

WILL YOUR HOUSE STAND?

Part 1

This is Love

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TABLE OF CONTENTS

	<u>Page</u>
Introduction	4
The Golden Rule	7
On These Two Commandments	8
What Shall I Do to Inherit Eternal Life?	11
“Love” is An Action Word	12
Christ Fulfilled the Law	23
Christ Magnified the Law	27
The Fourth Commandment.....	30
What about the 613 Laws?	33
Conclusion	37

INTRODUCTION

It seems many Christians are so obsessed with their *purpose driven, best life now* pursuits they have lost sight, or maybe just lost interest in the words of Christ. Like Christ said so long ago, “the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful.” (Mark 4:19, ESV) And as a result, it appears many are falling away, and many more are being set up for deception. And if we are not careful, we will find ourselves gathered with the tares or in line with the goats. (Matthew 13:36-40; 25:31-46, KJV) However, while there is still time, we should all take heed to what Christ said to the church of Ephesus.

“But I have this against you, that you have abandoned the love you had at first. Remember therefore from where you have fallen; **repent, and do the works you did at first.** If not, I will come to you and remove your lampstand from its place, unless you repent.” (Revelation 2:4-5, ESV)

Before the followers of Christ were known as Christians they were called disciples, which simply means pupils or students. And after His resurrection, Christ instructed His disciples to:

“**Go therefore and make disciples of all nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **teaching them to observe all that I have commanded you.** And behold, I am with you always, to the end of the age.” (Matthew 28:19-20, ESV)

Christ did not say go and make Christians. He said, “Go therefore and make disciples of all nations.” And if you are a disciple, let’s hear what our Teacher, Jesus Christ, has to say.

“**And seeing the multitudes, he (Christ) went up into a mountain: and when he was set, his disciples came unto him:**

² And he opened his mouth, and taught them, saying,

³ Blessed are the poor in spirit: for theirs is the kingdom of heaven.

⁴ Blessed are they that mourn: for they shall be comforted.

⁵ Blessed are the meek: for they shall inherit the earth.

⁶ Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

⁷ Blessed are the merciful: for they shall obtain mercy.

⁸ Blessed are the pure in heart: for they shall see God.

⁹ Blessed are the peacemakers: for they shall be called the children of God.

¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

¹¹ Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

¹² Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” (Matthew 5:1-12, KJV)

What we have come to know as “the Sermon on the Mount,” begins in Matthew 5 and continues through Matthew 7. The above list of blessings (Beatitudes) was just the start of Christ’s teachings that day on the mountain. And Christ’s last recorded words to His disciples, before descending the mountain, were these.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

²⁶ And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

²⁷ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” (Matthew 7:24-27, KJV)

The Sermon on the Mount begins with blessings, for certain people, and ends with two choices for all to consider. And Christ leaves it up to us as to which one we will choose.

My intentions are not to cover all of Christ’s teachings from the Sermon on the Mount. Instead, for this study, I would like us to concentrate on the final words of Christ leading up to His two choices. Then we will reflect on the two choices.

If the Father allows, this study will be presented in five parts.

Part 1 – *This is Love* (Matthew 7:12)

Part 2 – *The Way to Life* (Matthew 7:13-14)

Part 3 – *By Their Fruit You Shall Know Them* (Matthew 7:15-20)

Part 4 – *He That Does the Will of My Father* (Matthew 7:21-23)

Part 5 – *How Will You Build Your House* (Matthew 7:24-27)

The majority of us do not know for certain the name of the God of Abraham, Isaac and Jacob. And those that do are bent on keeping it a secret from the rest of us. As a result, there are many renderings of God’s name such as *Yahweh*, *Yahuah*, *Yehovah* and *Yehowah*, to name a few. So for this study, I will occasionally use the shortened poetic form of God’s name which is YAH. On this name, most of us are in agreement.

This shortened form appears in the Hebrew Bible over 40 times. The name YAH is also found in the construct word “hallelu-YAH.”

Hebrew and Greek word definitions, for selected words (in red), are included from the *Strong’s Exhaustive Concordance of the Bible*, unless otherwise stated. Single words in blue represent words that were previously defined.

Matthew 7:12-27

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

¹³ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at:

¹⁴ Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

¹⁵ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

¹⁶ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

¹⁷ Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

¹⁸ A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

¹⁹ Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

²⁰ Wherefore by their fruits ye shall know them.

²¹ Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

²⁴ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

²⁶ And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

²⁷ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” (KJV)

The Golden Rule

Matthew 7:12

“Therefore all things **whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**” (KJV)

- The above verse is very similar to “The Golden Rule.” As stated in Wikipedia: “The [Golden Rule](#) is the principle of treating others as one's self would wish to be treated. It is a maxim that is found in many religions and cultures.” Wikipedia goes on to say, “The maxim may appear as either a positive or negative injunction governing conduct:
 - One should treat others as one would like others to treat oneself (positive or directive form).
 - One should *not* treat others in ways that one would *not* like to be treated (negative or prohibitive form).
 - What you wish upon others, you wish upon yourself (empathic or responsive form).”

The most familiar version of the Golden Rule is, “*Do unto others as you would have them do unto you.*”

- For example, the eighth Commandment: “Thou shalt not steal,” could be reworded to say, “Don’t steal from others if you don’t want others to steal from you.”

I suppose that’s a lot more palatable for those who dislike anyone telling them what to do; even if the one telling them is God (Yah), their creator.

Still, many reject the Commandments and laws of God. And many Christians claim Christ nailed them to His cross. However, they fail to see that the law is a list of instructions on how to “*Do unto others as you would have them do unto you.*”

Law 3551 (Greek) - νόμος νόμος, nom'-os; from a primary νέμω némō (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle):— (Translated in King James Version as) law.

Would 2309 - θέλω θέλω, thel'-o; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in:— (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly)).

On These Two Commandments

The gospel of Matthew tells us that Christ also said the following.

Matthew 22:35-40

“Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

³⁶ Master, which is the great commandment in the law?

³⁷ Jesus said unto him, Thou shalt love⁽²⁵⁾ the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

³⁸ This is the first and great commandment.

³⁹ And the second is like unto it, Thou shalt love⁽²⁵⁾ thy neighbour as thyself.

⁴⁰ On these two commandments hang⁽²⁹¹⁰⁾ all the law and the prophets.” (KJV)

Hang 2910 - κρεμάννυμι *kremánnymi*, krem-an'-noo-mee; a prolonged form of a primary verb; **to hang**:— (Translated in King James Version as) hang.

Love 25 ἀγαπάω *agapáō*, ag-ap-ah'-o; perhaps from ἄγαν *ágan* (much) (or compare 5689); **to love** (in a social or moral sense):— (Translated in King James Version as) (be-)love(-ed).

- Verse 37 – Is taken from the Old Testament (Tanach).

Deuteronomy 6:4-6

“Hear, O Israel: The Lord our God is one Lord:

⁵ And thou shalt love⁽¹⁵⁷⁾ the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

⁶ And these words, which I command thee this day, shall be in thine heart:” (KJV)

Deuteronomy 10:12

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love⁽¹⁵⁷⁾ him, and to serve the Lord thy God with all thy heart and with all thy soul,” (KJV)

Deuteronomy 11:13

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love⁽¹⁵⁷⁾ the Lord your God, and to serve him with all your heart and with all your soul,” (KJV)

Deuteronomy 30:6

“And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love⁽¹⁵⁷⁾ the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” (KJV)

Joshua 22:5

“But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love⁽¹⁵⁷⁾ the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.” (KJV)

- Verse 39 – Is taken from the Old Testament (Tanach).

Leviticus 19:17-18

“Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

¹⁸Thou shalt not avenge, nor bear any grudge against the children of thy people, **but thou shalt love⁽¹⁵⁷⁾ thy neighbour as thyself**: I am the Lord.” (KJV)

Leviticus 19:34

“But the stranger that dwelleth with you shall be unto you as one born among you, **and thou shalt love⁽¹⁵⁷⁾ him as thyself**: for ye were strangers in the land of Egypt: I am the Lord your God.” (KJV)

Deuteronomy 10:19

“**Love⁽¹⁵⁷⁾ ye therefore the stranger**: for ye were strangers in the land of Egypt.” (KJV)

Love 157 - אָהַב 'âhab, aw-hab'; or אָהֵב 'âhêb ; a primitive root; **to have affection for (sexually or otherwise)**:— (Translated in King James Version as) (be-) love(-d, -ly, -r), like, friend.

