greek, the “definite article” has 18 different forms, depending on its use in a sentence. This precision makes Greek to be extremely accurate in its meaning.

explaining the function of the word. Without these kinds of codes, we would have to memorize literally thousands of word forms.

A great example of this variability is the difference between the ending of the verbs in Matthew 5:43 and Matthew 19:5.

Matthew 5:43 is V-FAI-2s, the word ending is “eis.”

Matthew 19:5 is V-FAI-3s, the word ending is “ei.”

The only difference in the verb function is that Matthew 5:43 is 2nd person singular, and Matthew 19:5 is 3rd person singular. One cannot confuse the two, because the Greek word endings are different. If Matthew 5:43 had been an “Imperative” (a command), **the word ending would have been “e,” instead of “eis.”**

My reason for pointing this out is not to teach you Greek; but rather to show you that in these 40 occurrences, you will see that the Septuagint Greek words, and the verb forms, are all IDENTICAL with the New Testament Greek words and verb forms. The verb forms are ALL “Future Indicative.” This PROVES that the Apostles ACCURATELY QUOTED the Old Covenant verses, and that these verses were NEVER commands in the Old Covenant or in the New Covenant.

The columns below are arranged, as illustrated in Matthew 4:4:

- First, there is a brief English word regarding the meaning of the quote.
- Second, there is the Book and Chapter # and Verse #.
- Third there is the Strong’s number of the Verb.
- Fourth is the Greek word in its verb form.
- Fifth is the code explaining the Greek verb form

Matthew

4:4 See the end of these listings. This verse is not V-FAI-2s.

4:7 Jesus said to him, “Again, it is written, ‘**It is a fact in the future, you *will not* test the Lord, your God**’”

Not Test	Matt 4:7	#1598	ekpeiraseis	V-FAI-2s
	Deut 6:16	#1598	ekpeiraseis	V-FAI-2s

4:10 Then Jesus said to him, “Get behind me, Satan! For it is written, ‘**It is a fact in the future, you *will* worship the Lord your God, and it is a fact in the future, you *will* serve *Him* only**’” (TNT).

Will Worship	Matt 4:10	#4352	proskuneseis	V-FAI-2s
	Deut 6:13	#3000	latreuseis	V-FAI-2s
Will Serve	Matt 4:10	#3000	latreuseis	V-FAI-2s
	Deut 6:13	#3000	latreuseis	V-FAI-2s

Note that for “will worship” the New Testament uses a different Greek word than does the Old Testament, but the different word is also “Future Indicative.”

Matthew

5:21 “You have heard that it was said to the ancient ones, ‘***It is a fact that in the future, you will*** not murder’; and ‘Whoever *may* murder, ***it is a fact in the future, will be liable to judgment***’” (TNT).

Not Murder	Matt 5:21	#5407	phoneuseis	V-FAI-2s
	Exodus 20:13	#5407	phoneuseis	V-FAI-2s

5:27 “You have heard that it was said, ‘***It is a fact in the future, you will*** not commit adultery’” (TNT).

No Adultery	Matt 5:27	#3431	moicheuseis	V-FAI-2s
	Ex 20:14	#3431	moicheuseis	V-FAI-2s
	Deut 5:18	#3431	moicheuseis	V-FAI-2s

5:33 See the end of this listing. This verse is not V-FAI-2s.

5:43 “You have heard that it was said, ‘***It is a fact that in the future, you will*** love your neighbor, and ***will*** hate your enemy’” (TNT).

Will Love	Matt 5:43	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s

19:5 and said, “‘For this cause, ***it is a fact in the future, a man will*** leave his father and mother, and ***will*** join to his wife; and the two ***will*** become one flesh’” (TNT).

Will Leave	Matt 19:5	#2641	kataleipsei	V-FAI-3s
	Gen 2:24	#2641	kataleipsei	V-FAI-3s

Note, this is 3rd person singular. See the word ending is “ei,” rather than “eis,” as it would be for 2nd person singular in other verses. This again demonstrates the accuracy of Greek.

19:18 He said to Him, “Which ones?” Jesus said, “‘***It is a fact that in the future, you will*** not murder, you ***will*** not commit adultery, you ***will*** not steal, you ***will*** not offer false testimony’” (TNT).

