

Mosaic Laws “superseded” by the Messiah

God says a certificate of divorce is needed: **Deut. 24.1-4**

- But Jesus says no: **Matthew 19.**

God says not to work *at all* on the Sabbath: **Deut. 5.13-15; Num. 15.32-36**

- But Jesus says he and his Apostles are “*always working*”: **Matt. 12.1-14; John 5.17-19**

God says capital punishment is required: **Deut. 22.22**

- But Jesus says mercy overrides it: **John 7**

God says “*an eye for an eye*”: **Lev. 24.20**

- But Jesus says “*love your enemies*”: **Mat 5.38-39**

God says *lethal* self-defense: **Exodus 22.2**

- But Jesus says “*pray for your enemies*”: **Luke 6.28-29**

God says “*holy wars*”: **Deut. 20.17**

- But Jesus says don’t take up the sword: **Mat 26.52**

God says “*make your vows*”: **Ex 22:10-11; Num. 30.3**

- But Jesus says “*don’t swear at all*”: **Matt. 5.33-36**

God says fast: **Lev. 16:29; Num. 29:7-11**

- But Jesus says you don’t have to: **Mark 2.18-22; Matt. 9.14-17**

Misc. Laws:

God says “*honor your parents*”: **Exod. 20.12; Deut. 5.16**

- But Jesus says he’s your family: **Matt. 8.21-22; Luke 14.25-33; cf. Mat 12.46-50**

God says *some* food is “*unclean*”: **Lev. 11; Deut. 14.**

- But Jesus says no food is “*unclean*”: **Mar 7.15; cf. Luke 11.40**

God says don’t touch the sick: **Num. 5**

- But Jesus says heal the sick: **Mar 14.3**

God says don’t touch the dead: **Num. 9.14**

- But Jesus says “*raise the dead*”: **Matthew 10:8**

God says pay the Temple tax: **Ex. 30.13; 38.26**

- But Jesus says “*the sons are free*”: **Matthew 17:24-27**

The Law of Moses “fulfilled”:

- The Baptist, the 1st New Covenant Law messenger: **Luke 16.16; Mat 11.13**
- The Messiah “*the messenger of the covenant,*” (**Mal 3**) is “*the end of Torah*”: **Rom 10.4**
- Therefore, Paul not under Moses but under the Messiah: **1Cor 9.19-21**
- This is predicated on the Messiah being the “new Moses.”
- Just like the Law and the prophets, some Rabbis foresaw this coming change....

Tomson, *Paul and the Jewish Law*, pp 94, 272.

“A tradition exists in ancient Jewish and Rabbinic literature that in the messianic age the Tora, or **parts of it, will be abolished.**” i.e., “Israel will dine of the evidently non-kosher Leviathan.”

Nidah 61b

“The Rabbis taught that mitzvot will be **nullified in the age to come.** And rabbi Yochanan expounded:

What does it mean ‘*Freedom among the dead*’ (**Ps 88:6**)? When a man dies, **he is free from the commandments.** R. Aqila says: ‘*The Eternal sits and examines the new Torah which he will bestow in the future through the Messiah.*’”

Theological Dictionary of the NT

“In different ways the Rabbis also argued that God’s work goes on on the Sabbath and that He is uninterruptedly active as Sustainer and Judge of the world. On the basis of these considerations the saying of Jesus stresses the constancy of the divine work, which is **not affected even by the Sabbath**. But Jesus then continues that as the Father works, so do I. [He claims] that **divine authority is given to Him as the Son, and hence that His work cannot tolerate any interruption, even by the Sabbath**. The Jews grasp what is being said: **Jesus has not just broken the Sabbath but is abolishing it**. The story of the breaking of the Sabbath thus raises the decisive question whether the authority of Jesus as the One whom God has sent is recognized or not.

In **Mark 2.27** man and his needs are said to be of greater value than the commandment. The absolute obligation of the commandment is thus challenged....The second saying in v. **28** goes much further: ‘*The Son of man is Lord also of the Sabbath.*’ The Christian community is confessing Jesus, the Son of Man, who as [the lord Messiah] decides concerning the applying or transcending of the Sabbath. In his lordship Sabbath casuistry comes to an end.

The Law is forced out of its key position by the person of Jesus Himself.”

Dictionary of Jesus and the Gospels

“Jesus, living in the overlap between the old covenant and the new, is generally obedient to the Mosaic Law, but at the same time **he makes clear that he has sovereign rights both to interpret and to set aside that Law**. It is not, however, that Jesus consistently flaunts the traditions, for he attends the synagogue on the Sabbath, and displays habits at mealtime and at prayer that are consistent with the traditions. What we have, then, is a Jesus who does not go out of his way to break the traditions of his day but at the same time **makes clear that he considers himself free to ignore them if need demands**. What is impressive in Jesus’ teaching is the way in which **he taught directly**, and without reference to any other authority, what it was that God was demanding of his people.

The Mosaic Law, if not discarded, is **generally ignored and this signals an important shift from both the OT and the Judaism of Jesus’ day.**”

ADDENDUM

The Jerusalem council: **Acts 15; 21.25**

- Pronounced that Torah had *become* “a yoke!”
- No circumcision (*the gateway to Torah*) for Gentiles!

Later Paul declares all foods clean: **Rom. 14.14, 20**

- Some weak Christians need to be made strong.

Later Paul abolished the Jewish calendar: **Col. 2.16-17; Gal. 4; Rom. 14.5**

- This has now *become* a shadow because the Messiah has come.

Later Paul *alludes* to meeting on Sunday instead of the Sabbath: **1Cor 16.2**

- Collection *changed* from the Sabbath (*tzedakah*) to Sunday.