- **REVIEW –**

1) Matthew 7:12 - “Therefore all things **whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.**”

2) Matthew 22:37 -, “**Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**”

Matthew 22:39 - “**Thou shalt love thy neighbour as thyself.**”

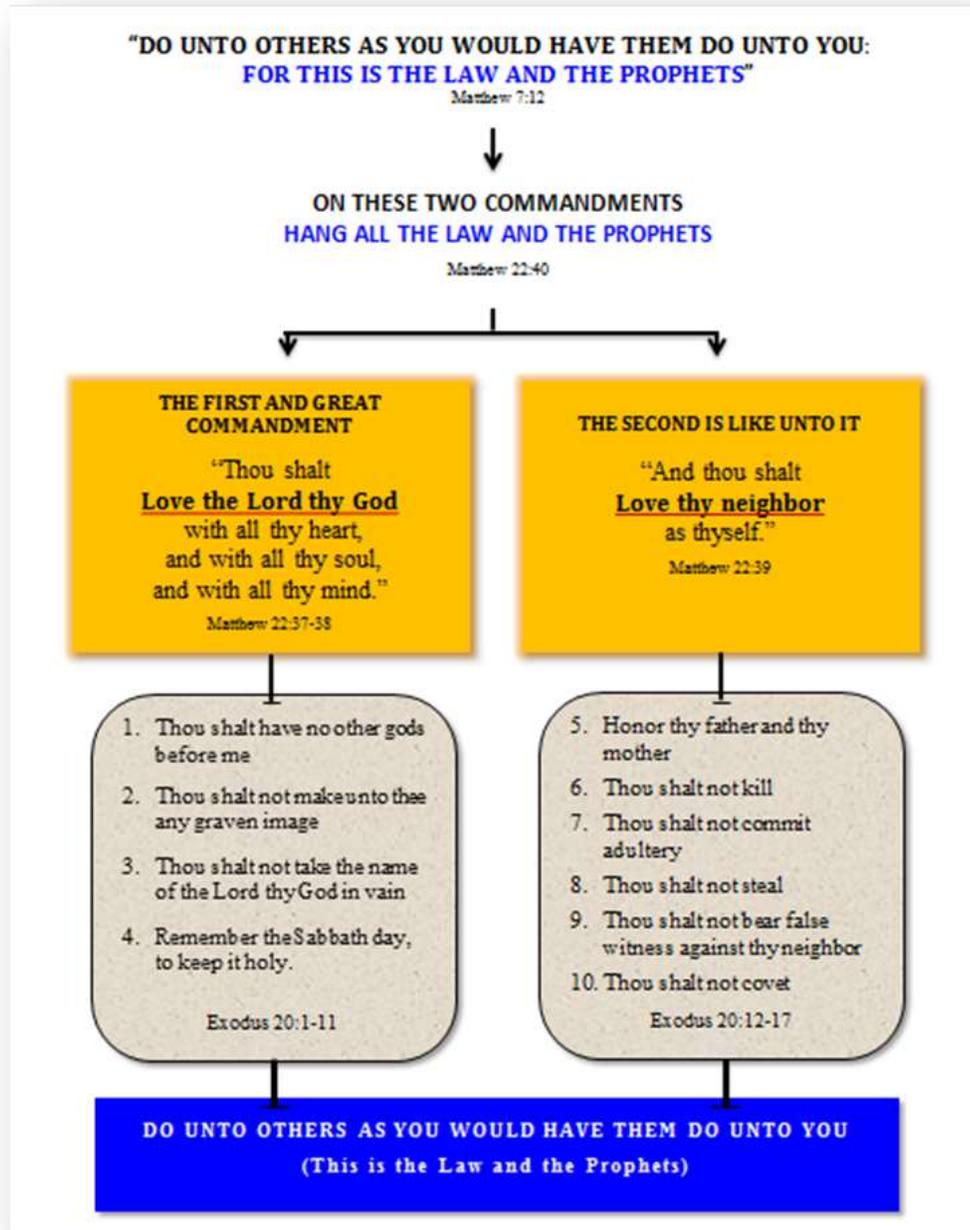
Matthew 22:40 - “**On these two commandments hang all the law and the prophets.**”

Or it could be stated that

on these two commandments hang all that you

“Do unto others as you would have them do unto you.”

Following is my interpretation of Matthew 7:12 and Matthew 22:37-40.



What Shall I Do to Inherit Eternal Life?

When a lawyer asked Christ “what shall I **do** to inherit eternal life,” it is recorded that Christ said the following:

Luke 10:25-37

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, **what shall I do**⁽⁴¹⁶⁰⁾ **to inherit eternal life?**

²⁶ **He said unto him, What is written in the law?**⁽³⁵⁵¹⁾ how readest thou?

²⁷ And he answering said, **Thou shalt love**⁽²⁵⁾ **the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**

²⁸ **And he said unto him, Thou hast answered right: this do,**⁽⁴¹⁶⁰⁾ **and thou shalt live.**

²⁹ But he, willing to justify himself, said unto Jesus, And who is my neighbour?

³⁰ And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

³¹ And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

³² And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

³³ But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

³⁴ And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

³⁵ And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

³⁶ **Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?**

³⁷ **And he said, He that shewed mercy**⁽¹⁶⁵⁶⁾ **on him. Then said Jesus unto him, Go, and do**⁽⁴¹⁶⁰⁾ **thou likewise.”** (KJV)

Do 4160 - ποιέω ποιέō, poí-eh'-o; apparently a prolonged form of an obsolete primary; **to make or do (in a very wide application, more or less direct)**:— (Translated in King James Version as) abide, + agree, appoint, × avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, × journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, × secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield.

Law 3551 - νόμος **nómos, nom'-os**; from a primary νέμω **némō (to parcel out, especially food or grazing to animals)**; **law (through the idea of prescriptive usage)**, genitive case (**regulation**), **specially, (of Moses (including the volume); also of the Gospel)**, or figuratively (**a principle**):— (Translated in King James Version as) law.

Mercy 1656 - ἔλεος **éleos, el'-eh-os**; of uncertain **affinity**; **compassion (human or divine, especially active)**:— (Translated in King James Version as) (+ tender) mercy.

Mercy (Dictionary.com)

n. pl. mer·cies

1. Compassionate treatment, especially of those under one's power; clemency.
2. A disposition to be kind and forgiving: *a heart full of mercy.*
3. Something for which to be thankful; a blessing: *It was a mercy that no one was hurt.*
4. Alleviation of distress; relief: *Taking in the refugees was an act of mercy.*

“Love” is an Action Word

We **show** love not by our words but by our **actions** towards others. Love requires that we do something. Like an old saying goes, “talk is cheap.”

Matthew 25:31-46

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

³³ And he shall set the sheep on his right hand, but the goats on the left.

³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

³⁷ **Then shall the righteous** ⁽¹³⁴²⁾ answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

³⁸ When saw we thee a stranger, and took thee in? or naked, and clothed thee?

³⁹ Or when saw we thee sick, or in prison, and came unto thee?

⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch **as ye have done** ⁽⁴¹⁶⁰⁾ **it unto one of the least of these my brethren, ye have done** ⁽⁴¹⁶⁰⁾ **it unto me.**

⁴¹ **Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**

⁴² For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

⁴³ I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

⁴⁵ Then shall he answer them, saying, Verily I say unto you, Inasmuch **as ye did it not to one of the least of these, ye did it not to me.**

⁴⁶ **And these shall go away into everlasting punishment: but the righteous into life eternal.**” (KJV)

Righteous 1342 – δίκαιος *díkaios*, *dik'-ah-yos*; from 349; **equitable** (in character or act); by implication, **innocent, holy** (absolutely or relatively):— (Translated in King James Version as) just, meet, right(-eous).

Thayer's Greek Lexicon adds:

“Observing divine and human laws; one who is such as he ought to be.”

1. “In a wide sense, upright, righteous, virtuous, keeping the commands of God.”

- God will judge us according to what we do, or you could say, on how much we love Him and others. And it’s all set in motion from your heart.

Matthew 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)

Matthew 15:8

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; **but their heart is far from me.**” (KJV)

Luke 6:44-46

“For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

⁴⁵ **A good man out of the good treasure of his heart** bringeth forth that which is good; and **an evil man out of the evil treasure of his heart** bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

⁴⁶ And why call ye me, Lord, Lord, and do not the things which I say?” (KJV)

Mark 7:20-24

“And he said, That which cometh out of the man, that **defileth** ⁽²⁸⁴⁰⁾ the man.

