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## RESEARCH ARTICLE

# CHRIST THE TELOS OF THE LAW: AN ANALYTICAL INVESTIGATION OF ROMANS 10:4

\*Emmanuel O. Oyemomi

Baptist College of Theology, P. O. Box 4054 Oshodi, Lagos, Nigeria

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#### \*Corresponding author

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### ABSTRACT

Christ the telos of the Law is an examination of what Paul meant when he says Christ is the end of the law in Romans 10:4. Literature researchers reveal that scholars generally cast their vote for the fact that the coming of Christ spelled the eclipse of the law e.g. C. H. Dodd, O. Michael, Paul Athans, E. Howard, J. Lagiange etc. Paul meant to say that the pursuit of righteousness through works of law is lapsed, because righteousness comes only by faith in Christ, who was instrumental in God's hand to acquit sinners, since it is Christ alone that met the demand of the law. I agree with scholars that Christ spelled the eclipse of the law, but then the submission of this work is that the coming of Christ is like a declaration of amnesty to those who were in the prison of the law and also to the lawless. When amnesty is declared, prisoners don't remain inside the prison. They go home free. That is the import of Paul's statement in Romans 10:4.

## INTRODUCTION

The idea of a *telos* (here-in-after employed to mean "the end") presupposes a beginning; and the end remains obscured until the beginning is elucidated.<sup>1</sup> The beginning of anything is important, but the end of it is crucial. N. T. Wright's work titled *The Climax of the Law*<sup>2</sup> sounds very much a round peg in a round whole for the purpose of this paper. He raises hope or the idea that something must have led up to a climax.<sup>3</sup> The law has performed its assignment.<sup>4</sup> The law is a school master leading men to Christ where all needs and requirements for salvation are met.<sup>5</sup> Hence, *Christ is the last word in the Law*. Paul was in the Law,

he is in Christ.<sup>6</sup> Therefore he stands a right man to make a statement of the title of this paper. What is law for Paul?<sup>7</sup> And what does it mean to be in Christ?<sup>8</sup> What is right there at the back of Paul's mind when he says *Telos gar nomon christos*?<sup>9</sup> The later is what this paper seeks to elucidate. The meaning of the clause "Christ is the end of the law" has often been debated among scholars like George Howard who pitches his tent on the common interpretation that "Christ is the termination of the law of Moses."<sup>10</sup> W. Sanday and A. C. Headlam agree with Howard's interpretation, but argue that the *nomou* cannot be a reference to the Old Testament or the Jews on the ground that the *nomos* is anathrous, but especially because of the *panti*.<sup>11</sup>

<sup>1</sup> Since is law zeros on Moses, the beginning of it seems to be at Sinai where God and His people covenanted together (Exodus 19:5ff; Galatians 3:15ff). Moreover, the Pharisees considered the law to be foundational. See C. H. Dodd, *The Meaning of Paul for Today* New York: World Publishing, 1972), p. 77ff.

<sup>2</sup> Wright, N. T. *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1991), pp. 232ff. The issue of climax is correct because the law as a school master, assigned to prepare the people of God for righteousness period "Appointed on Mount Sinai," it has completed its job by leading "pupils" to Christ.

<sup>3</sup> This should be considered as the sum total experiences of the people of God vis-à-vis God's involvement in the history of His people which really climaxed in Christ.

<sup>4</sup> The law has, at least, called people's awareness to the holiness of God and His righteous demand for His people to be holy.

<sup>5</sup> Galatians 3:23-25.

<sup>6</sup> He encounters Christ on the road to Damascus (Acts 9). He grows in grace (Romans 7:22ff). He becomes inseparable with Christ (Galatians 2:20).

<sup>7</sup> For Paul, faith in Christ is law of righteousness. With the work of law no man shall be justified. Cf. Hans Hubner's exegesis or *nomos*, p.15ff; For Paul, "the law is one of the hostile forces from which humanity must be redeemed." See Stephen Westerholm, citing W. Wrede's view – *Israel's Law and the Church's Faith* (Grand Rapids, Michigan: William B. Eerdmans, 1988), p.21.

<sup>8</sup> Abandon the works of the law, embrace the law of faith in Christ.

<sup>9</sup> "For Christ is the end of the law." The clause has been debated variously. Attempt will be made to make it lucid.

<sup>10</sup> E. Howard, "Christ the End of the Law," *Journal of Biblical Literature*, 88,3, 1969, p.331.

