



Did the Apostle Paul Contradict Jesus? Contradiction Series

Matthew 5:17: (NASB) *Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.*

Romans 10:4: (NASB) *For Christ is the end of the law for righteousness to everyone who believes.*



There is no denying that the New Testament - and actually the entire Bible - is all about Jesus. His sacrifice for humanity is proclaimed from Genesis to Revelation. He IS the key to the gospel. Having said this, the life and writings of the Apostle Paul dominate much of the New Testament. His experiences and teachings are pronounced, and in the eyes of many go too far. Critics see the Apostle Paul as a combatant against the gospel of the kingdom that Jesus taught. The basis for their criticism is the way Jesus reflected the role of the Jewish Law and the way that Paul essentially wrote it off. So how do we manage this? Was Paul at odds with the core values and teachings of Jesus?

This is the last of a four-part series on the Apostle Paul. We encourage our listeners to check out our previous Episodes #1111, #1112 and #1113 where we examined many criticisms about Paul. Some of the most adamant criticism we have found is when people compare the teachings of Jesus with Paul's and say Paul sometimes introduces subtle changes or that his teachings are outright at odds with our Master's teachings. Some even warn we should stop reading any of Paul's writings, as they are from a "false teacher." With such serious claims, we have no choice but to take an honest, unbiased look to make sure our faith is on solid ground.



We believe Paul was not only in harmony with Jesus regarding the role the Jewish Law plays in Christianity, but that his writings embodied the essence of the gospel of Jesus!

PREMISE

CONTRADICTION -
or needing a
clear explanation?



Are Jesus and Paul
at odds
regarding the Jewish Law?

What do we mean by "Jewish Law"? The 10 Commandments + 613 additional commandments or rules outlined in the Old Testament.

(Source: <https://www.jesuswordsonly.com/books/175-pauls-contradictions-of-jesus.html>)
Jesus' View on the Law: Jesus emphasized the validity of the Law up through the passing away of heaven and earth, thus confirming its inspiration and ongoing validity:

Matthew 5:17-19: (NASB) ¹⁷*Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to **fulfill** <4137>.* ¹⁸*For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.* ¹⁹*Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.*

Fulfill: Strong's #4137 *pleroo*; to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.

The King James Version translates this word as "fulfill" 51 times, "fill" 19 times, "be full" 7 times, "complete" 2 times and "end" 2 times

Repeating Verse 18 in the King James Version:

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

A *jot* and *tittle* have to do with letters and pen strokes in written Hebrew. A *jot* is related to our modern English word "iota" like "not one iota," meaning a small amount. It is the tenth and smallest letter in the Hebrew alphabet.

A *tittle* is even smaller. It is a small hook or serif extension or can take the form of a dot.



This gives us a good idea of the emphasis Jesus places here. In other words, 100 percent of the Law is in play and it cannot be changed.

Compare what Luke 16:17 similarly records Jesus saying at a different time than the Sermon on the Mount:

Luke 16:17: (NASB) *But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.*

Thus, Jesus can never be accused of seducing any Christian from following the Law. Jesus cannot be a false prophet under Deuteronomy 13:5:

Deuteronomy 13:5: (NASB) *But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the LORD your God who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from the way in which the LORD your God commanded you to walk. So you shall purge the evil from among you.*

Jesus said the Law remained valid until heaven and earth pass away...Paul in Romans 10:4 says, "For Christ is the end of the Law for righteousness for everyone who believes." Paul is blunt that the Law has ceased for anyone who follows Jesus in Ephesians 2:15, Colossians 2:14, 2 Corinthians 3:11-17, Romans 7:1-3 et seq. (et seq. means: "and the following"), and Galatians 3:19 et seq. The Law is "abolished," "done away with," "nailed to a tree," "has faded away," and was "only ordained by angels...who are no gods."

The distance between what Jesus and Paul taught does not seem small - it is more like a massive ravine.



How did Jesus go about verifying the Law? How could Paul seemingly just throw it all away?

The first and most important foundation details are these: Jesus was a Jew and was bound to follow the Law. Being the perfect man that he was, he not only followed it, but was a shining example of how to follow it. Paul was also a Jew and a serious supporter of the Law. Both had the same heritage.

