

That Lover Paul!

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1. Introduction

St. Paul is my 'first love', in so far as it is his letters, among the books of the Bible, that I started reading seriously. The reason is that already as a seminarian I was given the rare opportunity, although totally incompetent, to write a detailed commentary on his letter to the Romans to be published by *Arul Vakku Mandram*. After its publication in 1975 I was asked to write on the Galatians (1977) and the First Corinthians (1980) which had been earlier assigned to others. I had also a few occasions to teach the Pauline literature to various groups, religious as well as lay.

In the process I became enamoured of Paul's multi-dimensional personality. In the words of Bernard T. Smyth, "Paul was many things: traveller, teacher, controversialist, organiser, collector, writer, near-poet, miracle-worker and mystic. But though all, above all and uniting all, Paul the Apostle was Paul the lover."¹ No wonder that St. Catherine of Siena styled him as *That Lover Paul!*²

Paul had a passionate love for Christ his Lord (Rom 8: 31-39; Phil 3: 7-11), as well as for his people (1 Cor 3: 1-2; 4:14-15; 1 Thess 2:7-8; 2 Cor 12: 14-15). His love was far from being impersonal or sentimental, but warm, human and genuine (2 Cor 2: 4). One can find in his writings joy, hope, fear, anger, elation, worry, anxiety, perplexity, disappointment, near-despair and the like. However the basis of all these sentiments is love (1 Cor 13).³ A 'man of the masses', Paul spoke 'the language of the heart' and exhorted his readers to 'live in love' (Eph 5:2).

"Gospel or/and Law" was a question of vital importance to the very survival of the Church in the NT period, and law was considered as typical of the old dispensation and gospel as typical of the new

dispensation.⁴ However, Paul claims that law is bound up with the Christian gospel as a 'way' which the people of God is to follow (1 Cor 12: 31). He even speaks of 'the law of Christ', 'the law of the Spirit', and 'the law of love'!

To commemorate 'the year of St. Paul', I am happy to present in this article my reflections on "Paul and the Law" so that we can understand better the statement of St. Catherine of Siena: *That Lover Paul!*⁵

2. Concentration on the Law

2.1. Conflict with the Law

As Paul himself perceived his life, it fell into two sharply distinct periods: the time of his Jewish legalistic self-justification, and the time of his justification by God, granted to him on the ground of faith in Jesus Christ (Phil 3:5-9; Gal 2:15-21). This was due undoubtedly to the impact of the Damascus-road event (Acts 9:1-19; Gal 1:13-17).⁶ Commenting on this F.F. Bruce says:

Christ had accomplished for Paul and in Paul something beyond what the law had accomplished. Whereas the law had led him, all unconsciously, along a path contrary to God's will, his new faith in Jesus as Messiah and Lord brought him consciously into a state of righteousness before God and peace with God.⁷

An Apostle of the Gentiles *par excellence*, Paul had to face, during his missionary endeavours throughout his life, the problem of the law. His adversaries, especially the Judaizers were all set to impose on the Gentiles, at any cost, the entire Jewish law on the ground that it was as important as Christ himself for justification and salvation. Hence Paul had to defend the uniqueness of Christ and was particular that the law should not be imposed on the Gentiles (Acts 15:1-29). This is all the more true of the Churches in Galatia. Paul was also fighting against a group of Christians who seem to have misunderstood his gospel of freedom (Gal 5:1) as some sort of libertinism (1 Cor 6:12; 10:23).⁸

Therefore it is but natural that there is a massive concentration on the law in Paul's letters. Of the 191 occurrences of the term *nomos* in the NT, 119 occur in the Pauline corpus. Although there are scattered remarks about the law almost in all the letters, Paul's treatment of the law is found for the most part in Romans (72 times) and Galatians (32 times).⁹

2.2. Conflicting Views on the Law

Wherever Paul went, he preached the gospel both to the Jews and the Gentiles (Acts 13:42-52). Therefore the faith-communities he had established were made up of both the groups, though the Gentiles eventually outnumbered the Jews. It is not surprising, then, that there were strife and tensions within Paul's communities.¹⁰

God's word (Rom 3:2) and God's law (Rom 7:22-25; 8:7), *nomos* is said to be holy, just, good and spiritual (Rom 7:12, 14, 16); it was meant to lead men to life (Rom 7:10) and hence was recognized as a norm for life and was reckoned among the great and glorious privileges of Israel (Rom 9:4). Side by side, the law is depicted as incapable of producing righteousness (Rom 3:20; Gal 3:21-22): having multiplied sin (Rom 5:20; Gal 3:19), it brought on men only God's wrath (Rom 4:15) and curse (Gal 3:10, 13).¹¹ This is the 'anomaly of the law'¹² or the 'enigma of the law'.¹³

