

# *The Evangelical Doctrine of Law*

**E.F. Kevan, M.Th.**

[p.5]

For many reasons interest is being revived in Natural Law. Educationists want to know what instruction about man and his duty ought to be given to children; lawyers are inquiring into the bases of the laws by which nations govern themselves; politicians who speak of justice and freedom find themselves driven to define their terms; while theologians are being asked to explain what is meant by Christian principles of conduct.<sup>1</sup> It is against such a background of inquiry that the gospel has to be presented, and Evangelicals are left with no option but to think their way through to an *Evangelical Doctrine of Law*.

The discussion now to be undertaken will be conducted under five headings, and thus be given something of a 'pentateuchal' flavour.

## **I. THE NATURE OF LAW**

All law is essentially God's Law. It is that pattern of behaviour that God has written into everything that He has made. 'That which doth assign unto each thing the kind, that which doth moderate the force and power, that which doth appoint the form and measure, of working, the same we term a Law' (Hooker).<sup>2</sup> What are commonly called the 'laws of nature' are not much discussed in Scripture, if at all. God is regarded as immediately operative, and second causes are not explicitly recognized. Indeed, there is very much to be said for denying the use of the term 'Law' to the physical sciences. All they can deal with are the observed uniformities of nature. Law is ethical first, and only in a metaphorical manner may it be called physical.

'Law' is an expression of will. The method of its realization may be by physical and necessary means, or it may be realized through the voluntary action of persons. Law in this latter aspect is commonly called 'moral Law'.

[p.6]

The moral Law is God's Law for persons, and belongs, therefore, to the very essence of the personal life of man in relation to God. This Law is inwrought by the Creator within the heart of man and registers itself in the decisions of conscience. These demands of God are therefore not arbitrary, but arise from the very nature of God, in whose image man has been made. Snaith correctly points out that righteousness is primarily a religious term. The 'ethical prophets' of the eighth century may be called such only because of their emphasis on moral behaviour; but this title must not be allowed to obscure the fact that they were primarily religious prophets. 'The standard by which they judged,' writes Snaith, 'was not an ethical code. Their standard was what they themselves knew of the very Nature of God Himself. It

---

<sup>1</sup> See Vidler and Whitehouse, *Natural Law, A Christian Reconsideration*, 1946, p. 16.

<sup>2</sup> Quoted in Vidler and Whitehouse, *op. cit.*, p. 19.

was because they were so passionately religious that they were so insistently ethical. Knowledge of God came first, and the understanding of right action second.’<sup>3</sup>

Because the moral Law derives from God Himself and is the very out-writing of His own moral nature, it possesses an eternal quality. That is to say, it is identical with the elemental and necessary relations of the creature to the Creator.<sup>4</sup> It is difficult not to feel that Sidney Cave’s personalizing of law as if it were a monster over against the love of God is a complete misrepresentation.<sup>5</sup> Love and Law are one in God. Since Law is the transcript of the divine nature it is therefore the transcript of love. Law is thus ever on man’s side. Man needs Law for his very liberty: it is identical with the constituent principles of his being,<sup>6</sup> and, therefore, must be constitutive of his *well-being*.<sup>7</sup>

The question is sometimes raised as to whether the moral consciousness with which man was originally endowed may be called ‘Law’. The answer to this appears to be given in Romans ii. 14, 15, R.V.: ‘For when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto

[p.7]

themselves; in that they shew the work of the law written in their hearts.’

G. B. Stevens says: ‘By the term “the law” (ὁ νόμος) Paul generally means the Mosaic system. When νόμος has the article, the reference is to the Mosaic law specifically; where the article is omitted, he still refers to that law, but contemplates it more generically, as the expression of the divine will.... It thus becomes evident that the view sometimes held, ὁ νόμος denotes the Mosaic law, and νόμος moral or divine law in general, is not strictly correct. Both terms refer to the Mosaic law in the apostle’s ordinary usage, but with the difference between a specific and a generic reference. No difference in kind exists between ὁ νόμος and νόμος, but at most a difference in emphasis; a difference in form of thought, not in substance or content. The Mosaic law is for Paul the embodiment of the divine law in general. That by νόμος he should denote anything different from that law would be quite contrary to his view of its nature and purpose.’<sup>8</sup> With this, on the whole, it is possible to concur, but it is not so easy to share his hesitation in the use of the word ‘Law’ for what he calls ‘that natural analogue to the Mosaic law which the Gentiles possess in their consciences’.<sup>9</sup> He holds it to be incorrect to equate ‘the natural moral consciousness of the heathen’ with νόμος.<sup>10</sup> On an earlier page, however, Stevens shows that he understands the phrase, τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις,<sup>11</sup> as meaning that ‘the law’s requirements are written on their hearts’.<sup>12</sup> This seems to be very little different, if anything, from saying that they have the Law (νόμος) of God written within them, and this point seems to have been conceded even by Stevens himself when he elsewhere says, ‘The heathen had a law—a moral rule of life—

---

<sup>3</sup> Norman H. Snaith, *The Distinctive Ideas of the Old Testament*, p. 60.

<sup>4</sup> See A. H. Strong, *Systematic Theology*, pp. 536-547.

<sup>5</sup> Sydney Cave, *The Gospel of St. Paul*, p. 130.

<sup>6</sup> See A. H. Strong, *op. cit.*, p. 629.

<sup>7</sup> P. T. Forsyth wrote, ‘The God who rules us in Christ is not a foreign power. Theonomy is not heteronomy. He, our law, becomes also our life.’ Quoted in Vidler and Whitehouse, *op. cit.*, p. 27.

<sup>8</sup> G. B. Stevens, *The Pauline Theology*, pp. 160, 161.

<sup>9</sup> G. B. Stevens, *op. cit.*, p. 163.

<sup>10</sup> G. B. Stevens, *op. cit.*, p. 164.

<sup>11</sup> Romans ii. 15.

<sup>12</sup> G. B. Stevens, *op. cit.*, p. 104.

revealed in their own hearts and consciences'.<sup>13</sup> The truth which the apostle is making clear in Romans ii is that although the Gentiles did not possess the Law of God in the form of the Mosaic system, they most certainly did

[p.8]

find that same Law within themselves. There was written on their hearts a Law to which their consciences gave testimony.

