

Love is the Fulfilment of Law: With the Law Dies Love

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The Sermon on the Mount

I want to start my lecture on love and law with the controversy about the Sermon on the Mount. Is Jesus here giving a new law or is He just restating the law of the Old Testament? Those who believe that Jesus is proclaiming a new law in the Sermon on the Mount show a lack of knowledge 1) of Jesus' answers to the Pharisees, 2) the text of the Sermon itself, and especially (3) of the commandments of the Old Testament.

1. Jesus always used the Old Testament to refute the Pharisees. How could He use the Old Testament as His authority against the Pharisees if the Pharisees represented the Old Testament? Jesus again and again rebuked the Pharisees and scribes for misinterpreting, misusing and rejecting the Old Testament. This can be seen especially in Mark 7:1-5, Mat 15:1-13). Here Jesus says for example: *“For laying aside the commandments of God, you hold the tradition of men ... You have a fine way to set aside the commandments of God in order to observe your own traditions”* (Mark 7:8-9). In His woes on the Pharisees and scribes in Mat 23 just before His prophecy of the destruction of Jerusalem in Mat 24, Jesus proclaims: *“Woe unto you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, but you have omitted the weightier matters of the law, judgement, mercy and faith. These you ought do have done not leaving the other things undone”* (Mat 23:23).
2. The same can be found in the Sermon on the Mount itself. The list of subjects each beginning with *“you have heard it said...But I say unto you...”* (Mat 5:21-48) is introduced by a clear statement that Jesus came to fulfill the law better than the Pharisees did: *“Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them but to fulfill them”* (Mat 5:17). He came to establish even *“the least of these commandments”* (Mat 5:19, read Mat 5:17-20). Is it possible that Jesus began this list with this statement and went on to prove which parts of the law He would abrogate or change? Must we not expect that

Jesus now proves in detail that even the smallest command must be fulfilled? Do we not expect examples for the wrong righteousness taught by the Pharisees and the true righteousness of Jesus?

3. The examples themselves prove that our expectation is correct. The repeated “*But I say unto you*” in the Sermon on the Mount is not directed against the Old Testament but against the theology of the Pharisees and their interpretation of the Old Testament. When Jesus quotes “*You have heard it said...*”, He is not quoting the Old Testament, but the tradition of the Pharisees and their interpretation of the Old Testament. He does not say “*It is written...*”, because what is written is the same, as the “*But I say unto you...*”.

When Jesus tells His hearers “*But I say unto you: Whosoever looks at a woman lustfully has already committed adultery with her in his heart*” (Mat 5:28), He does not invent a new concept of inner sin against the outward orientation of the Old Testament, but reminds His hearers that the Decalogue not only contains the seventh commandment against adultery, but also the tenth commandments “*You shall not covet your neighbour's wife...*” (Exod 20:17; Dtn 5:21). The tassels on the garments had the purpose that “*you will remember all the commands of the Lord, that you may obey them and not prostitute yourselves by going after lusts of your own hearts and eyes*” (Num 15:39). Job says “*I made a covenant with my eyes, not to look lustfully at a virgin*” (Job 31:1). And Solomon warns against adultery with the words: “*Do not lust in your heart after her beauty and do not take her captive with your eyes*” (Prov 6:25). How poor must people's knowledge of the Old Testament be when they say that the concept of sin in one's inner heart is a new concept! They even do not know the tenth commandment which by the way also forbids the inner sin of envy leading to theft.

The same is true when Jesus reminds the Jews that God did not only forbade real murder but also murder through thoughts and words (Mat 5:21-26). In the Old Testament, hatred and anger are those inner sins which lead to unlawful killing (e. g. Ester 5:9; Prov 27:4; Amos 1:11; Gen 49:6-7; Dtn 19:6, Prov 14: 16). As in the Sermon on the Mount the Old Testament allowed killing only in self-defence, in case of war and by sentence of a law court but not by a single person on his own. The duty of the state to judge criminals is restated by Jesus in the Sermon on the Mount (Mat 5:25-26; see the parallel in Luke 12:57-59). “*An eye for an eye and a tooth for a tooth*” (Mat 5:38) was never given as a command for private vengeance but as one of the basics for righteous judgements of law courts¹(Ex 21:23-25; Lev 24:19-29; Dtn 19:21).