Paul asserts that Christ is the 'end of the law' (Rom 10:4), and yet insists that the law is not done away with, but only upheld (Rom 3:31). The Christian is liberated, Paul declares, from the yoke of the law (Gal 5:13, 18; Rom 7:23-25); however he clarifies that freedom from the law does not make him an amoral being, outside the realm of good and bad, because he is again subjected to another law – the law of Christ (Gal 6:2). This fluidity is noted even in his 'practical attitude' to the law (1 Cor 9:19-23).¹⁴

Reconciling such ostensibly divergent statements is a point that is hotly discussed and greatly contested among the scholars.¹⁵

3. Understanding of the Law

3.1. Law in Judaism

In the Hebrew Bible 'law' is called the 'Torah', a term which is broader in meaning and less juridical than its Greek equivalent *nomos*. Originally the Torah designated a divine instruction or teaching given to human beings to provide guidance by pointing the way and to regulate their conduct. Hence it was primarily applied to the body of legislation associated with Moses, namely the Pentateuch, though it is by no means all law, much less in the modern sense of the term. Since the entire story of God's dealings with humankind and especially with Israel points the way, the Torah became later a synonym for the Sacred Scriptures of Israel. Only after the Deuteronomic reform, the Torah acquired a legal connotation, epitomizing laws in general. These laws were considered part and parcel of the covenant and hence obedience was demanded of Israel.¹⁶

In the post-exilic period when the community of Israel was considered to be actually constituted by the law (Neh 8), the Torah was identified as a set of rigid rules, instead of serving the community as an ordinance of salvation. In the Judaism of the last centuries B.C. the Torah was personified as a mediator between God and humans with a hypostasis of its own, independent of the covenant. It was the fulfilment of the law that determined one's membership of the people of God and distinguished the true Israelite from the others. Moreover the study and fulfilment of the law were considered the way to righteousness and life (cf. Mt 19:17).¹⁷

Hellenistic Judaism gave the law a rational basis and universalized it, detaching it from the covenant. However Rabbinic Judaism no longer saw God's self-revelation as tied to the covenant, but rather to the Torah as a covenant ordinance. Thus the Torah, identical with the Pentateuch, came to occupy the central place and became normative over against the prophets and the writings which were held merely to develop what was already germinally in the Torah.¹⁸ In the words of H.-H.Esser, "Man's life and death hung upon

fulfilling its commands, and with it his religious pride and shame (see Lk. 18:9-14)."¹⁹

For this reason the teachers of the Torah, the scribes and Pharisees, began to be very scrupulous about the law and meticulous in their observance of it. Consequently they made a 'fence around the Torah' interpreting and multiplying it into 613 individual commandments and prohibitions, known as 'halakah' (detailed and applied Law). Honoured as the 'extension of the Torah' or the 'tradition of the elders' or simply the Torah, 'halakah' was "designed to bring all human occupations into relation with the service of God and to establish the supremacy of the divine will as the measure of all directions and strivings of human life."²⁰ Hence it had an equal binding force like the Torah (Mt 23:2-3).

3.2. Law in Pauline Writings

The question of the law was for Paul more a theological problem than a moral one, because the uniqueness of Christ for salvation was at stake. Therefore he took pains to define the role of the law in salvation history which he divides into three epochs following the division maintained by the early Rabbis: i. The period of chaos (from Adam to Moses): there was no law; humans sinned, but there was no imputation of transgression (Rom 5:13), for "where there is no law neither is there violation" (Rom 4:15); ii. The period of the Torah (from Moses to Christ): the law reigned and humankind's sins were imputed as transgressions of it (Rom 5:20); iii. The period of Messiah: the messianic age dawned with Christ who is 'the end of the law' (Rom 10:4; cf. 5:20-21). Law is thus depicted, along with sin and death, as an actor playing a major role on the stage of humankind's history (Rom 5:20).²¹

'As to the law, a Pharisee' (Phil 3:5), Paul was well versed in the Jewish Torah (Gal 1: 13-14). Therefore *nomos* in Pauline literature is nearly always associated with Moses – although the expression 'the law of Moses' occurs only once in 1 Cor 9:9 – and hence with the whole system of Mosaic regulations: the Decalogue (Rom 2:21-23;

