

DOWNLOAD PDF THE MEANING OF WORKS OF THE LAW IN GALATIANS AND ROMANS

Chapter 1 : Fr. John Whiteford's Commentary and Reflections: What does St. Paul mean by "the works of the law"?

À«'The Meaning of 'Works of the Law' in Galatians and Romans' is a judicious treatment of an age-old and vitally important issue in the understanding of the.

The Role of the Law in Galatians 3: Clearly this is a matter of contention between Paul and the believers in Galatia, and it is this issue which consumes the author in Galatians 3: It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator. For if a law had been given that could make alive, then righteousness would indeed come through the law. At the heart of this dispute is an exegetical debate over the role of law observance and faith in Genesis. This article will attempt to examine this dispute, and the rhetorical clues in the letter to better understand the role of the law in Galatians. While the written structure of Galatians as a letter has been well known and discussed, a greater structure has often been overlooked. Galatians appears to be structured as a public defense speech. It was common for writings to take on established rhetorical forms in the Graeco-Roman world, and the public defense speech was one common format. We should not be surprised that Paul would be familiar with these forms, and Galatians bears the classic marks of a public defense speech. The centerpiece of the public defense speech is the *propositio*, the part of the speech that states the issue at hand. Typically the *propositio* would state the broad area of agreement between the contending parties before moving on to the point of contention. In Galatians this element has been identified in 2: And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. I have been crucified with Christ; 2: And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. When one applies this structure to Galatians a different issue emerges from the well-worn faith versus works issue that Martin Luther initiated. No longer is the issue in Galatians a dispute between the saving value of faith versus meritorious works. Instead the primary issue is that Paul has been seemingly accused of some in Galatia of being a "Gentile sinner. Because of his message of freedom and ministry to the Gentiles, Paul has been accused of setting aside the grace of God, and has been called a sinner. The central point is that Paul, a Jew, is not observing the law while the Gentile Galatians are turning to an outward observance of the law. It is helpful to remember that the issue is not about what model brings salvation to an individual. Paul and his opponents both agree in 2: The issue is the identity of those who are in the community. It is safe to say that this dispute was an honest interpretive disagreement over the meaning of Scripture, with crucial stakes in its resolution. Paul came to Galatia proclaiming a new message of freedom from the restrictive demands of the law. He grounded his argument safely in the text of Genesis 15, arguing that Abraham believed God before any outward observance of the law was given to him, and that belief was credited to him as righteousness. In effect, Paul then was only partially right, and failed to tell the whole story of the necessity of law observance. So when Paul willfully fails to require believers to submit to these practices, and he fails to follow some himself, his opponents quickly label Paul a sinner. But for Paul, something has drastically changed since his experience on the road to Damascus. The risen Christ has replaced the Torah as the central theme of his life, and as the primary identity marker of the community of faith. After laying out the nature of the dispute in chapter 2, "who is a sinner? Paul pursues two different courses as he makes his case here. First, he denies the charge that he is a sinner for proclaiming this freedom in Christ. He does this by turning the charge on its head and asserting that going back to law observance was itself sinful. Secondly, after thoroughly assailing the law, Paul then must find a place of value for it. He introduces this discussion in Galatians 3 by asking, "what then is the purpose of the law? It should be seen that Galatians 3 is an extended discussion of Genesis 15. Instead this is an argument about who can be considered a child of God. In this accounting, the heirs of Abraham are not the ones who are circumcised but those who believe as Abraham did. Since the promise of God concerning descendants for Abraham Genesis 15 came before the law at Sinai Exodus 19, Paul asserts believing in Christ

