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ence are examined, it seems like a profound and pregnant transformation of all theological methodology and of Christian dogmatic theology.

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THE LAW IN THE LIGHT OF THE GOSPEL

Under this heading the *Evangelisch-Lutherische Kirchenzeitung* (February 1, 1957) offers a brief, but penetrating analysis of the Law and the Gospel, based on Rom. 7:7ff. In the passage quoted, Paul, as the writer says, uses the term νόμος as a synonym of ἐντολή: "commandment." The Law consists of the commandments which God revealed and gave to His people. In the light of the Gospel the Law appears as most intimately joined to the former. This intimate union shows itself in the fact that the Law cries out for the Gospel. In themselves the divine commandments are peculiarly powerless. They cannot awaken man to obedience or total dedication to God. The Law works death. Nor is this inability of the Law merely a deplorable *accidens*, but a part of the divine counsel of salvation. It is the weakness of the Law that it must cry out for the Gospel. But it is the strength of the Law that it renders this crying so necessary and urgent. In the service of the Gospel the Law enables man to recognize his sin in its most horrible manifestation. The Law drives sin out of its hiding. It judges my self-love and proves that in my whole existence, both in my supreme human heights and in my deepest inhuman depths, I am an irreconcilable enemy of God. But the Law is also so utterly weak that sin may use it to urge man to approach God as his partner on the ground of his own fulfillment of His commandments. Therefore man remains on the side of sin in all he does. The Law thus demonstrates most emphatically that it cannot be considered as a way to salvation.

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