7:7; 13:8-10; Gal 5:14); the Pentateuch (Rom 3:21; Gal 4:21); the whole OT viewed as the law (Rom 3:19; 7:1).²² Nevertheless he plays very often on the term *nomos*, without making clear distinctions within the law: distinction between the written and oral law, between the cultic and moral law, between the real and metaphorical sense of the law, between *nomos* and *entolē* (commandment).²³ “For Paul the Mosaic Law is one, indivisible whole – the entire body of religious, ceremonial and ethical prescriptions given by God through Moses.”²⁴

For instance, Paul speaks of the Jews who are ‘under the law’ (Rom 2:17-18) and of the Gentiles ‘who do not possess the law’ (Rom 2:14). Strangely enough, even the Gentiles are under the curse of the law (Rom 2:12)! Thus, as H.Räisänen points out, “while Paul is seemingly talking of the Mosaic Law of Sinai...the Law nevertheless tacitly assumes much wider dimensions.”²⁵ Hence Räisänen correctly speaks of the oscillating concept of the law in Paul.²⁶ Even the use or omission of the article does not help towards the definition or distinction of *nomos*. Therefore to gain a clear understanding of Paul’s attitude to the law is notoriously difficult. As a result, “there has been widespread misunderstanding of Paul’s attitude to the law, which has involved a serious distortion of his theology as a whole and has also bedevilled a good deal of discussion of other matters...”²⁷ *Anomia* (lawlessness) is generally spoken of in the non-legal sense of sinfulness or wickedness (Rom 4:7; 6:19; 2 Cor 6:14; 2 Thess 2:3, 7).

4. Negation of the Law

4.1. Law is Terminated

Now that Christ has come into the world, the law has to disappear. Therefore Paul affirms: “Christ is the end of the law” (Rom 10:4)! This is a highly controverted text mainly because of the word *telos* which is understood in altogether contrary senses. C.E.B.Cranfield remarks that in the history of the exegesis of this verse, support has generally been distributed between three main possible interpretations of *telos*: i. fulfilment; ii. goal; iii. termination.²⁸

Christ is the end, the termination of the law (temporal sense), because the law was merely a parenthesis in God's dealing with humankind, having only a temporary and preparatory function; it was added later (Gal 3:17-19) in order to protect men like a guardian (Gal 4:1-7), to keep them under custody like a gaoler (Gal 3:23), and to school them like a pedagogue until the coming of Christ (Gal 3:23-24). In Christ, however, the last end of the age of the Torah and the first end of the age of the Messiah have met (1 Cor 10:11); with him the messianic age has dawned when 'the law of Christ' reigns (Gal 6:2).

Further Christ is also the end, the goal and fulfilment of the law (final sense), because the law was only a pointer to Christ who "puts an end to the law, not by destroying all that the law stood for but by realizing it."²⁹ Understood thus, Christ has abrogated or superseded the law.³⁰

How can a Christian continue to be under the law? Has he to submit again to the 'yoke of slavery' (Gal 5:1)? He just cannot, because he is already dead to the law – the law of sin and death (Rom 8:2; Gal 3:19) and thereby he is freed from it (Rom chs. 5-7). Therefore Christian vocation, in Paul's view, is a vocation to freedom (Gal 5:13) – the God-intended and Christ-gifted freedom (Rom 8:21). Paul develops this aspect of Christian life at length in Galatians which, as a result, is known as the "Gospel of Christian Freedom" or the "Charter of Christian Freedom."³¹

4.2. Law-Righteousness is Denied

Predominantly a Pauline term, *dikaiosynē* occurs with particular frequency in the letter to the Romans. Pharisaic Judaism exaggerated 'man-made righteousness' (the moral aspect of righteousness viewed as God's demand on man) and consequently worked out a 'law-righteousness' or 'works-righteousness' – a righteousness that is based on the absolute and entire obedience to the law (Rom 10:5).³²

Paul, on the contrary, sees clearly that there is no more place for the law in humankind's approach to God and accents God's righteousness (God's gift of salvation offered to humans) which is

“essentially his covenant dealings with his people, who are thereby constituted a new humanity, a new Israel comprising both Jews and Gentiles” – a righteousness which is conceived as the free gift of God for those who believe in Jesus Christ; hence the name ‘faith-righteousness’ (Rom 1:17; 3:21-31; 4:1-25; 5:1; 11:20; Gal 2:16, 21; 3:6, 11, 21-24; 5:5).³³ Paul also contrasts at several points these two types of righteousness: “For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God’s righteousness” (Rom 10:3; cf. 9:30-32; 10:5-13; 4:13-15; 5:17; 6:23; 11:6; Gal 2:19-21; 3:10-14). Righteousness in Paul is, therefore, primarily ‘relational’ rather than ‘behavioural’.³⁴