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supersedes law observance as an entry point into the community of faith. Faith is the fulfillment of the promise that all nations would be blessed through Abraham, as Gentiles are now able to participate in the blessing promised to Abraham. Having established the primacy of the promise Paul then asserts that the law has acted as a curse. Instead of acting in its intended role as a blessing to all nations, the law, under the power of sin, instead separated Israel. Israel acted on the law in a narrow, legalistic manner, and hoarded the promise of God at the exclusion of the Gentiles. So not only have the Jews failed to observe the law properly, but also the Gentiles have been excluded as well. In his comments about the works of the law, Paul is not condemning a continuing attempt to earn heaven through good works here, but he is criticizing a nationalism that excludes all Gentiles from the promise of God. What About the Law? Likely anticipating the objections to his treatment of the law, Paul strives to find a positive role for the law in 3: Paul answers his own question in verse 19 with one of the most troublesome phrases in his letters, "it was added because of transgressions" NIV. This phrase could potentially have a variety of translations. One clue within this phrase is the inclusion of the word parabaseon "transgressions". Before something can be called a transgression, there must be some standard to transgress, and that standard in Galatians is the Mosaic Law. Parabaseon always refers to passing beyond the limits. Instead of a vague imperfection or general wrongdoing, it now becomes outright disobedience to a known command of God. This is also how this word is used in Romans 5: This consideration of the meaning of parabaseon gets to the heart of what Paul means in Galatians 3: If one considers that a transgression is not even possible unless there is a law to transgress, Paul cannot mean that the law was given to restrict transgression, for there was no transgressions to restrict until the law appeared. So the function must be different. The law is valuable here in that it was added to identify the character of sin, labeling it as explicitly contrary to God. So the law was added to label, identify, and condemn sin as something contrary to God. At the end of verse 19 and in verse 20 Paul begins his attempt to diminish the vital nature of the law. In what has become a passage that has sparked much confusion, Paul declares that "the law was instituted through angels by a mediator. A mediator does not represent just one party, but God is one. The law was given to the people through Moses, and Jewish tradition had angels carrying the law to Moses at Sinai. But the promise to Abraham was given directly and audibly and unmistakably. Paul is using a simple illustration to show that the promise is superior to the law as its transmission was more direct, and consequently to affirm again his foundational belief in the monotheism of God. If the Galatians were to return to the law again then the monotheism of God would be placed in jeopardy. For then there would be one God for the Jews, and not for the rest of the world. Paul is desperately trying to show that God is God of both Jew and Gentile. Starting again with verse 21 Paul senses the need to answer the charge that might naturally spring from his diminishing the law. He does this in verses 22-23. In verse 24 Paul turns to what would have been a familiar metaphor for his readers in the hope of clarifying his position. This metaphor is more obscure to us, but is vital in understanding the meaning of this text. Verse 24 simply states that the "law was a pedagogue that we might be justified by faith. It was the responsibility of the pedagogue to take the child to school, carry his effects, test him in the memory of his lessons, and instruct him in the social graces of that time. It was the job of the pedagogue to protect, teach, punish, and aid in the moral development of the minor. Philo refers to the rod as the chosen tool of the pedagogues, because no one takes instruction to heart unless there is shame or reproach. Plutarch portrays pedagogues who correct by admonition, as well as compliments. Even though the discipline was sometimes harsh the pedagogue was seen as a friend since by discipline the souls of the minors are improved and efforts toward virtue are initiated. In light of this it should be noted that the role of the pedagogue should not be viewed as a negative one, for there is evidence that a positive view of their role is probable. This is similar to the recollections of many today of a strict nun at Catholic school. Looking back at the discipline the adult is thankful for what was learned under their tutelage. It is in this metaphor that Paul finds a role for the law. In order to instruct and even restrain, the law, acting as a pedagogue, must first identify the nature of wrongdoing. This is a role that is educational. It does restrain, it does punish, but it must educate first. One is not able to refrain from evil, unless the evil is initially identified. Like the pedagogue, the

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role of the law is only temporary. It was instituted to identify wrongdoing, and restrain that behavior until the time of maturity. This time of maturity has now arrived with Christ. The law had value, but that value is diminished with the arrival of Christ. The Passage in its Context It is now possible fully to grasp the intent of Paul as he considers the law in this passage. Since Paul has diminished the importance of the law, he needs to find a positive role for it, and needs to answer why turning back to the law would make the Gentile believers in Galatia flirt again with sin. First, Paul answers that the law was added to identify sin as transgression against God. In doing so, the law did more than just identify sin, it condemned those who did these acts. And while the world was under the power of sin, the Jews were imprisoned and guarded by the law 3: The law was meant to guard Israel until the arrival of Christ. Second, Paul is desperately trying to sway the minds of the Gentiles in the Galatian church.

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Chapter 2 : We Can Work It Out | Catholic Answers

This study investigates the meaning of Paul's expression 'works of the law' (τῶν ἔργων τοῦ νόμου) ≠ A survey of representative scholars regarding Paul's attitude toward the Mosaic law demonstrates that confusion over this issue continues as a difficulty in Pauline studies.

Galatians and the Law ≠” What is the Law in Galatians? The book of Galatians has become a real stumbling block for many Christians when it comes to understanding which law Paul is referring to in his letter to the Galatians. Many have wrongly interpreted passages in Galatians as meaning an end to the Ten Commandments or just the fourth Commandment the Sabbath. What Paul is explaining in his letter, is that the Galatians had wandered from the truth that he had first taught them in favour of listening to some judaizing teachers from Jerusalem who insisted that they should still be observing all the rites of the Jewish religion such as circumcision and the ceremonial law with all its feast days etc. These teachers taught that Paul was inferior to the other Apostles where they had come from and insisted that the Law of Moses was still binding and was necessary for justification. This is where most of the confusion originates. Several Bible commentaries on Galatians are also given from some of the late, great theologians as these are not so easily refuted by those who teach against the instructions of Jesus that we are not only to obey the Ten Commandments but teach them also. See also misunderstandings on Jesus fulfilling the law in Matthew chapter 5. As you will soon see, the question of which law is being referred to in Galatians is not really relevant to the issue of whether the Ten Commandments are still binding in regards to being justified by faith and not by the works of the law. Since the Bible does not contradict itself, this also identifies what law is being spoken of. Now if you commit no adultery, yet if you kill, you are become a transgressor of the law. So was this the Ten Commandment law? The key to this question is found in Galatians 3: Here are just two of many that could be quoted. And he wrote upon the tables [stone] the words of the covenant, the ten commandments. The issue is still the same in that we are not justified by the works of either law, which you will soon see does not make the Ten Commandments null and void through faith as Paul explains in Romans 3. The following verse in Joshua is a much clearer verse then could be quoted from Deuteronomy and sheds some light here without having to go into a lot more detail. Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. One verse later is further confirmation that this later law was the Law of Moses. It was added because of transgressions till the seed should come to whom the promise was made Moses had not even been born yet, so it could never have been his law! The Ten Commandments had been transgressed making it necessary to add the ceremonial law. This makes perfect sense when you think about. If a law forbidding murder is broken, then another law would have to be enacted to prescribe the penalty for breaking that first law. Remember in Galatians 3: It is Jesus Christ. Do we have any evidence that the law which was blotted out and nailed to the cross was in fact the Law of Moses? Nowhere in the entire Bible are the Ten Commandments identified as ordinances. In comparison, the Ten Commandments are more like the constitution of the United States. Under the Schoolmaster Moving towards the end of Galatians chapter three, we find another misunderstood passage. Nor did any of the Ten Commandments. Passover taught Israel that one day the true Lamb of God would come and take away the sins of the world and then Passover would be gone, nailed to the cross, and no longer their schoolmaster and this and the other feasts with their different meanings would also no longer be their schoolmaster. See table below for an example.