No Murder:	Matt 19:18	#5407	phoneuseis	V-FAI-2s
	Ex 20:13	#5407	phoneuseis	V-FAI-2s
No Adultery:	Matt 19:18	#3431	moicheuseis	V-FAI-2s
	Deut 5:18	#3431	moicheuseis	V-FAI-2s
No Steal	Matt 19:18	#2813	klepseis	V-FAI-2s
	Deut 5:19	#2813	klepseis	V-FAI-2s
No False Test	Matt 19:18	#5576	pseudomartureseis	V-FAI-2s
	Deut 5:20	#5576	pseudomartureseis	V-FAI-2s

19:19 “‘*Continuously honor* your father and mother. And, ***it is a fact that in the future, you will*** love your neighbor as yourself’” (TNT).

Will Love	Matt 19:19	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s

Matthew

22:37 Jesus said to him, “***It is a fact that in the future, you will*** love the Lord your God with all your heart, with all your soul, and with all your mind” (TNT).

Will Love	Matt 22:37	#25	agapeseis	V-FAI-2s
	Deut 6:5	#25	agapeseis	V-FAI-2s

22:39 “A second likewise is this, ‘***It is a fact that in the future, you will*** love your neighbor as yourself” (TNT).

Will Love	Matt 22:39	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s

Mark

12:30 “***It is a fact that in the future, you will*** love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ This is the first ***precept***” (TNT).

Will Love	Mark 12:30	#25	agapeseis	V-FAI-2s
	Deut 6:5	#25	agapeseis	V-FAI-2s

12:31 “The second is like this, ‘***It is a fact that in the future, you will*** love your neighbor as yourself.’ There *are* no other ***precepts (#1785)*** greater than these” (TNT).

Will Love	Mark 12:31	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s

Luke

4:4 See the end of this listing. This verse is not V-FAI-2s.

4:8 Jesus answered him, “Get behind me Satan! For it is written, ‘***It is a fact in the future, you will*** worship the Lord your God, and you ***will*** serve *Him* only’” (TNT).

Will Worship	Luke 4:8	#4532	proskuneseis	V-FAI-2s
	OT	no direct match		
Will Serve	Luke 4:8	#3000	latreuseis	V-FAI-2s
	Deut 6:13	#3000	latreuseis	V-FAI-2s

4:12 Jesus answering, said to him, “It has been said, ‘***It is a fact in the future, you will*** not tempt the Lord your God’” (TNT).

Not Tempt	Luke 4:12	#1598	ekpeiraseis	V-FAI-2s
	Deut 6:16	#1598	ekpeiraseis	V-FAI-2s

10:27 He answered, “***It is a fact in the future, you will*** love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself” (TNT).

Love God	Luke 10:27	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s
	Deut 6:5	#25	agapeseis	V-FAI-2s

Acts

23:5 Paul said, “I didn’t know, brothers, that he was high priest. For it is written, ‘***It is a fact in the future, you will not*** speak evil of a ruler of your people’” (TNT).

Not speak	Acts 23:5	#2046	ereis	V-FAI-2s
	Ex 22:28	#2046	ereis	V-FAI-2s

Romans

7:7 What *will* we say then? Is the (*Old Covenant*) Law sin? May it never be!

However, I wouldn’t have known sin, except through the (*Old Covenant*) Law. For I wouldn’t have known coveting, unless the (*Old Covenant*) Law had said, “***It is a fact in the future, you will not*** covet” (TNT).

Not Covet	Rom 7:7	#1937	epithumeseis	V-FAI-2s
	Ex 20:17	#1937	epithumeseis	V-FAI-2s
	Deut 5:21	#1937	epithumeseis	V-FAI-2s

13:9 For “***It is a fact in the future, you will not*** commit adultery, you ***will not*** murder, you ***will not*** steal, you ***will not*** give false testimony, you ***will not*** covet,” and whatever other *precept* there *is, is being* summed up (*passive*) in this saying, namely, “***It is a fact in the future, you will*** love your neighbor as yourself” (TNT).