5. Affirmation of the Law

5.1. Law of Christ

The call to Christian freedom is not an invitation to a lawless or licentious living, but to a new life (Rom 6:4; 8:11), a life in Christ lived with Christ (Rom 6:8, 11; Gal 3:27) – a ‘symbiosis with Christ’. Having died, risen and grown together with Christ, the Christian can now only think and act as Christ himself (Gal 2:20). Paul tries to explain the different nuances of this new life by means of the expressions ‘into Christ’, ‘with Christ’ and ‘in Christ’ – of these, the last one is Paul’s own coining and his favourite expression, used over 160 times. Hence moral life is defined as a ‘life in Christ’; it is the living out in daily conduct what it means to have died and risen with Christ. In other words, the gift of (relational) righteousness granted by God through faith in Christ demands of the Christian a life of (moral) righteousness – a ‘works-righteousness’ that will correspond to the ‘faith-righteousness’ (Gal 5:6). This is the reason why Paul forcefully moves the Christians for action and exhorts them to pay attention to moral righteousness (Rom 6:13, 17-19). Pauline paraenesis, viewed as the specifications and applications in concrete situations of life in Christ, is an integral part of his gospel.³⁵

In so doing, Paul gives a list of do’s and don’t’s – imperatives which ultimately reflect the ‘law of Christ’. The one who was once

'under the law of sin and death', is now put 'under the law of Christ' (Gal 6:2). Therefore the law for the Christian is not altogether a thing of the past, but it is still valid and binding (Rom 3:31).³⁶

This sounds paradoxical, because under the pretext of freedom from the Mosaic law, Paul seems to replace it with something which he also calls a law and which would, therefore, keep the Christian still 'under the law'! Scholars try to solve the problem by changing the content of the law in the expression 'law of Christ' (Gal 6:2); they argue that the law is here metaphorically used (Rom 2:14; 3:27; 7:21, 23, 25) denoting not a new code of laws but a new way of life (Rom 6:14-15).³⁷

This explanation cannot be completely accepted. True, Paul does not define the term 'law of Christ'; nor does he mean by it a (new) law proclaimed by Christ.³⁸ And yet he exhorts his readers to submit to God's law (Rom 8:7) as enshrined in the Mosaic law – the summary laws in Rom 13:8-10 and Gal 5:14 which basically contain the law of Christ, the law of love (Mt 22:37-40), the new commandment (Jn 13:34). Thus the Christian, while enjoying 'the freedom of the glory of the children of God' (Rom 8:21), is at the same time under obligation.³⁹ There is neither inconsistency in Paul's thought, nor is there contradiction between freedom and obligation, because freedom must not be allowed to become licence – a 'freedom to do as I like' (1 Cor 6:12) – nor be destroyed by legalism. The difference consists in that obligation now becomes inward and self-imposed or spontaneous.

5.2. Law of the Spirit

The Christian's 'life in Christ' reaches its climax in his 'life in the Spirit' (Rom 8:1-17). It is not surprising, then, that Paul transforms the law of Christ into the law of the Spirit (Rom 8:2). This echoes the new covenant of prophet Jeremiah (Jer 31:31-34). What is new in the new covenant is that the Lord would write his law upon the hearts of humans so that it would no longer function as an external code, but rather as an inward principle. So also once the Spirit takes hold of the

believer, the external compulsion of the law is removed in order that he does the will of God with a new inclination of the heart and spontaneously (Rom 6:17).⁴⁰ Thus the external list of do's and don't's is transformed into the internal whispering of the dynamic Spirit; the external constraint gives place to inner spontaneity; the letter that kills is replaced by the Spirit that gives life (Rom 7:6; 2 Cor 3:6); the law once written on the tablets of stone is now written on the hearts of flesh (Rom 2:15; Heb 8:10-11; cf. Ezek 11:19-20; 36:25-27). Thus Paul interiorizes the (external) law.⁴¹

The Spirit gives the believer not only a knowledge within of what is good, acceptable and perfect, i.e. the power to discern the will of God in a concrete situation (Rom 12:2), but also an active force to respond to that will, in spite of the tensions in human nature (Gal 5:16-25; Rom 7:14-25), "so that the just requirement of the law might be fulfilled in us" (Rom 8:4). Consequently the life of the Christian who is motivated, empowered and vitalized by the Spirit takes on a quality that quite transcends the demands of the law. The law, once an agent of sin that killed, is now transformed into an instrument of God, that saves. As a result those who live by the Spirit fulfill the law (Rom 8:4).