<sup>11</sup> W. Sanday and A. C. Headlam, *The Epistles to the Romans: The International Critical Commentary*, ed. by B. R. Driver and others, 36 (New York: C. S. Sons, 1896), p. 284. The point Sanday and Headlam make is untenable on the ground that obvious references where *nomou* refers to the Old Testament are anathrous, e.g. from 2:17; 13:8; Galatians 3:10; 6:13, etc. Again

In spite of the debate as to the meaning of *telos*, it should be noted that majority of scholars settled for the termination of the *nomou*.<sup>12</sup> However, the Greek *telos* is capable of several meanings as highlighted by W. F. Arndt and others.<sup>13</sup> *Telos* means end in the same sense of termination or cessation (Luke 1:33; Hebrews 7:3; II Corinthians 3:18, etc.). It points to a consummation that comes to a *prophecy when it is fulfilled* (Ephesians 5:1). *Telos* can be summarized with few words like: conclusion, goal, and customs, tax; but in what sense is Paul using it in 10:4 is the objective of this paper. Suffice it to attempt a summary of opinions and its nuances before this introduction ends. Scholars like C. Michael,<sup>14</sup> Paul Athaus,<sup>15</sup> M. J. Lagiange,<sup>16</sup> C. H. Dodd,<sup>17</sup> and Anders Nygren<sup>18</sup> unanimously opine that the coming of Christ spelled the eclipse of the law. Other set of scholars who agree with the Church Fathers, posited, that the *telos* means the goal or the fulfillment of the *nomou*, e.g. M. Luther, W. Pancle, and R. Haldane. Also the Ante-Nicene Fathers like Irenaeus, Clement of Alexandria, Hippolytus and Tertullian<sup>19</sup> are in this camp. The third position adopts a combination of the first and the second positions explained above. The proponent of the combination making this third class includes: F. J. Leuhardt, E. E. Scheider and others, who have interpreted *telos* variously.<sup>20</sup> The last but not the least of the opinions is that of a general consensus that the law has come to an end. Hence its system lapsed in Christ because faith in Christ is the means to attain righteousness rather than work. This paper now turns to seek the meaning of *telos* through literature searches, syntactical and discourse analysis.

### Analysis

The verse is transliterated *telos gar nomou Christos eis dikaiosunen panti to pistenanti*, and translated Christ is the end of the law into righteousness for all who believe. Christ is the subject of the main clause while *telos* serves as the direct object and *nomou* as the predicate. However, *nomou* stands as indicator that 'law ends.' In other words, Christ fulfills the law. Of course, the implied verb *estin* serves as the nucleus of the clause. The presence of the preposition *eis* 'into' modifies *dikaiosunen* because *eis* generally governs the accusative, in which *diakiosunen* functions, with a fundamental idea of motion into a place or thing, indicating a direction to, towards, or upon.<sup>21</sup> It follows therefore, that Christ confers, immerse 'panti' "everyone" who believes, *eis* righteousness,

there are no other systematized laws that could be referred to and Sanday and Headlam failed to substantiate their over-generalized 'law.' Moreover, the Paul's is not referring to *nomou*, but rather *pistenonti*, any believer in Christ.

<sup>12</sup> In addition to the afore-mentioned are: C. E. B. Cranfield, "St. Paul and the Law," in *Scottish Journal of Theology*, 17, 1, 1964, p. 48; J. A. Fitzmyer, "The Letter to the Romans," *The New Jerome Biblical Commentary*, ed. by R. E. Brown and others, 1990, pp. 858-9, citing F. Fluckiger, "Christus des Gesetzes Telos;" Refoule and others.

<sup>13</sup> Arndt W. F. and F. W. Gringrich, *A Greek-English Lexicon on the New Testament and other Early Christian Literature* (Chicago: University Press, 1957), p. 818. Also H. Balz and G. Schneider, eds., *Exegetical Dictionary of the New Testament*, 3 (Grand Rapids: W. B. Eerdmans, 1994), p. 347.

<sup>14</sup> Howard, "Christ the End of the Law," p. 332.

<sup>15</sup> Howard, citing P. Athaus, *Der Brief an die Romer*, p. 108.

<sup>16</sup> Howard, citing M. J. Lagiange, *Saint Paul Aux Romains*, p. 253.

<sup>17</sup> Dodd, C. H. *The Epistle of Paul to the Romans* (New York: Harper and Brothers, 1949), pp. 174-177.

<sup>18</sup> Howard, "Christ the End of the Law," p. 332.