Jesus does not forbid the taking of oaths, but swearing by someone or something other than God Himself: “*Do not swear...by heaven...or by the earth...*” etc. (Mat 5:34-35; James 5:12), as the parallel in Mat 23:16-22 proves. The Old Testament commands: “*You*

1 Eugen Hühn. *Die alttestamentlichen Citate und Reminiscenzen im Neuen Testament*. J. C. B. Mohr: Tübingen, 1900. pp. 8-9 has shown that the Pharisees wrongly made this law into a private matter and that Jesus is not quoting the Old Testament directly but the interpretation of this sentence through the scribes.

shall swear by His name” (Dtn 6:13; 10:20) and states: “*All who swear by God's name will praise him*” (Pss 63:11). Therefore Paul uses an oath several times when writing to fellow Christians (2 Cor 1:23; Phil 1:8; 1 Thes 2:5, 10; Rom 1, 9; compare Acts 21:23ff). (Incidentally, according to Isa 65:16 there will be oaths in the millennium: “*who will swear in the land, will swear by the faithfulness of God*”; similarly Isa 19:18.)

If oaths were forbidden because now all Christians always tell the truth how should we explain that God himself swears hundreds of times in the Old Testament,² why Jesus swears again and again, the “*Amen, Amen*” (“*Verily, verily, I say unto you*”) being only one of the oath formulas He used? According to Hebrews 6:19 God swore to Abraham, “*because God wanted to make the unchanging nature of His purpose very clear*”, because an “*oath confirms what is said and puts an end to all argument*” (Heb 6:19). An oath does not simply state the truth but creates facts which cannot be broken or taken back. An oath creates a covenant with blessing and cursing, which cannot be the case with every true word we say. If oaths were forbidden in the New Testament it would not be possible to marry since marriage is a covenant by oath (Prov 2:16-17; Mal 2:14; cf. Ex 16:8; Jer 5: 7).

A new age of love?

The last example is the most important for our topic. “*You have heard it said: You shall love your neighbour and hate your enemy. But I say unto you: Love your enemies, bless those who curse you, do good to those who hate you...*” (Mat 5:43). Does Jesus introduce here a new age of love? May it never be! Everyone with only a little knowledge of the Old Testament should know that the command “*love your neighbour and hate your enemy*” is against word and spirit of the Old Testament. It represents the teaching and practice of some Pharisees and scribes, as Otto Michel says:

“Jesus makes reference to a certain interpretation of the Old Testament here, but not to the Old Testament itself. Generally Jesus forbids His disciples to revenge hatred with hatred: ‘Love your enemy, do good to those who hate you.’ (Luke 6:27)”³

Love of the enemy is deeply rooted in the Old Testament. It is God's right to take vengeance against His enemies and He has delegated this task in part to the state, which punishes criminals by the power of the sword and to the church using the sword of the Spirit through proclaiming the law, church discipline and through prayer. But no private person was ever allowed to hate his private enemy. One was not allowed to rejoice over the fall of one's enemy (Prov 24:17), and Job proclaims that he never did it (Job 31:29). “*If your enemy is hungry give him food to eat, if he is thirsty give him water to drink*”

2 According to Georg Giesen. *Die Wurzel sb' "schwören": Eine semasiologische Studie zum Eid im Alten Testament*. Bonner Biblische Beiträge 56. Peter Hanstein: Königstein, 1981. p. 2, the word 'to swear' (Hebr. sb') alone is used 215 times in the Old Testament, 75 of which have God as its subject.

3 Otto Michel. “MISEO”. p. 687-698 in: Gerhard Kittel (ed.). *Theologisches Wörterbuch zum Neuen Testament*. 10 Vol. W. Kohlhammer: Stuttgart, 1990 (reprint of 1933-1979). Vol. IV., p. 694

(Prov 25:21).⁴ The law states that one should return the ox or donkey of one's enemy when it is lost and, "*If you see the donkey of someone who hates you fallen down under its load*" you had to help him together with your enemy (Exod 23:4-5).

My father once was asked to lecture on the question of whether the God of the Old Testament and of the New Testament is the same. He started by quoting dozens of Scripture passages proving that the God of the Old Testament was a God of love and mercy who would set aside His vengeance. Then he turned to the book of Revelation showing that the God of the New Testament is a God of vengeance who never will love His enemies. Then he asked his listeners how we could ever harmonize the loving God of the Old with the judging God of the New Testament. The listeners at first were confused but soon understood the lesson.

“You shall love your neighbour as yourself”

Did Jesus replace the law with love? Was the cruel Old Testament replaced by the New Testament which has the love-command as its centre? How could this be possible since the central command of the New Testament “You shall love you neighbour as yourself” is an Old Testament quotation?

Let us have a look at the Old Testament quotation itself. In Lev 19:17 we read: “*You shall not hate your brother in your heart, but you shall rebuke your neighbour earnestly that you do not bear his sins*”. Indifference and lack of concern are the opposites of love. Either you hate your brother or you will rebuke him according to the law of God. It is only the next verse that says: “*you shall love your neighbour as yourself, I am the Lord*” (Lev 19:18). Those two verses close a longer passage repeating all of the Ten Commandments with additions detailing some of them (Lev 19:1-18). The Ten Commandments state what God means by loving one's neighbour, and it is not only love to live according to those commandments but also to rebuke brothers and sisters not living in harmony with those commandments. Lev 19:18 summarises the commandments, especially the Ten Commandments.

Let us now have a look at the many places where Lev 19:18 is quoted in the New Testament. Let us start with Jesus himself. In Mat 19:19 Jesus summarises the Ten Commandments, which He quotes in a short version to the rich young ruler with Lev 19:18. In Matthew 22:35-40 Jesus is asked by an “*expert of the law*” (Matthew 22:36) from the group of the Pharisees (Mat 22:35): “*which is the greatest commandment in the law?*” (Mat 22:36). Jesus answered by combining Lev 19:18 and Dtn 6:5: “*Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. But the second is like it: 'Love your neighbour as yourself'. The whole law and all the prophets hang on these two commandments*” (Mat 22:37-40).

⁴ The reason for this was not only mercy but also the coming judgement (Prov 25,22).

Jesus is here talking about the Old Testament. The Old Testament hangs on the love towards God and on the love of men coming from this love towards God. Without this love the law would not exist. In a parallel passage in Jesus quotes the same two commandments and adds “*There is no commandment greater than these*” (Mark 12:31). The scribe asking the question affirms this answer is correct: To love God and one's neighbour “*is more important than all burnt offerings and sacrifices*” (Mark 12:33). Therefore Jesus tells him “*You are not far from the kingdom of God*” (Mark 12:34). Every scribe could have known that all the commandments were only regulations of love, and again I want to emphasise that Jesus is here talking about the Old Testament law not about something new.

The centre of the parable of the Good Samaritan is also Lev 19:18. Here Jesus asks a scribe, who wanted to know how to “*inherit eternal life*” (Luke 10:25): “*What is written in the law?...How do you read?*” (Luke 10:26). The scribe again answers with the double commandment of love (Luke 10:27) and Jesus approves this with the words “*Do this and you will live*” (10:28). Only now Jesus tells the parable of the Good Samaritan because the scribe wanted to make excuses by appealing to his definition of the term “*neighbour*”. Incidentally, after the parable Jesus does not ask ‘Who was the neighbour’, which would lead to the answer ‘the one falling into the hands of robbers’, but in bitter irony asks: “*Which of these three do you think was a neighbour...*” (Luke 10:36). The scribe had to acknowledge that the one showing mercy was the neighbour and Jesus told him “*Go and do likewise*” (Luke 10:37).

To love is the highest command in the law of the Old Testament. No commandment can be understood apart from love. And love cannot be understood apart from the law.

Paul followed the example of the Old Testament and of His master Jesus Christ. After naming the works of the flesh (Gal 5:19-21) he speaks of love as the fruit of the Spirit: “*But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*” (Gal 5:22-23). But why does Paul add “*against those there is no law*” (Gal 5:23)? Because if you practise love you never will break any commandment. Since the law is the rule of love **to love and to do something against the law is a contradiction in itself, is impossible by definition!** That this is what Paul means is established by his quotation of Lev 19:18 some verses earlier: “*My brothers and sisters⁵, you were called to be free. But do not use your freedom as an occasion for your flesh, rather serve each other in love, because the whole law is fulfilled in one word, which is 'You shall love your neighbour as yourself'*” (Gal 5:13-14) The freedom of the Christian is not a freedom to transgress the law but the freedom to love and to express love in a incredible variety.

5 In many languages the plural of brother or of sister is used to group together all male and female children of the same parents. In German the old plural of sister, 'Geschwister' is the name for brothers and sisters. of the Greek plural of 'adelphos' ('brother'), 'adelphoi' ('brothers' or 'brothers and sisters') is used to speak of brothers and sisters at the same time. There is no other word to mark brothers and sisters together. (The plural of sisters 'adelphai' is only used for sisters.)

The clearest statement of this message can be found in Rom 13:8-10: *“Let no debt remain outstanding except the debt to love one another for he who loves the other one has fulfilled the law. The commandments 'Do not commit adultery', 'Do not murder', 'Do not steal', 'Do not covet' and whatever other commandment there may be, are summed up in this one rule: 'Love your neighbour as yourself'. So love does not do harm to its neighbour. Therefore love is the fulfilment of law”*. Paul quotes the Ten Commandments in brief but adds that he is talking about *“every commandment”*.

Every commandment is governed by love, comes out of the spirit of love and only states what love will do. One who really loves never will steal, murder, covet or commit adultery! **If Christians do not return to this rationale and motivation for the Ten Commandments and the whole law they will apologise for the law of God because they do not know themselves why they observe all those details of the law.**

The western humanistic thinkers have taken over the centrality of love from Christianity, but they only took it by word because they want to decide for themselves what love commands, what love is. **They want freedom from the law not freedom in the law and therefore produce a love apart from law not a love according to the law.** The last time we find Lev 19:18 quoted is in the letter of James and James simply establishes this relation: James rebukes his readers because they favoured the rich and discriminated and exploited the poor (James 2:1-8). How does he prove this ecclesiastical, social and economic matter? He writes: *“If you really fulfill the royal law according to Scripture: 'Love your neighbour as yourself', you are doing right. But if you have respect to persons, ye commit sins, and are convicted by the law as transgressors. For whoever keeps the whole law and yet stumbles at just one [commandment], is guilty of breaking all of it. For he who said: 'Do not commit adultery, also said: 'Do not murder'. If you do not commit adultery, but you murder, you have become a lawbreaker. Speak and act as those who are going to be judged by the law of freedom...”* (James 2:8-12).

James is here writing to New Testament Christians! Can anyone explain how the teaching that the Old Testament law is no longer the moral rule of Christians could emerge in view of a statement like this? Luther was consistent in setting aside the letter of James to maintain his view of the inferior character of the Old Testament law.

The law, especially the Decalogue, is once again summarised by Lev 19:18. The command to love and with it the whole law this time is called “the royal law”. The royal law is the law governing all other laws. This royal law is also called “the law of liberty”. God's love, God's law and God's freedom are the same. You either have all three of them or you have none. There is no love without freedom, no law without love, no love without the law and no freedom without the law.

What is love?

Wilhelm Lütgert writes in his “Ethics of Love”:

“The command to love implies that love is a duty. Love is demanded and is obedience. It is objected—this objection was especially taken over by [the German philosopher Immanuel] Kant—that you only can command outward deeds, but not love.”⁶

Kant said that love is a decision of a free will and a deep inner, even unconscious impulse. Lütgert rejects this but he accepts that love is something we cannot produce:

“Therefore love can only be commanded by someone who can awake this love. Love is first something given before it is something commanded. Love is a gift before it becomes a task. It is granted before it is decreed. It can only have its origin in love, it is always love in return. For this reason it only can be the love of the creator, an echo of His love. As the love of the creator himself this love will be creative. Concerning love the rule of Augustine is valid: ‘Give what you command and then command whatever you want’.”⁷

We need to clarify the nature of love to understand the relation between love and law.

1. **Love is a duty**, because we have the “the duty [or: debt] to love one another” (Rom 13:8; John 4:11).
2. **Love is obedience**. According to 1 Peter 1:22 we “*purify*” ourselves through “*obedience*” “*to unfeigned love of brothers and sisters*”.⁸ Even Jesus showed His love to His Father by obeying him: “*just as I obeyed my father's commandments and remain in His love*” (John 10, 15).
3. **Love is an act of our heart and will**. We are told to have “*the same mind...love*” (Phil 2:2), which is “*the same mind which is also in Christ Jesus*” (Phil 2:5).
4. **Love is concrete**, actual, practical, and it is **deed and action**. 1 John 3:17,18 states: “*If anyone has the goods of this world and sees his brother in need but shutteth his bowels of compassion for him, how can the love of God be in him? Dear children, let us not have love with words or tongue but with actions and in truth*”. John establishes this by the example of Christ. The love of Jesus is not proven by some inner feelings, nice words or big programmes, but by what He did for us. “*This is how we know the love [of God]: Jesus Christ laid down His life for us*” (1 John 3:16; similarly Rom 5:8; John 3:16; Ephesians 5:25). In Ephesians 5:25-33, the husband proves his love to his wife as Christ proves his love to the church in being willing to die for her and by nurturing and protecting her. Paul tells us that “*in Jesus Christ*” the only “*power*” “*is faith which works through love*” (Gal 5:6). In Rev 2:4-5 the church of Ephesus is commanded to return “*to*

6 Wilhelm Lütgert. *Ethik der Liebe. Beiträge zur Förderung christlicher Theologie*. Reihe 2, Vol. 29. C. Bertelsmann: Gütersloh, 1938. p. 30.

7 Ibid.

8 See above.

your first love” which it left: *“Repent and do the first works”*. In Rev 2:19 Jesus knows *“your works and your love and your faith”*.

To love God is to keep His law

Now we understand better why love is the fulfilment of the law. Again and again the Bible states that the whole meaning of the law is to define and to further love. Paul writes to Timothy: *“The goal [“telos”] of the commandment is love out of pure heart and of good conscience and of unfeigned faith”* (1 Tim 1:5).

To fear, serve and love God and to love His law and its commandments is always equated in the Old as well as in the New Testament. *“Love the Lord your God and keep His requirements, His decrees, His laws and His commands always”* (Dtn 11:1). *“If you carefully observe all these commands I have given you to follow, to love the Lord your God, to walk in all His ways and to hold fast to him...”* (Dtn 11:22). *“...because you carefully follow all these laws I command you today, to love the Lord your God and to walk always in His ways...”* (Dtn 19:9).

In the Ten Commandments (Exodus 20:6; Dtn 5:10), God promises to give His *“grace”* and blessing to those "who love me and keep my commandments". Daniel 9:4 and Neh 1:5 speak about *“God, who keeps His covenant of love with all who love him and obey His commands”* (similar Dtn 7:9). In 1 Kgs 3:3 it is stated: *“...Solomon loved the Lord so that he walked in the statutes of his father David”*.

Is this the language or the spirit of the Old Testament only? Surely not. Listen to the same statements from the mouth of the lawgiver Jesus Christ himself: *“If you love me you will keep my commandments”* (John 14:15). *“Whoever has my commandments and keeps them is the one who loves me. He who loves me will be loved by my father...”* (John 14:21). *“If anyone loves me, he will obey my teaching ... He who does not love me will not obey my teaching...”* (John 14:23-24). *“As my father loved me, so I have loved you. Now remain in my love. If you obey my commandments you will remain in my love, just as I obeyed my father's commandments and remain in His love....This is my command: love one another as I have loved you”* (John 15:9-10, 12).

John, who recorded all this, writes in his own letter *“This is how we know that we love the children of God: by loving God and carrying out His commandments. This is the love of God: to obey His commands. And His commandments are not burdensome”* (1 John 5:2-3). *“We know that we have come to know him if we obey His commandments. The man who says: I know him and does not do what He commands, is a liar, and the truth is not in him. If anyone obeys His words, God's love is truly made complete in him”* (1 John 2:3-5). *“And this is His command, to believe in the name of His son, Jesus Christ, and to love one another as He has commanded us. Those who obey His commandments live in him and He in them”* (1 John 3:23-24).

Does this mean that we have to earn our eternal salvation? Surely not. If the law of love, love to God and love of God are the same you cannot love without God. If we had to love first before God could love us, love would be impossible. *“God demonstrated His own love for us thus: Christ died for us while we were still sinners”* (Rom 5:8). But if you are loved and chosen by God this love can never be lived and defined apart from the law.

“God is love” (1 John 4:8, 16). He is *“the God of love”* (2 Cor 13:11) and Jesus is *“the love of God among us”* (1 John 4:9). Therefore love can have its origin only in God, as John says: *“the love is out of God”* (1 John 4:7). Therefore it is the same to be in God and to be in love: *“God is love and whoever remains in love, remains in God and God remains in him”* (1 John 4:16). It is also the same to know God and to love Him: *“Everyone who loves is born of God and knows God. He that does not love God, does not know him, for God is love”* (John 4:7-8). When God states through Hosea, that *“there is no faithfulness, no love, no acknowledgement of God in the land”* (Hos 4:1), he is not talking about several problems, but about one and the same thing.

Gospel and law?

The whole unfruitful discussion about gospel and law has obscured the biblical message that the law is the manifestation of God's love. There is no gospel without love; but if love is manifested and regulated in God's law there cannot be a gospel without law. Take just two examples where Paul is speaking about the *“law”* and the *“gospel”* in the same text:

In 1 Timothy 1:9-11 Paul talks about the misuse and the godly use of the law. Then he names examples of lawbreakers like *“murderers”* or *“slave traders”*, who are condemned by the law, and goes on to say: *“...and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God”* (1 Timothy 1:10-11). In Rom 2: 12-15 Paul explains the judgement of the Jews and the Gentiles through the law and closes this discussion with the words: *“This will take place on the day when God will judge men's secrets through Jesus Christ, according to my gospel”* (Rom 2:16). Do you own a scalpel to separate gospel and law in these texts? **God's law is a gospel to His children and His gospel is a terrible threat to His enemies.**

Gospel and law only stand against each other - especially in the letters of Paul - if 'law' is understood as salvation through law, but not if law is understood as God's written law in the Old and New Testament.

With the law dies love

Love and law belong together. Therefore lawlessness always leads to lovelessness (unkindness). (In German we have the word *“Lieblosigkeit”*. “having no love”, which is constructed like *“Gesetzlosigkeit”*, having no law. So I use the word lovelessness, since “unkindness” is too weak for my subject.) **Love is the fulfilment of law and with the**

law dies love. This is true for all God-given covenants. Without law there will be no love in marriage and the family. Without law there will be no love in the church. Without law there will be no love in work relationships and the economy. Without law there will be no love in society. Without law there will be no love in lower and higher government. There is no text in the Old and New Testament which defines this more directly than Jesus' prophecy in Mat 24:12: "*And because lawlessness shall abound, the love of many shall wax cold*". (I used the King James Version but changed "*iniquity*" to "*lawlessness*", a better translation for the Greek "*anomia*", "*being without law*".⁹

I think there is no Bible verse which describes more precise, briefly and directly the main problem of present day humanism as well as the present day evangelical scene than this: "*And because lawlessness shall abound, the love of many shall wax cold*". Only a return to God's love and to God's law can bring back love to our families, churches, work relationships, societies and governments. Only a return to God's love and to God's law can lead to a Christian reconstruction of every area of life. Therefore let us love God more and more and therefore live in His law and proclaim it to a lawless and loveless church and a lawless and loveless society.

If love is the motive and goal of the law, we shall not only love the author of the law, God, the Father, the Son and the Holy Spirit, but will love His law itself, as we find in the Psalms again and again. "*I have the desire to do your will, O my God, your law is within my heart*" (Pss 40:8 - Paul uses this verse in Romans 7:22). "*O how I love your law! I meditate on it all day long*" (Pss 119:97; cf. Pss 119:47-48, 113, 119, 127-128, 159, 163, 165, 167). After singing about the creation and its creator in Pss 19, David goes on with a hymn of the law, with which I close:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgements of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer"(Pss 19:7-14, KJV).

⁹ All Bible texts have been translated by the author from the Textus Receptus.