

JESUS, PAUL AND THE LAW

A comparative study of the New Testament teachings
of Jesus and Paul regarding the law of Moses

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Introduction

Among many areas of controversy regarding the apostle Paul is the charge that he distorted the straightforward teachings of Jesus to develop the more theologically complex doctrines that form the Christian faith. David Wenham lists three claims which are frequently made: (1) “Paul preached a different gospel from Jesus,” 2) “Some of the Gospel stories about Jesus were invented later by the church” and (3) “The early Christians were not interested in the history of Jesus” (Wenham, 3-4). It is the first claim which will interest us principally in this comparative study of the teachings of Jesus and Paul about the law of Moses.

I believe that it can be shown that Paul did not preach a different gospel than Jesus nor distort his teachings; rather, as a true disciple and spokesman of Jesus, everything he taught develops organically from the teachings and works of the Master. The basic salvation-historical fact that Jesus’ teachings were given before his death and resurrection, and that Paul’s were given subsequent to this central cluster of events helps clarify some observable divergence of focus between the two. “The most significant difference between Jesus and Paul can be located in the two different spheres in which they worked: ...Jesus looked ahead to his death and resurrection while Paul looked back to these two great events. As Albert Schweitzer put it, ‘both are looking towards the same mountain range, but whereas Jesus sees it as lying before Him, Paul already stands upon it and its first slopes are already behind him’” (Barnes, 19). Regarding the paucity of references to Jesus’ earthly life in the epistles, it “may well be that Paul and the other representatives of the early church treated Jesus tradition *separately* as a unique and sacred tradition” (Kim, 489), which we have today in the gospels. While apostolic letters are addressed to believers, “gospel” narrative is the stuff of proclamation to unbelievers.¹

The “lens” of the Cross-Resurrection-Spirit event

Before his passion, Jesus’ teachings were necessarily limited insofar as they referred to the results of his coming death and resurrection, for the simple reason that until he died and rose again the very idea was staggering and unthinkable to his disciples.² He told them, “I still have many things to say to you, but you cannot bear them now” (Joh.14:12). Even Jesus’ identity as the Messiah, the Son of the living God, was not to be proclaimed publicly until he rose from the dead (Mat.16:15-20; 17:9). Until that time speaking in detail of the meaning and results of his passion and its foundational role in the new era he was inaugurating would only

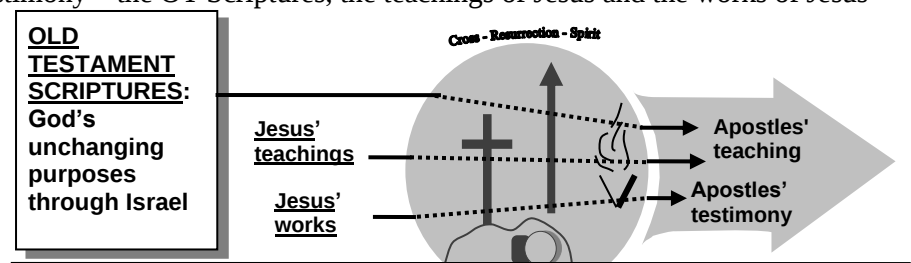
¹ Compare the audiences and purpose statements in Joh.20:31 (a gospel) and 1Jo.5:13 (an epistle). The evangelistic messages of Peter and Paul to unbelievers in Acts 10:36-43 and 13:17-38 respectively are quite similar to the general content and flow of the Synoptic gospels.

² The new comprehension that would come after Jesus rose from the dead is in fact one of the central themes of John’s gospel (John 2:22; 7:39; 13:7; 14:25-29; 16:12-15; 17:20; 20:22).

confuse them further. But once Jesus had risen from the dead the apostles saw everything freshly, through the new “lens” of the “Cross-Resurrection-Spirit” event.

It is therefore not surprising that Paul’s teaching is centered upon Jesus Christ, crucified, risen and glorified, having already given the promised Holy Spirit and now interceding for his people at the right hand of God. Paul was not a witness to the words and works of Jesus’ earthly ministry, so his understanding of these facts does not undergo the same sort of shift as that of the twelve. But the new insight into God’s purposes as prophesied in the OT Scriptures was common to all the apostles following the Cross. Three central elements of the apostolic testimony – the OT Scriptures, the teachings of Jesus and the works of Jesus

– were illuminated and clarified by the Holy Spirit as he communicated the grace now flowing from the cross, resurrection and ascension of



Jesus. This event informed the apostolic testimony and teaching at every point. “Paul bases his argument for the truth of his gospel on the... *Christ-act*, which is the fulfillment of the promise contained in his teaching... he backed up his arguments with citations of the Scriptures, which he had come to understand anew in light of the Christ event” (Kim, 489).

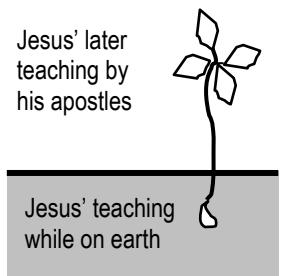
In 1864, during his famous Bampton Foundation lectures on the “Progress of Doctrine in the New Testament”, T.D. Bernard pointed out the sporadic and anticipatory nature of Jesus’ teachings in the Gospels about the era he would bring in through his passion:

[In the] scattered sayings, in which, from time to time, our Lord asserted his highest offices, and opened the mystery of his work... we are made to feel that the intimations given are at the time beyond the apprehensions of the hearers... because the testimonies imply events which have not yet happened, and are fragments of a revelation for which the hour has not yet come... This anticipatory character of our Lord’s teaching, with regard to the work which he came to fulfill, strikes us most forcibly, when we compare his mode of speaking on the subject with the full and explicit language which become familiar to us in the writings of his Apostles.... We see that the later doctrine differs from the earlier only as being its completion and fulfillment... as in the later stage he is still the same Lord, so it is still the same doctrine. (Bernard, 78-79, 186)

This perspective is crucial if we are to understand the complementary relationship between the teachings of Paul and those of Jesus Christ himself. Most of the scattered sayings of Jesus relative to his mediatorial work are like seeds, which only blossom after the new age has come. The book of Acts tells us that the Gospels record what Jesus “began” to teach (Acts 1:1). It is implied that he “continued” to teach by his Spirit through his apostles after his resurrection and ascension. We find this teaching in their letters. Many examples

could be given of how this teaching develops from the earlier words of Jesus during the “days of his flesh” and is completed in the apostolic writings.

As the OT prophets did not just rehearse or focus on Moses and the law in direct ways, so Paul (and the other apostles) does not just reiterate the words and works of Jesus. The law in all its aspects (covenant, God’s self-revelation, redemption, Sinai-events, tabernacle, priestly, civil and ethical legislation) is assumed by the prophets as the common inheritance of the people they address. Likewise Paul and the other apostles live and breathe the new covenant atmosphere of the finished work of God in Jesus Christ. They write not to rehearse the details of that work but to exhort on its basis and open up its great riches to their fellow heirs. Paul “concentrated on expounding the full significance of Jesus death for his people (its vicarious character), guided by the general spirit of Jesus’ teaching...” (Kim, 489).



Other “lenses”

In this paper I will examine the subject of the law, to show that Paul’s teachings are in harmony with those of Jesus. This subject has a particular relevance to my setting in Turkey, where confident assertions are made that Paul was the architect of Christianity as we know it today, and was the central agent in deforming the monotheistic, ethical teachings of Jesus, ostensibly one of the great prophets of Islam. Recent samples of this onslaught are books by Turkish Islamic writers Sinasi Gündüz³ and Isa Tatlican⁴ who assert that Paul and the “Pauline school” distorted, added to and replaced Jesus’ true teachings with those found in today’s NT. Words ascribed to Jesus in the Gospels which do not fit the presumed Islamic prophet mold are confidently asserted to be the creation of gospel writers who were part of “Pauline Christianity” (e.g. Gündüz, 201).