 **Back to first works, *Jesus Rebukes and Rejects Paul*, Hugh Whitmore**

- *Staying in Revelation 2, now we're onto verse 4. Jesus again says to the church, "But I have this against you that you have abandoned the love you had at first; remember therefore from where you have fallen. Repent and do the works you did at first." The first works, the works at first Jesus is referring to were the kingdom teachings of Jesus that were replaced by the false testimony of Paul. Because, as you know, I call myself "a church without Paul." And I hope more people follow that, and I hope there are plenty of churches without Paul, but there was a church without Paul at one time in history, and that was when Jesus was here on the earth and teaching. There was Jesus and his kingdom teachings. Paul hadn't written anything yet, and Jesus was the only thing you needed to know to get to heaven, to understand what God needed from us, and from God and through Jesus to get to heaven.*

Commenting on this audio clip, Revelation 2:1-7 speaks of the church called Ephesus. (Ironically, Mr. Whitmore references the church started by Paul.) We believe the seven churches of Revelation picture seven periods of time throughout the Gospel Age.

Revelation 2:1-7: (NASB) *¹To the angel of the church in Ephesus write: The one who holds the seven stars in his right hand, the one who walks among the seven golden lampstands, says this: ²I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; ³and you have perseverance and have endured for my name's sake, and have not grown weary. ⁴But I have this against you, that you have left your first love. ⁵Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place - unless you repent. ⁶Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. ⁷He who has an ear, let him hear what the spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the paradise of God.*

Ephesus is described first and corresponds to the time period of the life and death of the apostles. Ephesus means "desirable." The *candlesticks* picture the pure message of the apostles. But why this warning in Revelation? Ambitious leaders swept in after the apostles were gone, to access control and power over Christianity. That is what the word *Nicolaitans* represents. In verse 6 they were lording over the people. Jesus taught us the leaders are to be servants of the congregations. The gospel message started to be corrupted during this early time period.

Jesus was the only thing you needed to know to get to heaven - this is not true, as Jesus told the apostles before his ascension to wait in Jerusalem for the holy spirit so they would know what to do. Jesus told them there would be more to come, more to understand.

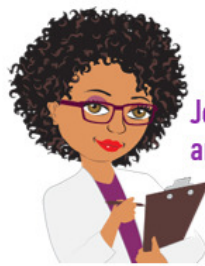
Coming back to this:

Matthew 5:17-19: (NASB) ¹⁷*Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to **fulfill** <4137>.* ¹⁸*For truly I say to you, until heaven and earth pass away, not the smallest letter (**jot**) or stroke (**tittle**) shall pass from the Law **until all is accomplished**.* ¹⁹*Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.*

Matthew 5:18: (New Living Translation) *...until heaven and earth disappear, not even the smallest detail of God's law will disappear until its purpose is achieved.*

Jesus did not say the Law should not pass away, but that it should not pass away **until it was fulfilled**. But he came to fulfill it, so if it was fulfilled in him, it has passed away.

How does Jesus actually “fulfill” the Law?



Jesus' actions and teaching DID fulfill the Law,
and Paul verified the results of those actions and teaching.

PREMISE

We have already seen Jesus say he will fulfill the Law in Matthew 5:17.

Here is Paul's understanding of that:

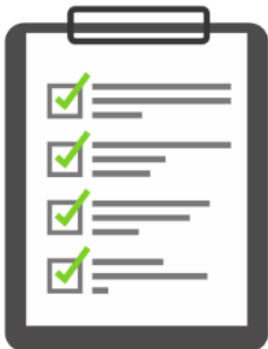
Galatians 3:23-26: (NASB) ²³*But before faith came, we were kept in custody (**guarded**) under the Law, being shut up to the faith which was later to be revealed.* ²⁴*Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.* ²⁵*But now that faith has come, we are no longer under a tutor.* ²⁶*For you are all sons of God through faith in Christ Jesus.*

(Source: Thayer's Greek-English Lexicon of the New Testament) The Law has become our tutor to lead us to Christ - (The King James Version translates it into English as *schoolmaster*. It does not mean someone who helps with your homework.) A guardian and guide of boys. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.

The Law “kept watch over us” until we came to Christ. Calling the Law a *tutor* or *schoolmaster* shows the use of it was temporary because children at some point are done going to school.

What was the purpose of the Law? What did it accomplish?