<sup>19</sup> Howard, citing M. Luther's *Lectures on Romans*, translated and edited by Wilhelm Panck (Philadelphia) The Westminster Press, 1961), p. 288.

<sup>20</sup> H. G. Kittel and G. Friedrich, *Theological Dictionary of the New Testament*, translated by G. W. Bromiley, 8, 19 p.49ff.

<sup>21</sup> Edward Robinson, *Greek and English Lexicon of the New Testament* (Boston: Crocker and Brawster, 1836), p. 234.

justification, having fulfilled the law. In other words, what the law is incapable of achieving, Christ fulfilled it, hence Christ says, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." Since the law is fulfilled in Christ, Christ becomes the new covenant and the old is done away with. "In speaking therefore, of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away" (Heb. 8:13). No controversy, Christ ends the 'law.' The issue is faith as against works. However, a logical, syntactical relationship of the preposition *eis* may be in a meaning that "or 'in order that' ... This choice gives a purpose clause and it is supported by the presence of the participle *pistenonti* functioning as a purpose circumstantial predicate. The passage therefore could be read: Christ is the end (fulfillment) of the law in order that everyone who believes may be justified. The *gar* has also given a clue to this choice, though it is a causative particle standing between the phrase of the previous verse and the beginning of v.4. Christ as the manifestation of the righteousness of God gives a clearer meaning to the *gar*.<sup>22</sup> *Te dikaiosunen tou theou oux upstagesen*, "they did not submit to the righteousness of God," *gar Christos telos nomou* "for Christ is the end of the law." Logically, here Christ is the righteousness of God which they (the Jews) rejected. *Panti*, an indefinite pronoun is a reference to the participle *pistenonti*. It does not refer to *nomou* as implied by Sanday and Headlam considered earlier. It is rather indicating indefinite; anyone, everyone, whoever, Jew or Gentile who believes. W. F. Arndt and Guerich have identified *Christos* as an appellative word with Jesus. However, *Christos* is considered as the anointed one, the Messiah (Matthew 2:4; 16:16; 20:41; 22:67; 23:2, etc.). Hence it is a personal name.<sup>23</sup> *Telos* is used in the Greek to mean achievement, resolved, fulfillment, execute, determine, discharging of an official task, valid, complete and perfect. In the Septuagint, it means final while in the Jews apocalypse, it has a general connotation of last time, at the end of the return of Israel to Yahweh vis-à-vis final salvation (Hosea 3:5; Jer. 23:20; Ezekiel 38:16). In a nutshell, *telos* is used to mean goal, end, termination, conclusion, custom or tax. The end to which a movement is directed is the idea expressed here, a close, last things or final action as in a drama (Job 42:12; I Peter 1:9; I Timothy 1:5). It carries adverbial implication when it is used with an accusation without an article.<sup>24</sup> Furthermore, *nomou* etymologically is from *nemo* meaning that which is allotted or assigned, referring to particular laws, status or ordinances generally speaking in the New Testament, but actually a reference to the Mosaic law. As a subjective genitive, the genitive is the subject of the verbal idea in the noun. Hence it reads: "law ends" in order that those who care to believe in Jesus may be justified. The verse may logically read: Christ ends the law (fulfills the law of works) in order that those who

<sup>22</sup> W. N. Wilder, Interview, Ogbomoso: Nigerian Baptist Theological Seminary, 17 September 1997; Robinson, *Greek and English Lexicon of the New Testament*, p. 148; Eugene H. Maly, *Romans* (Delaware: Michael Glazier, Inc., 1979), p. 82. Paul's theology is Christocentric, and his Christology carries an internal soteriological rationale in his treatment of law to the Romans. See E. E. Keck, "Jesus in Romans," *Journal of Biblical Literature*, 108, 3, 1989, p. 460; F. Stagg, "The Plight of the Jews and Gentiles in Sin," *Review and Expositor*, 73, 4, 1976, p. 404; E. Kaseman, *Commentary on Romans*, ed. by G. W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1982), p. 282.

<sup>23</sup> Arndt, *A Greek-English Lexicon of the New Testament*, p.895; Ben Witherington III, "Christ," *Dictionary of Paul and His Letters: Anchor Bible Dictionary* for detailed discussion about Christ.

<sup>24</sup> Arndt, p.819; H. Hubner, "Telos," *Exegetical Dictionary of the New Testament*, 3, 1994, p. 347; G. Kittel and G. Friedrich, *Theological Dictionary of the New Testament*, translated by G. W. Bromiley, 8, p. 49ff.

believe (have faith) may be justified by the reason of their faith in Jesus who is crucified and not by the reason of their works in the law. The cross of Jesus is decisive in Paul's understanding of the law and that is the crux of Paul's theology.<sup>25</sup> Now, let us attempt an examination of this context of the passage.