Without real understanding of the significance of the Cross and Resurrection of Jesus, not only the teachings of Paul, but those of Jesus himself, become hopelessly opaque. It is this which leads people to produce endless varieties of “lenses” through which to view Jesus and to make sense of his incomparable words and works while disregarding or rejecting his death and resurrection. My overall contention that the teachings of Jesus and of Paul are complementary when viewed through the correct lens can be demonstrated by consideration of their respective approaches to this rather complex subject of the law.

³ Gündüz cites dozens of Western scholars (frequently out of context, and including even such evangelicals as J.M.G Barclay, F.F. Bruce, J.D.G Dunn and D.J. Moo) to bolster his arguments.

⁴ Tatlican argues that NT Christianity is a perversion by the “Pauline party” of the original straightforward gospel of Jesus, which was defended with difficulty by the Nazarenes (assumed to be one with Ebionites), led by James, and essentially called for renewed loyalty to the law, like Islam. He says that ultimately the Pauline group won out.

Jesus, Paul and the law

I intend to first survey the broad range of agreement between Jesus and Paul on many subjects relating to the law, then consider the way in which Jesus “fulfilled” or “consummated” the law, and finally look more closely at the concept of righteousness/justification as a brief test case to demonstrate their common teaching.

A) General agreement between Jesus and Paul on the law

Both Jesus and Paul are accused by their fellow Jews of breaking or speaking against the law. Both not only oppose much of prevailing Jewish tradition but even teach that the Torah itself is being superseded by Christ. Yet at the same time both appeal to the law as the word of God, declare that the law is good, and insist that it will be/is being/has been “fulfilled” and “upheld” in their own ministries (e.g. Mat.5:17; Rom.3:31). The degree of continuity and discontinuity in this area is a matter of subtle but significant debate in Christian theology (for example, Feinberg, 179-218; Thielman, 534; Fee, 813-14), but the key point for this paper is that the same paradox is seen in the teachings of both Jesus and Paul. This in itself argues strongly for a fundamental unity of some sort between their teaching.

A survey of law-related subjects in the teachings of Jesus in the Gospels⁵ and of Paul in his epistles shows broad areas of agreement. A comparative table summarizing my findings has been included as an appendix on pages 17-20 and is divided into two sections: Teaching emphasizing the continuity between the law and the Gospel and teaching emphasizing the discontinuity between them. As shown by the examples in the table, in both the Gospels and Paul’s epistles CONTINUITY (using the law, requiring it, expanding, clarifying and applying it) is seen in teaching that...

- 1) the law must be “fulfilled,” or “accomplished” completely,
- 2) The law is used to support/demonstrate the actions or issues under question (law as the “Scriptures”)
- 3) Jesus is born under the law, kept and fulfilled it perfectly
- 4) lawbreakers are in danger of eschatological judgment
- 5) people are called to keep the commandments of God
- 6) “love” is the fulfillment of the law (this can be seen both as continuity and discontinuity)
- 7) the law “testifies” or “prophesies” of Jesus and the gospel
- 8) boasting in the law is at odds with God’s righteousness.

Likewise in both the Gospels and Paul’s epistles, DISCONTINUITY (the inadequacy of law-keeping, and the end of the law-era) is found in teaching that...

- 9) human beings are universally unable to keep the law fully,
- 10) the law produces slavery and death because of sin,

⁵ In this study John’s Gospel is included with the Synoptics as accurately reflecting the teachings of Jesus.

- 11) the law was temporarily “added” and that only “until” Christ came,
- 12) Mosaic law-keeping is now optional, but useful as a testimony to Jews or to avoid their stumbling,
- 13) Jesus is the “fulfillment” or “end” of the law, having “abolished” it by his death and resurrection,
- 14) the “law of Christ” supersedes the law of Moses as expressing the law of God,
- 15) the law of Moses was God’s covenant with Israel, the Gospel is his new covenant with all nations,
- 16) the law is unable to “justify” or “save”; salvation is by faith alone,
- 17) there are many paired contrasts and associations showing discontinuity, such as law/grace, law/Spirit, flesh/Spirit, law/Faith, law/promise, law/curse, law/slavery, Spirit/freedom, slavery/sonship.

Admittedly some of these areas are more clearly demonstrable than others, but to my mind the cumulative effect is to show that Paul’s teaching on the subject of the law is quite consistent with that of Jesus. To begin with, both Jesus and Paul present a grim picture of the sinfulness of man’s heart, human bondage to sin and the corresponding inability of even the most devoted men and women (including Jews) to keep the law (Mat.7:11; 15:19; 23:15; Luk.11:13; 13:3, 5; Rom.1:18-32; 3:10-20, 23; Eph.2:1-3; Tit.3:3). While Jesus may not speak directly of “bondage” to the law, he says that “everyone who commits sin is a slave to sin” (Joh.8:34), in the context of the broken law: “None of you keeps the law” (Joh.7:19; cf. 8:7, 21, 24). The link between sin and law is of course developed further by Paul (1Co.15:56; Rom.6:14; 7:5-11).

The overall picture in the Gospels as well as in Paul is of the Son of God sent by the Father to do “what the law could not do” because of the flesh’s weakness (Mat.26:41; Joh.3:6, 16; Rom.8:2-3). In a nutshell, he came to save sinners (Luk.19:10; 1Ti.1:15). Jesus’ teaching on the “flesh”⁶ versus the Spirit clearly forms the basis or springboard for Paul’s full doctrine. That which is born of the flesh is flesh; even descent from Abraham himself is not adequate, those who are slaves of sin must be born of the Spirit and set truly free by the Son (Joh.3:3-6; 6:63; 8:33-40). Only then as freeborn “children of God” can they do the will of God (Joh.1:12-13; Rom.8:14-17; Gal.3:24-29; 4:1-7). The law’s inability to provide spiritual life is pictured in many other ways, such as Jesus’ turning water into wine from the stone jars “used for the Jewish rites of purification” (Joh.2:6).

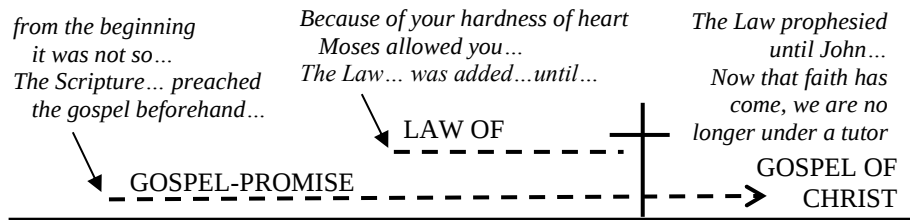
Spurred on by misguided Pharisaic zeal for the law, Israel ends up crucifying their own Messiah, and Saul the Shammaite Pharisee (Wright, 1997, 26-31) continues the process until his conversion to faith in Jesus as the Christ. It is the scribes and Pharisees who “sit on Moses’ seat” (Mat.23:2), and, along with the priests, represent the law and its whole mediatorial authority to govern and maintain Israel’s relationship with God. Yet these are the very ones who crucify Jesus, all the while thinking that they are “offering service to God”

⁶ “Paul’s shorthand for humanity’s vulnerability to sin” (Thielman, 538).

(Joh.16:2; Rom.10:2-3; Php.3:6). The commandment that promised life proved to be death to them (Rom.7:10).