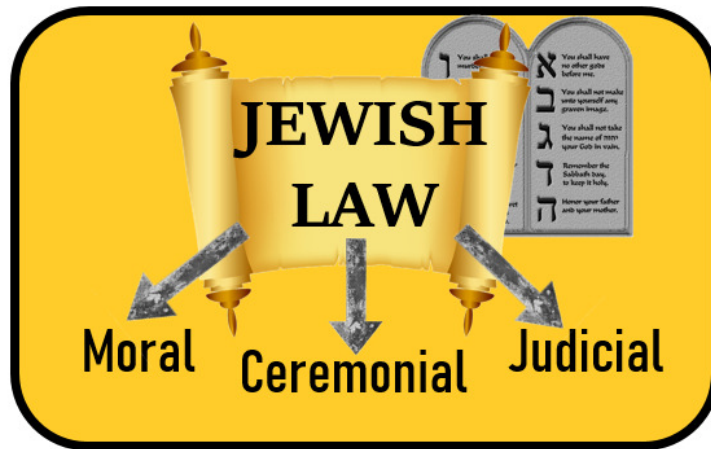
- It set the Jewish people apart from the other nations, showing God's extreme concern and interest in them. It elevated them and was meant to bring blessings.
- It identified sin and its major consequences. There was no question as to what was right and wrong.
- It taught discipline, requiring them to do things in a specific way.
- It provided health benefits - diet, hygiene and prevention of communicable diseases.



- It provided the ability to recognize the Messiah. Anyone who could keep the Law perfectly was THE one.
- It put them into a covenant relationship with God. It was used for this specific time period to have a relationship with God until the promised seed, Jesus, came and opened the opportunity for God's favor to all men.
- It showed them they needed a Savior because if they could keep the Law, they would live. But they kept dying. They could not keep its perfect standards.



(Source: Albert Barnes Notes on the Whole Bible) The laws of the Jews are commonly divided into moral, ceremonial and judicial. The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed - such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God or to hate our fellow men.



Examples:

Moral - Love God and your neighbor.

Ceremonial -

1. Cleanliness of people, food, etc.
2. Atoning for sins with sacrifices.

Judicial - How consequences to breaking the Law were carried out.

Leviticus 18:4-5: (NASB) ⁴You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. ⁵So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.

The Law was presented as a clear path to being recognized by God and therefore, to life.



Let's move on to Jesus' ministry.

A lawyer attempts to trap Jesus about eternal life. They both call attention to the moral Law:

Luke 10:26-29: (NASB) ²⁶And he said to him, What is written in the Law? How does it read to you? ²⁷And he answered, You shall love the Lord God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. ²⁸And he said to him, You have answered correctly; do this and you will live (As shown in **Leviticus 18:5**). ²⁹But wishing to justify himself, he said to Jesus, and who is my neighbor?

Next comes the parable of the Good Samaritan - here is its conclusion:

Luke 10:36-37: (NASB) ³⁶Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" ³⁷And he said, The one who showed mercy toward him. Then Jesus said to him, Go and do the same.

Jesus verified the moral Law and praised a Samaritan as well. In those times, Samaritans were not praised; it was more "keep those people away from us." Jesus lifted the morality of the Law higher, challenging this Pharisee to be more like the Samaritan.



ChristianQuestions.com/youtube
CQ Kids: Who Was the Good Samaritan?

Paul, writing to a Christian audience, verifies Jesus' words and actions as well as verifying the Old Testament moral Law:

Romans 13:8-10: (NASB) ⁸Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. ⁹For this, you shall not commit adultery, you shall not murder, you shall not steal, you shall not covet, and if there is any other commandment, it is summed up in this saying, you shall love your neighbor as yourself. ¹⁰Love does no wrong to a neighbor; therefore love is the fulfillment of the law.

Jesus has upheld the moral Law, and yet he gives a "new" commandment - a higher standard:

John 13:34: (NASB) A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.



When we look at any aspect of the moral Law we always see the same thing - Jesus upholds and enhances all of it.

(Quoting from Ep. #1084 - Does the Old Testament Apply to Me?)



The Jewish Law WAS the basis for all of what Jesus and Paul taught!

We have a seeming basis for agreement, as Paul is going as far as echoing what Jesus taught.

The moral aspects of the Law are arguably the easiest to balance. What about the ceremonies?