²¹ **For from within, out of the heart of men**, proceed evil thoughts, adulteries, fornications, murders,

²² Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

²³ All these evil things come from within, and **defile** ⁽²⁸⁴⁰⁾ the man.” (KJV)

Defile/Defileth 2840 - κοινῶν koinōō, koy-no'-o; from 2839; **to make (or consider) profane (ceremonially)**:— (Translated in King James Version as) call common, defile, pollute, unclean.

The following verses show a link between what we do and works.

Matthew 7:22

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name **done** ⁽⁴¹⁶⁰⁾ **many wonderful works?**” ⁽¹⁴¹¹⁾ (KJV)

Wonderful Works 1411 – δύναμις dýnamis, doo'-nam-is; from 1410; **force (literally or figuratively)**; specially, **miraculous power** (usually by implication, **a miracle itself**):— (Translated in King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

John 6:28

“Then said they unto him, **What shall we do,** ⁽⁴¹⁶⁰⁾ **that we might work** ⁽²⁰³⁸⁾ **the works** ⁽²⁰⁴¹⁾ **of God?**” (KJV)

John 8:39

“They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would **do** ⁽⁴¹⁶⁰⁾ **the works** ⁽²⁰⁴¹⁾ **of Abraham.**” (KJV)

Revelation 2:1-5

“**Unto the angel of the church of Ephesus write**; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

² **I know thy works,** ⁽²⁰⁴¹⁾ and thy **labour,** ⁽²⁸⁷³⁾ and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

³ And hast borne, and hast patience, and **for my name's sake hast laboured**,⁽²⁸⁷²⁾ and hast not **fainted**.⁽²⁵⁷⁷⁾

⁴ Nevertheless I have somewhat against thee, because **thou hast left thy first love**.

⁵ **Remember therefore from whence thou art fallen**⁽¹⁶⁰¹⁾, **and repent**,⁽³³⁴⁰⁾ **and do**⁽⁴¹⁶⁰⁾ **the first works**;⁽²⁰⁴¹⁾ **or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.**"⁽³³⁴⁰⁾ (KJV)

- According to the King James Version (KJV), the word “works” can be replaced with the word *deed(s)*, *doing* or *done*. Some English Bible translations will also use the word *actions*. For example in 1 John 3:18:

The King James Version (KJV) used the word “deed” instead of “works.”

1 John 3:18

“My little children, **let us not love in word**, neither in tongue; **but in deed**⁽²⁰⁴¹⁾ **and in truth.**” (KJV)

On the other hand, In the New International Version (NIV), the word “actions” is used.

1 John 3:18

“Dear children, **let us not love with words** or speech **but with actions**⁽²⁰⁴¹⁾ **and in truth.**” (NIV)

After checking 59 English Bible translations, there was only one that used the word “work.” Do you think that maybe they’re trying to hide something from us? Hmmm

1 John 3:18 (Wycliffe Bible)

“My little sons, **love we not in word**, neither in tongue, **but in work**⁽²⁰⁴¹⁾ **and truth.**” (WYC)

Fainted 2577 - κάμνω κάμνῶ, kam¹-no; apparently a primary verb; **properly, to toil**, i.e. (by implication) **to tire** (figuratively, **faint, sicken**):— (Translated in King James Version as) faint, sick, be wearied.

Fallen 1601 – ἐκπίπτω ἐκρίπτῶ, ek-pip¹-to; from 1537 and 4098; **to drop away**; specially, **be driven out of one's course**; figuratively, **to lose, become inefficient**:— (Translated in King James Version as) be cast, fail, fall (away, off), take none effect.

Labour 2873 - κόπος κόπος, kop¹-os; from 2875; **a cut**, i.e. (by analogy) **toil (as reducing the strength)**, literally or figuratively; by implication, **pains**:— (Translated in King James Version as) labour, + trouble, weariness.

2875 - κόπτω κόπτῶ, kop¹-to; a primary verb; **to "chop"**; specially, **to beat the breast in grief**:— (Translated in King James Version as) cut down, lament, mourn, (be-)wail.

Laboured 2872 - κοπιᾶω κοπιᾶῶ, kop-ee-ah¹-o; from a derivative of 2873; **to feel fatigue**; by implication, **to work hard**:— (Translated in King James Version as) (bestow) labour, toil, be wearied.

Repent 3340 – μετανοέω μετανοεῶ, met-an-o-eh¹-o; from 3326 and 3539; **to think differently or afterwards**, i.e. **reconsider (morally, feel compunction)**:— (Translated in King James Version as) repent.

Works 2038 - ἐργάζομαι ἐργάζομαι, er-gad¹-zom-ahee; middle voice from 2041; **to toil (as a task, occupation, etc.)**, (by implication) **effect, be engaged in or with, etc.**:— (Translated in King James Version as) commit, do, labor for, minister about, trade (by), work.

Actions/Deed/Works 2041 - ἔργον érgon, er'-gon; from a primary (but obsolete) ἔργω érgō (to work); toil (as an effort or occupation); by implication, an act:— (Translated in King James Version as) deed, doing, labour, work.

Following are additional passages confirming that we will be judged/rewarded according to our works (actions, deeds):

Matthew 16:27

“For the Son of Man will come in the glory of His Father with His angels, and then He will **reward** ⁽⁵⁹¹⁾ each according to his **works**.” ⁽⁴²³⁴⁾ (KJV)

Reward 591 - ἀποδίδωμι apodídōmi, ap-od-eed'-o-mee; from 575 and 1325; to give away, i.e. up, over, back, etc. (in various applications):— (Translated in King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

Works 4234 - πράξις práxis, prax'-is; from 4238; practice, i.e. (concretely) an act; by extension, a function:— (Translated in King James Version as) deed, office, work.

4238 - πράσσω prássō, pras'-so; a primary verb; to "practise", i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally):— (Translated in King James Version as) commit, deeds, do, exact, keep, require, use arts.

1 Peter 1:13-21

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

¹⁴ **As obedient children, not fashioning yourselves according to the former lusts in your ignorance:**

¹⁵ **But as he which hath called you is holy, so be ye holy in all manner of conversation;** ⁽³⁹¹⁾

¹⁶ **Because it is written, Be ye holy; for I am holy.**

¹⁷ And if ye call on the Father, who without respect of persons **judgeth** ⁽²⁹¹⁹⁾ according to every man's work, ⁽²⁰⁴¹⁾ pass the time of your sojourning here in fear:

¹⁸ Forasmuch as ye know that ye were not **redeemed** ⁽³⁰⁸⁴⁾ with corruptible things, as silver and gold, from your vain conversation ⁽³⁹¹⁾ received by tradition from your fathers;

¹⁹ **But with the precious blood of Christ, as of a lamb without blemish and without spot:**

²⁰ Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

²¹ **Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”** (KJV)

Conversation 391 - ἀναστροφή anastrophé, an-as-trof-ay'; from 390; behavior:— (Translated in King James Version as) conversation.

Judgeth 2919 - κρίνω κρίnō, kree'-no; properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:— (Translated in King James Version as) avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Redeemed 3084 - λυτρόω lytrōō, loo-tro'-o; from 3083; to ransom (literally or figuratively):— (Translated in King James Version as) redeem.

Ransom 3083 - λύτρον *lýtron*, loo'-tron; from 3089; something to loosen with, i.e. a redemption price (figuratively, atonement):— (Translated in King James Version as) ransom.

3089 - λύω *lýō*, loo'-o; a primary verb; to "loosen" (literally or figuratively):— (Translated in King James Version as) break (up), destroy, dissolve, (un-)loose, melt, put off.

- Take a close look at verses 17 and 18 above.
Verse 17 – We are judged according to our works.
Verse 18 – We were redeemed by the blood of Christ.
Wait a minute! Didn't Christ nail works to His cross?