Both Jesus and Paul recognize the law of Moses as a temporary arrangement that was “added” long after the events recorded in

Genesis, for a particular purpose relating to sin-hardened hearts (Mat.19:7-8; Gal.3:17-24), and that



remained in effect only “until” the arrival of Christ (Mat.11:13; Joh.1:17; Gal.3:25). This relationship can be simply diagrammed as at right. An example of this in Jesus’ teaching is found in John 7:22: “*Circumcision did not come from Moses, but from the patriarchs.*” John does not include the aside in order to foster interest in arcane historical details. The observation tends to depreciate Moses a little, and more importantly, establish that this rite was antecedent to the Mosaic law, and therefore took precedence over it (*cf.* Gal.3:17)” (Carson, 1991, 315).

As Jesus declared that no foods were defiling any longer (Mat. 15:10-11) and asserted his complete sovereignty over the Sabbath day (Mat.12:1-14; Joh.5:9-18), so also Paul clearly taught that since in Christ the “substance” has now come, such “shadows” as food laws and holy days were no longer binding (Rom.14:5-6; 1Co.6:12; 10:23; Gal.4:10; Col.2:16-17; 1Ti.4:1-4).

The greatness of love toward God and fellow human beings, as the fulfillment of the law, stands out as a central feature in both the teachings of Jesus and Paul (Mar.12:28-31; Luk.10:25-37; Joh.13:34; 15:12-17; Rom.13:8-10; Gal.5:14; 6:2). The newness of this commandment lies in its revelation not as a written “letter” but as grace embodied in Jesus’ laying down his own life in sacrificial love. The bar is raised very high: “This is my commandment, that you love one another as I have loved you” (Joh.15:12; see Eph.5:1-2).

Areas of apparent disagreement between Jesus and Paul regarding the law are in fact differences of emphasis due to the stages of salvation history during which their teaching was given. All the essential features of NT teaching regarding the law are evident in Jesus’ teaching, but after His death, resurrection and sending of the Spirit it was given to his apostles, especially Paul, to develop the huge implications of the epochal events that had now brought an end to the era of the law even as they fulfilled all it anticipated.

B) Jesus and Paul on Jesus fulfilling the law as a whole

It is often argued that “some of the content of the Mosaic law emerges unscathed from Paul’s critique, because it is untainted by the temporal nature of the curses and barriers. These aspects of the Mosaic law, Paul

believes, are not only still valid but are fulfilled by believers when they walk in the Spirit” (Thielman, 539; similarly Schreiner, 325-326). But the law was a complete unit, a whole, to be kept wholly or not at all. It seems to me somewhat misguided to argue that while the moral aspects of the law are still obligatory those which separate Jew and Gentile (like circumcision, food laws, holy days) are now obsolete. That is why Paul says it so strongly: “I testify again to every man who accepts circumcision that he is obligated to keep the whole law” (Gal.5:3; cf. 3:10).

“It is sometimes said that Christ is the end of the ceremonial law (including not only the sacrificial cultus but circumcision and the observance of the sacred calendar) but not of the moral law. Once more, this is a perfectly valid, and to some extent an obvious, theological distinction; but it has no place in Pauline exegesis. It has to be read into Paul, for it is not a distinction that Paul himself makes” (Bruce, 192-93).

James makes the same point: “For whoever keeps the whole law but fails in one point has become accountable for all of it” (Jam.2:10). It has been said that the law is one seamless garment which is rent if you but rend a part. Jesus Christ taught the same truth when he spoke of requirements of the law which were of greater and lesser importance, and said that every one of them, down to the last “iota” and “dot,” had to be accomplished (Mat.5:18-19; 23:23). He told the scribes and Pharisees that they ought to have done the weightier matters of the law without neglecting the others (Mat. 23:23).

However “fulfillment” is explained, we must emphasize that *Jesus fulfilled the whole law*, not just some parts of it, nor simply by enabling believers to keep it. Central to this issue are Matthew 5:17; John 1:17 and Romans 10:4 and any explanation must take these texts into account.

Jesus’ statement in Matthew 5:17, that he came to not to “*abolish*” (καταλύω: tear down, dissolve) the law but to “*fulfill*” (πληρώω) it, indicates an approach that contains elements of both continuity and discontinuity, and must govern the verses which follow in the rest of chapters 5-7. In 5:19 Jesus sternly warns that anyone who “relaxes (λύω) one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.” In other words, Jesus is not relaxing the standard of righteousness demanded by the law in his commandments but is requiring what Ladd aptly describes as the “ethics of the inner life” and the “ethics of an active righteousness” (Ladd, 292-296). “The law pointed forward to Jesus and his teaching; so it is properly obeyed by conforming to his word... And that teaching, far from being more lenient, is nothing less than perfection” (Carson, 1984, 146).

Yet Jesus does not speak of fulfilling the law alone, but rather “the law or the Prophets.”⁷ We may expect then that he fulfills the law in somewhat the same way he fulfills the Prophets, which is not simply by restating and sharpening their ethical message (though he does that as well). He brings in and culminates through his own person and words and work the whole era foreshadowed and promised in the prophets. A study of Matthew’s repeated phrase, “Then was fulfilled what was spoken by the prophet” shows that this was far more than a simple prediction-fulfillment relationship, but included Jesus’ sweeping role as the true “Israel,” the firstborn of God, especially in prophetic return-from exile passages (1:22; 2:15, 17, 23; 3:15; etc.). “Matthew wanted to assert that Jesus had fulfilled in his experience all that happened to the nation of Israel... the message is clear: everything that was central in the relationship of God with the people of Israel has now found its true and final expression in the life of Jesus” (Drane, 205-06).

Likewise with the law; both in his teaching and in his work Jesus brings in and culminates that which the law commanded, foreshadowed and anticipated. No doubt Matthew’s context focuses initially on Jesus’ authoritative *words* as fulfilling the law.

“In the light of the antitheses (vv.21-48), the passage before us insists that just as Jesus fulfilled OT prophecies by his person and actions, so he fulfilled OT law by his teaching... This approach eliminates the need to pit Matthew against Paul, or Palestinian Jewish Christians against Pauline Gentile believers, the first lot adhering to Mosaic stipulations and the second abandoning them... Matthew and Paul well understood that the law and the Prophets pointed beyond themselves (e.g., Rom.3:21; Gal.3-4: cf.Rom.8:4). The focus returns to Jesus, where on the face of it, both Paul and Matthew intend it to be. The groundwork is laid out in the Gospels for an understanding of Jesus as the one who established the essentially christological and eschatological approach to the OT employed by Paul” (Carson, 1984, 144-45).

Similarly, commenting on Romans 10:4, Moo affirms that,

“we find in Paul’s teaching about Christ as the culmination of the law another evidence of the beautiful unity of the NT message. For what Paul says here is almost exactly what Jesus claims in one of his most famous theological pronouncements... (Mat.5:17). Each text pictures Christ as the promised culmination of the OT law... Jesus in Matt.5:17 identifies his teaching as that which the law of Moses was pointing forward to... the law of Christ is the fulfillment of the law of Moses...” (Moo, 642-43).

Jesus openly declared himself to be over the law, free to work on the Sabbath (Joh.5:17), to be Lord of the Sabbath (Mat 12:8), greater than the temple (12:6), and rightful owner of the house of God (Joh.2:16; Mat.21:13). He didn’t hesitate to revoke or revise major aspects of the Mosaic law, instituting his own word as determinative instead (Mat.5:22, 28, 34, 44; Mar.7:10), yet not without hinting at the inward reality he was going to provide through his ultimate work. For example, in declaring all food clean he focused on the deeper cleansing needed to provide *purity of heart*, since that was the true source of defilement: “What comes out of a

⁷ This may be primarily a comprehensive reference to the OT Scriptures (Carson, 1984, 142), but the following verses suggest that the issue of *how* Jesus “fulfills” them can be understood better by comparing the Prophets and the law.

person is what defiles him. For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery..." (Mar.7:20-21). He not only called for the cleansing of the inner man (Luk.11:29-41), but promised to give new "living water" (the Spirit) which would carry away the defilement (Joh.7:37-39). The apostles, living in the time of fulfillment, gradually saw the broad implications of this work (Act.10:15, 28; 15:8-9). While superseding the Sabbath law of "rest" by his own authority he also called all to come to him and take on his "yoke" (in place of the heavy load placed on them by the scribes, Mat.23:4), promising that he himself would give them "rest" (Mat.11:28-30).