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Chapter 3 : Galatians And The Law - What Is The Law In Galatians

Romans (KJV) 28 Therefore we conclude that a man is justified by faith without the deeds of the law (aka works of the law). What this means is the rituals of purity do not in any way bring a man to justification (salvation).

All content is free and you can attend the lecture without logging in, but we do request that you login to download. Differences in various translations II. Contrasting Jews and gentiles B. What is the standing of the Galatian gentile Christians? Overview of the paragraph III. Works of the Law vs. Faith believing in contrast to works of the Law D. Meaning of the Greek genitive construction, "Christ faith. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law because by the works of the law one will be justified. If I rebuild what I destroyed, then I really would be a lawbreaker. For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing! This is one of the more important paragraphs in the New Testament. The works of the law is a little more straightforward rendering of the Greek here. Observing the law is a little more interpretative. There has been a lot of discussion on this phrase, works of the law. The NIV considered this a technical phrase as such since there is a lot of debate about this phrase. This has also been talked about in regards to the new perspective. The NRSV says nullify in verse This is a text that most of the translations would be fairly similar. The Greek allows this to be rendered either way. Be careful in using one person translations of the Bible as you may not be given different options in regards to translation in the footnotes. A variety of translations provides a window into different difficult texts that have been debated from time to time. Another such difference in verse 17 says that Christ is a servant of sin compared to the NIV Christ promotes sin. The phrase servant of sin is a more straightforward rendering which is typical of the ESV. Rendered in this way kind of betrays the translation philosophy of the ESV. What does it mean to be a servant of sin? Is it serving sins or advancing the cause of sin, with it being different, promotes sin with the NIV. The NIV uses this because it was believed that it is getting at what the Greek was saying. The NET translates it encouraging sin. Dan Wallace, a Greek professor at Dallas who has written a widely used intermediate Grammar. He argues strongly for this way of using that construction in the grammar and it is no surprise that you see it in the NET Bible. This translation comes packaged with a very extensive use of translation notes that explain why they translated something one way or the other. If you look at different commentaries on Galatians, you will find them putting this paragraph in different places. Some put it at the end of the first section, so they put a key dividing line between 2: Other commentators put a key dividing line between 2: How is it, then, that you force Gentiles to follow Jewish customs? You can usually tell where a quotation begins because you have a formula like you have here. But where does it end; there is no mark in the Greek to tell us this. So the NIV takes the quotation all the way to verse But other versions end the quote at the end of verse 14, while others end it at verse 17 or That is a judgment call that translators have to make. You can understand why the NIV continues the quotation here. So, this becomes an argument for putting a key dividing line at the end of verse Paul is still telling us in this text what he said to Peter at Antioch. But the other argument for putting a break between verses 14 and 15, there would be a transition between the two verses. Paul would be addressing the Galatians in regards to why things happened the way they did. Note that Paul is recording this so that the Galatians will know about it. We can assume that this is a summary of what he says, not a verbatim record of the exact words that Paul used when he confronted Peter at Antioch. But, in verse 17, it could be considered a fuller explanation of what Paul said to Peter. You have Paul elaborating on the theology that comes out of what he said to Peter and then you have Paul applying this in 3: So, we see Paul using the language of justifying, the law, all keywords that occur throughout the remaining of Galatians. You can see why many say that 2: Ultimately, these kinds of questions are often best answered with neither, nor or

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both and. The tendency for those who try to outline Biblical books to follow Roman Numerals and letters, etc. This is why I label this transitional. It is both finishing the first part of the letter and begins to introduce the second part at the same time. Interestingly, a few Bibles have done away with chapter headings and even chapter names and numbers to help provide a fresh way of reading in the Bible. We use these heading and numbers to figure out where we are. They are needed to direct ourselves and others of where to start from, but without those numbers and headers, it actually becomes a letter to read. So there is something to be gained from this kind of approach. This translation is a little problematic, perhaps. But from a Jewish standpoint and definition, he is referring to all gentiles. There are other translations that render this a little better than the NIV does. That was the key dividing line. You have the people of Israel, Jews on the one hand who are the biological seed of Abraham, automatic heirs to the promises and covenant of God because they were born as Jews. And then you have the gentiles that are everyone else. This was the key dividing line in the 1st century Judaism rooted in the Old Testament where you have God entering into this relationship with the one people, Israel. So that is being reflected on here and it is obviously relevant to the situation in Galatia. What is the standing of these Galatian gentiles who have now come to faith in Jesus as Messiah? What is their status? Do they belong and on what basis do they belong? As an overview of the paragraph; verses 15 and 16 which is one sentence in Greek is the key idea in regards to justification by faith. The implications of this and the role that the law and sin play in regards to being crucified with Christ, which is a little bit of a parenthesis in some ways and returns to the issue of righteousness in verse 21? Verse 16 is a really important verse in this collection in that it introduces some keywords we need to consider. The language of sin comes to play in verse