5.3. Law of Love

Having interiorized and personalized the law, Paul proceeds to pinpoint love (*agapē*)⁴² as the supreme norm of the whole of Christian's moral activity, because in so far as love sums up and fulfils all the ethical demands of the law (Rom 13:8-10; Gal 5:14; Jas 2:8), it becomes the new law of Christ (Gal 6:2) which, at its best and highest, is but the reflex of God's own love (Rom 5:5, 8)⁴³ as revealed by Christ's love (1 Cor 13).

Agapē, defined as 'non-self-centred existence' or 'de-egocentrification', can be expressed in multiple forms. But its essential nature is revealed in Christ's dying for humankind (Gal 2:20),⁴⁴ and therefore it is this kind of act that is demanded of those who love (Rom 12:9-21; 14:1-15:6). The Christian's vertical relationship to the risen Christ has to be expressed in his horizontal (human and societal)

relationship;⁴⁵ *agapē* is to be translated into *koinonia*, the communion of the early Church (Acts 2:42-47; 4:32-35); a faith that has to express itself in and works through love (Gal 5:6).⁴⁶ Therefore Paul would even go to the extent of exhorting his readers, who had exhibited some sort of tendency to be servants of the law saying, “through love become slaves to one another” (Gal 5:13). F.F. Bruce remarks: “‘Subject to none’ in respect of his liberty; ‘subject to all’ in respect of his charity. This, for Paul, is the law of Christ because this was the way of Christ.”⁴⁷ In this way the law of love is both quantitative and qualitative. Legitimately, therefore, T.J. Deidun calls Pauline morality as a ‘morality of love’.⁴⁸

6. Conclusion

What is, then, the essence of Pauline ethics or the Pauline view of Christian life? Studying the question of Pauline morality, C. Spicq concludes: “The ‘rule of life’ of the Christian is to *conform* his thought and his conduct to Christ, who is the perfect model, and thus to become ever more perfectly incorporated into Him.”⁴⁹ In this gradual metamorphosis (Gal 2:19-20; Rom 6:5), the Christian becomes, like Christ himself, the personified love (1 Cor 13:4-7). Having been righteoused by faith (‘faith-righteousness’), he has to observe the ‘law of faith’ (Rom 3:27), i.e., to make his faith active through love (‘work-righteousness’ – cf. Gal 5:6; Jas 2:14-26).⁵⁰

Thus upholds the law (Rom 3:31); interiorizes the law by epitomizing the whole law in the only law, the law of love (Rom 13: 8-10; Gal 5:14).

As God’s chosen ones, holy and beloved, cloth yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against one another, forgive each other; just as the Lord has forgiven you, so you also must forgive. *Above all, clothe yourselves with love*, which binds everything together in perfect harmony – Col 3: 12-14.

Love is ‘a still more excellent way’ (1 Cor 12:31) – a way of life!

(Footnotes)

¹ Bernard T. Smyth, *Paul: Mystic and Missionary* (Maryknoll: Orbis Books, 1980) 149.

² As quoted by B.T. Smyth, *Paul: Mystic and Missionary*, 149.

³ B.T. Smyth, *Paul: Mystic and Missionary*, 149-158.

⁴ Since the Reformation period, it has become customary to speak of "Law and Gospel." For a thorough discussion, see C.H.Dodd, *Gospel and Law: The Relation of Faith and Ethics in Early Christianity* (Cambridge: Cambridge University Press, 1951); T.W. Manson, *Ethics and the Gospel* (London: SCM Press, 1960); G.A.F. Knight, *Law and Grace* (London: SCM Press, 1962); J.M.Myers, *Grace and Torah* (Philadelphia: Fortress Press, 1975); D.P.Fuller, *Gospel & Law: Contrast or Continuum?* (Grand Rapids: W.B.Eerdmans, 1980); C.W. Heinz, *Grace and Law* (Edinburgh: Handsel Press, 1988).

⁵ Love is a dominant theme in Pauline literature. See H.Ridderbos, *Paul: An Outline of his Theology* (Grand Rapids: W.B.Eerdmans, 1975) 293-301; G.Kaitholil, *Paul: Guide to Christian Living* (Bombay: St Pauls, 1995) 151-159.