Jesus' new commandment was to lead his followers to the next phase of Jesus fulfilling the Law. In this next phase, he would show us how the sacrifices of the Law were to foreshadow him. Now the interesting thing is that Jesus hardly said anything on this, but he lived and died that message.

(Source: Albert Barnes Notes on the Whole Bible, continued) The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched. The ceremonial law was fulfilled by the coming of Christ: the shadow was lost in the substance, and ceased to be binding. The moral law was confirmed and unchanged.



When we get to the edge of a shadow, we see what made that shadow - the reality. The Law was a "shadow" of Jesus.

Here are Jesus' words, and we want to pay close attention to what they mean. He is speaking of HOW he fulfills the Law:

Matthew 20:28: (NASB) *just as the Son of Man did not come to be served, but to serve, and to give his life a ransom <3083> for many.*

Ransom: Strongs #3083 *lutron*; something to loosen with, i.e. a redemption price (figuratively, atonement)

The sacrifices of the Law were to atone for the people's sins. Jesus draws the conclusion that HE was the atoning/corresponding price. The shadow was the sacrifice of the animals that kept people in good standing with God; Jesus was the reality.

Paul agrees on how Jesus fulfills the Law. He further points out that this is what he has been called to preach:

1 Timothy 2:5-7: (NASB) *⁵For there is one God, and one mediator also between God and men, the man Christ Jesus, ⁶who gave himself as a ransom <487> for all, the testimony given at the proper time. ⁷For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.*

Ransom: Strongs #487 *antilutron*; a redemption price

This word, *antilutron*, is only used in this one place in the Bible. It is derived from two Greek words:

anti: Strong's #473, meaning instead of or because of; used to denote substitution or correspondence

lutron: Strong's #3083, a redemption price, ransom

antilutron = a "corresponding price"



Magic dust, Jesus Rebukes and Rejects Paul, Hugh Whitmore

- And Jesus here in Revelation 2:4 is telling people to get back to that, to the love you had at first, the love for Jesus. Repent and do the work you did at first. Paul comes along, and he introduces this crazy thing that there's something physically called "grace" - almost like magic dust that gets you to heaven, that gets you saved into heaven. It's just not true. Everything Jesus said leaned towards what God said, which is that to get to heaven and to bring back the kingdom, it's by your efforts and by your works.

Commenting on this audio clip:

Revelation 2:1-3: (NASB) ¹To the angel of the church in Ephesus (we understand this to refer to Paul) write: The one who holds the seven stars in his right hand, the one who walks among the seven golden lampstands, says this: ²I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; ³and you have perseverance and have endured for my name's sake, and have not grown weary.

Jesus is commending Paul for his diligence!

Philippians 3:18: (NASB) For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ.

Paul fought to keep the gospel pure.

Revelation 2:4-6: (NASB) ⁴But I have this against you, that you have left your first love. ⁵Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. ⁶Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate.

Now Jesus' thoughts are directed to the church that are without the apostles. As time moves on that new leadership is forgetting Jesus, their first love. The church is forgetting what they learned from the apostles. Jesus' sacrifice, by God's grace, guarantees life for ALL - some in heaven and most on the earth in God's kingdom. The speaker of the audio clip does not believe in the kingdom Jesus taught - on earth as it is in heaven. Jesus' sacrifice, by God's grace, covers all.

Hebrews clearly shows Jesus' sacrifice as a fulfillment of the ceremonial Law:

Hebrews 10:4-7,9: (NASB) ⁴For it is impossible for the blood of bulls and goats to take away sins.

Atonement Under the Law



Sacrifice of bulls and goats
Required continual sacrifice

Replaced by Jesus



Sacrificed "once for all"

With this plain fact in place, the basis for Jesus' coming is obvious - sin needs to be eradicated permanently. Bulls and goats could not do that.

⁵Therefore, when he comes into the world, he says, Sacrifice and offering you have not desired, but a body you have prepared for me; ⁶in whole burnt offerings and sacrifices for sin you have taken no pleasure ([Psalm 40:6](#)). ⁷Then I said Behold, I have come (in the scroll of the book it is written of me) to do your will, O God ([Psalms 40:7,8](#)). ⁹...He takes away the first in order to establish the second.



The clarity of this statement is our foundation. Jesus' sacrifice REPLACES all the previous sacrifices. That part of the Law is not necessary for his followers. The "shadow" would no longer be necessary because now we have the real thing.