An unguarded use of the word 'natural' in such an expression as 'the natural moral consciousness of the heathen' leaves open the inference that the 'moral consciousness of the heathen' may be removed from the realm of the normative to that of the descriptive, thus reducing the entire moral life to mere 'behaviourism'. The only safeguard against such a false inference is to insist that this moral consciousness is the reflection of the 'Law' of God.

The fall of man into sin has seriously damaged his moral sensibility, with the consequence that God's Law in his heart and conscience has become obscured. In spite of this dimming of moral perception, however, there are still sufficient vestiges of this inward Law remaining within him, and it is on the basis of this continuing moral awareness on the part of man that Paul declares all men everywhere to be 'without excuse'.<sup>14</sup>

So important and elemental is the place of Law in the relation between God and man that its features, having become blurred by sin, had to be sharpened into clear focus by the promulgation of codified Law in the form of the Ten Commandments. The function of Law is, therefore, of no small importance, and it is this which falls next to be considered.

## II. THE FUNCTION OF LAW

In this part of the discussion Law will be thought of more particularly in its published form. The first observation to be made is that the Law of Sinai, though given to the nation of Israel, was fundamentally a revelation given to mankind as a whole. In a historically conditioned revelation, this primary limitation of it to one nation was to be expected. God made use of Israel, His 'servant', as the vehicle of revelation for the republication of that moral Law which had been originally written in man's heart. The giving of the Law must therefore be regarded as part of God's overall purpose of revelation to the world at large, and its historical function was to grapple with wrongdoing and to direct the moral life of man. In this twofold function it must now be considered.

[p.9]

### (a) *Law and Sin*

The close relation between Law and sin is exhibited in the vocabulary which the Bible employs on the subject of sin. חטאת (*chattath*) means 'a missing of the mark', to which corresponds the New Testament word ἀμαρτία. The idea of 'losing one's way' or 'to be

---

<sup>13</sup> G. B. Stevens, *The Theology of the New Testament*, p. 364.

<sup>14</sup> Romans i. 20.

wanting' is also present. The second term is עֲשָׂה (peshah) which means 'rebellion'<sup>15</sup> and thence by inference 'transgression'; and the corresponding New Testament word is παράβασις. The attitude signified by this term is that of revolt or a refusal of subjection to rightful authority, a positive transgression of the law. A third important term is עָוֹן ('awon), meaning 'perversion', or 'distortion'. In the New Testament this is ἀδικία, signifying 'unrighteousness', a condition of being out of the straight. Each of these terms relates sin to Law, either directly or indirectly, and it is impossible to define the Biblical conception of sin except in such a relation. John sums it up by saying that sin is ἄνομία.<sup>16</sup>

The Bible teaches that it was the entry of sin into the world that provided the occasion for the formal promulgation of the Law. 'The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane.'<sup>17</sup> This is demonstrated also in the negative aspect of the Decalogue.<sup>18</sup>

The relation of sin to Law receives careful treatment in the writings of Paul. 'The law entered, that the offence might abound.'<sup>19</sup> He did not mean by this that the Law was nonexistent until sin appeared, but that when the historical event of sin occurred the Law was directly taken up by God as an instrument for dealing with it. In the Epistle to the Galatians the question is asked, 'Wherefore then serveth the law?' To this the reply is given, 'It was added because of transgressions.'<sup>20</sup> The word χάριν, translated 'because' in this place, can point either backward to 'cause' or forward to 'purpose'. M. R. Vincent takes χάριν in this purposive sense and understands the phrase, τῶν παραβάσεων χάριν to mean 'in order to set upon

[p.10]

already existing sins the stamp of positive transgression of law'.<sup>21</sup> Paul here makes the startling affirmation that the Law was added to 'promote', or 'with a view to', transgressions.

Viewed in its deepest aspects sin has always been transgression: it has ever been a violation of the holy Law of God. That Law written in man's heart asserted itself but feebly, however, and the habitual sinner could live in relative unconcern.<sup>22</sup> Not until Law had been explicitly defined, therefore, as it was at Sinai, could the seriousness of human sin be exhibited. Legal concepts of sin are not on any account to be dismissed as artificial: rather are they the necessary expression of sin's heinousness and of the abhorrence with which God must view it.<sup>23</sup> Law, therefore, does not give to sin its awful, wrath-deserving nature: it merely provides a category in which to express this terrible fact.<sup>24</sup> This is the meaning of such statements as

---

<sup>15</sup> See Snaith, *op. cit.*, pp. 63, 64.

<sup>16</sup> 1 John iii. 4.

<sup>17</sup> 1 Timothy i. 9.

<sup>18</sup> Exodus xx. 1-17.

<sup>19</sup> Romans v. 20.

<sup>20</sup> Galatians iii. 19.

<sup>21</sup> Vincent, *Word Studies in the New Testament*, Vol. IV, p. 123.

<sup>22</sup> Romans v. 13, vii. 9.

<sup>23</sup> This is what Olaf Moe means when he writes, 'The law produces a qualitative intensification of sin: sin becomes guilt.' *Dictionary of the Apostolic Church*, Vol. I. Article *Law*, p. 689.

<sup>24</sup> T.W. Manson surely reverses the true order when he says that transgression is not the disease but only the symptom. *The Teaching of Jesus*, p. 308.

‘where no law is, there is no transgression’;<sup>25</sup> ‘until the law sin was in the world: but sin is not imputed when there is no law’;<sup>26</sup> and ‘the law entered, that the offence might abound’.<sup>27</sup>

This judicial function, in which Law causes sin to be transgression, is, however, not the only purpose of Law. Law relates to sin in a psychological manner, and the apostle writes: ‘Sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead... But when the commandment came, sin revived, ... and the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me.’<sup>28</sup> ‘The law acts as a spur and provocative, rousing the power of sin to conscious activity. However good in itself; coming into contact with man’s evil flesh, its

[p.11]

promulgation is followed inevitably by transgression. Its commands are so many occasions for sin to come into action, to exhibit and confirm its power.’<sup>29</sup>

But Law has a yet deeper purpose, and one which is directly connected with the salvation of the sinner.<sup>30</sup> This is its power to bring conviction of sin.<sup>31</sup> ‘By the law is the knowledge of sin.’<sup>32</sup> ‘I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet.’<sup>33</sup> The Law brings sin home to the conscience, and when the apostle demonstrates how sin is ‘shown to be sin’, and rendered ‘exceeding sinful’, he says it is ‘by the commandment’.<sup>34</sup>

‘Lord, how secure my conscience was,  
And felt no inward dread!  
I was alive without the law,  
And thought my sins were dead.