But in verse 15, Paul is writing from the standpoint of his fellow Jews, deliberately adopting the usual terminology that was typical in his Jewish context and environment. In verse 16, you can see first the verb justified used three times. This is introduced as a key idea. We will come back to this later, looking at justification as a theological topic a little more broadly. The second thing to note is how it contrasts with the works of law three different times and the language of faith and believing. We see this text in Galatians but we also have like texts in Romans as well. This works of the law versus faith contrast comes also in 3: You also get it in Romans 3: What does this phrase mean and does this idea work in contrast with faith? The usual way of understanding this phrase has been the second option; that is to view works of the law as observing the law. This was the original translation of the NIV. The key point theologically and in the way you preach Galatians, we can move from the works of the law to the broader category of works. This is the traditional reformation approach. So, if you are preaching Galatians 2: But you will almost always have people who think that they can get right with God in what they do, who are bringing their own works into their status with God, so in this sense, this text applies. The implication is that justification is not based on any kind of doing. That is the broader point of what you want to preach. If you look at Calvin, Luther and other reformers since then, this is the point that would be made from Galatians 2: This second view would fall under the category of homiletic expediency. I like this view because it will be understood by my congregation. I can make a better sermon out of it without quite as much thinking and struggle of what it may be saying.

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Chapter 4 : What are the works of the flesh?

Understanding the word "Law" in Romans and Galatians Jeff A. Benner Return to index of articles. Galatians ,11, All who rely observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

Paul mean by "the works of the Law" Recently I was asked about a supposed contradiction in the writings of St. Paul says "for not the hearers of the law are just in the sight of God, but the doers of the law will be justified A doer of the Law is one who actually fulfills the law. But the Law, and the "works of the Law" are not the same thing. Paul uses the phrase "the works of the law" three times in Romans, and four times in Galatians. Paul makes a distinction between the Law and "the works of the Law" is made clear in Romans 9: Because they did not seek it by faith, but as it were, by the works of the law. But what do the Fathers say? Again we see the distinction between the moral and ceremonial law of the Old Testament, and they also emphasize the need for faith: We should tell such people that those who are said not to have obtained righteousness are those who believe that they can be justified by works alone. Jerome, Commentary on Galatians 2: That is, "You shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness against thy neighbor, honor your father and mother, and the rest of this kind. These are what he now calls works of the law. The transgression of these is sin, yet the mere keeping of them is not the way of maintaining perfect righteousness. For these were symbols of other things. Nonetheless they were appropriate to the Jews in their due time. But so that this question may be carefully treated and no one may be deceived by ambiguities, we must first understand that the works of the law are twofold; for they reside partly in ceremonial ordinances and partly in morals. To the ordinances belong the circumcision of the flesh, the weekly sabbath, new moons, sacrifices and all the innumerable observances of this kind. But to morality belong "You shall not kill, you shall not commit adultery, you shall not bear false witness" and so on. Could the apostle possibly not care whether a Christian were a murderer and adulterer or chaste and innocent, in the way that he does not care whether he is circumcised or uncircumcised in the flesh? He therefore is specially concerned with the works that consist in ceremonial ordinances, although he indicates that the others are sometimes bound up with them. But near the end of the letter he deals separately with those works that consist in morals, and he does this briefly, but he speaks at greater length regarding the [ceremonial] works For nothing so terrifies the mind as a ceremonial ordinance that is not understood. But when it is understood it produces spiritual joy and is celebrated gladly and in due season. It is read and treated only with a spiritual sweetness. Now every sacrament, once understood in this way, is applied either to the contemplation of truth or to good morals. The contemplation of truth is found in the love of God alone, good morals in the love of God and the neighbor, and on these two precepts depend the whole Law and the Prophets. Augustine, Commentary on Galatians 3: Paul means by the "works of the Law" is the attempt to be justified by works, and in particular by the ceremonial law of the Old Testament, and his point is that we are not saved by works alone, our works must be joined to faith, and that the ceremonial law of the Old Testament is not obligatory for New Testament believers. He does not for one moment suggest that the Moral Law is optional, or that one may violate it with indifference and expect to be saved. Christ said, "If you love Me, keep My commandments" John

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Chapter 5 : Galatians 3 - Faith or Works of the Law - You foolish - Bible Gateway

Paul used the phrase "works of the law" six times and only within Romans and Galatians. Here's the full list within context: For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin (Rom). For we hold that a man is justified by.

