

“I did not come to abolish the Law”

Matthew 5:17-20

(Gospels forged together into one seamless story, in collaboration with New American Standard Bible,
authored by Michael Gibson, Founder of Spirit & Truth, dba Key 2 Changes: “Follow Me: A Message from God”, a journey with Jesus)

Do not think that I came to abolish the Law or the Prophets; I did not come to **abolish**, but to **fulfill**. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then **annuls** one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever **keeps** and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

The Law or the Prophets - Jesus is saying that He has not come to do away with the Scriptures (the Words of God) but to fulfill all that was spoken in them. The Scriptures that He spoke about are what is called the Old Testament portion of the Bible. This was the total of revealed Scripture (God’s Word) until He, Jesus (The Word of God) came alive in the flesh. The Jews divide this Scripture (Old Testament) into three parts and it is called the Tanakh, which is an acronym formed from the first letters of the three parts: **1. Torah** (“Teaching” or “the Law”), the Five Books of Moses or Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). **2. N’vi’im** (“Prophets”), the Historical Books (Joshua, Judges, 1 & 2 Samuel, and 1 & 2 Kings), the Major Prophets (Isaiah, Jeremiah, and Ezekiel), the Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi). **3. K’tuvim** (“Writings”), the Five Scrolls (Ruth, Esther, Ecclesiastes, Song of Songs, and Lamentations), the Other Writings (1 & 2 Chronicles, Ezra, Nehemiah, Job, Psalms, Proverbs, and Daniel).

Torah law (*G-d’s teaching and instruction*) - is more than a divinely ordained behavior pattern for life on earth: it also describes G-d’s own “behavior pattern,” the manner in which He chooses to relate to His creation. When we order our lives after Torah’s directives, we are not only fulfilling G-d’s will—we are also emulating His “behavior,” translating the divine relationship with creation into human/physical terms. In the words of the *rabbis*, “G-d’s manner is not like the manner of flesh and blood. The manner of flesh and blood is that He instructs others to do, but does not do himself; G-d, however, what He Himself does, that is what He tells *his people* to do and observe.” (i.e. 1 John 1:3-6, “And by this we know that we have come to know him, if we keep his commandments. ⁴Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, ⁵but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him. ⁶whoever says he abides in him ought to walk in the same way in which he walked.”)

Abolish - (*I did not*) loosen thoroughly, (*I did not*) break up, (*I did not*) overthrow, (*I did not*) destroy (both literally and metaphorically), (*I did not*) unyoke, unharness a carriage horse or pack animal. Nor did I metaphorically **overthrow, render vain, deprive of success, bring to naught** God’s institutions, forms of government, laws. (*Synonyms: deprive of force, annul, abrogate, discard.*)

Fulfill - to be obeyed (*walked out*) as it should be (i.e. Matthew 3:13-15, “Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴John would have prevented him, saying, ‘I need to be baptized by you, and do you come to me?’ ¹⁵But Jesus answered him, ‘Let it be so now, for thus it is fitting for us to fulfill all righteousness.’” - (i.e. Ezekiel 36:25-27, “I will sprinkle clean water on you, and you shall be clean from all your uncleanness, and from all your idols I will cleanse you. And **I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules,**” and Galatians 5:25, “*If we live by the Spirit, let us also keep in step with the Spirit.*”).

Annul (abrogate, relaxes) - declare invalid (an official agreement, decision, or result), to “loosen” (literally or figuratively). (*Synonyms: subvert (undermine the power and authority of (an established system or institution) – i. e. declare (a marriage) to have had no legal existence.) (Abrogate) repeal or do away with (a law, right, or formal agreement) or evade (a responsibility or duty). (Synonyms: repudiate, revoke, repeal, rescind, overturn, override, override, do away with, annul, break off, invalidate, nullify, void, negate, dissolve, veto, declare null and void, discontinue)* (i.e. Romans 3:31, “*Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law,*” Romans 2:12, “. . . all who have sinned under the law will be judged by the law,” Romans 2:13, “*For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.*”).