My guilt appear’d but small before,  
Till terribly I saw  
How perfect, holy, just and pure,  
Was Thine eternal law.

Then felt my soul the heavy load,  
My sins reviv’d again,  
I had provok’d a dreadful God,  
And all my hopes were slain.’

---

<sup>25</sup> Romans iv. 15.

<sup>26</sup> Romans v. 13.

<sup>27</sup> Romans v. 20.

<sup>28</sup> Romans vii. 8-11, R.V.

<sup>29</sup> G. G. Findlay, *The Epistle to the Galatians*, pp. 213-4.

<sup>30</sup> ‘The Law is ancient grace,’ Clement of Alexandria, *The Instructor*, I. vii.

<sup>31</sup> Cf. Oehler: *Theology of the Old Testament*, Vol. 1, pp. 265-6.

<sup>32</sup> Romans iii. 20.

<sup>33</sup> Romans vii. 7, R.V.

<sup>34</sup> Romans vii. 13.

‘The Law itself made me leave the Law’ is how Lukyn Williams paraphrases Galatians ii. 19.<sup>35</sup> It is the sharp needle of the Law that makes way for the scarlet thread of the gospel. The Law is that jailor who keeps the sinner in ward, shut up unto the faith

[p.12]

which should afterwards be revealed;<sup>36</sup> it is that *paidagogos* who disciplines the youth into an understanding of right and wrong;<sup>37</sup> it is the guardian and the steward who take charge of a boy’s affairs until he enters upon the liberties of full ‘sonship’;<sup>38</sup> it is that system of the temporal world which provides the elementary lessons of spiritual reality.<sup>39</sup>

The Law, therefore, is in no way against the promises of God.<sup>40</sup> On the contrary, it is a means of grace. ‘The law is intermediate between the ancient covenant and the completed gospel—between the promise and the fulfilment. It was a divinely-appointed means of revealing human need and of hastening its satisfaction. We thus see how completely is the law auxiliary to the gospel of grace and faith in the historic development of the Kingdom of God.’<sup>41</sup>

### **(b) Law and Life**

The people of Israel were not merely the vehicle of divine revelation to the world: they were themselves the object of the divine grace. Israel was a covenant people whom God had redeemed, and the Law was given to them in order to indicate the kind of behaviour that was to be expected in a redeemed people. The requirements of the Law ‘are laid upon God’s people as an unconditional obligation, as a distinctive mark whereby they are separated from all other people, and as a means whereby they may attain to their true blessedness’.<sup>42</sup>

In some respects the Law may be regarded as an amplification or exposition of the demand which God made upon Abraham at the time of the covenant. ‘I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee.’<sup>43</sup> It is in a context of this kind that Israel’s sins are called a transgression of the ‘covenant’.<sup>44</sup> Covenant fidelity on

[p.13]

the part of Israel meant life according to the will of God revealed in His holy Law. The Law is thus to be regarded as a rule of life for those who had been brought into saving relations with God, and the preamble to the Decalogue reminds Israel of this.<sup>45</sup> The Law is the ‘torah’, that is to say, it provides the ‘instruction’, or ‘pointing out’, which Israel’s covenant life needed.

---

<sup>35</sup> A. Lukyn Williams, *Cambridge Greek Testament*, Galatians, p. 52.

<sup>36</sup> Galatians iii. 23.

<sup>37</sup> Galatians iii. 24.

<sup>38</sup> Galatians iv. 1, 2.

<sup>39</sup> Galatians iv. 3.

<sup>40</sup> Galatians iii. 21.

<sup>41</sup> G. B. Stevens, *The Theology of the New Testament*, p. 366.

<sup>42</sup> T. W. Manson, *op. cit.*, p. 291.

<sup>43</sup> Genesis xvii. 1, 2.

<sup>44</sup> Hosea viii. 1.

<sup>45</sup> Exodus xx. 2.

‘The theocratic covenant of law,’ writes Oehler, ‘rests on the covenant of promise.’<sup>46</sup> Says Hermann Schultz: ‘It in no way conflicts with the fundamental idea of Old Testament salvation ... that in the book of the covenant... God lays moral injunctions on His people, and makes “life” contingent on obedience to them. For that does not mean that the Israelite attains to an estate of salvation by his work. It is only on the ground of being already in an estate of salvation that such work is possible, and gets a real value.... No one can honestly enter into a covenant without intending to keep its conditions to the letter. Hence in Israel the law is certainly not, in the first instance, a mere demand of a moral kind, given to man as man. It is the unfolding of the divine life for this people and for this age. It is, in the first instance, a gift of grace. It shows the people a way of life which embraces and defines all the circumstances of their natural life. A non-Israelite or an unbeliever cannot fulfil it at all; but a believer will not feel its restrictions irksome. In so far as he is a believing child of his people, he cannot for a single moment refuse to obey it.’<sup>47</sup>

To leave the Old Testament and come into the New, is to find this function of the Law as the Christian’s rule of life made abundantly clear. To those who thought our Lord had come to abrogate the Law, He answered: ‘Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’<sup>48</sup> The apostle Paul can think of no more exact way of expressing the behaviour of the Christian man than to say that

[p.14]

‘the righteousness of the law’ is fulfilled in him.<sup>49</sup> ‘He that loveth another hath fulfilled the law, ... therefore love is the fulfilling of the law.’<sup>50</sup> Grace does not abrogate the Law, it establishes it.<sup>51</sup> The Christian is not ἄνομος, but ἔννομος.<sup>52</sup> The addition of the word Χριστοῦ is significant: it is, as Origen picturesquely puts it, ‘Jesus who reads it to us.’<sup>53</sup> The believer who sins becomes ‘convicted by the law’,<sup>54</sup> while those who continue in ‘the perfect law of liberty’ are blessed.<sup>55</sup> Luther went so far in forgetting his quarrel with the apostle James as to allow himself to say, ‘Good works do not make a good man, but a good man does good works.’<sup>56</sup>

It is tempting at this point to offer an extended critique of the Covenant Theology, but just a few paragraphs must suffice. The twin bases of this system of theology are a supposed ‘covenant of works’ and the ‘covenant of grace’. If there was any element of ‘covenant’<sup>57</sup> in the original relation between God and men, it was a ‘covenant’ that partook of the nature of

---

<sup>46</sup> Oehler, *op. cit.*, p. 254.