⁶ J.A.Harill, "Law, New Testament," in C.Stuhlmüller (ed), *The Collegeville Pastoral Dictionary of Biblical Theology* (Bangalore: TPI, 2005) 542; J.D.G.Dunn, *Jesus, Paul and the Law: Studies in Mark and Galatians* (London: SPCK, 1990) 89-101; A.A.Xavier, "Faith vs Law: A Cultural Identity Crisis in Pauline Theology," *Bible Bhashyam* 27 (2001) 13. In his encounter with the risen Christ, Paul 'rediscovered the true meaning of the law.' See F.Pereira, *Gripped by God in Christ* (Bombay: St. Pauls, 1990) 47-55.

⁷ F.F.Bruce, "Paul and the Law of Moses," *Bulletin of the John Rylands University Library of Manchester* 57 (1974 -75) 263. Also H.Hübner, "nomos," in H.Balz and G.Schneider (eds), *Exegetical Dictionary of the New Testament*, Vol 2 (Grand Rapids: W.B.Eerdmans, 1981) 475- 476.

⁸ Hence Paul's main discussion on the law is found in polemical contexts. See J.A.Fitzmyer, "Paul and the Law," in M.J.Taylor (ed), *A Companion to Paul* (New York: Alba House, 1975) 73. Besides Paul's letters are occasional writings, and not systematic treatises.

⁹ H.-H.Esser, "Law," in C.Brown (ed), *The New International Dictionary of New Testament Theology*, Vol 2 (Exeter: Pasternoster Press, 1976) 442. However J.A.Fitzmyer ("Paul and the Law," 73) cautions that "it would be a mistake to think that Paul's teaching about the Law occupies center of his theology."

¹⁰ S.Westerholm affirms: "More than any other issue of internal debate, the controversy surrounding the Jewish 'law' tested and shaped the self-understanding of the nascent church." See "Law and the Early Christians," *Journal of Dharma* 22 (1977) 396. Also F.Theilman, "Law," in G.F.Hawthorne, R.P.Martin and D.G.Reid (eds), *Dictionary of Paul and his Letters* (Leicester: Inter-Varsity Press, 1993) 534-541. R.E.Brown identifies at least four solidly verifiable groups. See "Introduction," in R.E.Brown and J.P.Meier, *Antioch and Rome: New Testament Cradles of Catholic Christianity* (New York: Paulist Press, 1983) 1- 9.

¹¹ J.A.Harill, "Law, New Testament," 542-543; R.Mohrlang, *Matthew and Paul: A Comparison of Ethical Perspectives* (Cambridge: Cambridge University Press, 1984) 57-67.