Shaul uses the word "law" times in his letters to the Romans and Galatians. The following passage shows what "law" Shaul is speaking of most of the time. The law, introduced years later, does not set aside the covenant previously established by God and thus do away with the promise. The years is the time between the promises was given to Abraham and the Covenant given at Mt. Was the Torah introduced at Mt. No, for Abraham knew and obeyed the Torah Gen Sinai is the covenant, which turned the Torah into law by its blessings and curses. Shaul is contrasting the two covenants, the covenant of faith living by the Torah internally and the covenant of law living by the Torah externally. Another example to show that Torah can mean covenant is the term "Book of the law" as found in Deut This phrase is equivalent to the term "Book of the Covenant" as found in Ex The word Torah can be a reference to the covenant distinct from the "teachings" of God. Somehow this word has come to mean "a trust in the work of another person", such as in "I have faith that God will do what he says". The Hebrew word emunah means to be firm, such as in Exodus The Oxford Greek dictionary defines pistos as a person that is credible, relied on, obedient, trusted, bound by a pledge. The Greek meaning of this word is clearly one who holds firmly to something. A man of faith is not one who trusts another, but one who can be trusted. What is the faith, which Shaul continually calls us to hold onto firmly? That we can be trusted with? Therefore, love and faith are similar in meaning. From all this we can conclude that faith is the covenant of promise, God promises to bless and we promise to follow his teachings. If we re-read the Gal 3 passage which we started with, using the phrase "Torah of obedience" the covenant given at Mt. Sinai for the word "law" and the phrase "Torah of love" the covenant of promise given to Abraham and to us in the Covenant of renewal for the word "faith", the passage will be opened to a fuller understanding. Is the Torah of obedience, therefore, opposed to the promises of God? For if a Torah of obedience had been given that could impart life, then righteousness would certainly have come by the Torah of obedience. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through Torah of love in Yeshua the Messiah, might be given to those who believe. Before this Torah of love came, we were held prisoners by the Torah of obedience, locked up until Torah of love should be revealed. So the Torah of obedience was put in charge to lead us to Messiah that we might be justified by Torah of love. Now that Torah of love has come, we are no longer under the supervision of the Torah of obedience. You can know read Romans and Galatians in this light and better understand what Shaul means by "law".

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Chapter 6 : The Meaning of Romans : Christian Courier

Get this from a library! The meaning of. Paul's orientation toward the Law of Moses and the Judaism of his day, and the resulting impact upon his theological thought, have remained perplexing issues in New Testament and specialized Pauline studies.

This term is familiar in modern preaching as "works of the law," however it would be more properly translated in context as "works of Torah," since the law *nomos* Paul is everywhere speaking of in Romans and Galatians is the Mosaic Law Torah; *nomos* being the common Septuagint translation of the Hebrew term "Torah"; see the parallel essay, "The Law in Paul" for further discussion. The translation of *ergon nomou* as "works of Torah" is confirmed by archaeological-lexical evidence because it also appears in the Dead Sea Scrolls, the writings of the first-century Qumran community in Israel. It appears in a famous document known as MMT, which served as the Constitution or Declaration of Independence for the Qumran community. This document, whose name translates as "Some Pertinent Works of Torah," is focused on certain disputed interpretations of specific Mosaic regulations, and it reveals an enormous preoccupation on the part of first century Jews with works of Torah. The term "works of Torah" thus predates Paul and is a term he picked up from the Jewish vocabulary of his day which is why he is having to dispute with people over it in Romans and Galatians, because they were already using the term. And as we said, its first occurrence in Paul is Romans 3: Before this point in Romans the term *ergon* "work" or "deed" and its cognates were only found in 2: In none of these places does the term indicate what Paul here has in mind. Obviously he did not mean works of Torah because the judgement of Gentiles was in view as well as the judgement of Jews cf. But this is precisely what Paul says works of Torah will not get one because Torah does not give the power to deal with sin. This is the core of Torah which is really important—the same thing Paul has in mind in 8: The "work of Torah" of 2: Thus the introduction of the term "works of Torah" in 3: Because of its distinction from these things, we must inquire more closely into what Paul means by the term. Unfortunately, the context here does not give us much of a clue, and it becomes clear in the next chapter, Romans 4. Once the term "works of Torah" has been introduced, evidence accumulates rapidly concerning precisely what Paul has in mind. Is he not the God of Gentiles also? Yes, of Gentiles also" 3: If Paul has in mind anything particular here, it would presumably be the ceremonial components of Torah circumcision, food laws, festival laws , which are distinctively characteristic of Jews. It would not be the moral components of Torah, since even Gentiles have these written on their hearts 2: The example is circumcision 4: Paul emphasizes with great force the non-necessity of circumcision for justification. In fact, the whole purpose of his discussion of Abraham as the father of the faithful chapter 4 is to show the non-necessity of circumcision. This indicates that circumcision is the work of Torah par excellence which Paul has in mind—something confirmed by the fact that Paul had earlier conducted an extended discussion of the irrelevance of circumcision to salvation 2: Our hypothesis that Paul has in mind primarily the ceremonial elements of Torah by "works of Torah" is thus confirmed by the discussion of circumcision in Romans. It is further confirmed by the discussion of circumcision in Galatians. Paul takes pains to point out Titus was not compelled to be circumcised at Jerusalem Gal 2: Paul characterizes the agitators who scared Peter into hypocrisy were "the circumcision party" Gal 2: He emphasizes that "if you receive circumcision, Christ will profit you nothing" Gal 5: His statement that that "every man who receives circumcision. He states that "in Christ Jesus neither circumcision nor uncircumcision is of any avail" Gal 5: Paul emphasizes the difference between his preaching and the preaching of circumcision by asking, "But if I. But while circumcision is the work of Torah par excellence which Paul has in mind, there are other works, as indicated by the text of Galatians. When Paul reminds Peter in Galatians 2: This was because Gentiles were unclean and because they ate unclean food Acts Eating with Gentiles thus indicated a breach of the separation between clean and unclean people clearly stressed in the Torah and a partaking of unclean food also stressed in the Torah. Thus the laws of separation between clean and unclean are also in view when Paul discusses