<sup>47</sup> Schultz, *Old Testament Theology*, Vol. II, pp. 36, 37.

<sup>48</sup> Matthew v. 17, 18.

<sup>49</sup> Romans viii. 4.

<sup>50</sup> Romans xiii. 8, 10.

<sup>51</sup> Romans iii. 31.

<sup>52</sup> 1 Corinthians ix. 21.

<sup>53</sup> Quoted in A. R. Vidler, *Christ’s Strange Work*, p. 50.

<sup>54</sup> James ii. 9.

<sup>55</sup> James i. 25.

<sup>56</sup> Quoted in A. R. Vidler, *op. cit.*, p. 56.

<sup>57</sup> Even Charles Hodge himself who advocates the covenant view speaks of the concept as not resting upon any express declaration of the Scripture. *Systematic Theology*, Vol. II, p. 117.

grace rather than 'works'.<sup>58</sup> The 'works' performed in the time of man's innocence could be described in much the same way as James describes them in the believer: they were the evidence of 'faith'.<sup>59</sup> It is an error, therefore, to speak of man being delivered from the Law as a 'covenant of works', for the Law never was such a covenant. The inscription of God's Law in the heart of the first man was at no time a means of *securing* life: it was the expression of a life

[p.15]

that was already *possessed*. God gave man spiritual life and then gave man His Law. Similarly, in the subsequent promulgation of the Law at Sinai, the Law was given not that the people might thereby earn salvation, but because after the manner of the Old Testament dispensation they were *already* a saved people. In so far, however, as the Law given at Sinai was not something entirely new, but was the underlining of a Law that was already written within man's heart, it had the effect of putting strength into the condemnations registered by conscience. The Law of Sinai drew attention to the Law written within man's own being, and it confronted man afresh with the kind of moral conduct that his Maker expected.

The Law of conscience and the Law of Sinai, while identical in their basis, are different in their intention. The one is constitutional; the other is dispensational. The former is judicial; the latter is soteriological. The former is manifested in the exposure and condemnation of sin; the latter is seen in the spiritual upbringing and sanctification of a redeemed and covenant people. The former is universal and eternal; the latter is particular and temporal. The mistake of the Covenant Theology has been in taking the concepts which belong to the soteriological relation and applying them to the judicial.

The semblance of a 'covenant of works' has sometimes been thought to be present in the formal pronouncement of blessing or cursing attached to the Law. This, however, is to misconstrue the nature of these blessings and cursings. They are to be understood strictly within the context of the Abrahamic covenant. They are expressed in terms of material prosperity and the possession of the land on the one hand, and adversity and expulsion from the land on the other.<sup>60</sup> The weals and the woes are not so much judicial pronouncements as an indication of the spiritual structure of life.

All this is far removed from a legalistic concept of a 'covenant of works', and to elevate the promises and threats into a 'covenant of works' of an absolute kind is a serious misunderstanding of the Scripture.

[p.16]

---

<sup>58</sup> The 'covenant theologians' acknowledged this element of grace in the so-called 'covenant of works', and this adds all the more to the confusion of their teaching on this particular point. With the main positions of the Covenant Theology there is indeed no reason to disagree. It is only the concept of the Law as a 'covenant of works' that seems hard to accept. The solidarity of man with Adam in his 'original guilt' is not in any way affected by a rejection of the notion of a 'covenant of works'.

<sup>59</sup> James ii. 18.

<sup>60</sup> See Deuteronomy vi. 1-25, x. 12-21, xi. 1-32, xxviii. 1-68, xxx. 15-20.



### III. THE ABUSE OF LAW

The great perversion of Law goes by the name of 'legalism'. The words 'legal' and 'legalism' are perfectly healthy words, and there is nothing essentially wrong about them. There is, indeed, a true kind of legalism which will be discussed later and which is possibly better spoken of by another name. In its more frequent use 'legalism' is a term of disparagement and stands for something far below the level of spiritual religion. It denotes that spurious 'Law-keeping' which uses Law as an end and not as a means. Legalism may be defined as a doctrine of salvation by conformity to Law, as distinguished from salvation by grace, with which is frequently combined a tendency to observe the strict letter of the Law rather than its inner spirit. It is the state of mind in which fellowship with God is gauged by the amount of religious rites performed.<sup>61</sup>

It cannot be too emphatically stated that the Old Testament is not legalistic.<sup>62</sup> The foundations of Israel's relation to God were those of grace and faith. When the Old Testament makes blessedness to depend upon obedience to Law, this is not the same as affirming that Law-keeping is the basis of the divine favour. The divine favour is present from the beginning, and the Law provides at once the test and the nourishment of faith for those who walk with God. The Law of Sinai belongs to the covenant of grace. Israel's knowledge of God began with the call of Abram and in the faith with which he responded to that call. This is described clearly enough in the book of Genesis;<sup>63</sup> it is listed in the story of faith in the Epistle to the Hebrews;<sup>64</sup> and it is made the basis of a crucial argument in Galatians.<sup>65</sup> Faith is ever the subjective condition of Old Testament religion: it is the active religious principle as much of the Old Testament as the New. 'If ye will not believe, surely ye shall not be established.'<sup>66</sup> 'Without faith it is impossible to please him.'<sup>67</sup> The promulgation of the Law of the Lord by Moses is therefore at the farthest possible remove from the introduction of a legalistic

[p.17]

principle into religion. It is plainly demonstrable from the Old Testament that the works which are of any religious value are themselves the fruit of faith. The same truth is echoed by Hosea<sup>68</sup> and Micah.<sup>69</sup> The scribe who accosted our Lord about the chief commandment of the Law well understood that for a man to love God with all his heart was more than all whole burnt offerings and sacrifices.<sup>70</sup> Our Lord told this man that he was not far from the kingdom.