God wants life for His creation, but the Law could not give life because no one could keep it. The contrast is striking. The sacrifices in the Jewish Tabernacle and later in the Temple had to be repeated year after year in order to keep the people in good standing with God.

Hebrews 9:28: (KJV) *So Christ was once offered to bear the sins of many...*

One sacrifice did it all. It never needed to be repeated. Christ died once for all.

Jesus accomplished what the Law could not. John the Baptist introduced Jesus in that way:

John 1:29: (NASB) *The next day he saw Jesus coming to him and said, Behold, the Lamb of God who takes away the sin of the world!*

Jesus was the fulfillment of the Passover lamb. **For more on the amazing connections between Jesus and the Passover, please search our archives for Ep. 859: Israel's Passover - What Does It Mean to Us?**

The Apostle John verifies and deepens what John the Baptist, Jesus and Paul all have said:

1 John 2:2: (NASB) *And he himself is the propitiation (atonement) for our sins; and not for ours only, but also for those of the whole world.*

Jesus' sacrifice was the end of the Old Testament sacrifices.



Hebrews 10:1: (NASB) *For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.*

The shadow leads to the real thing; Jesus died once for all. He completely fulfilled this portion of the ceremonial Law, so it was no longer needed.



The ceremonial Law is here shown to be a "shadow" that reflects back to Jesus.

This aspect of the Law's fulfillment fully replaces the atonement sacrifices because Jesus settled that score.



Is it enough to focus on the ransom sacrifice of Jesus as proof that parts of the Law were fulfilled?

As Christians, we all agree that Jesus' sacrifice atoned for our sins. It would therefore be incomprehensible to be following the ceremonial Law which covered the sins of the people but did not permanently remove the sins of the people. Nevertheless, let's look at other "fulfilling" proofs.

For those who disagree with the Apostle Paul and say the Law is supposed to abide forever, we ask, "Did Jesus die for your sins?" The answer is YES. Therefore, that part of the Law no longer exists. Jesus fulfilled it.



Paul's fault, *Jesus Rebukes and Rejects Paul*, Hugh Whitmore

- *Those who worship the devil worship death. They worship confusion, injury and death. But mainly death. And that is what Paul worships, and that is what Paul is doing by sapping away the energy that God needs from us through our worship, by tearing people away from the kingdom teachings of Jesus. And it's Paul and his teachings that have kept Jesus from coming back for these 2,000 years, and we need to get back to the kingdom teachings of Jesus, forget Paul and worship openly the strict teachings of Jesus. And over time, this will embolden the church, empower the church, worship energy will go to heaven, God will overcome Satan, the kingdom will come back.*

He sounds sincere, passionate but misguided - a little like Saul of Tarsus. Paul's critics often say Jesus always talked about the *kingdom of God*. When we analyze what Jesus was talking about, we see he was referring to the development of the true church. Paul's entire ministry was about the development of the true church! They say Paul did not follow through with what Jesus said, but Paul followed exactly what Jesus was saying.

CQ Team



Trish: That audio clip leaves me speechless. I'm curious about the Samaritan woman at the well when she spoke with Jesus ([John 4:20-23](#)). She said *our ancestors worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem*. Jesus says, *but the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father... Yet a time is coming and has now come when the true worshipers will worship the Father in the spirit and in truth, for they are the kind of worshipers the Father seeks*. I find it interesting that Jesus never tells the Samaritan woman that she had to become Jewish or follow the Law. Do you have any perspective on this?

Jesus did not say: Come to the Temple in Jerusalem and ceremonially wash yourself. He told her the day was coming when she would *worship in spirit and in truth*. The point is, it will not matter where you are. The Law would not be in effect for Christianity, outside of its moral value which will always exist.



Peter puts the other part of the ceremonial Law in order.

Peter's vision:

Acts 10:10-16: (NASB) ¹⁰But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; ¹¹and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground, ¹²and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air. ¹³A voice came to him, Get up, Peter, kill and eat! ¹⁴But Peter said, By no means, Lord, for I have never eaten anything **unholy** <2839> and **unclean** <169>. ¹⁵Again a voice came to him a second time, What God has cleansed, no longer consider unholy. ¹⁶This happened three times, and immediately the object was taken up into the sky.