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"works of Torah. This indicates that in addition to circumcision, separation laws, and food laws, Jewish festival laws are also subsumed under what Paul has in mind when he speaks of "works of Torah. Does he also have in mind the moral work of Torah? Many contemporary Protestant preachers assume that he does, but this is a judgement that must be established by exegesis and evidence rather than by a simple assertion that it is so. But this is a faulty inference. Arguing that a united whole is unnecessary does not mean that none of its elements are necessary. To assert that it does mean this is to commit what is known in logic as the fallacy of division i. In the same way, we cannot simply assume from the fact that Torah is not necessary to salvation that none of the things in Torah are necessary to salvation. For example, his use of the phrase "works of Torah" to denote primarily or exclusively the ceremonial works which are characteristic of Jews and which are not written on the hearts of Gentiles and the similar phrase "work of Torah" which is written on the hearts of Gentiles and which does sometimes characterize their behavior. Much of the impression one gets that Paul has a united Torah in mind is derived from his language which always speaks of a single Torah, not a set of moral, civil, and ceremonial Torahs , yet his language differentiates between different kinds of "works of Torah. Indeed, as we have seen, at least one element of Torah—belief in God—is necessary. That "work of Torah" is required. One piece of evidence that we already noted comes from outside the Bible. Recent archaeological and linguistic studies have shown that in first century Judaism the phrase "works of Torah" was a technical term for actions which served as Jewish identity markers i. Paul clearly has the ceremonial works in mind but he does not clearly have the moral work in mind. This is indicated by the fact that he repeatedly and explicitly stresses the non-necessity of ceremonial works, and especially circumcision, but he never repeatedly or explicitly stresses the non-necessity of the moral work, such as love. Furthermore, Paul not only does not stress the non-necessity of love but that he lays a great deal of stress on the importance of love and obedience. For example, when Paul states that "we wait for the hope of [justification]" Gal 5: Also, Paul indicates that eternal life is a reward for "perseverance in good work" Rom 2: He also states that "he who sows to the Spirit will from the Spirit reap eternal life" Gal 6: These clearly indicate the necessity of doing good in order to receive the gift of eternal life on the last day. The only way a person could try to avoid the force of this argument would be to say that that 1 is ultimately inconclusive even though quite strong because it relies on extra-canonical evidence, that 2 , while quite strong, is presumptive rather than conclusive, that 3 has in mind primarily good that is necessary after one is justified, not before, and that 4 is speaking of the final reception of eternal life rather than initial justification. This rejoinder is possible but very doubtful, in view of the strength of the preceding arguments , but even if successful it would not damage the exposition of Romans we are here developing. It would merely show that love is not necessary for initial justification, leaving intact the fact that they are necessary for the reward of eternal life on the last day Rom 2: The thesis that love is not necessary for initial justification is something to which everyone in Christendom is agreed. The fact Protestants agree to it is so well-known it does not need documentation. But the agreement of Catholics to this thesis is so commonly denied in Protestant preaching that it does need documentation. A Catholic can be perfectly happy saying that "works of Torah" including works of love are not necessary to become justified because the Council of Trent, the official Catholic response to the Protestant Reformers, states, "10371othing that precedes justification, whether faith or works, merits the grace of justification. For if it is by grace, it is no more by works. Otherwise, as the apostle says, grace is no more grace. The only kind of love which a person has before justification is the self-oriented love which he shows to those who he hopes will do him good. But if works of love proper are not possible before justification, obviously they are not necessary for justification. Finally, the Eastern Orthodox would also agree with the thesis that works of love are not necessary in order to become justified, indicating the agreement of all in Christendom on this point. Therefore, even if "works of Torah" includes "the moral work of the Torah," it is of no consequence to our exposition of Romans. It is extremely improbable, given an unbiased evaluation of the four arguments above, that Paul includes the moral work under "works of Torah," but it would not damage our interpretation if he does. One word of application of the preceding considerations to the interpretation of 3: As we saw earlier, Paul reasoned that through Torah

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comes the knowledge of sin and, since Torah does not impart the power to escape sin, it is incapable of justifying one. Paul thus states that "no human will be justified in his sight by works of Torah. If "works of Torah" means all works of the Torah, including works of love, then it is obvious they will not justify one because Torah does not give the ability to do works of love. Similarly, if "works of Torah" means ceremonial works, then it is again obvious that one is not justified by works of Torah because doing ceremonial works does not even begin to deliver from sin, which is the reason the Torah is unable to justify. Torah only gives knowledge of sin, not escape from it, and so performing works of Torah will not lead to justification. By works of Torah no man will be justified. For further development, see commentary on 3: The phrase "ceremonial works of Torah" is to be preferred to the more common phrase "works of the ceremonial law" since Paul does not speak of a ceremonial Torah in contrast to a moral Torah or a civil Torah. The Torah can certainly be divided in that manner, but Paul does not himself make that division. But when he discusses these he does not speak of two separate Torahs, but of one Torah which has two aspectsâ€”moral and ceremonialâ€”which respectively are and are not binding on Christians. We must thus differentiate between the "ceremonial works of Torah" which do not count for anything "in Christ" and the "moral work of Torah" which is written on the hearts of Gentiles and which Christians are empowered to fulfill. To give an example of this fallacy I learned in my first class in logic, a great building may have a certain property, such as weighing hundreds of tons, but it does not follow from this that each brick the building has this property as well. Even if it is implicit faith. See Dunn, *Jesus, Paul and the Law*, p. This thesis is endorsed by numerous modern authors, including E. Sanders, *Paul, the Law, and the Jewish People*, p. Trent, session six, "Decree on Justification," ch. Copyright c by James Akin.