It is also crucial to see that in his *actions or works* Jesus was "fulfilling" the law, not in the sense of "doing" the commands, but by personally superseding all that the law had provided in maintaining the people's relationship with God. For example, Jesus unhesitatingly provided cleansing for lepers, who were the epitome of uncleanness under the law, both making and declaring them clean even before inspection by temple priests; he sent them to the priests only "for a proof to them" (Mar.1:40-44). In fact most of his healing acts were for those whose sicknesses and disabilities would make them ritually unclean. "What counted in each case, and what made each such act so scandalous, was... that the Jews of Jesus' day... were not expecting these gifts to be available outside the Temple and cult" (Wright, 1996, 191-92; 257). Thus he intimated that he himself was replacing the law's whole arrangement of cleansing rituals. Paul's teaching that believers are cleansed/sanctified and accepted through Christ's work on their behalf is in full accord with this.

Here we must look at the centrality of the death and resurrection of Christ in bringing to its intended culmination the era of the law of Moses. For example, the law provided for the forgiveness and cleansing of sin by a complex set of regulations and cleansing rituals carried out by the priests, but now as both offerer and offering he has in one ultimate sacrifice, offered himself once for all to provide purification for sins (1Co.1:30; 6:11). This is the teaching of the letter to the Hebrews⁸ and was clearly also Paul's understanding of Christ's work. His letters teach Jesus as the one Mediator/Intercessor ("priest") between God and man (Rom.8:34; 1Ti.2:5) who offered himself as the "ransom" (lutron or antilutron) for sin (Mat.20:28; Mar.10:45; Rom.3:24-27; Eph.5:2; 1Ti.2:5-6; Tit.2:14). This cannot be understood as anything other than the fulfillment of the whole sacrificial system of Leviticus. In the law, "sacrifice" and "ransom" are closely related concepts (Exo.21:30), being linked especially in the redemption of the firstborn by taking the Levites "instead" of them (Ex.30:12; Num.3:45). So when Jesus speaks of having come to give his life as a "ransom for many" (Mat.20:28; Mar.10:45), this sacrificial meaning is clearly intended. His words about his blood being "poured

⁸ Though rejected by most modern NT scholars (e.g. Carson & Moo, 2002, 600-604), a significant case can be still be for Pauline authorship of Hebrews (Reymond, 273-279)

out for many for the forgiveness of sins” point to this same conclusion (Mat.26:28). “As Leon Morris says of Christ, ‘He is the complete embodiment of all the truth to which the sacrificial system pointed’... All four Gospels lay much emphasis on the record of Christ’s death and the events leading up to it... It is inconceivable that Paul was responsible for dreaming up the idea of substitutionary atonement; it is found in the teachings of Christ himself” (Barnes, 64-65).

It seems to me that too little attention is given to this aspect of the law of Moses in discussions of Paul’s (and Jesus’) teaching about law; perhaps it is taken for granted. Yet if we consider any of the major sections of the law described especially in Exodus, Leviticus and Numbers, the dominant note is that of “sacrifices” and “offerings” (over 700 references). These are seen most prominently in the ordination and service of the Levitical priests (Exo.29; Lev.8-9; Num.18), in the various sacrifices offered regularly on the altar (Lev.1-7; Num.28), in the cleansing of leprosy and various forms of uncleanness (Lev. 14-15) and in the annual festivals of Israel (Lev.16; 23; Num.29). In fact these offerings are seen throughout the law as its foundational principle of Israel’s relation to God. Standing inside the door of the courtyard like a doormat for removing filth, the great altar with its continually burning sacrifices was a central feature of the sacred tabernacle/temple, in which the glory of God himself was visibly present in the midst of the nation. So when we read that “the Word became flesh and dwelt (tabernacled) among us, and we have seen his glory” (Joh.1:14), and that he spoke of his body as the true “temple” (Joh.2:19), it is clear that he was fulfilling the whole system, in particular by his self-offering at Calvary.

If in fact the Mosaic law was a whole, a singular covenant made with Israel alone among all the nations (Lev.26:46; 27:34; Dt.4:8, 13; Joh.7:19; Rom.9:4), then we must ask in what way it is fulfilled *as a whole* in Christ! It is too narrow to simply ask whether the moral laws of the Decalogue are binding on Christians or not. Just as Christ is our sacrificial Passover lamb (Joh.1:29; 1Co.5:8; Eph.5:2), and the cornerstone of the new temple (Mat.21:42, par.; Joh.2:19-22; Eph.2:20), and as he is seated in the holy place at the right hand of the throne of God (Ps.110:1; Mat.22:42-45; 26:64; Mar.14:62) as our sovereign (Mat.28:18-20; Eph.1:20-22; Col.3:1) and interceding “priest” (Ps.110:4; Luk.22:31-32; John 17; Rom.8:34), so also he fulfills every aspect of the whole law. This teaching is clear in both the gospels and the Pauline epistles, though, to repeat myself, this truth could only be clearly expounded *after* the work was completed.

“[Mat.5:]18b simply means that the entire divine purpose prophesied in Scripture must take place; not one jot or tittle will fail of its fulfillment... The centrality of the death and resurrection of Jesus [is] the pivotal event in Matthew’s presentation of salvation history. Before it Jesus’ disciples are restricted to Israel (10:5-6); after it they are to go everywhere. Similarly, the precise form of the Mosaic law may change with the crucial redemptive events to which it points. For that which prophesies is in some sense taken up in and transcended by the fulfillment of the prophecy.” (Carson, 1984, 146).

The comprehensive statement in John 1:17, that “*the law was given through Moses; grace and truth came through Jesus Christ,*” also points to Christ’s fulfilling the whole law, as a whole. Carson argues persuasively that it is best understood as unpacking the preceding statement, which means the following:

““from Christ’s fullness we have all received grace *instead of* grace’... the grace and truth that came through Jesus Christ is what replaces the law; the law itself is understood to be an earlier display of grace... The law, *i.e.* the law-covenant, was given by grace, and anticipated the incarnate Word, Jesus Christ; now that he has come, that same prophetic law-covenant is necessarily superseded by that which it ‘prophesied’ [cf. Mat.11:13] would come. The thought is not dissimilar to Matthew 5:17-20” (Carson, 1991, 132-33).

Jesus’ role as the giver of the eschatological Spirit is also significant in understanding how he fulfilled the law. At John’s announcement (Mat.3:11; par.), and in Jesus’ own words both before (Joh.4:7:37-39; 3:5-6; 6:63; 14:16-17, 25-26; 16:12-15) and after his passion (Luk.24:49; Joh.20:22; Act.1:5, 8), this was central to his overall purpose. By this empowering alone would his disciples fulfill the will of God, as they continued to follow their risen master. It is clear also that for Jesus the coming era was not to be characterized simply by a new ability to keep the Mosaic law, but by the Spirit bringing to the apostles’ minds *his* words and teaching them the things related to *him* (Joh.16:12-15). Certainly this emphasis is also true of Paul’s teaching, where the many implications of the Spirit having been poured out are developed fully. G. Fee suggests from his exegesis of Pauline passages dealing with the Spirit and law, that “the key to Paul’s view of the law lies with the gift of the eschatological Spirit” (Fee, 816). When the fruit of Christ’s Spirit is being produced in believers’ lives Torah is fulfilled in such a way that for all practical purposes it is obsolete.