Peter was told three times to eat what has always been considered unclean. He was told *what God has cleansed, no longer consider unholy.*

Unholy: Strong's #2839 *koinos*; common, i.e. (literally) shared by all or several, or (ceremonially) profane
1) common; 2) common i.e. ordinary, belonging to generality

The Greek-English Lexicon: by the Jews, unhallowed, profane, Levitically unclean

Unclean: Strong's #169 *akathartos*; impure (ceremonially, morally [lewd] or specifically, [demonic])

The Greek-English Lexicon: 1) not cleansed, unclean; 1a) in a ceremonial sense: that which must be abstained from according to the Levitical law

There is a slight difference in the two words. *Unholy* has the main meaning of "that which is common." *Unclean* has the meaning of "ceremonially not acceptable." Peter is stating he has never partaken of anything that is common or unclean. It is important to remember that up to this point, *every Christian was Jewish*, so they would not have had a reason to change their usual diet.

Peter broadly defined what this vision meant. He would now live the practical application of it as he enters the home of Cornelius, a Gentile.

Peter would proclaim a NEW standard of recognizing those who had always been **unclean**:

Acts 10:27-29: (NASB) ²⁷As he talked with him, he entered and found many people assembled. ²⁸And he said to them, You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man **unholy** <2839> or **unclean** <169>. ²⁹That is why I came without even raising any objection when I was sent for. So, I ask for what reason you have sent for me.

Peter was now in a Gentile home, which previously would have been looked at as unclean. This is a big change.

Peter had amazing proof when he saw them all receive the holy spirit. He knew unequivocally things had changed:

Acts 10:34-35: (NASB) ³⁴Opening his mouth, Peter said: I most certainly understand now that God is not one to show partiality, ³⁵but in every nation the man who fears him and does what is right is welcome to him.

What a powerful statement from one who would have never entered the house of a Gentile before; he realized the call of Christ had the potential to go worldwide. What rules did Peter give to the Gentiles? What about



circumcision? What about the ceremonies they had to attend? Did they have to keep kosher? No! He said: You are in Christ, just like me. The backgrounds we come from are no longer relevant. *What God has cleansed, no longer consider unholy.*

There is no mention of the Law, ceremony or circumcision - just faith in God through Jesus.

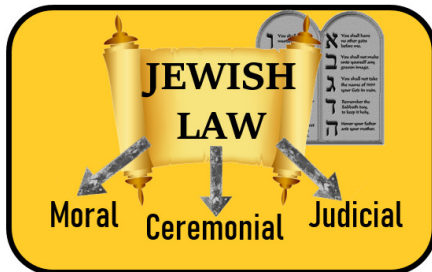


There is no evidence of any early church ceremonial sacrifices from the Law.
Paul is completely in line with Jesus, John the Baptist, John and Peter.

The evidence is strong and shows us Jesus fulfilled the Law and did not devalue it. Are we missing anything?

Jesus fulfilled different parts of the Law in different ways.
What about the administering of justice?

We have looked at the **moral Law** and seen both Jesus and Paul standing firm for it. We have examined the **ceremonial Law** and seen how Jesus himself fulfilled it, and how Paul and Peter stood behind his sacrifice. All that is left is to understand how Jesus dealt with the **Law's judicial aspect**.



Let's return to Albert Barnes and his explanation of the third category of the Law.

(Source: Albert Barnes Notes on the Whole Bible, continued) A third species of law was the judicial, or those regulating courts of justice, contained in the Old Testament. These were of the nature of the ceremonial Law, and might also be changed at pleasure. The judicial Law regulated the courts of justice of the Jews. It was adapted to their own civil society. When the form of the Jewish polity was changed, this was of course no longer binding.

In other words, because Jesus fulfilled the ceremonial part of the Law the judicial portion would follow suit! After Jesus was crucified, the Temple in Jerusalem was destroyed in AD 70 and the entire ceremonial and sacrificial system attached to it came to an end. It was obsolete. Temple rituals were no longer needed.



Why did God not do away with those rituals right after Jesus died? He allowed the Jewish and Gentile Christians to have to work through their differences. That was a necessary time for character development through debates and disagreements. Their commonality was Jesus, not the Law or their Gentile background.

Jesus was the fulfillment of the Law. He is the embodiment of the morality of the Law. He is what the sacrifices of the Law were about. What about judgment?