Legalism enters when obedience to the commandment does not stand in direct relation to faith. Some individual commandments—particularly the ceremonial ones—were capable of being outwardly performed without faith. This was an inevitable weakness in a system that consisted of external ordinances: it belonged to the limitations attaching to the educational purpose of many of the Old Testament ordinances. The rank and file of the people, whose spiritual insight was not of that high quality that the book of Psalms represents, lapsed again

---

<sup>61</sup> W. S. Bruce, *The Ethics of the Old Testament*, p. 79.

<sup>62</sup> W. S. Bruce, *op. cit.*, p. 78.

<sup>63</sup> Genesis xv. 6.

<sup>64</sup> Hebrews xi. 8-19.

<sup>65</sup> Galatians iii. 6-9.

<sup>66</sup> Isaiah vii. 9.

<sup>67</sup> Hebrews xi. 6.

<sup>68</sup> Hosea vi. 6.

<sup>69</sup> Micah vi. 6-8.

<sup>70</sup> Mark xii. 33.

and again into a legalistic irreligion. It is for this reason that the prophetic ministry of the Old Testament may be described as a resistance to the tendency to turn a religion of faith into a religion of legality. The reverent fear and love of God lies at the heart of Old Testament religion and has its glorious fruit in the high virtues of Old Testament piety.<sup>71</sup>

Unfortunately, the lofty things that may be affirmed about the Old Testament cannot be said about the Judaism of New Testament times. In its general character this was undiluted legalism, a legalism upon which our Lord declares war and which the apostle Paul combats with the kind of fierceness that can allow no quarter.<sup>72</sup> It is perhaps best, therefore, to examine legalism, not in the abstract, but in the concrete form in which it appears in the Pharisaic Judaism of our Lord's time. Oesterley and Robinson give a judicious account of this legalism as follows: 'The main

[p.18]

tendency in this development was that the observance of legal precepts came to be looked upon as meritorious. The merit acquired by observing the details of the Law's requirements justified a man in the sight of God, and thus constituted a claim for reward. It followed logically that the attainment of salvation was a matter of purely human effort. Belief in divine grace was, of course, not absent; but the sense of justification felt by a zealous observer of the Law had the effect of obscuring the fact of the initial divine guidance; and in practice the fulfilment of works of the Law came to be looked upon as the means of salvation.<sup>73</sup>

It was against this legalism that our Lord and the apostles directed their teaching. The parable of the Labourers in the Vineyard<sup>74</sup> is an outstanding example of the repudiation of merit as a claim upon God's favour, and that of the Pharisee and the Publican is an exposure of the vain confidence of meritorious Law-keeping.<sup>75</sup> Our Lord was hostile, not to the Old Testament Law, but to the Judaistic interpretation of it and the overlaying of it by the accumulation of human precepts which defeated God's purpose in giving the Law.<sup>76</sup> This receives outstanding exemplification in relation to the Law of the Sabbath.<sup>77</sup>

In opposition to this abuse of Law our Lord put forward His own views which were high indeed. With His denunciation of legalism there was no decrying of Law. He presented true religion as a keeping of the Law, but without any trace of legalism. James Denney draws attention to our Lord's expression of the Golden Rule<sup>78</sup> and comments: 'Such summaries lift the soul above all that is statutory and positive in the law; in other words, they enable it to conceive of religion as the keeping of law, and yet as without any element of legalism.'<sup>79</sup> Our Lord held a very high view of the Law and firmly deprecated any neglect of it. 'The scribes

---

<sup>71</sup> See Deuteronomy vi. 5-7, x. 12-21, xi. 1, 13, 22; Joshua xxii. 5, xxiii. 11; I Samuel xii. 24 and many more such passages.

<sup>72</sup> The recent researches which show how extraordinarily *good* the Pharisees were, serve but to intensify the hollowness of legalism and the inability of Law to justify.

<sup>73</sup> Oesterley and Robinson, *Hebrew Religion*, p. 407.

<sup>74</sup> Matthew xx. 1-16.

<sup>75</sup> Luke xviii. 9-14.

<sup>76</sup> Matthew v. 21-48.

<sup>77</sup> Matthew xii. 1-13; Luke vi. 1-10, xiii. 10-17; John v. 1-16, ix. 1-16.

<sup>78</sup> Matthew vii. 12.

<sup>79</sup> James Denney, *Hastings' Dictionary of the Bible*, Article *Law* (*In New Testament*), Vol. III, p. 74.

and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do.'<sup>80</sup> 'Whosoever therefore shall break one of these least commandments, and

[p.19]

shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'<sup>81</sup>

'It is clear,' writes T. W. Manson, 'that Jesus set up a standard of obedience to God every whit as rigorous as the most rigorous exposition of the Law. It is a mistake to suppose that Jesus, in this matter, is nearer to the school of Hillel than to the school of Shammai. The exact contrary is the case'.<sup>82</sup>

Our Lord required something which went beyond the prescriptions of tradition: 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'<sup>83</sup> The excess of righteousness which our Lord demands of His disciples is one that derives from an increased estimate of the Law. Says W. C. Allen: 'The contrast implied seems to be this: the scribes have what they call "righteousness", which is dependent upon observance of the Law; they are right, but, since the understanding of the law which I give you goes deeper than does theirs, your "righteousness" will necessarily be in some sense more abundant than theirs.'<sup>84</sup> In contemporary Jewish teaching righteousness was understood to be related to Law. Our Lord did not deny this in the least, but He spiritualized and deepened it. The apostle Paul repudiated legalism with the same intensity as our Lord. It is hardly necessary to quote the extremely familiar passages in Galatians and Romans where the apostle rejected any and every suggestion that *a* man can secure justification by 'the deeds of the law'.<sup>85</sup> The system by which righteousness is earned by merit, this 'tyranny of legalism', was broken for Paul when he was shown the righteousness which is of God by faith.

Legalism, then, can be described in no other way than as an abuse of the Law. Any attempt to offer Law-keeping as a basis of acceptance with God, or any proposal to turn the Christian life into the barren observance of Laws, is alien to the genius of the Law itself and destroys the reality of religion.

[p.20]

#### IV. THE END OF THE LAW

Evangelical doctrine teaches that the Law comes to an end. But in what way? This point has now to be examined.

