

Paul's Use of νόμος

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The following is a complete list of Paul's usage of νόμος. He employs the term 121 times in 87 passages. Both Greek and English are supplied for convenience.

Rom. 2:12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται. 13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιοθήσονται. 14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος· 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,

Rom. 2:17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ 18 καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

Rom. 2:20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·

Rom. 2:23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

Rom. 2:25 Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἢ περιτομὴ σου ἀκροβυστία γέγονεν. 26 ἐὰν οὖν ἢ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ, οὐχ ἢ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται; 27 καὶ κρινεῖ ἢ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

Rom. 3:19 οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ· 20 διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. 21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

Rom. 3:27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 λογιζόμεθα γὰρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

Rom. 3:31 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστάνομεν.

Rom. 2:12 For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. 13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. 14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them

Rom. 2:17 But if you call yourself a Jew and rely on the law and boast in God 18 and know his will and approve what is excellent, because you are instructed from the law;

Rom. 2:20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—

Rom. 2:23 You who boast in the law dishonor God by breaking the law.

Rom. 2:25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. 26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? 27 Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.

Rom. 3:19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Rom. 3:21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

Rom. 3:27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. 28 For we hold that one is justified by faith apart from works of the law.

Rom. 3:31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Rom. 4:13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία. 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις. 16 Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν,

Rom. 5:13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου,

Rom. 5:20 νόμος δὲ παρεισηλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,

Rom. 6:14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. 15 Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἔσμεν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.

Rom. 7:1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ; 2 ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγεργέντι, ἵνα καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· 6 νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος. 7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνωμεν εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ἤδιδεν εἰ μὴ ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις. 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἡμῶν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,

Rom. 7:12 ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.

Rom. 4:13 For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. 14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath, but where there is no law there is no transgression.

Rom. 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,

Rom. 5:13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

Rom. 5:20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,

Rom. 6:14 For sin will have no dominion over you, since you are not under law but under grace.

Rom. 6:15 What then? Are we to sin because we are not under law but under grace? By no means!

Rom. 7:1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 Thus a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

Rom. 7:4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.

Rom. 7:7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, “You shall not covet.” 8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. Apart from the law, sin lies dead. 9 I was once alive apart from the law, but when the commandment came, sin came alive and I died.

Rom. 7:12 So the law is holy, and the commandment is holy and righteous and good.

λαλήσω τῷ λαῷ τούτῳ καὶ οὐδ' οὕτως
εἰσακούσονται μου, λέγει κύριος.

Rom. 7:14 Οἶδαμεν γὰρ ὅτι ὁ **νόμος**
πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι
πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
Rom. 7:16 εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ,
σύμφημι τῷ **νόμῳ** ὅτι καλός.
Rom. 7:21 εὐρίσκω ἄρα τὸν **νόμον**, τῷ θέλοντι
ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν
παράκειται· 22 συνήδομαι γὰρ τῷ **νόμῳ** τοῦ
θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, 23 βλέπω δὲ
ἕτερον **νόμον** ἐν τοῖς μέλεσίν μου
ἀντιστρατευόμενον τῷ **νόμῳ** τοῦ νοός μου καὶ
αἰχμαλωτίζοντά με ἐν τῷ **νόμῳ** τῆς ἁμαρτίας
τῷ ὄντι ἐν τοῖς μέλεσίν μου.
Rom. 7:25 χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ
Χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτός
ἐγὼ τῷ μὲν νοῖ δουλεύω **νόμῳ** θεοῦ τῇ δὲ
σαρκὶ **νόμῳ** ἁμαρτίας.
Rom. 8:2 ὁ γὰρ **νόμος** τοῦ πνεύματος τῆς
ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ
τοῦ **νόμου** τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3
Τὸ γὰρ ἀδύνατον τοῦ **νόμου** ἐν ᾧ ἠσθένει
διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν
πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ
περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν
τῇ σαρκί, 4 ἵνα τὸ δικαίωμα τοῦ **νόμου**
πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα
περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.
Rom. 8:7 διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα
εἰς θεόν, τῷ γὰρ **νόμῳ** τοῦ θεοῦ οὐχ
ὑποτάσσεται, οὐδὲ γὰρ δύναται·
Rom. 9:31 Ἰσραὴλ δὲ διώκων **νόμον**
δικαιοσύνης εἰς **νόμον** οὐκ ἔφθασεν.
Rom. 10:4 τέλος γὰρ **νόμου** Χριστὸς εἰς
δικαιοσύνην παντὶ τῷ πιστεύοντι. 5 Μωϋσῆς
γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ]
νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται
ἐν αὐτοῖς.
Rom. 13:8 Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ
ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον
νόμον πεπλήρωκεν.
Rom. 13:10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
ἐργάζεται· πλήρωμα οὖν **νόμου** ἡ ἀγάπη.
1Cor. 9:8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ
καὶ ὁ **νόμος** ταῦτα οὐ λέγει; 9 ἐν γὰρ τῷ
Μωϋσέως **νόμῳ** γέγραπται· οὐ κημώσεις βουὸν
ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ
1Cor. 9:20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς
Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ
νόμον ὡς ὑπὸ **νόμον**, μὴ ὡν αὐτὸς ὑπὸ
νόμον, ἵνα τοὺς ὑπὸ **νόμον** κερδήσω·
1Cor. 14:21 ἐν τῷ **νόμῳ** γέγραπται ὅτι ἐν
ἑτερογλώσσοις καὶ ἐν χερίσιν ἐτέρων