While all asserting that Christ fulfilled the law particularly in the Cross-Resurrection-Spirit event, various interpreters emphasize one or another of these aspects (for example, it seems to me that the reformers emphasize the Cross, N.T. Wright emphasizes the Resurrection, and G. Fee emphasizes the presence of the Spirit in this fulfillment). But these are all stages of *one epochal event*, Christ’s “hour” or “going” or “glorification,” to use John’s language. They must be kept together in order to grasp the full significance of Christ as “fulfillment” or “end” of the whole law, and as the beginning of the new covenant order.

C) Jesus and Paul on Righteousness/justification apart from “the works of the law”⁹

In this final section I will look at the congruence of Jesus’ and Paul’s teaching on law by examining briefly the subject of “righteousness” in Matthew and Romans. Righteousness is a key concept in Matthew’s

⁹ Douglas Moo convincingly demonstrates in his excursus on “Paul, ‘Works of the Law,’ and First-Century Judaism,” that “the teaching of Paul – and of Jesus and Matthew and Luke and Mark and Peter – cannot satisfactorily be explained without the assumption that some Jews, at least, had drifted... into a belief that accorded their own works done in obedience to the law as basic to their justification/salvation... The ‘bottom line’ in Paul’s argument, then, is

gospel, as can be seen not only by the number of references to righteousness in the book,¹⁰ but also by the crucial points at which it is used. In the NT only Romans uses this word group more often than Matthew. The question is whether its usage in Matthew is really compatible with Paul's teaching on the righteousness of God received by faith in Romans (and other epistles). A simple (simplistic?) way to explain the two approaches is to say that in Matthew the true standard of righteousness (one greater than that of the Pharisees) is given, and in Romans God's plan for declaring righteous (justifying) all who do not reach this standard (Jew and Gentile alike), and for enabling them to live righteously, is revealed. Is this too simplistic? Does it make Paul in fact oppose Jesus plain teachings on this issue? Or does Jesus in fact teach the same plan for justifying and transforming the ungodly as Paul does? I think a closer look at both Matthew and Romans reveals complementary teaching, though Paul emphasizes righteousness in terms of justification where Jesus emphasizes the righteousness needed to inherit the kingdom of heaven.

Among the various categories/metaphors which Paul uses in place of kingdom language, justification is the most prominent... Certainly the reason must be seen against the background of 'righteousness' being a central concern of the Jews, whether they were trying to earn salvation or remain in a saving covenant relationship with God by keeping the law. (Kim, 483)

By what means is the "inheritance" promised by God to be obtained? Who are these "righteous" that will shine forth as the sun in the kingdom (13:43)? The inheritance is at once the "kingdom of God" and "eternal life" (Mar.10:17-25), but who are the heirs? They are "the meek" (Mat.5:5), and those who leave all to follow Jesus, rather than those who "keep the law from their youth up" (Mat.19:29). Christ presents himself as the true "heir" in his own teaching (Mat.21:38; Mar.12:7/Luk.20:14), and his faithful followers as joint heirs with him (Mar.10:29-30), corresponding with the idea of being "co-heirs" with Christ in Paul's teaching (Rom.8:17). Those who are children of God are his heirs. This right is granted as a gift by the Father to the repentant ungodly through faith, rather than earned or deserved by devoted keeping of his commandments (Luk.15:29; 18:9-14; Joh.1:12-13; Rom.4:5, 13-14; 1Co.6:9-11). Jesus told his unforgettable story of two men praying in the temple to "some who trusted in themselves that they were *righteous*." He summed up the point of the story with these words regarding God's accounting righteousness to the ungodly: "this man went down to his house *justified*, rather than the other" (Luk.18:9-14).

his conviction that sin creates for every person a situation of utterly helpless bondage... No person can gain a standing with God through works because no one is able to perform works to the degree needed to secure such a standing. This human inability to meet the demands of God is what lies at the heart of Rom. 3" (Moo, 217). It is in this sense that I use the phrase "the works of the law."

¹⁰ Matthew 3:15; 5:6, 10, 20, 45; 6:1, 33; 9:13; 10:41; 12:37; 13:43, 49; 21:32; 23:28, 35; 25:37, 46

So how do we reconcile the lofty ethical righteousness demanded by Jesus (Mat.5:18 – 7:6) with His receiving sinners and unrighteous people and declaring them forgiven, and with Paul’s teaching that righteousness is only attained (given) by faith in Jesus? The question of how sinners can be justified without compromising God’s justice is answered by Paul in light of the saving act of the cross, and in language from the Mosaic sacrificial system which foreshadowed Christ’s substitutionary atonement (Rom.3:21-25). But is this really in line with the teaching of Jesus? A number of points may be made from a survey of Matthew and some cross-checking with Paul.

At the beginning of his ministry Jesus’ answer to John the Baptist’s objection in Matthew 3:15 points to a “*fulfilling all righteousness*” that goes beyond simply submitting to baptism. While it is no doubt inappropriate to read back the death-burial meaning of Christian baptism into this event (Carson, 1984, p.107-08), verses 3:16-17 makes the link with the suffering Servant of Isaiah 42 and 53, who will deeply identify with the sins and sicknesses of the people (Mat.8:17) and by “pouring out his soul to death” will “make many to be accounted righteous” (see Kim, 484). By submitting to baptism Jesus committed himself to more than carrying out the righteous requirements of the law, however perfectly; this act anticipated a radical dealing with sin and its effects by means of a greater “baptism” awaiting him (Luk.12:50). John adds further details to the account of Jesus’ baptism, confirming that he was set apart as the “Lamb of God, who takes away the sin of the world” (Joh.1:29). “Let it be so now” points ahead to Jesus’ future giving of the Spirit to his people (baptizing them with the Holy Spirit) which John himself was so eagerly expecting (Mat.3:11, 14).

A key area of agreement between Jesus and Paul’s teaching is the insufficiency of Pharisaic righteousness (Mat.5:20; Phi.3:4-9). Matthew gives much space to Jesus’ warnings about the religious hypocrisy of the scribes and Pharisees who “practice their righteousness before other people in order to be seen by them” (6:1, 5, 16; 23:5, 28). Two long sections largely unique to Matthew develop this theme and call Jesus’ disciples to please only the Father (6:1-18; 23:1-36). In place of the self-righteous rulers and teachers to whom God’s kingdom had been entrusted, Jesus promises to bring into existence a new “people” characterized by humility and childlikeness, a new brotherhood he describes as his “church” (5:3-16; 18:15-20; 21:33-43; 23:8-12). They are his “little ones,” the “little children” whose eyes have been opened by the Father to recognize Jesus as the Son of the living God and who eagerly submit themselves to the reign of God as it comes to them in him (10:42; 11:11, 25-27; 16:16-19; 18:6, 10, 14; 21:16).