The following passages may help shed some light on this question:

Luke 1:67-79

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
⁶⁸ **Blessed be the Lord God of Israel; for he hath visited and redeemed** ⁽³⁰⁸⁵⁾ **his people,**

⁶⁹ **And hath raised up an horn of salvation** ⁽⁴⁹⁹¹⁾ **for us** in the house of his servant David;

⁷⁰ As he spake by the mouth of his holy prophets, which have been since the world began:

⁷¹ **That we should be saved** ⁽⁴⁹⁹¹⁾ **from our enemies,** ⁽²¹⁹⁰⁾ **and from the hand of all that hate** ⁽³⁴⁰⁴⁾ **us;**

⁷² To perform the mercy promised to our fathers, and to remember his holy covenant;

⁷³ The oath which he swore to our father Abraham,

⁷⁴ **That he would grant unto us, that we being delivered** ⁽⁴⁵⁰⁶⁾ **out of the hand of our enemies might serve** ⁽³⁰⁰⁰⁾ **him without fear,**

⁷⁵ **In holiness** ⁽³⁷⁴²⁾ **and righteousness** ⁽¹³⁴³⁾ **before him, all the days of our life.**

⁷⁶ And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

⁷⁷ **To give knowledge of salvation** ⁽⁴⁹⁹¹⁾ **unto his people by the remission** ⁽⁸⁵⁹⁾ **of their sins,**

⁷⁸ **Through the tender mercy of our God; whereby the dayspring** ⁽³⁹⁵⁾ **from on high hath visited us,**

⁷⁹ **To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.**" ⁽¹⁵¹⁵⁾ (KJV)

- Verse 71 – "Saved from our enemies" and those who hate us.
Verse 74 – "Might serve Him without fear in holiness and righteousness..."

Dayspring 395 - ἀνατολή *anatolḗ*, an-at-ol-ay'; from 393; a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural):— (Translated in King James Version as) dayspring, east, rising.

Delivered 4506 - ῥύομαι *rhýomai*, rhoo'-om-ahēe; middle voice of an obsolete verb, akin to 4482 (through the idea of a current; compare 4511); to rush or draw (for oneself), i.e. rescue:— (Translated in King James Version as) deliver(-er).

Enemies 2190 - ἐχθρός echthros, ech-thros'; from a primary ἔχθω échthō (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan):— (Translated in King James Version as) enemy, foe.

Hate 3404 - μισέω miséō, mis-eh'-o; from a primary μῖσος mîsos (hatred); to detest (especially to persecute); by extension, to love less: — (Translated in King James Version as) hate(-ful).

Holiness 3742 - ὁσιότης hosiôtēs, hos-ee-ot'-ace; from 3741; piety:— (Translated in King James Version as) holiness.

[Thayer's Greek Lexicon](#) - piety toward God, fidelity in observing the obligations of piety, holiness:

3741 - ὁσιος hósios, hos'-ee-os; of uncertain affinity; properly, right (by intrinsic or divine character); thus distinguished from 1342, which refers rather to human statutes and relations; from 2413, which denotes formal consecration; and from 40, which relates to purity from defilement), i.e. hallowed (pious, sacred, sure):— (Translated in King James Version as) holy, mercy, shalt be.

Peace 1515 - εἰρήνη eirēnē, i-ray'-nay; probably from a primary verb εἶρω eírō (to join); peace (literally or figuratively); by implication, prosperity:— (Translated in King James Version as) one, peace, quietness, rest, + set at one again.

[Thayer's Greek Lexicon](#) – “1. a state of national tranquility; exemption from the rage and havoc of war... 2. peace between individuals, i. e. harmony, concord”

Redeemed 3085 - λύτρωσις lýtrōsis, loo'-tro-sis; from 3084; a ransoming (figuratively):— (Translated in King James Version as) + redeemed, redemption.

Remission 859 - ἄφεσις áphesis, af'-es-is; from 863; freedom; (figuratively) pardon:— (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

Righteousness 1343 - δικαιοσύνη dikaiosýnē, dik-ah-yos-oo'-nay; from 1342; equity (of character or act); specially (Christian) justification:— (Translated in King James Version as) righteousness.

[Thayer's Greek Lexicon](#) - the virtue or quality or state of one who is; the state of him who is such as he ought to be, righteousness; the condition acceptable to God.
b. integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting:

Salvation/Saved 4991 - σωτηρία sōtēria, so-tay-ree'-ah; feminine of a derivative of 4990 as (properly, abstract) noun; rescue or safety (physically or morally):— (Translated in King James Version as) deliver, health, salvation, save, saving.

Serve 3000 - λατρεύω latreúō, lat-ryoo'-o; from λάτρις látris (a hired menial); to minister (to God), i.e. render religious homage: — (Translated in King James Version as) serve, do the service, worship(-per).

1 Peter 2:21-24

“For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps:**

²² Who did no sin, neither was guile found in his mouth:

²³ Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

²⁴ **Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness:** ⁽¹³⁴³⁾ by whose stripes ye were healed.” (ΚΙΥ)

- Verse 21 – Christ suffered for us
Verse 24 – Bore our sins in His Body on the tree.
Verse 24 – “That we, being dead to sins, should **live unto righteousness...**”
- A reminder of those Christ calls righteous:

Matthew 25:34-46

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

³⁷ **Then shall the righteous** ⁽¹³⁴²⁾ answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

³⁸ When saw we thee a stranger, and took thee in? or naked, and clothed thee?

³⁹ Or when saw we thee sick, or in prison, and came unto thee?

⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch **as ye have done** ⁽⁴¹⁶⁰⁾ **it unto one of the least of these my brethren, ye have done** ⁽⁴¹⁶⁰⁾ **it unto me.”** (KJV)

Still, many will cling to these two verses:

Ephesians 2:8-9

“For by grace are ye **saved** ⁽⁴⁹⁸²⁾ **through faith**; and that not of yourselves: it is the gift of God: ⁹ Not of **works**, ⁽²⁰⁴¹⁾ lest any man should boast.” (KJV)

- But what about verse 10?

Ephesians 2:10

“For we are his workmanship, **created in Christ Jesus unto good works**, ⁽²⁰⁴¹⁾ **which God hath before ordained** ⁽⁴²⁸²⁾ **that we should walk** ⁽⁴⁰⁴³⁾ **in them.”** (KJV)

- Verse 8 – “By grace are ye saved through Faith... it is the gift of God.”
- Verse 10 – “Created in Christ Jesus unto (for) good works.”
“God hath before ordained that we should walk in them.”

Following is Ephesians 2:10 from the New King James Version, NKJV.

Ephesians 2:10

“For we are His workmanship, **created in Christ Jesus for good works**, ⁽²⁰⁴¹⁾ **which God prepared beforehand that we should walk in them.”** (NKJV)

Ordained 4282 - προετοιμάζω proetoimázō, pro-et-oy-mad'-zo; from 4253 and 2090; to fit up in advance (literally or figuratively):— (Translated in King James Version as) ordain before, prepare afore.

[Thayer's Greek Lexicon](#) - to prepare before, to make ready beforehand

Saved 4982 - σώζω *sōzō*, sode'-zo; from a primary σώς *sōs* (contraction for obsolete σάος *sáos*, "safe"); **to save, i.e. deliver or protect** (literally or figuratively):— (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

Walk 4043 - περιπατέω *peripatéō*, per-ee-pat-eh'-o; from 4012 and 3961; **to tread all around, i.e. walk at large (especially as proof of ability)**; figuratively, **to live, deport oneself, follow (as a companion or votary)**:— (Translated in King James Version as) go, be occupied with, walk (about).

Based on the passages given, were you able to answer the question, "Didn't Christ nail works to His cross"?

For those who are still uncertain, let's take a closer look at key verses taken from these passages.

1. **1 Peter 1:17** – "And if ye call on **the Father, who without respect of persons judgeth according to every man's work...**"

1 Peter 1:18-19 – "Forasmuch as **ye know that ye were not redeemed with corruptible things, as silver and gold**, from your vain conversation received by tradition from your fathers; ¹⁹ **But with the precious blood of Christ, as of a lamb without blemish and without spot:**"

2. **Luke 1:68-71** – "Blessed be **the Lord God of Israel**; for he **hath visited and redeemed his people**, ⁶⁹ and hath raised up an horn of salvation for us...

⁷¹ That we should be saved from our enemies, and from the hand of all that hate us;"

Luke 1:74-75 – "That he would grant unto us, that we **being delivered out of the hand of our enemies might serve him without fear**, ⁷⁵ **In holiness and righteousness before him, all the days of our life.**"

3. **1 Peter 2:21,24a** – "For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps:**

²⁴ **Who his own self bare our sins in his own body on the tree,"**

1 Peter 2:21,24b – "That we, being dead to sins, **should live unto righteousness:** by whose stripes ye were healed."

4. **Ephesians 2:8-9** – "**For by grace are ye saved through faith;** and that not of yourselves: **it is the gift of God"**

Ephesians 2:10 – "For we are his workmanship, **created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**"

Then, if we sort the four groups, the following comes into view.

1. - Christ sacrificed Himself on the Cross. He redeemed us back to God the Father and saved us from our sins and those who hate us.