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Chapter 7 : How does Paul use the Law in Romans; and how does it relate to Galatians? – NT Bible As I

Hence, according to Wright, Paul wrote to the Galatians so they would understand that Christ had done away with the "works of the law" and that Gentiles could be Christians without these Jewish identity markers.

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin" Romans 3: I assumed the Law was given as the way to God until the time of Christ. In the deep recesses of my mind, Jesus was Plan B when God got tired of the lack of obedience. This played out in the way we lived. It was so awkward, but the rules of our church said we could not go to movie theaters, and we related to God by following the rules so this became a necessary sacrifice. In short, because the Law is powerless to bring change. That was never its purpose. Paul shocks everyone through this statement: The Law strengthens sin in us arousing the need for a Savior. It speaks to those under its power in making us accountable to God. It strips every excuse imaginable by making us conscious of sin, but in the end, it is powerless to do anything about it. Why do we assume that we should use this system in relating to God? This is the absolutely wrong application of the Law. But this is good news for us because this awareness brings us toward repentance and faith. It breaks deceptive thinking that we can be good enough and takes away every hope of salvation, except faith in a savior. This is its purpose! Throughout the first three chapters of Romans, he is proving the case against both the Jews and the Gentiles of the impossibility of salvation apart from Christ. He has made such a powerful case that no one could argue against a sentence of condemnation. But now that the groundwork for our guilt is firmly laid, so, too, is the groundwork for a savior, and Paul will start building the case for Christ.

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Chapter 8 : What Does "I'm Not Under the Law" Really Mean? by Tony Cooke

An analysis of the role of the law in Gal , rejecting the 'salvation by works' debate and showing that Paul's intent was to defend the Gospel for Gentiles.

However, this becomes an issue when you read the Bible in the layered method as we have and read Galatians first. This can be confusing because in the initial reading as it could easily appear that Paul contradicts himself about the law from Galatians and Romans, like in Romans 2: However, it is my firm belief that both of these ideas are in fact correct and actually work together to have a deeper meaning. First, we must understand the sociological aspects of both epistles and how it could relate to both Jews and Gentiles. Also, we must analyze the hot button issue of the theological validity of circumcision as expressed in these two epistles. As one may already know, the majority of the letter seems to be discouraging the people of Galatia to strive for perfection under the word of the law and instead utilize the idea of justification through faith alone, not works. However, although the overall tone towards the law in Galatians may appear outwardly negative, it is actually more of a construct of its societal environment. It is believed by many scholars that this epistle was a public defense speech, a common rhetorical device used in the Greco-Roman world. These speeches frequently used examples, metaphors, and centered around a *propositio*, which stated the main counterargument towards the opposing party. In this light, no longer is the issue in Galatians a dispute between the saving value of faith versus meritorious works. This idea seems to balance his negative tone the law and help them better to fit into the way it is used in Romans. Also, many scholars take issue with the seemingly contradictory ideas that no one can be justified in the law in Galatians and that some Gentiles are able to receive justification through the law while Jews are unable to in Romans 2. This can also be explained when putting the context of the original epistle by keeping in mind that Paul wanted, according to Watson, to convince believers in Rome to break with the Jewish community. When you look at this passage through the eye of a man trying to grow a young, budding religion, it becomes much more clear. Paul is not actually saying that the Gentiles can be justified through works in the law, but instead trying to discourage his audience from remaining in what he viewed to be the hypocritical sects of legalistic Judaism, undoubtedly including the infamous Pharisees. This is an important point to consider not only because of the doubtless large percentage of converts which would have come from the Jews, but also when considering the starch opposition of Christianity by these same sects. Although it may now seem that the text of Romans leans towards the Gentiles, Paul is certain to safeguard against these types of assumptions by making a conscious effort to fulfill Old Testament prophecy. In an attempt to universally critique and include all of man kind, the author includes reference to several big names from the Old Testament to explain his almost theological conception of law. Paul includes references to the patriarch of all the Jews: Abraham; and he stretches even farther back to the original man, Adam, in his various explanations of the law, much like he does in Galatians with Hagar and Sarah. When looking at Romans The only solution is Christ as the fulfillment of the Law. By doing this, the author includes those willing converts from the same prominent, yet ultimately ultra-legalist sects of Judaism and appeals to what they know to convince them to join Christianity. Another point of contention between these two literary units is the issue of circumcision. Whereas it was explicitly stated that this practice would not guarantee salvation for the Jews in Galatians, it seems to receive a lighter, more positive tone in Romans 4: In fact, circumcision is a symbol and that is all it is which identifies the Jews as those people who have been entrusted with the very words of God. It is amazing that in doing this, Paul not only ensured the importance of these passages for the entirety of Christian doctrine, but also managed to aim pointed appeals and commentary towards his contemporary audiences. Condemnation and Justification Contrasted.