While Jesus’ call to a superior righteousness is uncompromising, with the standard being God’s own gracious “perfection” (5:20-48), it is the “poor in spirit,” who “hunger and thirst for righteousness,” that are filled and inherit the kingdom, not those who achieve a law-righteousness. It is Jesus himself who will fulfill

the law in such a way that salvation will be secured. Recognition of the need for forgiveness and awareness of the “log” in one’s own eye is the crucial starting point (6:12-15; 7:1-5). In a striking, programmatic word Jesus says he has “not come to call the righteous, but sinners” (9:13). All people are in fact hopeless sin-debtors before God, and compassionate kingdom living flows from deep awareness of having been forgiven this enormous debt (12:7; 18:21-35). “A new status as a child of God is presupposed, which comes into existence through companionship with Jesus and has its being in the forgiveness thus bestowed” (Ladd, 298). Jesus will baptize in the Holy Spirit as part of his eschatological work, and the Father will give this gift of the Spirit to his children, the ones who approach him through Jesus (7:11; cf. Luk.11:13)

As a precursor of the many who will come from ends of the earth to take their places with Abraham in the kingdom, a Gentile centurion is praised for his faith, while the possessors of the law, the “sons of the kingdom, will be thrown into the outer darkness” (8:5-13; cf. Rom.4:16-17). Crowds of people are healed at Peter’s house, and this is in fulfillment of the suffering Servant taking on their infirmities, ultimately in his atoning death (8:14-17; Isa.53:4). Physical healing is linked with Jesus’ assertion of authority to “forgive sins” (9:1-8), which comes to sharper focus in his words the night before his death: “this is my blood of the covenant, which is poured out for many for the forgiveness of sins” (26:28).

In the context of law-rituals (fasting), the law’s replacement (or at least its inadequacy) is seen in the need for “new wineskins” for the “new wine” (9:14-17). The synagogue leader (presumably a righteous law-keeper) is helpless in the face of sin’s lethal end, death; but Jesus reverses death and raises his daughter with a touch (9:18-26). It is “faith” that is the contact-point for receiving life and healing, not keeping the law (9:18, 22, 29).

The new era has arrived in which those most damaged by the curse of the broken law are delivered by Jesus (11:4-5), and in which the least is counted greater than the greatest man who ever lived under the law (11:11-13). God’s new revelation and reign is withheld from the learned and wise of the synagogue and temple, yet revealed to the “little children” who come as they are to Jesus and take his yoke upon them (11:25-30). From now on “the ‘yoke’ is Jesus yoke, not the yoke of the law; discipleship must be to him! ‘Learn from the revelation that I alone impart’” (Carson, 1984, 278). This is far more than simply correcting the interpretation of the scribes or removing the extras with which they had encumbered the law (23:4); rather it a whole new allegiance to the Lord who says “you have heard... but I say to you!” All things are now handed over to the Son (11:28; 28:18-20) and complete obedience to his own eternal words is required (7:24, 26; 24:35). Jesus calls for radical commitment to himself.

“The most basic demand which Jesus laid upon men if they would be his disciples was for a radical, unqualified decision... When one has made this radical decision in the denial and death of self, when he has thereby forfeited his life, he has the promise of the Son of Man that in the day of the Parousia, he will be rewarded for what he has done. In the person of Jesus, men are confronted here and now by the Kingdom of God; and he who decides for Jesus and the Kingdom will enter into the future Kingdom... Those who experience the Kingdom of God and its righteousness in this age will enter into the eschatological Kingdom in the age to come” (Ladd, 298-300).

How then will righteous living actually be produced? Even here the answer is not by keeping the law. Rather the kingdom-news being sown by Jesus is a living, powerful word, which will work within the willing heart to give life and then transform and produce the fruit of righteousness which is the nature of God’s children (Mat.13:18-23). Growth, not perfection, is foreseen throughout this age. Only at the end of the age, at the harvest time, will “the righteous shine like the sun in the kingdom of their Father” (Mat.13:43).

So the overall big picture in Matthew is that the Servant-King has come to save sinners, by means of his own suffering and shed blood. By granting forgiveness of sins to those who, in James’ words, “receive with meekness the implanted word” (Jam.1:21), he makes them children of God who will ultimately bear the Father’s perfection. This righteousness will be granted to those who hunger and thirst for it and who seek it first (6:33) by single-minded trust and allegiance to Jesus the Christ.

Paul writes after the foundation stone of the death and resurrection of Christ has been laid, after the new covenant work of the Spirit has begun in earnest and the picture is seen clearly through the new lens. He writes to “the saints,” who have now been qualified to “share in the inheritance” and “transferred to the kingdom,” to explain to them more fully what God has done in Christ (Col.1:12-14). He explains how it works, how it is that God “justifies” those who have believed in Jesus, and especially clarifies that this has happened “without the works of the law.” His well-known picture in Romans fills in the sketch begun by Jesus’ own teaching with bold strokes. He draws out the great truth that the righteousness of God that has now “been manifested apart from the law” in Christ’s sacrificial death, and that it is received through faith in the risen Lord by “weak, ungodly sinners” and former “enemies” of God, including even such “blasphemers” as Paul himself (Rom.3:21; 5:6-10; 1Ti.1:13). He clarifies how Christ’s work produces in all who are sons of God by faith both assurance of hope and righteous living under the Spirit (Rom.5-8). His summary of Israel’s failure in Romans 9:30 – 10:4 is in fact strikingly reminiscent of the Lord’s own concluding salvo to Israel’s leaders who were about to kill him:

“What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, ‘Behold, I am laying in Zion a

stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”
(Romans 9:30-33)

Jesus said to them, “Have you never read in the Scriptures: *‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes’*? Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.”
(Matthew 21:42-44)

Israel failed to recognize the long-awaited visitation of God when it happened. “The Law is promissory,” says William Philip. “Again and again simple indicative statements are made which promise that Israel shall be a people holy to Yahweh the only God, *as he has promised* (cf. Dt.26:18-19)... This is not the vain wish of a god who is hoping for the best... it is the promise of a future reality... The people of this holy God shall be holy” (Philip, 13). Israel’s failure to see that the law was in fact promissory and anticipatory of the greater work of God through his Messiah, led them to pursue righteousness by works rather than by faith. Yet God’s unchangeable purposes were to be unfailingly fulfilled through “the Lord’s doing” as he laid the stone of stumbling, the rock of offense that became the cornerstone! “He is the source of your life in Christ Jesus, whom God made our wisdom and our *righteousness and sanctification* and redemption. Therefore, as it is written, ‘Let the one who boasts, boast in the Lord.’” (1Co.1:30-31).

Conclusion

Paul’s teaching on the law is in complete accord with that of the Lord Jesus, who taught that he had come to “fulfill the law and the Prophets” and that not the smallest part of the law would pass from it “until all is accomplished” (Mat.5:17-18). Now that this “one act of righteousness” (Rom.5:18), the whole Cross-Resurrection-Spirit event, has been accomplished, all that the law as a whole pointed to finds its fulfillment in Him. Paul’s calling was to unfold how this righteousness of God has now been manifested in Christ “*apart from the law*,” as well as to show from the Scriptures that indeed “*the law and the Prophets bear witness to it*” (Rom.3:21). The law of God, which first reflected His character in written commandment form in the law of Moses, has now become the law of Christ, written in the human heart by His Spirit.

“Quoting Abraham Kuyper, Sinclair Ferguson summarizes the profound implications of this reality. “‘What a redeemed soul needs is human holiness.’ Angelic holiness will not serve fallen man. If we are to be holy, that holiness must be wrought in our humanity. This is what Christ accomplished. And now the Spirit, out of his union with the incarnate Son, brings those resources to bear upon the lives of believers. Because of his ministry in Christ he can now indwell us to reproduce the same holiness in our lives.” (Philip, 19)

Jesus presented himself as the good news, the sole revealer of and way to the Father, the giver of rest and abundant life and every other good thing promised in the law (Mat.11:25-30; Joh.10:10; 14:6-7). Paul preached the same gospel – the good news of God concerning his Son, whom he sent in the fullness of time,

“born under the law to redeem those who were under the law, so that we might receive adoption as sons” (Gal.4:4-5). Now through Christ we gladly obey the commandments of our heavenly Father from the heart, as those who by his Spirit delight in his will, in spite of our remaining weakness and sinfulness. Through him we offer praise and thanks, giving ourselves first as living sacrifices. We find within ourselves growing love for God and fellow men and women, even those who persecute us. Liberated, we find in ourselves a growing longing to serve him! Like the healed blind man cast out of the synagogue, we whose eyes have been opened to see the glory of God in the face of Christ are brought step by step to bow at his feet and worship him (Joh.9:34-38; 2Co.4:6). We are “the real circumcision, who worship by the Spirit of God and glory in Christ Jesus” (Phi.3:3). All of this is found in both Jesus’ and Paul’s teaching, but it *is all Jesus’ doing*, both in Paul and in all others like him who follow the Lord Jesus Christ.