The significant phrase, 'the end of the law', occurs in Romans x. 4. By Origen, Erasmus, Calvin, Bengel and others the word τέλος has been taken to mean 'completion' or 'fulfilment', and thus the sentence has been understood to say that Christ is the realization of

---

<sup>80</sup> Matthew xxiii. 2, 3.

<sup>81</sup> Matthew v. 19.

<sup>82</sup> T. W. Manson, *op. cit.*, p. 200.

<sup>83</sup> Matthew v. 20.

<sup>84</sup> W. C. Allen, *Encyclopaedia of Religion and Ethics*, Article *Righteousness*, Vol. x, p. 784.

<sup>85</sup> See Romans iv; Galatians ii, iii, iv.

the purpose for which the Law was given. This, of course, is a fundamental truth of the gospel; but there is serious doubt as to whether it is the meaning of the particular statement under examination. Many other expositors, among whom was Augustine, understand the word as meaning not 'purpose' but 'termination'.<sup>86</sup> The sentence would then read, 'Christ is the termination of the law for righteousness to every one that believeth.' Sanday and Headlam point out that τέλος never bears the mean of τελείωσις (fulfilment, completion) but everywhere, with but one exception, means 'end' or 'termination'.<sup>87</sup> It is used by metonymy of one who makes an end, and this is its use in Romans x. 4.<sup>88</sup>

In the context Paul is concerned with those who are 'going about to establish their own righteousness'.<sup>89</sup> They seek to do this by strenuous keeping of the Law, an endeavour which seems so plausible and right to the natural man. The sinful man finds, however, that the Law drives him with the rigour of an implacable 'paidagogos'. The Law is too high in its demands, and man falls back from it defeated. This, of course, was the very purpose that God had in mind by thus confronting man with His holy Law. The Law entered that the offence might abound, and its particular function was not the production of a meritorious salvation but 'to fix upon us the bondage of a salutary despair'.<sup>90</sup> The Law is disciplinary and morally educative, but it never could give life.<sup>91</sup> It was 'weak through the flesh'.<sup>92</sup>

[p.21]

Returning again to the context, it is important to notice that the assertion about Christ being 'the end of the law' is made with particular reference to 'every one that believeth'. It is not a decree effecting the close of a dispensation; it is not an utterance about the abolition or abrogation of Law. It is an experimental truth. The humble and contrite sinner who trusts in the saving work of Christ has given up confidence in 'the works of the law', and thus 'Christ is the end of the law' so far as he is concerned. The terrors and demands of the Law have been terminated in Christ,<sup>93</sup> and there is now 'no condemnation to them which are in Christ Jesus'.<sup>94</sup>

If Christ is the one whose work puts an end to Law so far as the securing of righteousness is concerned, it is plain that His work is related to Law in some way. It will not suffice to say that our Lord's work merely went to prove that legal categories were beside the point and that all that God wanted to do in Christ was to show that there were no hindrances in Himself to reconciliation with the sinner. To adopt a view of this kind is completely to by-pass much of the truth of the New Testament. The position cannot be better stated than it has been by James Denney. 'It is true,' he writes, 'that the law contributes nothing to the gospel: no statutory obedience whatsoever enters into the δικαιοσύνη Θεοῦ preached by St. Paul to sinners whom the law has brought to despair. But the law is not ignored by the gospel. It is God's

---

<sup>86</sup> Others who support this meaning are De Wette, Meyer, Sanday and Headlam, Gifford, Garvie, Hodge, Dodd, and Vincent.

<sup>87</sup> Sanday and Headlam, *The International Critical Commentary, Romans*, p. 285.

<sup>88</sup> Abbott-Smith, *Greek Lexicon of the New Testament*.

<sup>89</sup> Romans x. 3.

<sup>90</sup> A. R. Vidler, *Christ's Strange Work*, p. 42.

<sup>91</sup> Galatians iii. 21.

<sup>92</sup> Romans viii. 3.

<sup>93</sup> The Covenant Theologians and the Puritans maintained that Law as a 'covenant of works' was gone and it remained only as a 'rule of life'. The point is correct, but the terminology is wrong; because, as the Puritans themselves taught, the Law *never was intended* as a way of salvation.

<sup>94</sup> Romans viii. 1.

law. It is enforced by the most terrible sanctions: its sentence of condemnation, its curse, its doom of death, are awful realities, and cannot simply be passed by. Nor in St. Paul's gospel are they passed by. The very heart of that gospel is Christ's relation to the law—His relation to the law, not merely as a law which issues commandments, but as a law which has pronounced sentence upon man.... Death is the doom of sin, the sanction, the curse, the sentence of the law; and in dying for us Christ recognized without abatement the utmost claims of the law as expressive of

[p.22]

the holy will of God. It is in this sense that He is said to have become a curse for us, and to have been made sin for us by God; it is in this sense also that God is said in Him to have condemned sin in the flesh. All these passages (Galatians iii. 13, iv. 4 f.; 2 Corinthians v. 21; Romans viii. 3) describe the same thing: the absolute honour paid to the law by Christ in freely submitting to that death in which the law's condemnation of humanity is expressed.<sup>95</sup> Fascinated by the simplicities of forgiveness, some writers have mistaken the part for the whole and have denied any deep relation between our Lord's work and the Law of God; but the relation of our Lord's work to the Law of God is undeniable. By His complete fulfilment of it and His utter satisfaction in respect of our transgressions of it, His atonement becomes what E. Y. Mullins describes as 'the transformation and glorification of law'.<sup>96</sup>

The discussion of the relation of Christ to the Law precipitates not only the major problems of the doctrine of the atonement, but also those of the doctrine of justification and the imputed righteousness of Christ. Law seems to be inextricably bound up with the New Testament presentation of salvation, and the arguments by which Law-concepts are eliminated from the gospel are by no means convincing.

## V. THE USE OF THE LAW

Commandment-keeping is not constitutive of Christian life, but the believer is not for that reason to be regarded as ἄνομος. The Christian is ἐννομος Χριστοῦ.<sup>97</sup> The fear of becoming 'legalistic' has intimidated some theologians into refraining from the use of the word 'Law' in connection with Christian experience, and they find themselves driven to produce some alternative for it. Some such term as 'ruling principle' is accordingly proposed. It seems doubtful, however, if Paul ever used νόμος of anything other than the Law of God. The various combinations of νόμος with

[p.23]

the genitive do not denote some other kind of 'law', but merely indicate different effects which are brought about by the Law. There is no need, therefore, for this hesitation over the word 'Law', and it must be allowed its own proper meaning.