### Context of romans 10:4

"For Christ is the end of the law, that everyone who has faith may be justified." The immediate context of Romans 10:4 is 10:1-13 where Paul elucidates how the Jews misunderstood man's incapability to save himself.<sup>26</sup> They seek righteousness through the works of the law, thinking that righteousness belongs to them alone and not for the Gentiles. E. P. Sanders refers to this erroneous understanding of the Jews as covenantal nomism on the part of the Jews.<sup>27</sup> They failed to recognize God's righteousness is achieved through faith in Christ the fulfillment of the law. They did not know that the righteousness of God includes all nations. Then Paul expressed his passion, emotion, sorrow and anguish of heart for the failure of his people, the Jews; being ignorant of God's righteousness, they seek to establish their own (10:3). They did not subject themselves to the righteousness of God, though conscious of God, zealous for God, yet they did not achieve God's righteousness. The irony of the situation lies in the fact that the Gentiles who had no concern per se, about righteousness have gained righteousness (10:3). Whereas Israel, the supposed custodian of righteousness, pursued it zealously to no avail, because their effort and concern were not based on faith. Their zeal was not according to knowledge. They did not understand that the righteousness of God is a gift to those who believe.<sup>28</sup> The phrase *ek ergonomou* appears again in the same context (9:32) as a way of describing their mistake:

So that once again it becomes evident that works of the law are what the Jews do to demonstrate and maintain their standing with God. The work of the law *Ta ergo tou nomou* identified them as covenant people to make them as distinct from all

<sup>25</sup> Robinson, *Greek and English Lexicon of the New Testament*, p. 540; Hubner, *Exegetical Dictionary of the New Testament*, p.473. It is said that *nomos* occurs 195 times in the New Testament out of which 118 are in Pauline and others are scattered all over the other books of the New Testament. Douglas J. Moo, "The Law of Moses or the Law of Christ," *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and the New Testaments*, ed. by J. S. Fauberg (Illinois: Good News, 1988), p. 207; TDNT, 8, p.10555.

<sup>26</sup> Howard, "Christ the End of the Law," p. 331. By the works of the law, Paul means the attempt to win God's favour by human achievements. See J. D. G. Dunn, "Works of Law and the Course of the Law," *New Testament Studies*, 31, 3, 1985, p.527.

<sup>27</sup> Covenant nomism refers to Jews' strong sense of special privilege and prerogative over and above other nations. This is fundamental to the idea that God made a special covenant with the patriarchs, whose central feature was the choice of Israel to be peculiar people. See E. O. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress Press, 1977), p.75ff; W. D. Davies, *Paul and Rabbinic Judaism* (Evanston: Harper Torch Books, 1967), p.260; J. D. G. Dunn, "The Theology of Galatians," *Seminar Paper*, 1988, p.1; Fitzmyer, "The Letter to the Romans," p.858; G. R. Beasley-Murray, "The Righteousness of God in the History of Israel," *Review and Expositor*, 73, 4, 1976, p.440; Westerholm, *Israel's Law and the Church's Faith*, p.114.

<sup>28</sup> Beasley-Murray, p.443; Karl Barth, *The Epistle to the Romans* (Toronto: Oxford University Press, 1953), p.372; John Calvin, *Commentaries on the Epistle to the Romans* (Grand Rapids: Wm. B. Eerdmans, 1955), p.383; Dale Moody, "Introduction to Romans," *The Broadman Commentary*, ed. by C. J. Allen, 10, 1970, p.234 Douglas Moo, "Introduction to Romans," *New Bible Commentary*, ed. by G. J. Wenham and others, p. 1944; R. Alan Culpepper, "God's Righteousness in the Life of the People," *Review and Expositor*, 73,4,1976.

other nations.<sup>29</sup> The immediate context runs into the larger context of Romans 9 – 11 which some scholars consider as problematic, an interpolation and as inconsistent with the chapters before and after it.<sup>30</sup> However, it is considered as an integration of Pauline understanding of predestination, election, philosophy of life and history. The issue at stake is Israel's failure to believe the Gospel. The general discussion lingers on the righteousness of God, His character and His purpose.<sup>31</sup> However, the context hovers around law and faith. Moreover, in this context, there are scriptural echoes and allusions. Chapter 10:5-6 is in contrast to 10:4 because here the righteousness that comes by faith (10:5) echoes a quote from Leviticus 18:5 which teaches that righteousness comes by the works of law. Paul in contrast to this quotes in Galatians 3:10-12 stated that all men under the law are cursed. In other words, the arduous demand of the law is done away with because the law is fulfilled in Christ (Matt. 5:7), having made the law obsolete (Heb. 8:13). Moreover, Paul also alludes to Deuteronomy 30:11 – 14 by a play on "Moses' words, applying them in an accommodated sense to Christ Himself."<sup>32</sup>