Luke 1:68-71 – “Blessed be **the Lord God of Israel**; for he **hath visited and redeemed his people**,⁶⁹ and hath **raised up an horn of salvation for us...**

⁷¹That we should be saved from our enemies, and from the hand of all that hate us;”

1 Peter 1:18-19 – “Forasmuch as **ye know that ye were not redeemed with corruptible things, as silver and gold**, from your vain conversation received by tradition from your fathers; ¹⁹**But with the precious blood of Christ, as of a lamb without blemish and without spot:**”

1 Peter 2:21,24a – “For even hereunto were ye called: because **Christ also suffered for us, leaving us an example, that ye should follow his steps:**

²⁴**Who his own self bare our sins in his own body on the tree,”**

Ephesians 2:8-9 – “**For by grace are ye saved through faith**; and that not of yourselves: **it is the gift of God**”

2. - We are delivered out of the hands of our enemies that we might serve God, in holiness and righteousness. And in Christ, do the good works that God has ordained that we walk in.

Luke 1:74-75 – “That he would grant unto us, **that we being delivered out of the hand of our enemies might serve him without fear**,⁷⁵ **In holiness and righteousness before him, all the days of our life.”**

1 Peter 2:24b – “**That we, being dead to sins, should live unto righteousness**: by whose stripes ye were healed.”

Ephesians 2:10 – “For we are his workmanship, **created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”**

3. - The Father will judge us according to whether we walk in the good works He prepared for us to do.

1 Peter 1:17 – “And if ye call on **the Father, who without respect of persons judgeth according to every man's work...**”

What do you see?

The above results are not a slight of hand on my part, or a glitch. Word studies on *commandments; deeds, judge (d), judgment(s), love, righteousness, saved, works*, and the like, will confirm the results.

Revelation 20:11-15

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and **the dead were judged⁽²⁹¹⁹⁾ out of those things which were written in the books, according to their works.**⁽²⁰⁴¹⁾

¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: **and they were judged⁽²⁹¹⁹⁾ every man according to their works.**⁽²⁰⁴¹⁾

¹⁴ And death and hell were cast into the lake of fire. **This is the second death.**

¹⁵ **And whosoever was not found written in the book of life was cast into the lake of fire.”**
(KJV)

- Verse 12 – According to this verse, our works (deeds, actions, the things we do), are being recorded.
- The New Testament is in agreement with the Old Testament (Tanach).

Ecclesiastes 12:13-14

“Let us hear the conclusion of the whole matter:

Fear God and keep His commandments, For this is man’s all. ¹⁴ **For God will bring every work⁽⁴⁶³⁹⁾ into judgment,⁽⁴⁹⁴¹⁾ Including every secret thing, Whether good or evil.”** (KJV)

Psalms 62:11-12

“God has spoken once, Twice I have heard this: That power *belongs* to God. ¹² **Also to You, O LORD (Yehowah), belongs mercy; For You render to each one according to his work.**”⁽⁴⁶³⁹⁾ (KJV)

Judgments 4941 - מִשְׁפָּט mishpât, mish-pawt'; from 8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:— (Translated in King James Version as) adversary, ceremony, charge, × crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, × worthy, wrong.

8199 - שָׁפַט shâphat, shaw-fat'; a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):— (Translated in King James Version as) avenge, × that condemn, contend, defend, execute (judgment), (be a) judge(-ment), × needs, plead, reason, rule.

Work 4639 – מַעֲשֵׂה ma'âseh, mah-as-eh'; from 6213; an action (good or bad); generally, a transaction; abstractly, activity; by implication, a product (specifically, a poem) or (generally) property:— (Translated in King James Version as) act, art, bakemeat, business, deed, do(-ing), labor, thing made, ware of making, occupation, thing offered, operation, possession, × well, (handy-, needle-, net-) work(ing, -manship), wrought.

For a true child of God, keeping the commandments of God is not a chore.

1 John 3:24

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” (KJV)

1 John 5:3

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.” (KJV)

Grievous 926 - βαρύς *barýs*, *bar-ooce'*; from the same as 922; **weighty**, i.e. (fig) **burdensome, grave**:— (Translated in King James Version as) **grievous, heavy, weightier**.

Our Heavenly Father gives us everything we need to **do** His will.

2 Peter 1:2-3

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

³ **According as his divine power hath given unto us all things that pertain unto life and godliness,** through the knowledge of him that hath called us to glory and virtue.” (KJV)

Ezekiel 36:25-27

“Then **will I** sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, **will I** cleanse you.

²⁶ A new heart also **will I** give you, and a new spirit **will I** put within you: and **I will** take away the stony heart out of your flesh, and **I will** give you an heart of flesh.

²⁷ And **I will put my spirit within you, and cause** ⁽⁶²¹³⁾ **you to walk in my statutes,** ⁽²⁷⁰⁶⁾ **and ye shall keep my judgments,** ⁽⁴⁹⁴¹⁾ **and do them.”** (KJV)

- Verse 27 – Why does God put His Holy Spirit in us?
 1. To cause us to walk in His statutes
 2. To enable us to keep His judgments and
 3. **Do** them.

Cause 6213 - אָסַח *ásâh*, *aw-saw'*; a primitive root; **to do or make, in the broadest sense and widest application**:— (Translated in King James Version as) **accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, × certainly, have the charge of, commit, deal (with), deck, displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, feast, (fight-) ing man, finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, hinder, hold (a feast), × indeed, be industrious, journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, × sacrifice, serve, set, shew, × sin, spend, × surely, take, × thoroughly, trim, × very, vex, be (warr-) ior, work(-man), yield, use.**

Statutes 2706 - כְּהוֹטָה *khôthâ*, *khoke*; from 2710; **an enactment**; hence, **an appointment (of time, space, quantity, labor or usage)**:— (Translated in King James Version as) **appointed, bound, commandment, convenient, custom, decree(-d), due, law, measure, × necessary, ordinance(-nary), portion, set time, statute, task.**

Christ Fulfilled the Law

Many of us were told that Christ “fulfilled,” or negated, the law once and for all. Therefore, we no longer have to keep the law because Christ did it for us. So in essence, both those who teach this and those who believe this are saying that Christ fulfilled or negated love for us. And as a result, we are not required to love. Does that make any sense?

The Book of Matthew also tells us that Christ said, “I am not come to destroy the Law and the prophets, but to fulfill.”

Matthew 5:16-18

“Let your light so shine before men, that they may see your **good** ⁽²⁵⁷⁰⁾ **works**, ⁽²⁰⁴¹⁾ and glorify your Father which is in heaven.

¹⁷ **Think not that I am come to **destroy** ⁽²⁶⁴⁷⁾ the law, or the prophets: I am not come to destroy, but to **fulfill**.** ⁽⁴¹³⁷⁾

¹⁸ **For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**” ⁽¹⁰⁹⁶⁾ (KJV)

Destroy 2647 - καταλύω *katalýō*, kat-al-oo'-o; from 2596 and 3089; **to loosen down (disintegrate)**, i.e. (by implication) **to demolish** (literally or figuratively); specially (compare 2646) **to halt for the night**:— (Translated in King James Version as) destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

Fulfill 4137 - πληρώω *plērōō*, play-ro'-o; from 4134; **to make replete**, i.e. (literally) **to cram (a net)**, **level up (a hollow)**, or (figuratively) **to furnish (or imbue, diffuse, influence)**, **satisfy, execute (an office)**, **finish (a period or task)**, **verify (or coincide with a prediction)**, etc.:— (Translated in King James Version as) accomplish, × after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

Thayer's Greek Lexicon - to make full, to fill, to fill up; to cause to abound, to furnish or supply liberally; I abound, I am liberally supplied; to flood; to fill, diffuse throughout one's soul; to render full, i. e. to complete; to perfect, consummate; to make complete in every particular; to render perfect; to carry through to the end, to accomplish, carry out; to carry into effect, bring to realization, realize; to perform, execute; to bring to pass, ratify, accomplish.

Fulfilled 1096 – γίνομαι *gínomai*, ghin'-om-ah-ee; a prolongation and middle voice form of a primary verb; **to cause to be ("gen"-erate)**, i.e. (reflexively) **to become (come into being)**, **used with great latitude** (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Good 2570 – καλός *kalós*, kal-os'; of uncertain affinity; properly, **beautiful**, but chiefly (figuratively) **good (literally or morally)**, i.e. **valuable or virtuous (for appearance or use)**, and thus distinguished from 18, which is properly intrinsic):— (Translated in King James Version as) X better, fair, good(-ly), honest, meet, well, worthy.