Jesus said daily judgments are to be carefully monitored (and Paul agrees):



Matthew 7:1: (NASB) *Do not judge so that you will not be judged.*

Romans 14:13: (NASB) *Therefore let us not judge one another anymore, but rather determine this - not to put an obstacle or a stumbling block in a brother's way.*



Jesus and Paul were saying the same thing.

Jesus is clear that the personal judgment he is focused on is in the future (and Paul agrees):



John 5:28-29: (NASB) ²⁸*Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice, ²⁹and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

Jesus said there will be a time when all will come forth from their graves and there will be judgment and reconciliation.

In Jesus' time, we get a sense of that future judgment. Evil spirits were speaking to Jesus:

Matthew 8:29: (NASB) *And they cried out, saying, What business do we have with each other, Son of God? Have you come here to torment us before the time?*

The fallen angels understood there would be a future time of judgment.

Jesus lets us know that individual judgment comes later, and we need to be accountable to God through Christ and accountable to each other.

1 Corinthians 4:5: (NASB) *Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.*



There is incredible harmony between Paul and Jesus. When the critics say Paul and Jesus are at odds, they are not looking at the bigger picture. It seems they are nitpicking statements and taking them out of context. Paul did everything to support his Master's example and teaching.

This next text takes place right after the Pharisees criticized Jesus' disciples for eating with unwashed hands. He was quietly fulfilling the ceremonial Law.

Jesus explains that we are largely responsible for causing offense ourselves and not because our hands are dirty:

Mark 7:15: (NASB) *There is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man.*



It is what we say and do that can make or break us. Jesus is giving us a higher standard.



Romans 14:14: (NASB) *I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.*

The Apostle Paul is again verifying the teaching of Jesus.

The context here is about meat offered to idols and then sold in the marketplace. The meat itself was not polluted and fine to eat. Paul is saying: If someone is bothered by your eating it because it goes against their conscience, it would be best not to eat so your actions do not stumble your brother.

The text is all about conscience. Even for us now, if we come across someone who has converted from Judaism to Christianity and they choose not to eat something, we should not judge them and leave it to their conscience.

Christianity needed to be expanded without dietary limitations. The Jewish Law was an earthly physical Law. The call to Christ is a spiritual call. It is about being spiritually-minded and not fulfilling physical requirements.

Jesus and Paul show nations that have already been judged will have an opportunity for salvation later:

Matthew 11:24: (NASB) *Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you (speaking to Capernaum).*

Jesus was saying: Sodom, which was destroyed for gross wickedness, has a better opportunity in the Day of Judgment than Capernaum. Those in Capernaum witnessed miracles, yet still did not accept Jesus.

The Apostle Paul also talked about a nation that had already been judged:

Romans 11:15-16: (NASB) *¹⁵For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? ¹⁶If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too.*



Jesus cast Israel off. He said, *your house is left unto you desolate*. Paul is saying: According to prophecy, Israel is going to be regathered and become the focus of God's earthly kingdom.

Both Jesus and Paul agree on a future judgment. Paul stands up for what Jesus says on EVERYTHING that is important.

Paul sums up what he taught regarding the Law based on what Jesus taught regarding the Law:

Galatians 3:21-22: (NASB) *²¹Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. ²²But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.*

Paul is telling us the Law was there for the purpose to draw us to Christ. It is all part of God's amazing plan for the world of mankind.



Please see the **Bonus Material** for additional Scriptures that show a unity between what Jesus taught and what Paul taught. The moral part of the Law stays but the ceremonial and judicial parts of the Law go away.

Jesus enhanced the moral Law. He made it higher than what the Law required. He was the ceremonial part and brought the new judicial part.



03/09/2020 - How Do I Avoid Burnout? (Part I)

03/16/2020 - How Do I Avoid Burnout? (Part II)



The Apostle Paul was a meticulous student of the teachings of Jesus.

Paul's perspective on the Jewish Law was shaped by Jesus' actions and words.

The Apostle Paul was a footstep follower of Jesus Christ. He lived for Christ, died for Christ and taught, preached and ministered for Christ. He built others up for Christ. Let the case be stated that the Apostle Paul was a faithful steward of the Gospel of Jesus Christ.

*So, Did Paul Contradict Jesus?
For Jonathan and Rick (and Julie!) and Christian Questions...
Think about it...!*



Join us next week for our podcast on March 2, 2020
Ep. 1115: I Don't Think I Love My Spouse Anymore. What Now?