### Meaning of the passage

Paul's intention in Romans 10:4 becomes lucid with a recourse to the purpose clause: *eis dikaiosunen panti to pisteunonti*, "in order that everyone who believes might be justified." This is to say that righteousness which had been sought for, through works, though unattainable, has been given as a gift of God. Romans 6:23 says, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." That which is sought for, is given and Christ is the gift (Hebrews 8:13). The point Paul is driving at here is the subject of chapter three wherein the righteousness of God is discussed. The long debate, as to the meaning of Paul's statement emphasized by the word 'acquittal' showing the imagery of the term is resolved with 'judicial.' In other words God acquits sinful men by grace through Jesus Christ the *telos nomou*. It is also suggested by John Knox that the *telos nomou* implies that in Christ the law is superseded.<sup>33</sup> Moreover, the law was given to serve as a school master preparing God's people for righteousness, but man cannot be justified by the law; rather the law prepares man for righteousness. That is the meeting point for Christ and the law. They become conjugal. The

<sup>29</sup> John D. G. Dunn, *Jesus, Paul and the Law* (Kentucky: John Knox Press, 1990), p.239; Martin Luther, *Commentary on Romans*, translated by J. T. Mueller (Grand Rapids: Kregel Publications, 1967), p.1450.

<sup>30</sup> Malcolm D. Tolbert, "Life Situation and Purpose of Romans," *Review and Expositor*, 73, 4, 1976, p. 399; Wright, *The Climax of the Law*, p. 237; F. C. Baur estimated this section to be crucial on the ground that the whole of Romans centres on God's dealings with Jews and Gentiles; E. Elizabeth Johnson takes a rather central reading of 9 – 11 in the entire epistle to the Romans rather than a peripheral illustration; K. Barth also takes a middle position. See E. E. Johnson, "The Function of Apocalyptic and Wisdom Traditions in Romans 9 – 11" (Georgia: Scholars Press, 1989), p. 144ff; F. C. Baur, *Paul the Apostle of Jesus Christ* (Edinburgh: W and Norgate, 1873), p. 327; Barth, *Epistle to the Romans*, p. 56ff.

<sup>31</sup> Wright, *The Climax of the Law. For Westerholm, Israel's Law and the Church's Faith*, p.82

<sup>32</sup> Fitzmyer, "The Letter to the Romans," p. 859; Moody, "Introduction to Romans," p. 235; Howard, "Christ the End of the Law," p. 334; Beasley-Murray, "Righteousness of God in Israel and the Nations," p.440.

<sup>33</sup> Harold S. Songer, "New Standing Before God," *Review and Expositor*, 73, 4, 1976, p.417; John Knox, "The Epistle to the Romans," *The Interpreter's Bible*, edited by G. A. Buttrick, 9, 1954, p. 544; W. J. Dumbrell, *Covenant and Creation: A Theology of Old Testament Covenants* (New York: Thomas Nelson, 1984), p. 112; Westerholm, *Israel's Law and the Church's Faith*, p.79. Paul's epistle to the Galatians were written in a severe polemic situation where he insisted on the fact that legalism has given way for the law of faith. See Edwin Larson, "Paul, Law and Salvation," *New Testament Studies*, 31, 1985, p.435.

purpose of the law found fulfillment in Christ. Christ says, "Think not that I have come to abolish the law and the prophets, I have come not to abolish them but to fulfill them." Paul argued in Galatians that the law is not void, yet the law is done away with. Any pursuit of the law is not void, yet the law is done away with. Any pursuit of the law becomes but vain. The law is fulfilled in Christ because Christ was not lawless nor a law breaker.