Keeps (does, to do) - to make or do (I make, manufacture, construct; I do, act, cause.). (**To Do**) to follow some method in expressing by deeds the feelings and thoughts of the mind; universally, describing the mode of action: to act rightly, to do the law, meet its demands, (to do) the things which the law commands. (*Synonyms: abide, agree, appoint, be, bear, cause, commit without any delay, exercise, fulfil, gain, hold, keep, observe, perform, provide, purpose, secure, tarry, work, yield.*)

Righteousness - properly, *judicial approval* (the verdict of approval); in the NT, *the approval* of God (“divine approval”); refers to *what is deemed right by the Lord* (after His examination), i.e. what is *approved in His eyes*; **the state of him who is such as he ought to be, righteousness; the condition acceptable to God; walking in the way of righteousness equivalent to an upright, righteous, man** (i.e. 2 Timothy 3:16, “*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.*”); **to do righteousness, to live uprightly** (i.e. 1 John 2:29, “*If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him,*” 1 John 3:7, “*Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous,*” 1 John 3:10, “*By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother,*” 1 Peter 2:24, “*He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness.*”).

The pattern of Biblical “Righteousness” is demonstrated throughout the Scripture and one example of it can be seen in the life of Abraham:

1. Abraham heard the Word of God and believed it. (*Move to the land, which I will show you.*) – [Genesis 12:1-3](#)
2. Abraham spoke the word of God. (*He told his family because they moved with him.*) – [Genesis 12:4](#)
3. Abraham did what he was told to do by God. (*Abraham physically moved.*) – [Genesis 12:5](#)

Today, we see true Biblical faith being challenged in three primary areas within the Church. The first deals with the idea that faith is mental assent or agreement. In this case there is a belief in place but it produces no works (James 2:14-20, Matthew 7:21).

The second challenge deals with the idea that faith is reason. In this case the belief is that since God has given us a mind to reason with we should trust that. However there are many ways to reason and they are all based on the individual’s perspective. For example, reason can be based on observable data, historical references, or popular opinion just to name a few. When reason is employed its source comes from the individual’s mind not the heart, therefore it is not Biblical faith.

The third challenge deals with the idea of confession or in other words “you can have whatever you say”. This concept is mainly being propagated by the *Word of Faith movement*, which had its beginnings in the United States of America. The fallacy here lies in the fact that the source of the “word” is the individual himself and may arise from the desires of his spirit, soul, mind, will, emotions or flesh. At its root is the thought that the individual himself is God, therefore like God he can create whatever he speaks by faith. In this scheme the individual’s faith is not in God or His word but in the individual’s own ability to create by faith whatever he speaks (John 5:19).

Parallel Biblical Law definitions – i.e. Matthew 28:20, “teaching them to **observe** all the **I have commanded** you,” **observe**: I keep, guard, observe, keep watch over, continue keeping guard over, preserve, and **I have commanded**: to order, command to be done, enjoin (to direct or impose by authoritative order or with urgent admonition (gentle or friendly reproof, counsel or warning against fault or oversight)); i.e. Deuteronomy 30:11-20, “If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his **statutes** and his rules, then you shall live and multiply, and the Lord your God will bless you,” **statutes**: Divine law was first given to us encapsulated in the Ten Commandments, which were etched by the hand of God in two tablets of stone . . . When something is written, the substance of the letters that express it – the ink – remains a separate entity from the substance upon which they have been set – the parchment. On the other hand, letters engraved in stone are forged in it: the words are stone and the stone is words . . . By the same token, there is an aspect of Torah that is “inked” on our soul; we understand it, our emotions are roused by it; it becomes our “lifestyle” or even our “personality”; but it remains something additional to ourselves. But there is a dimension of Torah that is **statutes**, engrave in our being. There is a dimension of Torah which expresses a bond with G-d that is the very essence of a believers soul (i.e. Exodus 31:18, Exodus 32:16, Jeremiah 31:33, 2 Corinthians 3:3-9).