The Synoptic gospel accounts (Matthew, Mark, Luke) are filled with examples of how Christ “fulfilled” the law (of love). Following are just a few:

Luke 4:16-21

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

¹⁷ And there was delivered unto him the book of the prophet Esaias (Isaiah). And when he had opened the book, he found the place where it was written,

¹⁸ **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,**

¹⁹ **To preach the acceptable year of the Lord.**

²⁰ And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

²¹ **And he began to say unto them, This day is this scripture fulfilled ⁽⁴¹³⁷⁾ in your ears.”** (KJV)

Matthew 20:27-29

“And whosoever will be chief among you, let him be your servant:

²⁸ **Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom ⁽³⁰⁸³⁾ for many.”** (KJV)

Matthew 4:23-24

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and **healing all manner of sickness and all manner of disease among the people.**

²⁴ And his fame went throughout all Syria: and **they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.**” (KJV)

Mark 1:40-41

“And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

⁴¹ **And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.”** (KJV)

Matthew 9:35-37

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the **gospel of the kingdom,** and healing every sickness and every disease among the people.

³⁶ **But when he saw the multitudes, he was moved with compassion on them,** because they fainted, and were scattered abroad, as sheep having no shepherd.

³⁷ Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;” (KJV)

Mark 8:1-10

“In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

² **I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:**

³ And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

⁴ And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

⁵ And he asked them, How many loaves have ye? And they said, Seven.

⁶ **And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.**

⁷ **And they had a few small fishes: and he blessed, and commanded to set them also before them.**

⁸ **So they did eat, and were filled:** and they took up of the broken meat that was left seven baskets.

⁹ And they that had eaten were about four thousand: and he sent them away.

¹⁰ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.” (KJV)

Matthew 26:26-29

“**And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.**

²⁷ **And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;**

²⁸ **For this is my blood of the new testament, which is shed for many for the remission of sins.**

²⁹ But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” (KJV)

What are Christ’s instructions to His disciples? Following are just a few from the “Sermon on the Mount.”

Matthew 5:14-16

“**Ye are the light of the world.** A city that is set on an hill cannot be hid.

¹⁵ Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

¹⁶ **Let your light so shine before men, that they may see your good works,⁽²⁰⁴¹⁾ and glorify your Father which is in heaven.**” (KJV)

Matthew 5:42-48

“**Give to him that asketh thee, and from him that would borrow of thee turn not thou away.**

⁴³ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

⁴⁴ **But I say unto you, Love⁽²⁵⁾ your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**

⁴⁵ **That ye may be the children of your Father which is in heaven:** for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

⁴⁶ For if ye love⁽²⁵⁾ them which love⁽²⁵⁾ you, what reward have ye? do not even the publicans the same?

⁴⁷ And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

⁴⁸ **Be ye therefore perfect, even as your Father which is in heaven is perfect.”** (KJV)

Matthew 6:1-4

“Take heed that ye do not your alms⁽¹⁶⁵⁴⁾ before men, to be seen of them: otherwise ye have no reward⁽³⁴⁰⁸⁾ of your Father which is in heaven.

² **Therefore when thou doest thine alms,⁽¹⁶⁵⁴⁾** do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.⁽³⁴⁰⁸⁾

³ **But when thou doest alms**,⁽¹⁶⁵⁴⁾ let not thy left hand know what thy right hand doeth:
⁴ That thine **alms**⁽¹⁶⁵⁴⁾ may be in secret: and thy Father which seeth in secret himself shall **reward**⁽⁵⁹¹⁾ thee openly.” (KJV)

Alms 1654 – ἔλεμος eleēmosynē, el-eh-ay-mos-oo'-nay; from 1656; **compassionateness**, i.e. (as exercised towards the poor) **beneficence**, or (concretely) a **benefaction**:— (Translated in King James Version as) alms(-deeds).

1656 - ἔλεος éleos, el'-eh-os; of uncertain affinity; **compassion (human or divine, especially active)**:— (Translated in King James Version as) (+ tender) mercy.

Reward 3408 - μισθός mishthós, mis-thos'; apparently a primary word; **pay for service (literally or figuratively), good or bad**: — (Translated in King James Version as) hire, reward, wages.

A number of churches make claim that Christ also annulled the Ten Commandments and replaced them with just one - Love. Then each of them proceeds to define love according to their own standards. However, the Word of God doesn't need our help.

John 13:34-35

“A new commandment I give unto you, that ye **love**⁽²⁵⁾ one another; as I have **loved**⁽²⁵⁾ you, that ye also **love**⁽²⁵⁾ one another.

³⁵ **By this shall all men know that ye are my disciples, if ye have love**⁽²⁶⁾ one to another.” (KJV)

- The words above are addressed to the disciples of Christ.
- Soon after Christ gave His Disciples the “new commandment,” He tells them to keep His Commandments (plural). So obviously there is more than one.

John 14:15

“If ye **love**⁽²⁵⁾ me, keep my commandments.” (KJV)

John 14:21

“He that hath my commandments, and keepeth them, he it is that **loveth**⁽²⁵⁾ me: and he that **loveth**⁽²⁵⁾ me shall be **loved**⁽²⁵⁾ of my Father, and I will **love**⁽²⁵⁾ him, and will manifest myself to him.” (KJV)

John 15:10

“If ye keep my commandments, ye shall abide in my **love**; ⁽²⁶⁾ even as I have kept my Father's commandments, and abide in his **love**.” ⁽²⁶⁾ (KJV)

Love 26 - ἀγάπη agápē, ag-ah'-pay; from 25; **love**, i.e. **affection or benevolence; specially (plural) a love-feast**:— (Translated in King James Version as) (feast of) charity(-ably), dear, love.

Christ declared that if we love Him, we will keep His commandments. However, on the flip side of this, we could say that if we do not keep His commandments, we do not love Him.

Christ Magnified the Law

Christ did not do away with the Law (Torah – 1st five books of the Bible). The prophet Isaiah said the coming One would “magnify the law, and make it honourable.”

Isaiah 42:21-24

“The Lord is well pleased for his righteousness’ sake; he will **magnify** ⁽¹⁴³¹⁾ the **law**, ⁽⁸⁴⁵¹⁾ and make it **honourable**. ⁽¹⁴²⁾

²² But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

²³ Who among you will give ear to this? Who will hearken and hear for the time to come?

²⁴ Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law.” (KJV)

Honourable 142 – אָדָר *âdar*, aw-dar’; a primitive root; to expand, i.e. be great or (figuratively) magnificent:— (Translated in King James Version as) (become) glorious, honourable.

Law 8451 (Hebrew) – תּוֹרָה *tôwrâh*, to-law’; or תִּרְהָ *tôrâh*; from 3384; a precept or statute, especially the Decalogue or Pentateuch:— (Translated in King James Version as) law.

3384 - יָרָה *yârâh*, yaw-law’; or (2 Chronicles 26:15) יָרָא *yârâ’*; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:— (Translated in King James Version as) (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through.

Gesenius' Hebrew-Chaldee Lexicon 8451 – To teach, 1) instruction, doctrine, - a) human, as that of parents; 2) law – a) human, the manner and principles which men follow, b) divine

Magnify 1431 – גָּדַל *gâdal*, gaw-dal’; a primitive root; properly, to twist (compare 1434), i.e. to be (causatively make) large (in various senses, as in body, mind, estate or honor, also in pride):— (Translated in King James Version as) advance, boast, bring up, exceed, excellent, be(-come, do, give, make, wax), great(-er, come to... estate, things), grow(up), increase, lift up, magnify(-ifical), be much set by, nourish (up), pass, promote, proudly (spoken), tower.

In Matthew 5:17, it states that Christ said, “I am not come to destroy (the law), but to fulfill.” Then in the **same** chapter Christ proceeds to raise the bar on how He expects us to **keep** the commandments and laws.

Matthew 5:21-22

“Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

²² But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.” (KJV)

- Verse 21 - Is in regards to the sixth commandment.

Exodus 20:13

“Thou shalt not kill.” (KJV)

Matthew 5:27-48

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

²⁸ **But I say unto you,** That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

²⁹ And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

³⁰ And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

³¹ **It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:**

³² **But I say unto you,** That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

³³ **Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear** ⁽¹⁹⁶⁴⁾
thyself, but shalt perform unto the Lord thine oaths: ⁽³⁷²⁷⁾

³⁴ **But I say unto you,** Swear not at all; neither by heaven; for it is God's throne:

³⁵ Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

³⁷ But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

³⁸ **Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:**

³⁹ **But I say unto you,** That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

⁴⁰ And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

⁴¹ And whosoever shall compel thee to go a mile, go with him twain.