TABLE COMPARING JESUS & PAUL'S TEACHINGS ON THE LAW

Law-related subject	Jesus (the Gospels)	Paul (Pauline epistles)
CONTINUITY (Teaching using the law, requiring it, expanding, clarifying and applying it)		
1) The law must be “fulfilled,” accomplished completely		
Jesus “fulfills” the law Gospel or faith upholds the law	Mat.5:17	Rom.3:31; 10:4; Gal.5:18-23
Whole law must be “accomplished” and will not become “void”	Mat.5:18-19/Luk.16:17; Joh.10:35	Rom.8:4
What the law (= Scripture) promised must be fulfilled	Luk.24:26-27, 44-46; Joh.1:45; 15:25; 19:36	Rom.1:2; 3:21; 16:26; 1Cor.15:3-4; Tit.1:2
2) The law used to support/demonstrate the action under question (especially law as the “Scripture”)		
Law supports practice or argument in question	Mat.12:5; Joh.7:22-23	Rom.3:10-19; 4:3; 1Co.9:8-9; 14:21, 34; Eph.6:2
Correction of Jewish misapplication of law by appeal to pre-law sections of Pentateuch	Mat.22:23-33/Mar.12:18-27/ Luk.20:27-37;	Gal.3:16-21
3) Jesus born under the law, kept and fulfilled it perfectly		
Jesus’ birth and life “under the law” and utterly blameless	Luk.2:23-27, 39; Joh.5:19; 8:46	Rom.15:8; 2Co.5:21; Gal.4:4
4) Lawbreakers warned		
All lawbreakers (those who do lawlessness and do not DO the law) will be eschatologically lost (condemned, damned)	Mat.7:23; 13:41; 23:28, 33	Rom.1:32; 2:1-12; 1Co.6:9-10; Gal.3:10, 12; 5:19-21
Jews rebuked for breaking law, by enforcing their own commandments and traditions	Mat.15:3, 9; Mar.7:7-10 Mat.23:2, 23	Col.2:8, 23; Tit.1:14
Jesus and Paul accused of “breaking” the law and the traditions, but both defend themselves	Mat.9:14; Mar.2:18; Luk.5:33; Joh.5:18; 9:16; 10:33	Act.21:21, 28; Paul’s earlier actions blasphemous: Act.26:11; 1Ti.1:13; 1Co.15:9; Gal.1:13; Phi.3:6
5) Call to keep the commandments or law of God		
Keep the commandments, the whole law, for eternal life	Mat.19:17; Mar.10:19; Luk.10:25-27; 18:18-20	1Co.7:19; Rom.10:5
The law of God is good, spiritual, holy	Mat.23:23	Rom.7:12-16
Doers of the law (written or in heart) not the hearers, will be justified, live.	Mat.23:28	Rom.2:13-15, 23-27; 10:5
6) “Love” is the fulfillment of the law (this can be seen both as continuity and discontinuity)		
Epitome and fulfillment of law (and Prophets) in love commandment(s)	Mat. 7:12; 22:34-40; Mar.12:28-31; Luk.10:25-37; Joh.13:34	Rom.13:8-10; Gal.5:14; 6:2

7) The law “testifies” of Jesus and the gospel			
	Law testifies/prophesies/educates of Jesus, the Messiah (“concerning himself”/”Me”). This is law-as-Scripture more than law-as-command.	Mat.11:13; Luk. 16:29-31; 24:27, 44; Joh.1:45; 3:14-15; 5:45-46	Rom.3:21; 10:19; 16:26; Gal.3:24-25; 4:21; 2Ti.3:15
8) Boasting in the law is rebuked			
	Jews/Pharisees foolishly boast in having/keeping the law; despising those who don’t	Mat.11:25; 23:16-26; 15:14; Luk.18:11-12; Joh.7:49; 9:28, 34	Rom.2:17-21, 23; 3:27; 1Ti.1:7
	Arguments about law are fruitless and distract from central issues	Mat.23:23	Tit.3:9

DISCONTINUITY (teaching showing inadequacy of law-keeping, end of law-era)

9) Human inability to keep law			
	Inability of man (epitomized in Israel) to keep law; sinful, “evil” human heart, call for repentance from all (even law-keepers).	Mat.4:17; 15:19; 19:16-22; 23:15; Luk.11:13; 13:3, 5; Joh.2:24-25; 3:19; 7:19; 8:32-36	Rom.1:18-32; 3:10-20; 5:6, 8 ; 7:14-25; 8:3, 7-8; Gal.1:4; 6:13; Eph.2:1-3; 4:17-24; Col.1:21
	Even those “blameless” and “zealous” according to the law can be ignorant, unbelieving, opposing the purposes of God in Christ	Luk.1:6, 20; 18:20-24; Joh.16:2; 19:7. Pharisaic opposition shows this	Rom.10:1-3; Php.3:5-6; 1Ti.1:13. Paul finds himself “fighting against God”
	Pharisees, teachers of law fail to keep it, they are “in sin”	Mat.23:2-4; Luk.11:39-52; Joh.7:19; 8:7, 21, 24, 34.	Gal.6:13; Rom.2:17-29; 3:10-23
	Those zealous for keeping the law as “work” do not attain it	Mat.20:1-16; Luk.18:9-14; 15:28	Rom.9:31-32
	Israel’s blindness to the law, inability to see how it points to God’s righteousness in Jesus	Joh.5:40, 46-47	Rom.9:31 – 10:4; 2Co.3:15
10) Law produces slavery and death because of sin			
	Law brings enslavement and death rather than life, because of sin, and the flesh’s weakness. Sin gets its enslaving strength from the law	Joh.7:19; 8:21, 24	Rom.6:14; 7:5-11; 8:2; 1Cor.15:56; 2Cor.3:7; Gal.2:19; 3:10, 13, 17, 21
	Law brings accounting of sins, without law no “transgression”	Joh.9:41; 15:22 (Jesus’ own words do this too)	Rom.4:15; 5:13
	Law gives knowledge of sin, increases transgression (Jesus uses law for that purpose)	Mat.15:3-6; Mar.7:9-12	Rom.3:20; 5:20; 7:7-11; Gal.2:19; 1Ti.1:7-9
11) Law was temporarily “added” and that only “until” Christ came; teaching based on timing of giving of law			
	Law temporary, a parenthesis: “until” or “added” - not from “the beginning”	Mat.11:13/Luk.16:16; Mat.19:7-8/Mar.10:3-5; Joh.1:17	Gal.3:17, 19, 24; Rom.5:13-14, 20; 2Co.3:13
	Law “promised” until Christ came	Mat.11:13	Rom.1:2; 3:21; Gal.3:6, 25
	Moses and pre-Moses references (e.g. circumcision came from the patriarchs)	Joh.7:22	Rom.4:9-11; Gal.3:17
	The “Promise” to Abraham (which preceded law) is the basis of God’s salvation through grace	Luk.1:68-75	Rom.4:13-16; Gal.3:17-23