Not Adultery	Rom 13:9	#3431	moicheuseis	V-FAI-2s
	Ex 20:14	#3431	moicheuseis	V-FAI-2s
Not Murder	Rom 13:9	#5407	phoneuseis	V-FAI-2s
	Deut 5:17	#5407	phoneuseis	V-FAI-2s
Not Steal	Rom 13:9	#2813	klepseis	V-FAI-2s
	Ex 20:15	#2813	klepseis	V-FAI-2s
Not False Test	Rom 13:9	#5576	pseudomarturesis	V-FAI-2s
	Ex 20:16	#5576	pseudomarturesis	V-FAI-2s
Not Covet	Rom 13:9	#1937	epithumeseis	V-FAI-2s
	Deut 5:21	#1937	epithumeseis	V-FAI-2s
Will Love	Rom 13:9	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s

1 Corinthians

5:13 But those who are outside, ***it is a fact in the future*** God ***will judge***. “***It is a fact in the future, you will*** put away the wicked man from among yourselves” (TNT).

God Judge	1 Cor 5:13	#2919	krinei	V-FAI-3s
	Deut 32:36	#2919	krinei	V-FAI-3s
Put Away	1 Cor 5:13	#1808	exareite	VI-FAI-2plural
	Deut 17:7	#1808	exareis	V-FAI-2s
	Deut 17:12	#1808	exareis	V-FAI-2s
	Deut 21:21	#1808	exareis	V-FAI-2s
	Deut 22:21	#1808	exareis	V-FAI-2s

Note the different word endings in “God Judge” (3rd personal singular “ei”), in “Put Away” 2nd person plural (“eite”), versus 2nd personal singular (“eis”).

These again illustrate the accuracy of Greek. When the verb form is different, the word ending is different.

1 Corinthians

9:9 For it is written in the *Law of Moses*, “***It is a fact in the future, you will not*** muzzle an ox while it treads out the grain.” Is it for the oxen that God cares (TNT).

Not Muzzle	1 Cor 5:13	#5392	phimoseis	V-FAI-2s
	Deut 25:4	#5392	phimoseis	V-FAI-2s

Galatians

5:14 For the whole (*NC*) law is *continuously being fulfilled (passive)* in one word, in this: “***It is a fact in the future, you will*** love (#25 *agapao*) your neighbor as yourself” (TNT).

Will Love	Gal 5:14	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s

1 Timothy

5:18 For the Scripture says, “***It is a fact in the future, you will not*** muzzle the ox when it treads out the grain.” And, “The laborer is worthy of his wages” (TNT).

Not Muzzle	1 Tim 5:18	#5392	phimoseis	V-FAI-2s
	Deut 25:4	#5392	phimoseis	V-FAI-2s

James

2:8 *Indeed*, if you are *continuously accomplishing to perfection* the royal (*New Covenant*) law according to the writing, “***It is a fact that in the future, you will*** love your neighbor as yourself,” you are *continuously* doing well (TNT).

Will Love	James 2:8	#25	agapeseis	V-FAI-2s
	Lev 19:18	#25	agapeseis	V-FAI-2s

2:11 For the saying, “***You might perhaps*** not commit adultery,” also said, “***You might perhaps*** not commit murder.” But if ***it is a fact in the future, you*** do not commit adultery, but ***it is a fact that in the future, you will*** murder, you have become a transgressor of the (*Old Covenant*) Law (TNT).

Not Adultery	James 2:11	#3431	moicheuseis	V-FAI-2s
	Ex 20:14	#3431	moicheuseis	V-FAI-2s
	Deut 5:18	#3431	moicheuseis	V-FAI-2s
Not Murder	James 2:11	#5407	phoneuseis	V-FAI-2s
	Ex 20:13	#5407	phoneuseis	V-FAI-2s
	Deut 5:17	#5407	phoneuseis	V-FAI-2s

In summary, you will note that the “Future Indicative” typically mistranslated into English as being a “command” occurs in Matthew 4:4, 4:7, 4:10 (twice), 5:21, 5:27, 5:33 (twice), 5:43, 19:5, 19:18 (four times), 19:19, 22:37, 22:39; Mark 12:30, 12:31; Luke 4:4, 4:8 (twice), 4:12, 10:27; Acts 23:5; Romans 7:7, 13:9 (six times); 1 Corinthians 5:13 (twice), 9:9; Galatians 5:14; 1 Timothy 5:18; and James 2:8, 2:11 (twice). This is 40 occurrences in 27 verses.

Matthew 4:4, 5:33, and Luke 4:4 are not in the prior Greek list of verse comparisons, because they have different linguistics (they are

not “V-FAI-2s”). What is important is that all of these are still “Future Indicatives” (facts in the future), not “Imperatives” (not commands, like “you shall,” or “shall not”) as present in most English translations.