“You who practice Lawlessness”

Matthew 7:21-29 and Luke 6:46-49

(Gospels forged together into one seamless story, in collaboration with New American Standard Bible, authored by Michael Gibson, Founder of Spirit & Truth, dba Key 2 Changes: “Follow Me: A Message from God”, a journey with Jesus)

Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And why do you call Me, 'Lord, Lord,' and do not do what I say? And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.' Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built. But the one who has heard, and has not acted accordingly, is like a man who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.” The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.

Lawlessness (Strong’s No. 458 – Translation: anomia) properly, without law; *lawlessness*; **the utter disregard for God’s law** (*His written and living Word*). 1 John 3:4, “Everyone who makes a practice of sinning also practices lawlessness; **sin is lawlessness.**” While “Law” means to “shoot”, “take aim”, “direct” and “instruct”, “Sin” means to “miss” or “go astray”. If we put this thought in a picture form, “**Torah**” (*the teaching and instruction of God*) is an archer who aims/shoots at a target, while “Sin” is the same archer “missing the mark”. If we stop taking aim at the **perfect instructions of God** (“*Torah*”), we stand to miss the mark, thereby falling into “Sin” (i.e. 2 Thessalonians 2, **The Man of Lawlessness**, “Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, ²not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. ³Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, ⁴who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. ⁵Do you not remember that when I was still with you I told you these things? ⁶And you know what is restraining him now so that he may be revealed in his time. ⁷For the **mystery of lawlessness** is already at work. Only he who now restrains it will do so until he is out of the way. ⁸And then **the lawless one will be revealed**, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. ⁹The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, ¹⁰and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. ¹¹Therefore God sends them a strong delusion, so that they may believe what is false, ¹²in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.”).

Jesus clearly tells His disciples that not everyone who declares that Jesus is Lord actually belongs to Him. He is cautioning His disciples about an error concerning salvation that will creep into the Church.

Both the apostle Paul (Romans 10:8-21, “. . . *But they have not all obeyed the gospel . . .*”) and Peter (2 Peter 3:16-18, “. . . *care that you are not carried away with the error of lawless people and lose your own stability.*”) talk about this error,

concerning the lordship of Jesus Christ, which involves giving only mental ascent to the fact that Jesus is Lord. People will simply say the words "*Jesus is Lord*" and believe they will be saved. To them the statement becomes a magical incantation or ticket to heaven. Whereas the truth of the matter is that **when a person confesses that Jesus is Lord, he is in fact stating that he will do everything that his Lord commands him to do.** When a person does not do as his Lord commands it shows that he is a hypocrite, saying one thing and doing another. His behavior reveals his character. He really doesn't believe in his heart that Jesus is Lord or he would do what Jesus says. As James (James 2:17) puts it, "*Faith without works is dead.*"

Jesus affirms this when He says, "*I never knew you; depart from Me, you who practice lawlessness*". Those who pervert the gospel of grace do so by declaring that they are no longer under law, but grace. The Apostle Paul brings further clarity to the issue in **Galatians 5:18** ("*But if you are led by the Spirit, you are not under the law.*" (implying here that if you are not led by the Spirit, in fact, you are under the law)) by contrasting the Law of Moses and the Spirit of Christ, where he states that a person being led by the Holy Spirit is not under the Law. But he doesn't stop there. His next statements show whether the Holy Spirit or a person's own flesh is leading him: **Galatians 5:19-23** ("*Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.*").

Jesus clearly exposes this perversion of the Gospel in His parable of the two house builders. Both men built houses to protect themselves from the storm. The storm represents the wrath or judgment of God since He alone controls the forces of nature. The houses represent the means by which the men will be saved from the wrath or judgment of God. One man's salvation was based on sand, **which equates to only hearing Jesus' words.** This man's hope of salvation was destroyed. The other man's salvation was based on rock, **which equates to both hearing and doing Jesus' words.** This man's hope of salvation proved adequate.

In **John 12:46-50**, Jesus reiterates this truth:

*I have come as light into the world, that everyone who believes in Me may not remain in darkness. And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. **He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.** For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak. And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."*