The Scripture affirms that He obeyed God's laws (John 8:46; I Peter 2:21-23), and his teachings "freed the law from its human accretions and false interpretations."<sup>34</sup> Therefore followers of Christ are no more under the yoke of the Mosaic law. It should be emphasized that *telos nomou Christos* is like a summary statement of Paul's teaching about righteousness. Paul is explicit about the plight of the Jews and the Gentiles in sin (1:18 – 3:20), hence he talks about the wrath of God over sin which was instigated by the law.<sup>35</sup> That is the result of sin, but everyone, *panti*, that believes is freed from that wrath. That is why Paul was agonizing for those who stick to the law. Drawing up 3:9-21, Paul establishes that no one is justified under the law. So what the law is not able to do is done by Christ. Although Romans 3:21 and 10:4 could be equated because they indicate that righteousness is revealed apart from the works of the law; *Christos nomou* equates *telos nomou*. Only those who believe are entitled to it. However, this is not an overthrow of the law, but an overthrow of all boasting because faith (righteousness) excludes all human claims.<sup>36</sup> So Paul introduces the law of faith in 3:27-31 with an acute announcement: "What becomes of our boasting"? "Works or law"? "By no means" yet we uphold the law by faith (v.31). Paul insists that the monotheistic faith of Israel is really a reason of common ground for Jews and Gentiles' unity. He goes further in open refusal to practice the law in literal details because Christ is the end of the law (10:4). Gentiles are not bound to observe the law. They were saved by the grace of God through faith. So for Paul, it is out of place even for the Jews to count on the law for salvation, because the law would break the expected unity between the body of believers – Jews or Gentiles.<sup>37</sup> This is against the backdrop that the track of justification for all nations is but one faith in Christ. The reality of the new life in Christ is drawn upon in 6:1-7; but with Paul's experience, he establishes the inefficiency of the law by his own biography and testimony (7:7-23). He now found resort in the new life given by the Spirit in chapter eight. Thereafter, he enters into the passionate narration of Israelites' unbelief in 9 – 11 vis-à-vis the inclusion of the Gentiles in justification. Herein he echoes the fulfillment of the law: *telos nomous Christos*. From the understanding of the writer, the coming of Christ is like a divine declaration of amnesty to those who were in the "prison of the law and also the lawless." When amnesty is declared, prisoners don't remain inside the prison. They go home free! Hence, Paul declared and echoed it

loud and clear: *Christos nomou telos eis diakaiosunen panti to pisteuonti*.

## Conclusion

In the words of N. T. Wright, Christ the dying Messiah is the goal of the Torah. Romans 10:4 presents the richest joint expression of our two contextual topics: Christ and the law, but expressed as the climax of the law or covenant.<sup>38</sup> The new covenant is one in which sin is flatly and finally dealt with and that is the purpose of the covenant. In 10:4 Paul implies to teach: how best to live the law (righteousness) for which they struggle so much, yet they failed it (10:4-13). Christ met the demands of the law on man's behalf. Therefore the only method available to meet the law is through faith in Christ. Why? Christ is the end of the law for righteousness unto everyone that believes (10:4). Christ is the final, the ultimate, and of course the last word in the law.<sup>39</sup> Those who believe are taken out of the former status and are placed in a new relationship with God. They are members of God's family forever.<sup>40</sup>

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<sup>34</sup> Harold Lindsell, *Harper Study Bible*, footnote on Matthew 5:7.

<sup>35</sup> Cranfield, "St. Paul and the Law," p. 50ff; Davies, *Paul and Rabbinic Judaism*, p.36.

<sup>36</sup> Anders Nygren *Commentary on Romans*, trans. by C. C. Rasmussen (Philadelphia: Muhlenberg Press, 1949), p. 380.

<sup>37</sup> Floyd V. Filson, *Jesus Christ the Risen Lord* (Nashville, Tennessee: Abingdon Press, 1956), p.82. Paul's thought concerning Jews and Gentiles has been highly reappraised by recent scholarship and it has led to conceive Paul's apostolic ministry within the framework of eschatological pilgrimage tradition of from Jews' openness to 'righteous Gentiles.' Donaldson suggests that the Jews proselytism should provide a starting point of intimacy between the two – Jews and Gentiles. See E. P. Sanders, *Paul and Palestinian Judaism*; T. L. Donaldson, "Riches for the Gentiles," *Journal of Biblical Literature*, 112, 1, 1993, p.98.

<sup>38</sup> Wright, *Climax of the Covenant*, p.244.

<sup>39</sup> J. P. McBeth, *Exegetical and Practical Commentary on the Epistle to the Romans* (Edinburgh: Fleming H. Revell Company, 1938), p.217.

<sup>40</sup> Francis Lyall, "Roman Law in the Writings of Paul – Adoption," *Journal of Biblical Literature*, 88, 4, 1969, p.466.

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