As the crucial passage on this subject in Paul's writings is Romans vii and viii, it must now be examined. The apostle writes: 'I find then a law, that, when I would do good, evil is present

---

<sup>95</sup> James Denney, *Hastings' Dictionary of the Bible*, Article *Law* (In *New Testament*), Vol. III, p. 80.

<sup>96</sup> E. Y. Mullins, *The Christian Religion in its Doctrinal Expression*, p. 322.

<sup>97</sup> 1 Corinthians ix. 21.

with me.’<sup>98</sup> Most commentators agree that it would be ‘too modern’ to understand νόμος in this place as meaning ‘this constantly recurring experience’, as if Paul were using ‘law’ in the same way as it is employed in physical science. It may nevertheless still be asked, Is not Paul here using the word in the sense of a ‘ruling principle’? Does he not employ it to indicate that dominating influence of sin that controls his actions? In returning a negative reply to this question it is sufficient to point to the context. The general subject of the section is the relation which sin bears to the holy Law of God, and he is still thinking about that Law in verse 21. The Law of which the apostle here speaks) then, is nothing other than the Law of God, and he is summing up what he has been previously describing. The only difficulty to be encountered by this view is a grammatical one. The R.V. margin overcomes it by supplying an understood κατὰ or διὰ and renders the verse, ‘I find then (in regard of) the law that to me who would do good, evil is present.’ Denney supports the meaning of the R.V. mg. and suggests, ‘This is what I find the law—or life under the law—to come to in experience: when I wish to do good, evil is present with me.’<sup>99</sup>

Sanday prefers the view that ‘the Apostle had intended in the first instance to say, “I find the Law, when I wish to do good, *putting evil before me,*” and then shrank (as in verse 7) from using so harsh an expression, and softened it by turning the latter half of the sentence into a passive instead of an active form.’<sup>100</sup> From

[p.24]

one point of view the apostle need not have shrank from so ‘harsh’ an expression, for he had used its equivalent in verses 8-11, and had spoken of the way Law provokes sin in his life. Nevertheless, in so far as he may have hesitated in the way Sanday suggests, he gives evidence of the fine sensitivity of his mind in relation to this psychological paradox of Law. Whichever of these renderings is adopted, it is justifiable to hold that in this verse the word νόμος is used consistently with the context and that it stands for the Law of God.

There is a profound identity of meaning attaching to the word Law in all its occurrences in Paul’s writings. Even when the apostle uses the arresting phrase ἕτερον νόμον ‘another law’,<sup>101</sup> or ‘the law of sin’,<sup>102</sup> he is not departing from this identity. ‘The law is holy, and the commandment holy, and just, and good,’<sup>103</sup> and it wins the sympathy (συνήδομαι)<sup>104</sup> of the spiritual nature of man; but that same Law, when experienced in all its provocative power, in relation to the desires of man’s fallen nature is quite ‘another’.<sup>105</sup> In the strange contradiction created by human sinfulness, it becomes ‘the law of sin which is in my members’,<sup>106</sup> and ‘the law of sin and death’.<sup>107</sup> In the experience which the grace of God brings to the believer, the

<sup>98</sup> Romans vii. 21.

<sup>99</sup> James Denney, *The Expositor’s Greek Testament, in loc.* See also the article, *Law (In New Testament)*, in *Hastings’ Dictionary of the Bible*, Vol. III, p. 78, in which he offers the paraphrase, ‘This is what I find as far as the law is concerned—I mean well, but am perpetually baffled by the presence of evil.’

<sup>100</sup> W. Sanday, *Bible Commentary* (ed. John Ellicott), *Romans, in loc.*

<sup>101</sup> Romans vii. 23.

<sup>102</sup> Romans vii. 25. This verse might appear to contradict the point being made here, but, as Denney reminds us, the absence of the article might suggest *not two laws, but the two different characters that law wears.*

<sup>103</sup> Romans vii. 12.

<sup>104</sup> Romans vii. 22.

<sup>105</sup> Cf. the way in which the preaching of the gospel is both the ‘savour of life unto life’ and the ‘savour of death unto death’, 2 Corinthians ii. 16.

<sup>106</sup> Romans vii. 23.

<sup>107</sup> Romans viii. 2.

Law of God as ‘the law of sin and death’ gives way to the Law of God as ‘the law of the Spirit of life in Christ Jesus’: the one is displaced by the other.

To call God’s holy Law ‘the law of sin which is in my members’ and ‘the law of sin and death’ is indeed bold speech, and it is no wonder that many have feared to follow Paul here. But this is the boldness of inspired language, and has its full justification in what the apostle affirms elsewhere. When the attempt is made to take the measure of sin, it is found that ‘the strength of sin is the law’.<sup>108</sup> That which exposes a sinner to the wrath of

[p.25]

God is again ‘the Law’, for ‘the law worketh wrath’.<sup>109</sup> It is the Law likewise which exerts in fallen man that strange provocation to sin. ‘For without the law sin was dead ... and the commandment, which was ordained to life, I found to be unto death.’<sup>110</sup> The ministry of the Law can be described by the apostle only as ‘the ministration of death’ and ‘the ministration of condemnation.’<sup>111</sup>

The purpose of this examination of Paul’s employment of the word νόμος has been to clear the ground for an understanding of the use of Law in Christian experience. The ‘law of Christ’<sup>112</sup> which determines Christian behaviour is real Law: it has the character of specific injunctions and of authoritative demands. Any change in relation to Law that occurs in Christianity is not in the Law but in the believer. Law is the same all the time: it still condemns and it still commands. To say that Christian conduct is now governed by holy principles is a convenient expression if it is the motives of Christian life to which attention is to be drawn, but it is incorrect to employ it as if it meant any withdrawal or modification of the Law. The believer’s joyous use of the Law is consistent with the highest ideas of ethics, but it does not change Law into ‘not-Law’.