- ¹² M. Thekkekara, *The Face of Early Christianity: A Study of the Pauline Letters* (Bangalore: K J V Publications, 1988) 168-174.
- ¹³ J.C. Beker, *Paul the Apostle: The Triumph of God in the Life and Thought* (Philadelphia: Fortress Press, 1980) 235-243.
- ¹⁴ See the interesting discussion of R.E.Brown on 'the problem of Paul's hypothetical son' (Acts 16: 1-3; 21: 20-21) in his "Introduction," 4-6. Also F.F.Bruce, *Paul: Apostle of the Free Spirit* (Exeter: Paternoster Press, 1977) 188-202.
- ¹⁵ Paul himself is not always clear! Did he reject the law and is he therefore a 'traitor' in so far as Judaism is concerned? Did he only propose a more radical interpretation of Judaism? And was there any evolution? See R.Penna, "L'évolution de l'attitude de Paul envers les Juifs", in A.Vanhoye (ed), *L'Apôtre Paul* (BETHL 73; Leuven: Peeters, 1986) 390-425.
- ¹⁶ W.J.Harrelson, "Law in the OT," in G.A.Buttrick (ed), *The Interpreter's Dictionary of the Bible*, Vol 3 (Nashville: Abingdon Press, 1962) 77-89; S.Greengus, "Law in the OT," in K.Crim (ed), *The Interpreter's Dictionary of the Bible*, Supp. Vol (Nashville: Abingdon Press, 1976) 532-537; R.K.Harrison, "Law in the OT," in G.W.Bromiley (ed), *The International Standard Bible Encyclopedia*, Vol 3 (Grand Rapids: W.B.Eerdmans, 1986) 76-85.
- ¹⁷ M.M.Schaub, "Law, Old Testament," in C.Stuhlmüller (ed), *The Collegeville Pastoral Dictionary of Biblical Theology* (Bangalore: TPI, 2005) 540-541.
- ¹⁸ W.D.Davies, "Law in the First-Century Judaism," in G.A.Buttrick (ed), *The Interpreter's Dictionary of the Bible*, Vol 3 (Nashville: Abingdon Press, 1962) 89-95; H.-H.Esser, "Law," 441-442.
- ¹⁹ H.-H.Esser, "Law", 442.
- ²⁰ I.Epstein, "Halachah," in G.A.Buttrick (ed), *The Interpreter's Dictionary of the Bible*, Vol 2 (Nashville: Abingdon Press, 1962) 512.
- ²¹ H.Hübner, *Law in Paul's Thought* (Edinburgh: T&T Clark, 1984) 24-36; C.O.Obijole, "The Pauline Concept of Law," *Indian Theological Studies* 26 (1989) 26-28.
- ²² W.D.Davies, "Law in the NT," in G.A.Buttrick (ed), *The Interpreter's Dictionary of the Bible*, Vol 3 (Nashville: Abingdon Press, 1962) 99.
- ²³ W.Gutbrod, "nomos," in G.W.Bromiley (ed), *Theological Dictionary of the New Testament*, Vol 4 (Grand Rapids: W.B.Eerdmans, 1967) 1069-1071; J.A.Fitzmyer, "Paul and the Law," 73-74.
- ²⁴ T.J.Deidun, *New Covenant Morality in Paul* (Rome: PBI, 1981) 151.
- ²⁵ H.Räisänen, *Paul and the Law* (Tübingen: Mohr, 1983) 22.
- ²⁶ H.Räisänen, *Paul and the Law*, 16. Also R.B.Sloan, "Paul and the Law: Why the Law cannot Save," *Novum Testamentum* 33 (1991) 40.
- ²⁷ C.E.B.Cranfield, *The Epistle to the Romans II* (Edinburgh: T&T Clark, 1979) 845, footnote 2. Hence J.A. Harill, ("Law, New Testament," 541) says: "Because of its controversy in the history of biblical interpretation. the term generates extensive discussion and debate in the study of Pauline theology." As a result this area in Pauline studies has undergone more sweeping revision in the last half century (F.Theilman, "Law." 529-532). Also V.Koluthara, "Law – A Liberating Reality in the Pauline

Writings," *The Living Word* 98 (1992) 209-210; K.J.Scaria, "Law and Freedom in St. Paul," *Bible Bhashyam* 6 (1980) 265-274.

²⁸C.E.B.Cranfield, *The Epistle to the Romans II*, 514. For a detailed discussion see R.Badenas, *Christ the End of the Law: Romans 10:4 in Pauline Perspective* (Sheffield: JSOT Press, 1985). Also J.P.Heil, "Christ, the Termination of the Law (Romans 9: 30-10:8)," *Catholic Biblical Quarterly* 63 (2001) 484-498; S.R.Bechtler, "Christ, the *Telos* of the Law: The Goal of Romans 10:4," *Catholic Biblical Quarterly* 56 (1994) 288-308.

²⁹C.K.Barrett, *A Commentary on the Epistle to the Romans* (London: Adam Charles Black, 1957) 197-198. Also S.R.Bechtler, "Christ, the *Telos* of the Law," 289, 308; W.D.Davies, "Law in the NT," 100.

³⁰H.Hübner, *Law in Paul's Thought*, 83-87; O.O.Obijole, "The Pauline Concept of Law," 29-31; R.Mohrlang, *Matthew and Paul*, 27-35.

³¹C.K.Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (London: SPCK, 1985).

³²V.P.Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon Press, 1968); R.B.Sloan, "Paul and the Law," 35-60.

³³H.Seebass and C.Brown, "Righteousness," in C.Brown (ed), *The New International Dictionary of New Testament Theology*, Vol 3 (Exeter: Paternoster Press, 1978) 362 - 363; E.P.Sanders, *Paul, the Law and the Jewish People* (Philadelphia: Fortress Press, 1983) 17-64; H.Ridderbos, *Paul: An Outline of his Theology* 135-153, 159-181; A.A.Xavier, "Faith vs Law," 13-18.

³⁴J.A.Ziesler, *The Meaning of Righteousness in Paul* (Cambridge: Cambridge University Press, 1972); H. Huebner, *Law in Paul's Thought*, 124 -137.

³⁵For a very detailed discussion see H.Cruz, *Christological Motives and Motivated Actions in Pauline Paraenesis* (Frankfurt am Main: Peter Lang, 1990).