⁴² Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

⁴³ **Ye have heard that it hath been said, Thou shalt love** ⁽²⁵⁾ **thy neighbour, and hate thine enemy.**

⁴⁴ **But I say unto you, Love** ⁽²⁵⁾ your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

⁴⁵ **That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

⁴⁶ **For if ye love** ⁽²⁵⁾ **them which love** ⁽²⁵⁾ **you, what reward have ye?** do not even the publicans the same?

⁴⁷ And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

⁴⁸ **Be ye therefore perfect,** ⁽⁵⁰⁴⁶⁾ **even as your Father which is in heaven is perfect.** ⁽⁵⁰⁴⁶⁾ (KJV)

Forswear 1964 - ἐπιορκέω *epiorkéō*, ep-ee-or-keh'-o; from 1965; **to commit perjury**:— (Translated in King James Version as) forswear self.

Oaths 3727 - ὄρκος *hórkos*, hor'-kos; from ἔρκος *hérkos* (a fence; perhaps akin to 3725); **a limit**, i.e. (**sacred**) **restraint (specially, an oath)**:— (Translated in King James Version as) oath.

Perfect 5046 - τέλειος *téleios*, tel'-i-os; from 5056; **complete (in various applications of labor, growth, mental and moral character, etc.)**; neuter (as noun, with 3588) **completeness**:— (Translated in King James Version as) of full age, man, perfect.

5056 - τέλος *télos*, tel'-os; from a primary τέλλω *téllō* (**to set out for a definite point or goal**); properly, **the point aimed at as a limit**, i.e. (by implication) **the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose)**; specially, **an impost or levy (as paid)**:— (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

Thayer's Greek Lexicon 5046 - brought to its end, finished; lacking nothing necessary to completeness; perfect; full-grown, adult

- Verse 27 - Is in regarding to the seventh commandment.

Exodus 20:14

“Thou shalt not commit adultery.” (KJV)

- Verse 31 - is from the law.

Deuteronomy 24:1-4

“When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

² And when she is departed out of his house, she may go and be another man's wife.

³ And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

⁴ Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.” (KJV)

- Verse 33 - is from the law.

Leviticus 19:12

“And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.” (KJV)

Numbers 30:1-2

“And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded.

² If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.” (KJV)

- Verse 38 - is from the law.

Leviticus 24:19-21

“And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

²⁰ Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

²¹ And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.” (KJV)

- Verse 43 - is from the law.

Leviticus 19:17-18

“**Thou shalt not hate thy brother in thine heart:** thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

¹⁸ Thou shalt not avenge, nor bear any grudge against the children of thy people, **but thou shalt love** ⁽¹⁵⁷⁾ **thy neighbour as thyself: I am the Lord.**” (KJV)

Love 157 - אָהַב 'âhab, aw-hab'; or אָהַב 'âhêb ; a primitive root; to have affection for (sexually or otherwise):— (Translated in King James Version as) (be-) love(-d, -ly, -r), like, friend.

Addendum - 11/23/19

Clarification on Matthew 5:43

Leviticus 19:17-18 is from the law. And as it shows, Israel was never told by Almighty God to hate their enemies. As stated in verse 18, the law says to love your neighbor as yourself. The Law of God even goes so far as to say:

Exodus 23:4-6

“If thou meet **thine enemy's** ox or his ass going astray, thou shalt surely bring it back to him again.

⁵ If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.”(KJV)

Furthermore, Christ never said that hating your enemy is from the law. What He said was, “Ye have heard that it hath been said.” He did not say, “It is written,” as was often the case when He spoke of the scriptures.

Example:

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)

Christ was not criticizing the law; but rather addressing how the law of God was being interpreted and taught by the scribes and Pharisees of His time.

The Fourth Commandment

Of the Ten Commandments the fourth is the most scorned by the majority of Christians.

Exodus 20:8-11

“Remember the Sabbath day, to keep it holy.

⁹ Six days shalt thou labour, and do all thy work:

¹⁰ But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

¹¹ For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” (KJV)

- It was the Roman Catholic Church that changed the observance of the Sabbath to Sunday. Following is a statement made by James Cardinal Gibbons, Archbishop of Baltimore back in 1876.

“... You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” The Faith of Our Fathers, by James Cardinal Gibbons, Archbishop of Baltimore, 88th edition, page 89. Originally published in 1876, republished and Copyright 1980 by TAN Books and Publishers, Inc., pages 72-73.



- Related Articles:

[When and How Did the Change in Worship From Saturday to Sunday Occur?](#)

[Roman Catholic and Protestant Confessions about Sunday](#)

- The fourth Commandment (the Sabbath Day) shows our love towards Yah (God). However, it is also a sign between God and those who are His, that He is our God and it is He that sanctifies us.

Exodus 31:13

“Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a **sign**⁽²²⁶⁾ between me and you throughout your generations; that ye may know that I am the Lord that doth **sanctify**⁽⁶⁹⁴²⁾ you.” (KJV)

Ezekiel 20:12

“Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that **sanctify**⁽⁶⁹⁴²⁾ them.” (KJV)

Ezekiel 20:20

“And **hallow**⁽⁶⁹⁴²⁾ my Sabbaths; and they shall be a **sign**⁽²²⁶⁾ between me and you, that ye may know that I am the Lord your God.” (KJV)

Hallow 6942 – same as Sanctify

Sanctify 6942 - קָדַשׁ qâdash, kaw-dash'; a primitive root; **to be** (causatively, **make, pronounce or observe as**) **clean** (**ceremonially or morally**):— (Translated in King James Version as) appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), × wholly.

Gesenius' Hebrew-Chaldee Lexicon 6942 – (1) To be pure, clean, prop. used of physical purity and cleanliness, (2) To be holy, sacred

Sign 226 - אֹת 'ôwth, oth; probably from 225 (**in the sense of appearing**); **a signal** (literally or figuratively), **as a flag, beacon, monument, omen, prodigy, evidence, etc.**:— (Translated in King James Version as) mark, miracle, (en-) sign, token.

- Those who keep Sabbath are declared blessed – whether or not they can trace their lineage to the tribes of Israel.

Isaiah 56:1-8

“Thus saith the Lord, Keep ye judgment, and do justice: **for my salvation is near to come, and my righteousness to be revealed.**

² **Blessed** ⁽⁸³⁵⁾ is the man that doeth this, and the son of man that layeth hold on it; that **keepeth** ⁽⁸¹⁰⁴⁾ the Sabbath from **polluting** ⁽²⁴⁹⁰⁾ it, and **keepeth** ⁽⁸¹⁰⁴⁾ his hand from doing any evil.

³ Neither let the son of the **stranger**, ⁽⁵²³⁶⁾ that hath **joined** ⁽³⁸⁶⁷⁾ himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

⁴ For thus saith the Lord unto the eunuchs that keep my Sabbaths, and **choose the things that please me, and take hold of my covenant;**

⁵ Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

⁶ **Also the sons of the stranger, ⁽⁵²³⁶⁾ that join ⁽³⁸⁶⁷⁾ themselves to the Lord, to serve him, and to love ⁽¹⁵⁷⁾ the name of the Lord, to be his servants, every one that keepeth ⁽⁸¹⁰⁴⁾ the Sabbath from polluting ⁽²⁴⁹⁰⁾ it, and taketh hold of my covenant;**

⁷ Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

⁸ The Lord God, which **gathereth** ⁽⁶⁹⁰⁸⁾ the outcasts of Israel saith, **Yet will I gather ⁽⁶⁹⁰⁸⁾ others to him, beside those that are gathered ⁽⁶⁹⁰⁸⁾ unto him.”** (KJV)

Blessed 835 - אֶשֶׁר 'eshér, eh'-sher; from 833; **happiness**; only in masculine plural construction as interjection, **how happy!**:— (Translated in King James Version as) blessed, happy.

833 - אָשַׁר 'âshâr, aw-shar'; or אָשַׁהַר 'âshêr; a primitive root; **to be straight** (used in the widest sense, **especially to be level, right, happy**); figuratively, **to go forward, be honest, prosper**:— !:— (Translated in King James Version as) (call, be) bless(-ed, happy), go, guide, lead, relieve.

Gather/Gathereth 6908 - קָבַץ qâbats, kaw-bats'; a primitive root; **to grasp, i.e. collect**:— (Translated in King James Version as) assemble (selves), gather (bring) (together, selves together, up), heap, resort, × surely, take up.