Matthew

4:4 But *He* answered, "It is written (#1125), '**It is a fact in the future**, man **will not** live by bread alone, but by every word that proceeds out of the mouth of God'" (TNT).

Not Live	Matt 4:4	#2198	zesetai	V-FMI-3s
	Deut 8:3	#2198	zesetai	V-FMI-3s

Luke

4:4 Jesus answered him, saying, "It is written, '**It is a fact in the future**, man **will not** live by bread alone, but by every word of God'" (TNT).

Not Live	Luke 4:4	#2198	zesetai	V-FMI-3s
	Deut 8:3	#2198	zesetai	V-FMI-3s

These two occurrences are “Future Midvoice Indicative 3rd person Single.” As you can see, the verb endings are different (*ai*) than for the “Future Active Indicative 2nd person Single” (*eis*) in the prior 25 verses in this Endnote. This illustrates the precise accuracy of Greek. Thus, these two different verb forms cannot be confused with each other.

What is important to see is that the Septuagint (Old Testament translation) Greek verb forms are exactly the same as the Greek New Testament verb forms. They are both “Future Indicative.” Both Matthew and Luke correctly translated the Hebrew of Deuteronomy 8:3.

Also, these two verses again demonstrate the extreme precision of the Greek language. One cannot confuse the meaning of these 2 quotes with the 36 “Future Indicative” quotes in the previous 24 verses.

There is one New Testament verse that is quoting the Old Testament that is not a literal translation.

Though the words and grammar are not the same (are not V-FAI), the meaning is parallel.

Matthew

5:33 "Again you have heard that it was said to them of old time, '**It is a fact in the future**, you **will** not make false vows, but **it is a fact in the future**, you **will** perform to the Lord your vows'" (TNT).

Not Swear	Matt 5:33	#1964	epiorkEseis	V-FAI-2s
	Lev 19:12	#3660	omeisthe	V-FMI-2plural
	Num 30:2	#2171	euchetai	V-FMI-3s
Not Profane	Matt 5:33	#591	apodoseis	V-FAI-2s
			(actually, means “not fail to perform”)	
	Lev 19:12	#953	BeBelosete	V-FAI-2plural
	Num 30:2	#953	BeBelosei	V-FAI-3s

The New Testament in this verse is a paraphrase of the Old Testament verses, not a literal translation. What is important is that **all of these are “Future Indicatives”** (facts in the future), not “Imperatives” (not commands, like “you shall,” or “shall not”) as present in most English translations.

Endnote #4

Why Were “Future Indicative” Verses Mistranslated?

There seems to have been an agenda to mistranslate these 40 occurrences of the “Future Indicative” from Greek into English as commands.

There is a discernable pattern of these mistranslations. The “Future Indicative” actually indicates that a Christian will be sanctified in an area of their life, so that they then will display the Godly behavior indicated in the Greek. Changing the “Future Indicative” into an “Imperative” then gives the reader the impression that the Godly behavior is something that they need to produce with their will-power. In other words, **it deletes sanctification by the power of God through Jesus Christ**, and replaces it with legalism. This mistranslation is what leaves the Christian in the frustration expressed by the Apostle Paul:

“For what I am continuously doing I am not understanding. For what I am continuously willing to do I am not practicing; but that which I am hating, that is what I am continuously doing” (Romans 7:15, TNT).

Who would want this deception to occur? Of course, it would be Satan. Because of Jesus’ presence in a “root” in which a Christian has been sanctified, Satan is helpless to control them in that same way anymore. On the other hand, he can control a Christian who still has a “bad root” of sin in their “Honeycomb.”

What is very clear from the Greek grammar is that somewhere between the Hebrew of the Old Testament and the English translations, and between the Greek of the New Testament and the English translations, **somebody changed the grammar**. In doing this, they profoundly changed the meaning.

What makes it clear that these were intentional changes is:

- The changes were identical in all 40 occurrences of the Old Testament quotes that were repeated in the New Testament.
- The changes all clearly violated the Greek grammar.
- The changes all were in opposition to sanctification.
- The changes all put Christians in bondage to sin.

Whereas, if there were an occasional unintentional error, this uniformity would not be present.

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