³⁶G.Kaitholil, *Paul: Guide to Christian Living*, 133-142.

³⁷O.O.Obijole, "The Pauline Concept of Law," 31-34.

³⁸Years ago W.D.Davies, *Paul and Rabbinic Judaism* (London: SPCK, 1955) 111-176, argued that Paul was a 'Christian Rabbi' who proclaimed a 'New Torah', or a 'Christian Halakah' based on the words of Jesus. This view is hardly accepted today, because Paul never set up a comprehensive body of rules governing the details of daily life and behaviour; nor did he replace the unbearable yoke of the Mosaic law with an easy morality.

³⁹J.Pathrapankal, "The whole Law is summed up in one Commandment: 'Love your Neighbour as you Love yourself' (Gal 5:14)," *Jeevadhara* 13 (1983) 114-121. Since the flesh is a constant threat to the Spirit-filled and Spirit-governed Christians (Gal 5:16-26), Paul reminds them constantly of their 'indicative', exhorts them to follow his 'imperatives' and instructs them to submit to God's law (Rom 8:7) and to fulfill it (Gal 5:14). Consequently the law of Christ plays the same role as the Mosaic law, i.e., as a pedagogue it is meant to school and lead the Christians to Christ (Gal 3: 23-24; cf. 1 Tim 1: 8-11) and demands of them the works of the law, which are nothing but the 'fruits of the Spirit' (Gal 5: 22-23).

⁴⁰K.J.Scaria, "Law and Freedom in St. Paul," 283-286; F.Theilman, "Law," 541-542.

- ⁴¹ S.Lyonnet, "Paul's Gospel of Freedom," in M.J.Taylor (ed), *A Companion to Paul* (New York: Alba House, 1975) 95-99; M.Vellanickal, "Norm of Morality according to the Scripture," *Bible Bhashyam* 7 (1981) 142-145.
- ⁴² H.Hübner, *Law in Paul's Thought*, 36-42; K.Luke, "Sementics of Love," *Jeevadhara* 13 (1983) 140-150; R.Mohrlang, *Matthew and Paul*, 101-106; V.P.Furnish, *The Love Commandment in the New Testament* (London: SCM Press, 1973). For a very exhaustive study on *agape*, see C.Spicq, *Agape in the New Testament*, Vols 1-3 (London: Herder Book, 1963, 1965, 1966).
- ⁴³ R.Vande Walle, "'Love Yahweh your God with all your Heart': The Dueteronomist's Understanding of Love," *Jeevadhara* 13 (1983) 122-131; V.Koluthara, "Law – A Liberating Reality in the Pauline Writings," 217- 218.
- ⁴⁴ L.Neremparampil, "'A New Commandment I give you': Johannine Understanding of Love," *Jeevadhara* 13 (1983) 104 -114; G.C.A.Fernando, *The Relationship between Law and Love in the Gospel of John* (Chennai: Arumbu Publications, 2003).
- ⁴⁵ E.Stauffer, "*agapao*," in G.W.Bromiley (ed), *Theological Dictionary of the New Testament*, Vol 1 (Grand Rapids: W.B.Eerdmans, 1964) 50.
- ⁴⁶ G.M.Soaresh-Prabhu, "The Synoptic Love-Commandment: The Dimensions of Love in the Teaching of Jesus," *Jeevadhara* 13 (1983) 85-103.
- ⁴⁷ F.F.Bruce, "Paul and the Law of Moses," 279. Also W.Klassen, "Love (NT and Early Judaism)," in D.N.Freedman (ed), *The Anchor Bible Dictionary*, Vol 4 (New York: Doubleday, 1992) 392. Klassen affirms: "From every aspect. however, it is Paul who makes the profoundest contribution to the Christian understanding of love" (392).
- ⁴⁸ T.J.Deidun, *New Covenant Morality in Paul*, 150-151. T. R. Schreiner, "Law of Christ," in G.F.Hawthorne, R.P.Martin and D.G.Reid (eds), *Dictionary of Paul and his Letters* (Leicester: Inter-Varsity Press, 1993), 544, concludes: "Love is the heartbeat and center of Pauline ethic."
- ⁴⁹ C.Spicq, "To Live in Christ: Reflections on 'Pauline Morality'," in M.J.Taylor (ed), *A Companion to Paul* (New York: Alba House, 1975) 142.
- ⁵⁰ E.P.Sanders, *Paul, the Law, and the Jewish People*, 93-122; J.Pathrapankal, "The whole Law is summed up in one Commandment," 116-118.