Joined 3867 - לָוָה *lâvâh, law-vaw'*; a primitive root; properly, **to twine, i.e. (by implication) to unite, to remain; also to borrow (as a form of obligation) or (causatively) to lend:**— (Translated in King James Version as) abide with, borrow(-er), cleave, join (self), lend(-er).

Keepeth 8104 - שָׁמַר *shâmar, shaw-mar'*; a primitive root; properly, **to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:**— (Translated in King James Version as) be ward, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

Polluting 2490 - חָלַל *châlal, khaw-lal'*; a primitive root (compare 2470); also denominative (from 2485) properly, **to bore, i.e. (by implication) to wound, to dissolve;** figuratively, **to profane (a person, place or thing), to break (one's word), to begin (as if by an 'opening wedge');** **to play (the flute):**— (Translated in King James Version as) begin (× men began), defile, × break, defile, × eat (as common things), × first, × gather the grape thereof, × take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Stranger 5236 - נִכְרַךְ *nêkâr, nay-kawr'*; ' from 5234; **foreign, or (concretely) a foreigner, or (abstractly) heathendom:**— (Translated in King James Version as) alien, strange (+ -er).

5234 – נָכַר *nâkar, naw-kar'*; a primitive root; properly, **to scrutinize, i.e. look intently at; hence (with recognition implied), to acknowledge, be acquainted with, care for, respect, revere, or (with suspicion implied), to disregard, ignore, be strange toward, reject, resign, dissimulate (as if ignorant or disowning):**— (Translated in King James Version as) acknowledge, × could, deliver, discern, dissemble, estrange, feign self to be another, know, take knowledge (notice), perceive, regard, (have) respect, behave (make) self strange(-ly).

What about the 613 Laws?

Most Christians will remind you that we do not have to keep the law because we are under grace. We are now under the new covenant. While others are quick to point out that there are 613 laws under the Old Covenant! As if to say, they want no part of them.

Some professing “Christians” are turning their backs on Christ in order to embrace the Seven Noahide Laws. Why? I’m not certain. But just maybe seven Noahide laws sounds a lot better to them than Ten Commandments or 613 laws.

In any case, this is a good place for us to address the alleged 613 laws.

According to Wikipedia:

“The Jewish tradition that 613 commandments (Hebrew: תרי"ג מצוות, romanized: *taryag mitzvot*) is the number of mitzvot (commandments) in the Torah began in the 3rd century CE, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.”

Wikipedia goes on to say:

“There is no single definitive list that explicates the 613 commandments. Lists differ, for example, in how they interpret passages in the Torah that may be read as dealing with several cases under a single law or several separate laws. Other "commandments" in the Torah are restricted as one-time acts, and would not be considered as "mitzvot" binding on other persons. In rabbinic literature, Rishonim and later scholars composed to articulate and justify their enumeration of the commandments:” ([613 commandments](#))

- Christians are not required to obey the laws of men. And the Talmud is most definitely the laws of men.

By their own admission, Rabbis are modern day Pharisees. And in the time of Christ, the Pharisees adhered to the traditions of the elders. Now, the traditions of the elders are referred to as the Talmud.

Christ had this to say about the Pharisees of His time.

Matthew 23:8-12

“**But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**

⁹ **And call no man your father upon the earth: for one is your Father, which is in heaven.**

¹⁰ **Neither be ye called masters: for one is your Master, even Christ.**

¹¹ But he that is greatest among you shall be your servant.

¹² And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” (KJV)

Rabbi 4461 - **ῥαββί rhabbí**, hrab-bee'; of Hebrew origin (7227 with pronominal suffix); **my master, i.e Rabbi, as an official title of honor**: — (Translated in King James Version as) Master, Rabbi.

Thayer's Greek Lexicon - my great one, my honorable sir... Rabbi, a title with which the Jews were accustomed to address their teachers (and also to honor them when not addressing them).

Mark 7:5-9 (see also Matthew 15:1-9)

“Then **the Pharisees and scribes asked him**, Why walk not thy disciples according to **the tradition of the elders**, but eat bread with unwashen hands?

⁶ He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, **This people honoureth me with their lips, but their heart is far from me.**

⁷ **Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**

⁸ **For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.**

⁹ **And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.**” (KJV)

If you would like to go through the 613 laws for yourself, check out the following links to the 613 laws. And note that there will be a few variations.

[613 commandments \(Wikipedia\)](#)

[A List of the 613 Mitzvot \(Commandments\)](#)

[All 613 Commandments in the Old Testament Law](#)

[What are the 613 commandments in the Old Testament Law?](#)

As you examine the various lists, you will see that most of the laws cannot be carried out today. For instance, laws pertaining to:

- | | |
|---|----------------------------|
| 1. The Tabernacle/Temple | 7. Concerning a king |
| 2. The Priests (Levites) | 8. Concerning judges |
| 3. Sacrifices (including the Passover Lamb) | 9. Agricultural matters |
| 4. Donations to the Temple | 10. Cities of refuge |
| 5. Slaves | 11. Cities for the Levites |
| 6. Concerning war | 12. And various others |

That being said, the matter of the laws was addressed in Acts 15:

Acts 15:1-29

“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

² When therefore **Paul and Barnabas** had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

³ And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

⁴ And when they were come to Jerusalem, **they were received of the church, and of the apostles and elders**, and they declared all things that God had done with them.

⁵ **But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.**

⁶ And the apostles and elders came together for to consider of this matter.

⁷ And when there had been much disputing, **Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.**

⁸ **And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;**

⁹ **And put no difference between us and them, purifying their hearts by faith.**

¹⁰ Now therefore why tempt ye God, to put a yoke upon the neck of the **disciples**, which neither our fathers nor we were able to bear?

¹¹ **But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

¹² Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

¹³ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

¹⁴ **Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.**

¹⁵ And to this agree the words of the prophets; as it is written,

¹⁶ After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

¹⁷ That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

¹⁸ Known unto God are all his works from the beginning of the world.

¹⁹ **Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:**

²⁰ **But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.**

²¹ **For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.**

²² Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with **Paul and Barnabas**; namely, Judas surnamed Barsabas and Silas, chief men among the brethren:

²³ And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

²⁴ Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

²⁵ It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

²⁶ Men that have hazarded their lives for the name of our Lord Jesus Christ.

²⁷ We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

²⁸ **For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;**

²⁹ **That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.” (KJV)**

- Verse 20, 29 – The things listed; idols, blood, things strangled and fornication are all taken from the law. And if you go through the 613 laws you will notice that for the most part, it's these laws that are still active.
- Verse 21 – The Gentiles kept the Sabbath.

Acts 13:42

“And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.” (KJV)

CONCLUSION

For the repented; baptized, Holy Spirit filled believer, the commandments and laws of God are now written on our hearts. ([Acts 2:36-39](#); [John 3:3-8](#); [Ezekiel 36:25-27](#); [Hebrew 8:10](#))

We are not yet perfect, but we aspire to do the will of God and keep the commandments of Christ. And as the Father did the works in Christ; if we continue to abide in Christ, Christ will do the good works in us. ([John 10:36-38](#); [John 14:10-11](#); [John 15:1-10](#))

However, not everyone will choose to live a holy righteous life or do the good works (deeds) that God ordained that we should walk in. This is why the King, Jesus Christ, will separate the sheep from the goats; the wheat from the tares and the righteous from the unrighteous. And then, we will be judged accordingly.

Matthew 13:36-43

“Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

³⁷ He answered and said unto them, He that soweth the good seed is the Son of man;

³⁸ The field is the world; **the good seed are the children of the kingdom; but the tares are the children of the wicked one;**

³⁹ The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

⁴⁰ **As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.**

⁴¹ **The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,** ⁽⁴⁶²⁵⁾ **and them which do iniquity;** ⁽⁴⁵⁸⁾

⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

⁴³ **Then shall the righteous** ⁽¹³⁴²⁾ **shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”** (KJV)

Offend 4625 - σκάνδαλον skándalon, skan'-dal-on; ("scandal"); probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin):— (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Iniquity 458 - ἀνομία anomía, an-om-ee'-ah; from 459; illegality, i.e. violation of law or (genitive case) wickedness:— (Translated in King James Version as) iniquity, × transgress(-ion of) the law, unrighteousness.

Finally, we will conclude with this:

2 John 5-6

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, **that we love one another.**

⁶ **And this is love, that we walk after his commandments.** This is the commandment, That, as ye have heard from the beginning, ye should walk in it.” (KJV)

Revelation 22:14

“**Blessed are they that do his commandments,** that they may have right to the tree of life, and may enter in through the gates into the city.” (KJV)