12) Law-keeping now optional, kept as testimony to Jews or to avoid their stumbling			
	Carrying out law for sake of Jews, though no longer required, as a “testimony to them”	Mat.8:4/Mar.1:44/Luk.5:14	1Co.9:20-21
13) Jesus is the “fulfillment” or “end” of the law, having “abolished” or finished it by his death and resurrection			
	Jesus “fulfills” “abolishes” or “replaces” the law	Mat.5:17; Joh.1:17	Rom 10:4; Eph.2:15
	Moses and Elijah (Law and Prophets) give way to (superseded by) the Son	Mat.17:3-5/Mar.9:4-7/Luk.9:30-35; Joh.1:17	Rom.10:4; Gal.4:4
	Nothing external (food, drink, contact with Gentiles, etc.) defiles the man	Mat.15:10-11, 17-20; Mar.7:15, 18-19	Rom.14:14, 17; 1Co.6:13; 8:8; 10:25-27; Col.2:20-23; 1Ti.4:4; Tit.1:15
	Christ has removed the wall, abolished the law of commandments and ordinances, in order to create in himself one flock, one new man, of those who hear his voice from all nations	Mat.28:18-20 (compare with 10:5-6); Joh.10:16; 15:1-5	Rom.1:17; 3:29; Eph.2:11-15
	Cleansing /sanctifying work once done by the law’s temple ritual now done by Christ’s word through the Spirit	Mat.8:1-4; Mar.1:41; Joh. 7:37-39; 13:8-10; 15:3	1Co.1:30; 6:11; Eph.5:26; Tit.3:5
	Blood and death of Jesus linked with sacrificial inauguration of new covenant and reconciliation-forgiveness of sins	Mat.26:28; Mar.14:24; Luk.22:20; Joh.6:53-56 Detailed accounts of crucifixion	Rom.3:25; 5:9; 1Co.10:16; 11:25, 27; Eph.1:7; 2:13; Col.1:20
	Christ/church is cornerstone of the final temple , and by implication fulfills and finishes the whole temple-worship system (priesthood, sacrifice, holiness)	Mat.16:18; 21:42; Mar.12:10; Luk.20:17-18; Joh.2:19-2; 4:21-24 Veil torn at death: Mat.27:51-53; Mar.15:38; Luk.23:45	Rom.9:33; 15:16; 1Co.3:10-11, 16-17; 2Co.6:16; Eph.2:20-22; 5:2
	End of Jerusalem temple worship announced, new temple a spiritual house	Mat.24:1-2; Mar.14:58; Luk.13:34-35; 21:6, 24; Joh.4:21	1Co.3:10-11, 16-17; 2Co.6:16; Eph.2:20-22
	Cross consummated the law	Mat. 27:51; Mar.15:38; Luk.23:45	Eph.2:13-15; Col.2:14
	Christ redeemed us from the law’s curse , by becoming accursed on cross	Mat.26:28; 27:26-46 (curse seen in his call of dereliction)	Gal.3:13
14) Law of Christ supersedes the law of Moses as expressing the law of God			
	Allegiance to Christ supercedes that of the law (law-allegiance not enough)	Mat.19:21/Mar.10:21	Php.3:1-10; Rom.10:4-10
	Jesus’ own commandments for his disciples (the “law of Christ”), who are not under (dead to) the law, but under the law of Christ (“law of faith”)	Mat.5-7; Joh.12:49; 13:34; 14:15, 21; 15:10, 12	Rom.3:27; 6:14-15; 7:1-6; 8:1-4; 1Co.9:20-21; Gal.2:19; 6:2; Rom.3:27
	“Love” is fulfillment of the whole law, Christ’s “commandment” is love after his example of sacrifice	Mat.5:44-48; Joh.13:34; 15:12-17	Rom.13:8-10; 15:2-3; 1Co.13:4-7; Gal.5:14; Eph.5:2; 1Th.3:12; 4:9

15) The law was God's covenant with Israel, the Gospel is his new covenant with all nations			
	"The Law" is a unity, given by Moses to Israel, to be kept as a whole; Christ's work is the "new" covenant now including all nations	Mat.26:28; Mar.14:24; Luk.22:20; Joh.1:17, 5:45; 7:19	Gal.3:10; 19; 5:3; 1Co.11:25; 2Co.3:3-18
	Jews: "under the law" – it is their own law, they "know the law"; Gentiles: "without the law"	Joh.7:19, 51; 8:17; 10:34; 15:25; 18:31; 19:7	Rom.2:12, 14; 3:19; 7:19:1-7; 1Co.9:20-21, 32; Gal.4:21
16) Law unable to "justify" or "save", salvation must be by faith alone			
	Law unable to justify, no one justified by "works of the law"; one's own righteousness not adequate	Luk.18:9-14 (trusted in themselves); Joh.7:19	Rom.3:20, 28; 10:3; Gal.2:16; Php.3:7
	God's righteousness and Salvation are by faith in Christ	Luk.7:50; 8:48; 17:19; 18:42	Rom.1:17; Flp.3:9
	God calls and justifies the "ungodly" and "sinners" by their faith in Jesus	Mat.11:19; Mar.2:17; Luk.7:36-50; 15:1-32; 18:14	Rom.4:5, 28
	God's righteousness in the gospel, justification, is by faith "apart from the law", the gift of God's forgiveness of their legal debt	Mat.18:23-33	Rom.3:21, 27-28; 4:7; Gal.2:16; Col.2:13-14; 3:13
17) Contrasts and associations with law (law/grace, law/Spirit, Flesh/Spirit, law/Faith, law/promise, law/curse, law/slavery, Spirit/freedom, Slavery/sonship)			
	The Inheritance (heirs of God) comes not by law but by grace through the righteousness of faith-allegiance to the Son-Heir (Christ) by which one becomes God's sons by his Spirit	Mar.10:17-21; Luk.10:25-37; Mat.21:38; Mar.12:7/Luk.20:14	Rom.4:13-16; 8:16-17; Gal.3:18, 29; 4:7, 28-31; 5:21 Eph.1:11, 14, 18; 3:6; 5:5; Col.1:12; 3:24; Tit.3:7
	Set free from sin (and law) by Christ's word in order to become slaves of God /righteousness (Christ's "yoke")	Mat.11:28-30; Joh.8:31-36	Rom.6:15-22; Gal.3:23-4:5
	Freedom (from slavery/servant status under the law) = " sonship " (in Christ, through his Spirit)	Joh.8:31-36	Rom.8:14-17; 2Co.3:17-18; Gal.3:24-29; 4:1-7
	Law ("works") contrasted with or distinguished from (not of) " Faith " e.g. Spirit and miracles not given by law, but by faith in Christ;	Luk.11:13; Joh.4:10; 7:39	Rom.3:27; 4:13; Gal.3:2, 5, 12
	The promise of inheritance not by law but by faith , including Gentiles who were once "far off"	Mat.8:10-12; 12:21; 15:21-28; 24:14; 28:18-20; Luk. 4:25-27; 7:9; 10:25-37; 24:47	Rom.4:13-16; Gal.3; Eph.2-3 Paul the apostle to the Gentiles
	Central to Jesus' work is his eschatological baptizing in the Spirit	Mat.3:11; Mar.1:8; Luk.3:16; 24:49; Joh.7:37-39	1Co.12:13; Tit.3:5-6; Rom.5:5
	(Enabling, life-giving, teaching) Spirit versus (unable/weak, death-dealing) flesh (linked with law). Only Spirit enables righteousness and produces fruit through organic union with Christ	Mat.26:41; Mar.14:38; Joh.3:5-6; 6:63; 14:16-17, 25-26; 15:1-8; 16:12-15	Rom. 2:29; 7:6; 8:1-6, 9, 13; 2Co.3:3-9; Gal.3:3; 4:29; 5:16-18; 6:8; Php.3:3
	Grace in place of law	Joh.1:17	Gal.2:21

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