

Jesus - The End of the Law

Romans 10:1-4 (NKJV)

1 Brethren, my heart's desire and prayer to God for Israel is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes.

Israel missed the entire purpose of the law. The law was never a means to achieve righteousness. Rather the law was to show us God's perfect righteousness that we could never match.

The law was meant to drive toward God's mercy and grace in humility.

But Israel had turned it into a means of righteousness that they could attain by a series of actions on their part.

They did not see this for they had reduced the perfect law of God into a list of do's and don'ts.

But sin does not begin and end in the actions of the flesh but in the mind and the desires of the heart. And that is what they could not change. So they lied to themselves thinking they could pull it off.

But Jesus Christ came along to fulfill and provide a way of keeping the law but only through Him.

I. Christ Is the End of the Law

A. But what does that mean?

1. Does it mean that we are free to break the law and to dismantle it and throw it away.
2. Matthew 5:17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. 18 "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. 19 "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

B. The key is in the word "end"

1. Essentially is the same word that Jesus used in John 19:30 So when Jesus had received the sour wine, He said, "It is **finished!**" And bowing His head, He gave up His spirit.
2. So the idea can be and is here to complete for finish predetermined goal.
3. 1. To understand *télos* and *teléo* in the NT one must remember their dynamic character; they denote "fulfilment" (cf. Lk. 22:37). *Gerhard*

Kittel, Gerhard Friedrich, and Geoffrey William Bromiley, Theological Dictionary of the New Testament (Grand Rapids, MI: W.B. Eerdmans, 1985), 1161.

C. So Christ came to fulfil the law.

1. This He did in that He was the only man to ever keep it perfectly.
 - a. In this He fulfilled it by being master of it and not broken by it like the rest of us.
 - b. All we need to do is break one command and we have broken them all.
 - (1) James 2:10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.
 - c. But Jesus obeyed the law perfectly sinning neither in action or thought.
2. By keeping the law perfectly He was the only one qualified to pay for our sin.
 - a. He did this by being our substitute and keeping the law for us in our place as our federal head.
 - (1) 1 Corinthians 15:20 But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. 21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.
 - (2) 1 Peter 1:19 (NKJV) 19 but with the precious blood of Christ, as of a lamb **without blemish and without spot.**
 - b. My sin—O the bliss of this glorious thought!—
My sin, not in part, but the whole,
Is nailed to the cross and I bear it no more;
Praise the Lord, praise the Lord, O my soul!

II. For Righteousness to Everyone Who Believes

A. Our righteousness is found only in Jesus.

1. Colossians 2:13-14 (NKJV) 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us.

And He has taken it out of the way, having nailed it to the cross.

- B. The law is still for the unbeliever to convict of sin and bring them to Jesus.
 - 1. Galatians 3:24 (NKJV) 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.
- C. For without the knowledge of sin people will not seek a Savior.
- D. But for us the law has been finished.
 - 1. Galatians 5:1 (NKJV) 1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.
 - 2. Romans 3:20-22 (NKJV) 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

Barnhouse writes, “Instead of the temple it is to be Christ; instead of Moses, Christ; instead of Aaron, Christ; instead of the law, Christ; instead of ceremonies, Christ; instead of worship localized in a building, there is to be the eternal, omnipotent Christ.” It is impossible to exalt the nature and place of the Lord Jesus Christ too much. James Montgomery Boice, *Romans: God and History*, vol. 3 (Grand Rapids, MI: Baker Book House, 1991–), 1171.

They misunderstood their own Law (vv. 4–13). Everything about the Jewish religion pointed to the coming Messiah—their sacrifices, priesthood, temple services, religious festivals, and covenants. Their Law told them they were sinners in need of a Saviour. But instead of letting the Law bring them to Christ (Gal. 3:24), they worshiped their Law and rejected their Saviour. Christ is “the end of the Law” in the sense that through His death and resurrection, He has terminated the ministry of the Law for those who believe. The Law is ended as far as Christians are concerned. The righteousness of the Law is being fulfilled in the life of the believer through the power of the Spirit (Rom. 8:4); but the reign of the Law has ended (see Eph. 2:15; Col. 2:14). “For ye are not under the Law, but under grace” (Rom. 6:14). *W. Wiersbe, The Bible Exposition Commentary, vol. 1 (Wheaton, IL: Victor Books, 1996), 547.*

The first way in which Jesus fulfilled the law, and thus became the end of the law, is that he kept it perfectly himself. *James Montgomery Boice, Romans: God and History, vol. 3 (Grand Rapids, MI: Baker Book House, 1991–), 1166.*

H. N. Ridderbos wisely says, “No matter how conscious Jesus was of his exceptional position, up to that time he had no other calling than to comply with the demands that God had imposed on every Israelite. Hence, just as he had once undergone circumcision (Luke 2:21), he now had to be baptized” (H. N. Ridderbos, Matthew, trans. Ray Togtman [Grand Rapids: Zondervan, 1987], p. 58). *James Montgomery Boice, Romans: God and History, vol. 3 (Grand Rapids, MI: Baker Book House, 1991–).*

It was because Jesus fulfilled the law perfectly that he was able to be our substitute in dying for us on the cross, truly “a lamb without blemish or defect” (1 Peter 1:19). *James Montgomery Boice, Romans: God and History, vol. 3 (Grand Rapids, MI: Baker Book House, 1991–), 1167.*

The second way Jesus became the end of the law is that he fulfilled the law on our behalf, so that now he is not only the source but is himself the righteousness of all who are joined to him by faith. This is what Paul says in 1 Corinthians 1:30 and 2 Corinthians 5:21: “Christ Jesus ... has become for us wisdom from God—that is, our righteousness, holiness and redemption,” and “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” *James Montgomery Boice, Romans: God and History, vol. 3 (Grand Rapids, MI: Baker Book House, 1991–), 1168.*

The only thing God requires of people is that they not persist in trying to earn what they can only receive as a totally free gift. Their problem is that pride stands in the way of receiving God’s gift. Deeply ingrained in people’s hostility to divine grace is a proud and stubborn self-reliance that would rather suffer loss than be deprived of an occasion for boasting. *Robert H. Mounce, Romans, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 208.*