Bonus Material

Always aim at complete harmony of thought and word and deed. Always aim at purifying your thoughts and everything will be well. — Mahatma Gandhi

Galatians explains the Law and grace well:

Galatians 3:16-22: (NASB) ¹⁶Now the promises were spoken to Abraham and to his seed. He does not say, and to seeds, as referring to many, but rather to one, and to your seed, that is, Christ. ¹⁷What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. ¹⁸For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise. ¹⁹Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. ²⁰Now a mediator is not for one party only; whereas God is only one. ²¹Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. ²²But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

A prophetic look at the circumcision of the New Covenant to come:

Deuteronomy 30:3-6: (NASB) ³Then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. ⁴If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. ⁵The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. ⁶Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

Jesus showed a Jewish audience the importance of their moral compass:

Matthew 23:23-24: (NASB) ²³Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others. ²⁴You blind guides, who strain out a gnat and swallow a camel!

Romans 5:6-11: (NASB) ⁶For while we were still helpless, at the right time Christ died for the ungodly. ⁷For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. ⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹Much more then, having now been justified by his blood, we shall be saved from the wrath of God through him. ¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by his life. ¹¹And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Jesus showed his would-be followers how he was heightening the moral requirements of the Law. This would technically be a change to the Law, and yet he did it.

When it comes to murder, Jesus equated its sinfulness to slanderous mistreatment of others:

Matthew 5:21-22: (NASB) ²¹You have heard that the ancients were told, you shall not commit murder and whoever commits murder shall be liable to the court. ²²But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, You good-for-nothing, shall be guilty before the supreme court; and whoever says, You fool, shall be guilty enough to go into the fiery hell. (Gehenna)



When it comes to adultery, Jesus exposed the absolute danger of the path that brings you there:

Matthew 5:27-28: (NASB) ²⁷You have heard that it was said, you shall not commit adultery; ²⁸but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

When it comes to divorce and remarriage, Jesus made such decisions much more specific and difficult:

Matthew 5:31-32: (NASB) ³¹It was said, whoever sends his wife away, let him give her a certificate of divorce; ³²but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

Jesus made it clear that these chosen people of God were in a different time than ever before:

Luke 7:26-30: (NASB) ²⁶But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. ²⁷This is the one about whom it is written, behold I send my messenger ahead of you, who will prepare your way before you. ²⁸I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he. ²⁹When all the people and the tax collectors heard this, they acknowledged God's justice, having been baptized with the baptism of John. ³⁰But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.

Jesus showed again how our relationship with God is driven by our dedication and humility, and NOT by what we do!

Luke 18:9-14: (NASB) ⁹And he also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: ¹⁰Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood and was praying this to himself: God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. ¹²I fast twice a week; I pay tithes of all that I get. ¹³But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, God, be merciful to me, the sinner! ¹⁴I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.

Scriptures showing a unity between what Jesus taught and what Paul taught:



Luke 14:11: (KJV) ...Whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

Romans 12:16: (KJV) ...Mind not high things, but condescend to men of low estate. ...



Matthew 25:40: (KJV) ...Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

2 Corinthians 11:29: (KJV) Who is weak, and I am not weak? Who is offended, and I burn not?





Matthew 5:10: (KJV) *Blessed are they, which are persecuted for righteousness' sake...*

2 Corinthians 12:10: (KJV) *...I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: ...*



Matthew 6:25: (KJV) *...Take no thought for your life, what ye shall eat; ...nor yet for your body, what ye shall put on.*

Philippians 4:6: (Wilson's Diaglott) *Be not anxious about anything...*



Mark 7:15: (KJV) *There is nothing from without a man that entering into him, can defile him...*

Romans 14:14: (KJV) *...There is nothing unclean of itself...*



Matthew 7:1: (KJV) *Judge not, that ye be not judged.*

Romans 14:13: (KJV) *Let us not, therefore, judge one another any more. ...*



Matthew 5:44: (KJV) *...Love your enemies,... and pray for them which despitefully use you, and persecute you.*

Romans 12:14,17: (KJV) *¹⁴Bless them which persecute you; bless and curse not. ¹⁷Recompense to no man, evil for evil...*



Mark 12:30: (KJV) *...thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.*

Romans 13:10: (KJV) *...love is the fulfilling of the Law.*



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