There have been those at various times in Christian history who have denied that the Law had any use at all for the believer. It has been argued that, as the believer is no longer under the condemnation of the Law, he is likewise no longer under its claims. This denial found expression as early as apostolic times, for both Paul<sup>113</sup> and James<sup>114</sup> reply to it in their Epistles.

As a formal doctrine, Antinomianism broke out violently at the time of the Reformation, through a misunderstanding of the doctrine of justification by faith alone. John Agricola put forward the view at Wittenburg in 1538 that since our Lord had satisfied the demands of the Law, the believer was free from all obligation to it even as a rule of duty. Needless to say, the Reformers

[p.26]

---

<sup>108</sup> 1 Corinthians xv. 56.

<sup>109</sup> Romans iv. 15.

<sup>110</sup> Romans vii. 8, 10.

<sup>111</sup> 2 Corinthians iii. 7, 9.

<sup>112</sup> Galatians vi. 2. See the author’s *The Law of God in Christian Experience* for a more extended account of what this implies for Christian behaviour.

<sup>113</sup> Romans iii. 8, vi. 1.

<sup>114</sup> James ii. 14-26.

repudiated such a view, and it has always been rejected by the healthy conscience of the Christian Church.

For a positive statement about the relation of the Law to the Christian we cannot do better than take note of the famous exposition of this given by the Reformers in the Formula of Concord in 1576. The Formula reads: 'It is established that the Law of God was given to men for three causes: first, that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers; secondly, that by the Law men might be brought to an acknowledgment of their sins; thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that very reason may have some certain rule after which they may and ought to shape their life.'

Berkhof comments: 'There is some difference between the Lutherans and the Reformed with respect to this threefold use of the Law. Both accept this threefold distinction, but the Lutherans stress the second use of the Law. In their estimation the law is primarily the appointed means for bringing men under conviction of sin and thus indirectly pointing the way to Jesus Christ as the Saviour of sinners.... The Reformed do full justice to the second use of the law,... but they devote even more attention to the law in connection with the doctrine of sanctification. They stand strong in the conviction that believers are still under the law as a rule of life and of gratitude.'<sup>115</sup>

While it is perfectly true, as another passage from the Formula of Concord says, that the works of the regenerate are performed as freely and spontaneously 'as if they have never received any precept', it is still also true that the Law has a place in the believer's life. It has an important didactic function. On this Calvin remarks: 'For although the Law is inscribed and engraven on their hearts by the finger of God, that is, although they are so excited and animated by the direction of the Spirit, that they desire to obey God, yet they derive a twofold advantage from the law. For they find it an excellent instrument to give them, from day to day, a better and more certain understanding of the divine will to

[p.27]

which they aspire, and to confirm them in the knowledge of it.... In the next place, as we need not only instruction, but also exhortation, the servant of God will derive this further advantage from the law; by frequent meditation on it he will be excited to obedience, he will be confirmed in it, and restrained from the slippery path of transgression.'<sup>116</sup>

The Law is of use to believers 'as a standard of obedience to God in the life of faith, within which the fruits of the Spirit may be brought forth'.<sup>117</sup> When the believer reckons himself 'dead indeed unto sin, but alive unto God',<sup>118</sup> what content is he to give to the concept of being 'alive unto God'? It is the content of doing His will and pleasing Him in all things. But what is this will and pleasure of God, and how is it known? The answer is found in the Law of God provided for the redeemed as a rule of life. It may well be that when believers are perfectly sanctified and glorified they will have no need for explicit legislation, but, as Paul has written, 'the law entered because of transgressions', and so long as sin dwells in the believer he needs the instruction of the heavenly 'torah', the light of the holy Law of God.

---

<sup>115</sup> L. Berkhof, *Reformed Dogmatics*, p. 615.

<sup>116</sup> Calvin, *Institutes of the Christian Religion*, II, vii. 12.

<sup>117</sup> A. R. Vidler, *Natural Law*, p. 25.

<sup>118</sup> Romans vi. 11.



Wesley has learned from Calvin here. He writes: ‘The third use of the law is, to keep us alive. It is the grand means whereby the blessed Spirit prepares the believer for larger communications of the life of God. I am afraid this great and important truth is little understood, not only by the world, but even by many whom God hath taken out of the world, who are real children of God by faith.... Allowing, then, that every believer has done with the law,... yet, in another sense, we have not done with this law: for it is still of unspeakable use, first, in convincing us of the sin that yet remains both in our hearts and lives, and thereby keeping us close to Christ, that His blood may cleanse us every moment; secondly, in deriving strength from our Head into His living members, whereby He empowers them to do what His law commands; and, thirdly, in confirming our hope of whatsoever it commands and we have not yet attained—of receiving grace upon grace, till we are in actual possession of the fulness of His

[p.28]

promises.... On the one hand, the Law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the Law.’<sup>119</sup>

This use of the word Law’ has proved too strong for some, and they have substituted ‘morality’ in its place. This is begging the question and assumes that morality is to be defined in terms of an end or an ideal rather than a Law. Whatever decorative name may be proposed for this aspect of spiritual life, the concept of Law is inescapable. ‘The moral ideal or end towards which our action is directed not only exercises an attractive power over us, but manifests itself also as an authority which makes demands upon us.’<sup>120</sup>

It must never be forgotten that Law and obedience are merely the form of the moral life, and not its substance. To substitute form for substance is to stray into that legalism which is an abuse of the Law. But to ignore the form is to lapse into a mystical type of piety which may soon become a cloak for impiety.<sup>121</sup>

---

Prepared for the web in January 2005 by Robert I Bradshaw.

This lecture was delivered in Cambridge on July 4<sup>th</sup>, 1955, at a meeting arranged by the Tyndale Fellowship for Biblical Research. This booklet was originally published by the Tyndale Press in 1956. All reasonable efforts have been made to contact the current copyright holder without success. If you hold the copyright for this material, please contact me.

<http://www.biblicalstudies.org.uk>  
[rob@biblicalstudies.org.uk](mailto:rob@biblicalstudies.org.uk)

---

---

<sup>119</sup> Wesley, *Christian Theology*, pp. 175, 176, 179.

<sup>120</sup> Ehrhardt, *Encyclopaedia of Religion and Ethics*, Article *Nomism*, Vol. IX, p. 380.

<sup>121</sup> See Ehrhardt, *op. cit.*, p. 381.