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Chapter 9 : Works of the Law - Baker's Evangelical Dictionary of Biblical Theology Online

Galatians "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Just What Are the "Works of the Law"? Millions of people have wondered what the expression, "works of the law" means as used by the apostle Paul. Are "works of law" the Ten Commandments? Are they the "Law of Moses"? Paul said "a man is not justified by the works of the law," and that "by the works of the law shall no flesh be justified" Gal. What did he mean? What are these "works of the law"? In his translation, Ferrar Fenton refers to them as "rituals of the law. But is this assumption true? However, the word *miqsat* does not just mean "some. More importantly, however, is the rest of the phrase -- *ma-ase ha-Torah*. Strugnell and Qimron translated this as "precepts of Torah. The Septuagint version of the Old Testament leaves no doubt -- it translated the Hebrew expression *ma-ase ha-Torah* by the Greek *ergon nomou*. This Greek expression is commonly translated in the New Testament as "works of the law. Interestingly, when the British Bible Society translated the New Testament into modern Hebrew in , when the text of the MMT Dead Sea Scroll was known only to a few scholars, they translated the Greek *ergon nomou* works of the law as *ma-ase ha-Torah*. The connection is emphasized by the fact that this phrase appears nowhere in rabbinic literature of the first and second centuries A. For the first time we can really understand what Paul is writing about. Here is a document detailing works of the law" p. Finally, then we can put to rest the question, just what are the "works of the law" that Paul wrote about! Finally, an argument which has raged for centuries, and still rages today, can be settled by clear evidence from the first century! Perhaps another dozen issues perished. The scroll calls attention to the subject of boundaries between what was to be considered pure and impure. The phrase *rohorat haquodesh*, "purity of the holy," sums up the contents of the scroll and its purpose. Says Abegg, this means, "Do not allow the holy to be profaned by what is impure. The issues discussed, says Abegg, were: Other rulings concern cleansing of lepers, admitting the blind and the deaf into the Temple; and permitting intermarriage with Ammonite and Moabite converts, long forbidden to enter the congregation of Israel Deuteronomy Other issues involve the transmission of impurity by a flow of water *musaq* , the intermixture of wool and linen *sha-atnez* and perhaps the climax of the discussion: A few others are interpretations or amplifications of Mosaic prescriptions for example, bans on Gentile offerings and dogs in the Temple. The list clearly reflects a conservative reaction against a relaxation of Torah precepts" *ibid*. They developed their own interpretations, expansions, and *halakkah*. But both came under the over-all description of "works of the law" -- and included various rabbinic interpretations, amplifications, and extensions of the Law of Moses to Jewish life during the first century. The expression *miqsat ma-ase ha-torah* -- "pertinent works of the law" -- nowhere appears in rabbinic literature. However, clearly the Qumranites, like the apostle Paul, were against these rabbinic "works of the law," though from a different point of view. They were espousing their own version of the "works of the law. I do not mean to suggest that Paul knew of MMT or of the zealous members of the Qumran community, but simply that Paul was reacting to the kind of theology espoused by MMT, perhaps even by some Christian converts who were committed to the kind of thinking reflecting in MMT. Paul was upset, disturbed, about the reports he had received concerning them. He wrote, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? He asked them, "This only would I learn of you, Received ye the Spirit by the works of law, or by the hearing of faith? Are ye so foolish? Paul urged the Galatians not to become entangled in the "works of the law" -- the deeds and decisions and rulings of rabbinic Judaism or its offshoots. MMT demonstrates that Paul was not jousting with windmills, but was indeed squared off in a dramatic duel -- not with mainstream Judaism but with a sectarian theology -- that ultimately defined Christianity. If I have understood rightly, the importance of MMT for New Testament research is nothing short of revolutionary"

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ibid. Clearly, in Romans and Galatians Paul taught against "legalism" and the teaching that one could be saved and achieve salvation through the Law of Moses -- which was the Jewish teaching of the time. Rabbinic Judaism still teaches today that obedience to the LAW is the way to salvation -- that the Torah is the key to eternal life. Yet they reject the Messiah, and the atoning work of the Messiah, as of no consequence and unnecessary for salvation. They have seriously missed the boat. Paul makes that issue crystal clear in Romans and Galatians. Clearly, there can be no salvation, and no eternal life, apart from Yeshua the Messiah! And in following the Messiah, we should not become burdened by or under the bondage of "the works of the law" of rabbinic halakkah and traditions, rulings, precepts, and extensions of the Torah, as it is in the Scriptures. On the other hand, we also need to be careful not to come under the "bondage" to the "oral law" or "halakkah" of various Christian-professing churches, who create their own rules, regulations, prescriptions, and dogmas -- traditions of "men" which the Messiah clearly rejected -- which violate the written Word and Law of YEHOVAH God. It is interesting that those churches which seem to object the strongest against the Jewish "oral law" themselves create their own "oral law," although they do not call it that. Historically, even the Sadducees, who rejected the "oral law" preserved by the Pharisees, found it necessary to create their own "halakkah" and "oral tradition," in order to expound the Scriptures. He came to "fill full" the Law, and make it complete Matt. We need to avoid all the "works of the law," or man-made religious taboos and constraints, which men have added from time to time, for one reason or another, to the Scriptures, leading into a yoke of heavy-handed authoritarian bondage and spiritual slavery. Hope of Israel Ministries.