

## 1.2 Transforms (pp. 1-10): Highlights and Comments

What does Clowney do in this chapter as a whole?

He lays out a context for studying the 10: he reviews some OT history and prophecy to give background to the claim that Jesus is the end of the law.

How does Jesus bring the law to an end (not...but)?

Not. Fulfillment is not an end or goal as a terminal point, such that when fulfillment comes, then the law's purpose is ended; so you can now put the law and the OT on the margins of your NT, just to give you historical background.

But. He brings it to an end, in the sense of bringing it to its goal. That goal is fulfillment. Thus, this is an interesting remark: "fulfillment will continue until Jesus comes" (8).

Thus, how does Clowney explain this ongoing fulfillment in the paragraph that ends with this quote about continuance?

Law is something to obey and Jesus did that to fulfill it.

Law is also gospel or promise: Jesus revealed the promise of the law and He did that to fulfill the law.

What does this mean (to reveal the promise)?

I take reveal to mean manifest or bring to realization. What the OT and its core, the Law, promised was hidden in promise in the sense that it remained unrealized for centuries. Not revealed does not mean unknown because the OT prophecies spoke of the coming salvation by Messiah and made it known; it was a mystery or hidden in the sense of not yet manifested or realized or accomplished, cf. Rom. 16.25-26.

**<sup>25</sup> Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages <sup>26</sup> but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith- <sup>27</sup> to the only wise God be glory forevermore through Jesus Christ! Amen.**

Similarly, John the Baptist brought an end to prophecy and to the law (8). Matthew 11.12 and context gives us the important model of promise/fulfillment. We need this model to understand the shift from the OT to the NT. Thus, if you know who John is then you know that the kingdom promised in the OT has come; then you know that fulfillment has come (now/not yet). Law continues from OT to the end of the age; it is subdivided into its promise form and its fulfillment form.

To focus our objective: what are the uses of the law, categories that emerged during the Reformation?

First, second, third uses

1<sup>st</sup> political use of the law (basis for civil order)

2<sup>nd</sup> schoolmaster use [convicting use] of the law (to show our sin & bring us to Christ)

3<sup>rd</sup> normative use of the law (guidelines of the Christian life)

How does the two swords principle give some perspective on the 1<sup>st</sup> use of the law?

My disciples do not use literal swords

Government has the use of the literal sword

The church advances the kingdom by the sword of preaching; it promotes all 10 with special emphasis on the 1<sup>st</sup> four commands that relate to worship.

The state advances civil order by the sword of force; it promotes civil order per the last six commandments; it does not use force to promote the 1<sup>st</sup> four commands.

Lesson: the prayerful focus for this study is on the normative use of the law in light of its use by the Spirit convicting us of our sins and keeping us close to Christ.