Rom. 7:14 For we know that the law is spiritual, but I
am of the flesh, sold under sin.
Rom. 7:16 Now if I do what I do not want, I agree
with the law, that it is good.
Rom. 7:21 So I find it to be a law that when I want
to do right, evil lies close at hand. 22 For I delight in
the law of God, in my inner being, 23 but I see in
my members another law waging war against the law
of my mind and making me captive to the law of sin
that dwells in my members.
Rom. 7:25 Thanks be to God through Jesus Christ
our Lord! So then, I myself serve the law of God with
my mind, but with my flesh I serve the law of sin.
Rom. 8:2 For the law of the Spirit of life has set you
free in Christ Jesus from the law of sin and death. 3
For God has done what the law, weakened by the
flesh, could not do. By sending his own Son in the
likeness of sinful flesh and for sin, he condemned
sin in the flesh, 4 in order that the righteous
requirement of the law might be fulfilled in us, who
walk not according to the flesh but according to the
Spirit.
Rom. 8:7 For the mind that is set on the flesh is
hostile to God, for it does not submit to God's law;
indeed, it cannot.
Rom. 9:31 but that Israel who pursued a law that
would lead to righteousness did not succeed in
reaching that law.
Rom. 10:4 For Christ is the end of the law for
righteousness to everyone who believes.
Rom. 10:5 For Moses writes about the
righteousness that is based on the law, that the
person who does the commandments shall live by
them.
Rom. 13:8 Owe no one anything, except to love
each other, for the one who loves another has
fulfilled the law.
Rom. 13:10 Love does no wrong to a neighbor;
therefore love is the fulfilling of the law.
1Cor. 9:8 Do I say these things on human authority?
Does not the Law say the same? 9 For it is written in
the Law of Moses, "You shall not muzzle an ox
when it treads out the grain." Is it for oxen that God
is concerned?
1Cor. 9:20 To the Jews I became as a Jew, in order
to win Jews. To those under the law I became as one
under the law (though not being myself under the
law) that I might win those under the law.
1Cor. 14:21 In the Law it is written, "By people of
strange tongues and by the lips of foreigners will I
speak to this people, and even then they will not
listen to me, says the Lord."

1Cor. 14:34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ **νόμος** λέγει.

1Cor. 15:56 τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ **νόμος**·

Gal. 2:16 εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων **νόμου** ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων **νόμου**, ὅτι ἐξ ἔργων **νόμου** οὐ δικαιωθήσεται πᾶσα σὰρξ.

Gal. 2:19 ἐγὼ γὰρ διὰ **νόμου νόμῳ** ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι·

Gal. 2:21 Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ **νόμου** δικαιοσύνη, ἄρα Χριστὸς ὄρωρεν ἀπέθανεν.

Gal. 3:2 τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων **νόμου** τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

Gal. 3:5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων **νόμου** ἢ ἐξ ἀκοῆς πίστεως;

Gal. 3:10 Ὅσοι γὰρ ἐξ ἔργων **νόμου** εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ **νόμου** τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ ἐν **νόμῳ** οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 ὁ δὲ **νόμος** οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ **νόμου** γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

Gal. 3:17 τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονῶς **νόμος** οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ γὰρ ἐκ **νόμου** ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί οὖν ὁ **νόμος**; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελλται, διαταγεῖς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

Gal. 3:21 ὁ οὖν **νόμος** κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη **νόμος**

ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ **νόμου** ἂν ᾔην ἡ δικαιοσύνη.

Gal. 3:23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ **νόμον** ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, 24 ὥστε ὁ **νόμος** παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

1Cor. 14:34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

1Cor. 15:56 The sting of death is sin, and the power of sin is the law.

Gal. 2:16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Gal. 2:19 For through the law I died to the law, so that I might live to God.

Gal. 2:21 I do not nullify the grace of God, for if justification were through the law, then Christ died for no purpose.

Gal. 3:2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?

Gal. 3:5 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—

Gal. 3:10 For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” 11 Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” 12 But the law is not of faith, rather “The one who does them shall live by them.” 13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—

Gal. 3:17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. 18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

Gal. 3:19 Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

Gal. 3:21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.

Gal. 3:23 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith.

Gal. 4:4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

Gal. 4:21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

Gal. 5:3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.

Gal. 5:14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπληρωται, ἐν τῷ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Gal. 5:18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμον.

Gal. 5:23 πραύτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

Gal. 6:2 Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

Gal. 6:13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμενεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.

Eph. 2:15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην

Phil. 3:5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, 6 κατὰ ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

Phil. 3:9 καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

1Tim. 1:8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται, 9 εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις

Gal. 4:4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons.

Gal. 4:21 Tell me, you who desire to be under the law, do you not listen to the law?

Gal. 5:3 I testify again to every man who accepts circumcision that he is obligated to keep the whole law. 4 You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

Gal. 5:14 For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.”

Gal. 5:18 But if you are led by the Spirit, you are not under the law.

Gal. 5:23 gentleness, self-control; against such things there is no law.

Gal. 6:2 Bear one another’s burdens, and so fulfill the law of Christ.

Gal. 6:13 For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh.

Eph. 2:15 by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace,

Phil. 3:5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; 6 as to zeal, a persecutor of the church; as to righteousness, under the law blameless.

Phil. 3:9 and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— 1Tim. 1:8 Now we know that the law is good, if one uses it lawfully, 9 understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers,