

The New BIBLE Dictionary

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LATIN VERSIONS

became the second speech of the Western Mediterranean, fathered the Romance languages, and contributed major elements to the vocabularies of the Teutonic and Slavonic languages. Latin words appearing in the New Testament are: *as, charta, census, centurio, colonia, custodia, denarius, forum, flagellum, grabbatus, legio, lenteum, libertini, lolium, praetorium, quadrans, macellum, membrana, modius, raeda, semicinctium, sicarius, speculator, sudarium, taberna, titulus, zizanium*.

E.M.B.

LATIN VERSIONS. See TEXT AND VERSIONS.

LATTICE. See CASEMENT.

LAVER. See TABERNACLE, TEMPLE.

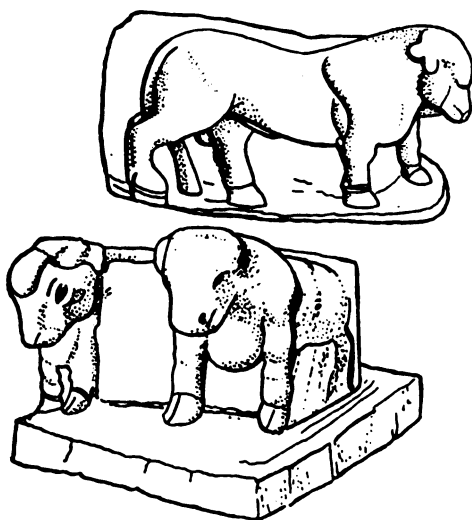


Fig. 132. A basalt laver supported by two bulls. Early first millennium BC from Carchemish.

LAW.

I. IN THE OLD TESTAMENT

a. The etymology of *tôrâ*

Following the ancient versions, most modern translations use the word 'law' to render Heb. *tôrâ*, a word which occurs about 220 times in the Old Testament. There are widely divergent opinions about its etymology. We know that this noun is undoubtedly related to the Heb. verb *hôrâ*, 'to direct, to teach, to instruct in'. But whether its root *ywh* (of which the *qal* does not occur) is related to the verb *yârâ*, 'to throw, to cast', *hiph'il* 'to shoot' (arrows), is very uncertain. The theory that the relation is based on the Arabian usage of obtaining oracles by shooting arrows is now abandoned. As the verb is never used with *gôrâl*, 'lot', as an object, the idea that *tôrâ* was originally the casting of lots in order to obtain an oracle is improbable. In the highdays of Pan-babylonianism *tôrâ* was considered a loan-word from Accadian *têrtu*, 'oracle', a theory

which nowadays will find few advocates. The verb *hôrâ* may be related to an Accadian root (*w*)*arû*, 'to guide', or to colloquial Arab. *warrâ*, 'to show'. In any case *hôrâ*, 'to instruct', is well attested in Hebrew, cf. Pr. iv. 4; Jb. vi. 24, viii. 10, etc., and the noun *môreh*, 'teacher', e.g. Pr. v. 13; *tôrâ* therefore may be rendered by 'instruction'.

b. The origin of *tôrâ*

Such instruction is given by fathers, or the wise men who address the pupil as 'son' (Pr. iii. 1, vi. 23, vii. 2, xiii. 14), or by mothers (Pr. i. 8, vi. 20, xxxi. 26). Its parallels are *mûsâr*, 'direction', *hoḡmâ*, 'wisdom', and especially *mišwâ*, 'commandment'. In most instances, however, the instruction stems not from human beings, but from God. *Tôrâ* is never used when describing direct communication between God and men: therefore it is lacking in the stories of Genesis (with the exception of Gn. xxvi. 5 only). *Tôrâ* is given by God, but through human intermediaries, such as Moses, priests, prophets, or the Servant of the Lord (Is. xlii. 4).

From the beginning the term *tôrâ* was used to describe single instructions, decisions taken in concrete dilemmas. A good example is to be found in Hg. ii. 11–13, where the priests' decision is asked in a matter of ritual cleanness. The priests' decision, their directive for the behaviour of the community, is called *tôrâ*, 'instruction'. The task of delivering such directives has been entrusted to the priests by God (Mal. ii. 6, 7), and their decisions therefore have divine authority. Important decisions have a longer life than the situation which called them forth; they are retained by the people whose life they govern. Oral tradition eventually brings these single decisions together into small lists of 'instructions' which are made known by the priests who are not only the revealers of the divine decisions, but also transmit these decisions to the next generation.

In due time collections of *tôrôt* are put into writing. Such collections of directives for ritual or other purposes are then also called a *tôrâ*, often in the singular, though the plural also occurs. Such a written *tôrâ* is guarded by the priests at the sanctuary (Dt. xxxi. 24–26). At the end of this development the whole of the Pentateuch or even the whole of the Old Testament is quoted as 'the *tôrâ*'. Divine instruction therefore was part of the task of priests, but while giving divine instruction the priests performed a prophetic function, as the authority of their *tôrâ* depended on revelation. So the prophets as well often gave *tôrâ* (Is. i. 10, viii. 16, 20, xxx. 9, 10). This does not mean, however, that there was not any *tôrâ* before the prophets of the 8th century raised their voice; Ho. viii. 12 expressly mentions a written collection of *tôrôt*, and in general we may say that the prophetic admonitions would have had little sense for their first hearers without the existence of a well-known and generally accepted authoritative *tôrâ*. Just as the early prophets brought their messages in

rhythmical, poetical form, divine instruction often seems to have had a fixed poetical scheme, which certainly recommended itself for mnemonic purposes. In Ex. xxi. 12 ff., e.g., a series of verses, each consisting of 3-2 metrical stresses, and all ending on 'shall be surely put to death', has been detected. In the same way we find in Dt. xxvii. 15 ff. twelve lines, each of four stresses, and all beginning with 'cursed be he that...'. The decalogue and its counterparts (Ex. xx. 1-17; Dt. v. 6-21; Ex. xxxiv. 10-26) show a somewhat more advanced form, in which metrical interest does not play an important rôle any more.

c. *The Book of the Covenant*

Alongside these smallest collections (cf. also Pss. xv. 2-5, xxiv. 4-6), which describe the religious and moral attitude the Lord demands from those who belong to the people of His covenant, larger collections of a more technical nature are to be found. There is no reason to suppose that the small collections as such must be older than the larger ones; the difference is accounted for by the difference in aim: the small collections for popular usage and instruction, the larger as handbooks for priests and judges.

A very old larger collection is the so-called Book of the Covenant (Ex. xxi-xxiii). Most scholars nowadays admit that this book must date from pre-royal times (see COVENANT, BOOK OF). Whereas the 'categoric' commandments in this collection ('Ye shall not afflict any widow or fatherless child') are supposed by Alt to derive from Israelite priestly revelation of divine instruction, the same scholar maintains that the 'casuistic' commandments ('If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him') find their origin in Canaanite customary law, taken over by the Israelites after the invasion of Canaan. In that case the Book of the Covenant, as it stands now, must be post-Mosaic. Another argument for post-Mosaic dating has often been brought forward, the fact that it presupposes a society in which agriculture plays an important rôle (Ex. xxii. 1-4, 5, 6, 29, xxiii. 10, 11, 14-16). But during their sojourn in Goshen the Israelites certainly were not a nomadic society; one may suppose that they brought along, when migrating into Egypt, elements from Canaanite customary law, and the Book of the Covenant therefore could be described as a codification of the rules prevailing among the Hebrews in Egypt, enriched by the 'categoric' commandments obtained by priestly-prophetic revelation. If that be true there is nothing against the assumption of Mosaic authorship.

d. *The Deuteronomic Code*

Another easily recognizable collection of laws is the Deuteronomic code, the legal prescriptions of which are found in Dt. xii-xxv. Though it is still very probable that it was this code whose recovery by Josiah is described in 2 Ki. xxii, it cannot be maintained that the prescriptions of this

code date from the reign of Josiah or shortly before that period. Many of its regulations betray an archaic character, and if we are not prepared to deny the historical value of the books of Chronicles the influence of certain passages from Deuteronomy is traceable in the centuries preceding Josiah (cf. Dt. xvii. 8-13 with 2 Ch. xix. 5-11; Dt. xxiv. 16 with 2 Ch. xxv. 4). Moreover, the analogy with other ancient Oriental codes induces us to assume that the Deuteronomic compilation must have had a prologue and an epilogue, to be found in the chapters preceding xii and following xxv. An early date for the main corpus of Deuteronomy therefore seems indicated; this assumption does not exclude, however, that a new edition in Josiah's time offered the opportunity, as well in the prologue and epilogue as in the legislative kernel, to expand upon the ancient original. That would account for the fact that the institution of kingship plays such an unimportant rôle in Deuteronomy, though it is mentioned in Dt. xvii. 14-20 (with mental references to 1 Sa. viii and 1 Ki. x. 26-xi. 8). See DEUTERONOMY.

e. *The law of holiness*

A third compilation of laws is the so-called 'law of holiness' found in Lv. xvii-xxvi, a compilation of ritual and moral prescriptions which centre around the tabernacle, the priests officiating there, and the nation which supports this cult. Ritual as well as moral holiness are described as the essential characteristics of the nation which by the delivery from Egypt and the conclusion of the covenant has become the Lord's property. Many prescriptions have a sharp edge against Canaanite ritual and social practice. Based on Mosaic principles, the laws reflect the struggle against Canaanite culture. The keyword of this compilation is Lv. xxi. 8: 'for I the Lord, which sanctify you, am holy', often shortened into 'I am the Lord'. This 'law of holiness' has influenced the book of Ezekiel, and therefore is certainly pre-exilic; its separate ordinances often go back to the time of Israel's wanderings (see LEVITICUS).

f. *Later developments*

The same holds true for many other regulations which in general reflect the rules governing the cult in the Jerusalem sanctuary. It is evident that after the foundation of this Temple the officiating priesthood in general did not create new customs, but continued the ritual as formerly performed around the tabernacle and in sanctuaries like those in Shiloh and Gibeon. Even if prescriptions for sacrifice as laid down in Lv. i-vii in their written form could be proved to exist since the Exile only, there is no doubt that, though unwritten, their contents were observed from time immemorial at Israel's sanctuaries. Gradually the different compilations were brought together, their historical introductions were imbedded in the great historical relation of Israel's origins, and the result was the Pentateuch in its final form as proclaimed by Ezra (Ne. viii, c. 450 BC).

This does not mean, however, that Ezra was the author of substantial parts of the Pentateuch. The mere fact that the Samaritans, mortal foes of the work of Ezra and Nehemiah, have the same Pentateuch which differs from the Jewish copy in very immaterial details only, is sufficient proof that the Pentateuch already existed in Ezra's day. But it was Ezra who made the Pentateuch into the base of the whole of Jewish life. By his work *tôrâ* became the constitution of the state, the base of Jewish society, and the law, in the legal meaning of the word, enforced by state authority, regulating every detail in the religious, ritual, and moral life of every individual.

g. Biblical law compared with other ancient codes

Archaeological researches of this century have yielded many ancient Oriental codes. We have, apart from smaller and older Sumerian fragments, the Accadian laws of Eshnunna (1850 bc, *ANET*, pp. 161-163); the Sumerian code of Lipit-Ishtar (a few decades younger, *ANET*, pp. 159-161); the code of Hammurabi, the longest and best preserved of all (1700 bc, *ANET*, pp. 163-180); the Hittite laws (15th century?, *ANET*, pp. 188-196); the Middle Assyrian laws (12th century, *ANET*, pp. 180-188). All these compilations contain chiefly regulations of the 'casuistic' type, starting with 'if . . .'. There is, therefore, a certain resemblance between the ancient Oriental codes in general and some of the biblical injunctions. The material resemblances have been greatly exaggerated; even the most quoted example, the laws concerning the 'goring ox', is not at all convincing; there are seven points of difference between the biblical and the Mesopotamian regulations.

More important than certain accidental resemblances between separate paragraphs is a comparison between biblical and Oriental law in general. In biblical law the divine origin is stressed nearly everywhere, giving to the injunctions their authority. Indeed, the whole of the *tôrâ* is considered as the most striking instance of the Lord's favour to His chosen people (Ps. cxlvii. 19, 20). In the Oriental codes religion plays only a subordinate part; it is the king, not the divinity, who gives his authority to the code. In popular literature it is often mentioned that the bas-relief at the top of the stele of Hammurabi depicts the sun-god giving his laws to the king; in reality this scene shows us the god investing the king with the symbols of rulership (ring and staff; see *IBA*, fig. 24). In general, the Oriental codes deal with legal matters only, leaving morals and religious exhortations to other branches of literature. In the biblical *tôrâ* legal, moral, and religious prescriptions form one inseparable unit.

To the modern mind this unity of ethical values, religious ritual, and judicial prescriptions makes a baffling impression; in this respect the Oriental codes are more 'modern' than the biblical ones. For the biblical mind, however, the separation of religion from morals and of

morals from law which we see today would be proof of a most unhealthy condition of society. One of the effects of the blending of religion, morals, and law is the admonitory character biblical law often assumes. In contrast to all ancient Oriental codes biblical prescriptions often contain some motivation which appeals to the religious and ethical sense of the hearer—the so-called motive clauses which, though superfluous from a legalistic standpoint, are essential parts of biblical *tôrâ*.

A striking feature in Israel's legislation are the numerous paragraphs which protect the rights of the weak, e.g. the blind (Lv. xix. 14; Dt. xxvii. 18), the deaf (Lv. xix. 14), the widows and fatherless children (Ex. xxii. 21-22; Dt. xxiv. 17, etc.), the 'strangers' (*gerim*, Ex. xxiii. 9; Lv. xix. 10, etc.), the poor (Ex. xxiii. 6; Dt. xv. 7-11), the debtors who sold themselves into slavery (Ex. xxi. 1-11; Dt. xv. 12-18), and even the born slaves (Ex. xxiii. 12). The laws concerning the sabbath, the sabbatical year, and the jubilee, and those regulating religious festivals (e.g. Dt. xiv. 29, xvi. 11, 14) point to the same social attitude, in sharp contrast, for example, to the Hammurabi code, in which the tendency to secure the interests of the ruling classes is prevailing. Again, Dt. xxiii. 15 stands in sharp contrast to the Bab. laws concerning fugitive slaves. In this respect biblical law is certainly more 'modern' than any ancient code.

As a final difference between the *tôrâ* of the Bible and the ancient codes may be mentioned the historical setting of the Pentateuchal laws: very often the special circumstances which led to the revelation of new stipulations are mentioned (e.g. Lv. x, xxiv. 10-16; Nu. xv. 32-36). Though the prologues of Oriental codes often contain historical allusions, the laws themselves are free from all historical indications; they are timeless abstractions. The historical setting of biblical law is the more remarkable because at the same time there is a prophetic and even eschatological tendency in the laws of the Pentateuch: these are the laws given with an eye to a future event, the invasion of Canaan where the theocracy is still to be founded. The laws regulate everything which is of importance for this theocracy; civil laws, as, e.g., the law of contracts, are not written down in the sacred documents, though doubtless they must have existed, albeit in oral form.

h. Tôrâ in the life of Israel

The influence of the *tôrâ* on the life of Israel must have been considerable, even in times when contemporary authors deplore its neglect. We have remarked above that prophecy in Israel presupposes the existence of oral or written *tôrâ* (cf. also Mi. vi. 8; Ho. iv. 2; Je. vii. 9). Books such as Judges, Samuel, and Kings present Israel's history from the viewpoint of the *tôrâ*, indicating that periods of obedience to the divine injunctions were times of material and spiritual prosperity, whereas neglect of the *tôrâ* always

brought calamities over Israel. Psalms i, xix, and cxix glorify the *tôrâ* as God's greatest gift, and even in the book of Proverbs, where *tôrâ*, as we have seen, often has the meaning of human instruction, divine law is praised as the principle of all wisdom and happiness (see Pr. xxviii. 4, 7, 9, xxix. 18). The final proclamation of the Pentateuch as the textbook of all *tôrâ*, coinciding as it did with the extinguishing of the prophetic spirit, led to the rise of a new kind of spiritual leader, the 'scribes', with Ezra as their prototype (Ezr. vii. 6; Ne. viii. 1-8). Hand in hand with their work went the shifting of Israel's spiritual centre from the Temple to the synagogue. In the diaspora the *tôrâ* proved more important than the sacrificial cult of Jerusalem. It was translated into the languages of the countries Jews were living in. The translation of the word *tôrâ* into Gk. *nomos* has often been criticized, and not without foundation, as *tôrâ*, as we have seen, has a wider and deeper meaning, and above all implicates, more than *nomos*, a living and merciful God as the giver of this 'instruction'. One should not forget, however, that the LXX in this respect had a predecessor in the Aramaic parts of Ezra, where *tôrâ* is rendered by the Aramaic (originally Persian) word *dâi*, which in Ezr. vii. 26 is used both of Persian state-law and of divine *tôrâ*. Nevertheless, it is true that in such a way the first steps have been made along a path which ultimately led to a purely legalistic conception of the *tôrâ* as found among leading circles in Jewry in New Testament times. In this conception the living and merciful Lord disappears behind legal paragraphs and the commentaries thereupon.

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A. VAN S.

II. IN THE NEW TESTAMENT

a. The meaning of the term

There is much flexibility in the use of the term 'law' (*nomos*) in the New Testament.

1. Frequently it is used in the canonical sense to denote the whole or part of the Old Testament writings. In Rom. iii. 19a it clearly refers to the Old Testament in its entirety; Paul has quoted from various parts of the Old Testament in the preceding context, and he must be understood as culling these quotations from what he calls 'the law'. But the flexibility of his use of the term is apparent. For, when he speaks of those 'under the law' in the next clause, 'law' in this instance has a different meaning. It is likely that this

broader denotation comprising the Old Testament as a whole is the sense in Rom. ii. 17-27. It is likewise apparent in the usage of our Lord on several occasions (cf. Mt. v. 18; Lk. xvi. 17; Jn. viii. 17, x. 34, xv. 25).

But the term is also used in a more restricted canonical sense to designate a part of the Old Testament. In the expression 'the law and the prophets' it will have to be understood as comprising the whole of the Old Testament not included in 'the prophets' (cf. Mt. v. 17, vii. 12, xi. 13, xxii. 40; Lk. xvi. 16; Acts xiii. 15; Rom. iii. 21b). In a still more restricted sense it is used to denote the Pentateuch as distinct from the other two main divisions of the Old Testament (cf. Lk. xxiv. 44). There are some instances in which it is uncertain whether 'the law of Moses' refers merely to the Pentateuch or is used in the more inclusive sense to denote the rest of the Old Testament not included in 'the prophets' (cf. Jn. i. 45; Acts xxviii. 23). It is possible that, since the simple term 'the law' can be used in a more inclusive sense, so 'the law of Moses' could even be understood as embracing more than was strictly Mosaic. This again is symptomatic of the flexibility of terms in the usage of the New Testament, arising, in this connection, from the fact that the expression 'the law and the prophets' is a convenient designation of the Old Testament in its entirety.

2. There are instances in which the term designates the Mosaic administration dispensed at Sinai. This use is particularly apparent in Paul (cf. Rom. v. 13, 20; Gal. iii. 17, 19, 21a). Closely related to this denotation is the use by Paul of the expression 'under the law' (1 Cor. ix. 20; Gal. iii. 23, iv. 4, 5, 21; cf. Eph. ii. 15; 'of the law' in Rom. iv. 16). This characterization, in these precise connections, means to be under the Mosaic economy or, in the case of 1 Cor. ix. 20, to consider oneself as still bound by the Mosaic institutions. The Mosaic economy as an administration had divine sanction and authority during the period of its operation. This use of the term 'under law' must not be confused with another application of the same expression which will be dealt with later.

3. Frequently the term is used to designate the law of God as the expression of God's will. The instances are so numerous that only a fraction can be cited (Rom. iii. 20, iv. 15, vii. 2, 5, 7, 8, 9, 12, 16, 22, viii. 3, 4, 7, xiii. 8, 10; 1 Cor. xv. 56; Gal. iii. 13; 1 Tim. i. 8; Jas. i. 25, iv. 11). The abiding obligation and sanctity of the law as the expression of God's character as holy, just, and good lie on the face of such references. The obligation for men involved is expressed in terms of being 'under law' (1 Cor. ix. 21, *ennomos*).

4. On occasion 'law' is used as the virtual synonym of law specially revealed in contrast with the work of the law natively inscribed on the heart of man (Rom. ii. 12-14). It is to be understood that law in the other senses is law specially revealed. But in the instance cited attention is focused on this consideration because of the

contrast respecting mode of revelation. There is no indication that a different law is in view. The emphasis falls upon the greater fullness and clearness of special revelation and the correlative increase of responsibility for the recipients.

5. In varying forms of expression 'law' is used in a depreciatory sense to denote the status of the person who looks to the law, and therefore to works of law, as the way of justification and acceptance with God. The formula 'under law' has this signification (Rom. vi. 14, 15; Gal. v. 18). As indicated above, this use of the formula is not to be confused with the same when applied to the Mosaic dispensation (*cf.* Gal. iii. 23 and others cited). Interpretation of the New Testament, particularly of the Pauline Epistles, has been complicated by failure to recognize the distinction. The person who is 'under law' in the sense of Rom. vi. 14 is in bondage to sin in its guilt, defilement, and power. But this was not the consequence of being under the Mosaic economy during the period from Moses to Christ. Nor is 'under law', in this sense, to be confused with a similar term as it applies to a believer in Christ (1 Cor. ix. 21). Of the same force as 'under law' in this depreciatory sense is the expression 'of law' (Rom. iv. 14; Gal. iii. 18; Phil. iii. 9); and the phrase 'of works of law' (Rom. iii. 20; Gal. ii. 16, iii. 2, 5, 10) refers to the same notion. 'Apart from works of law' (Rom. iii. 28) expresses the opposite. Several expressions are to be interpreted in terms of this concept and of the status it denotes. When Paul says, 'a righteousness without law has been manifested' (Rom. iii. 21), he means a righteousness apart from works of law, and therefore antithetical to a works-righteousness. When he says that we have been put to death to the law and discharged from the law (Rom. vii. 4, 6), he refers to the breaking of that bond that binds us to the law as the way of acceptance with God (*cf.* also Gal. ii. 19). Law as law, as commandment requiring obedience and pronouncing its curse upon all transgression, does not have any potency or provision for the justification of the ungodly. The contrast between law-righteousness, which is our own righteousness, and the righteousness of God provided in Christ is the contrast between human merit and the gospel of grace (*cf.* Rom. x. 3; Gal. ii. 21, v. 4; Phil. iii. 9). Paul's polemic in the Epistles to the Romans and Galatians is concerned with that antithesis.

6. Law is sometimes used in the sense of an operating and governing principle. In this sense Paul speaks of 'the law of faith' (Rom. iii. 27), which is contrasted with the law of works. The contrast is that between the principle of faith and that of works. It is the same idea that offers the best interpretation of the word 'law' in Rom. vii. 21, 23, 25b, viii. 2.

There is thus great diversity in the denotation of the word 'law', and sometimes there is deep-seated difference in connotation. The result is that a meaning totally diverse from that intended

by the New Testament speaker or writer would be imposed upon his words if we did not appreciate the differentiation which appears in the usage. There are instances, especially in Paul, where transition from one meaning to another appears in adjacent clauses. In Rom. iii. 21, if we did not appreciate the two distinct senses of the word, there would be patent contradiction. In Rom. iv. 14 the expression 'of law' is exclusive of faith. However, in verse 16 'of the law' is not exclusive of faith, for those of the law are represented as having the promise made sure to them. Different senses are thus demanded. There are other classifications beyond those given above that other nuances of meaning and application would suggest. And on numerous occasions it is difficult to ascertain what the precise denotation is. In the main, however, when the distinctions given above are recognized, interpretation will be relieved of frequent distortions and needless difficulties will be resolved.

b. Law and gospel

The foregoing analysis makes it apparent how important is the question of the relation which a believer sustains to the law of God. To be 'under law' in one sense (Rom. vi. 14) excludes a person from the enjoyment of the grace which the gospel imparts; to be 'under law' is the opposite of being 'under grace' and means that the person is the bondsman of the condemnation and power of sin. In this sense, therefore, it is by the gospel that we are delivered from the law (Rom. vii. 6) and put to death to the law (Rom. vii. 4)—'we died to that wherein we were held' (*cf.* Gal. ii. 19). The gospel is annulled if the decisiveness of this discharge is not appreciated. In that event we have fallen away from grace and Christ becomes of no effect (*cf.* Gal. v. 4).

But this is not the whole account of the relation of law and gospel. Paul said also in the heart of his exposition and defence of the gospel of grace, 'Do we then make void the law through faith? God forbid: yea, we establish the law' (Rom. iii. 31). As a believer he protests that he consents unto the law that it is good, that he delights in the law of God after the inward man, that with the mind he serves the law of God (Rom. vii. 16, 22, 25), and that the aim of Christ's accomplishment was that the righteousness of the law might be fulfilled in those who walk not after the flesh but after the Spirit (Rom. viii. 4). When we look for an example of the law he had in mind we find it in Rom. vii. 7. And no doubt can remain that in Rom. xiii. 9 he provides us with concrete examples of the law which love fulfils, showing thereby that there is no incompatibility between love as the controlling motive of the believer's life and conformity to the commandments which the law of God enunciates. The conclusion is inescapable that the precepts of the Decalogue have relevance to the believer as the criteria of that manner of life which love to God and to our neighbour dictates. The same apostle uses terms which are to the same effect as

that of being 'under law' when he says, 'being not without law to God, but under law to Christ' (1 Cor. ix. 21). In respect of obligation he is not divorced from the law of God, he is not lawless in reference to God. And this is validated and exemplified in his being bound to the law of Christ.

When Paul says that 'love is the fulfilling of the law' (Rom. xiii. 10) it is obvious that the commandments appealed to in the preceding verse are examples of the law in view. But by the words 'if there be any other commandment' he intimates that he has not enumerated all the commandments. The distinction is, therefore, that 'the law' is the generic term and the commandments are the specific expressions. Hence, although the apostle John does not speak in terms of fulfilling the law, the emphasis placed upon the necessity of keeping and doing the commandments (1 Jn. ii. 3, 4, iii. 22, 24, v. 2, 3) is to the same effect. And when he writes that 'whoso keepeth his word, in him verily is the love of God perfected' (1 Jn. ii. 5), he is pointing to what he elsewhere defines as that of which the love of God consists, namely, that 'we keep his commandments' (1 Jn. v. 3). The sum is that the keeping of God's commandments is the practical expression of that love apart from which we know not God and our Christian profession is a lie (cf. 1 Jn. ii. 4, iv. 8). John's teaching is the reproduction of our Lord's, and it is John who records for us Jesus' corresponding injunctions (Jn. xiv. 15, 21, xv. 10). It is also significant that our Lord Himself should enforce the necessity of keeping commandments by appealing to His own example of keeping the Father's commandments and thus abiding in and constraining the Father's love (cf. Jn. xv. 10, x. 17, 18).

No New Testament writer is more jealous for the fruits that accompany and vindicate faith than James, the author of the Epistle bearing his superscription. This jealousy is the distinctive feature of his Epistle. The criterion by which these fruits are to be assessed is 'the perfect law of liberty' (Jas. i. 25). James, like other New Testament writers, is well aware that love is the motive power. The 'royal law' is 'Thou shalt love thy neighbour as thyself' (Jas. ii. 8). But for James also neither love nor law is conceived of apart from the concrete examples of law and expressions of love in commandments, instances of which he provides (Jas. ii. 11). It is by this law that we shall be judged (Jas. ii. 12); it is in this law we are to continue (Jas. i. 25); it is this law we are to keep in each of its demands (Jas. ii. 10); it is this law we are to perform (Jas. iv. 11).

The reason for this sustained appeal to the law of God as the norm by which the conduct of the believer is to be judged and by which his life is to be governed resides in the relation of the law to the character of God. God is holy, just, and good. Likewise 'the law is holy, and the commandment holy, and just, and good' (Rom. vii. 12). The law is, therefore, the reflection of God's own perfections. In a word, it is the transcript of

God's holiness as the same comes to expression for the regulation of thought and behaviour consonant with His glory. We are to be holy in all manner of life because He who has called us is holy (1 Pet. i. 15, 16). To be relieved of the demands which the law prescribes would contradict the relation to God which grace establishes. Salvation is salvation from sin, and 'sin is the transgression of the law' (1 Jn. iii. 4). Salvation is, therefore, to be saved from transgression of the law and thus saved to conformity unto it. Antinomian bias strikes at the nature of the gospel. It says, in effect, let us continue in sin.

A believer is re-created after the image of God. He therefore loves God and his brother also (1 Jn. iv. 20, 21). And because he loves God he loves what mirrors God's perfection. He delights in the law of God after the inward man (Rom. vii. 22). Obedience is his joy, disobedience the plague of his heart. The saint is destined for conformity to the image of God's Son (Rom. viii. 29) and he is re-made after the pattern of Him who had no sin and could say, 'yea, thy law is within my heart' (Ps. xl. 8).

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J.M.

LAWGIVER (Heb. *môhōqēq*; Gk. *nomothetēs*). The word occurs only seven times; all of the six Old Testament occurrences are in poetry. In Gn. xlix. 10; Nu. xxi. 18; Ps. lx. 7 (= Ps. cviii. 8) the rendering 'staff' or 'sceptre' makes better sense in context and with parallels. Dt. xxxiii. 21; Jdg. v. 14; Is. xxxiii. 22 ascribe judicial leadership to Gad, Manasseh, and the Lord. James (iv. 12) rebukes censoriousness among his readers by reminding them that God alone is judge.

The idea is much more widespread. In particular, Christ is characterized as Lawgiver by His respect for the Mosaic Law (Mt. v. 17, 18), and by comparison with Moses (Mt. xvii. 3; Jn. i. 17). The superiority of Christ is emphasized in His own pronouncements (Mt. v. 22, etc., xxii. 36-40) and elsewhere by stressing His status (Gal. iii. 19; Heb. vii. 11), the scope of His law (Rom. x. 4, xiii. 8 ff.), and its spiritual nature (Rom. vii, viii; Jas. i. 25, etc.).

P.A.B.

LAWYER. The New Testament title *nomikos* was used of the scribes synonymously with *grammateus* and *nomodidaskalos*. All scribes were originally students of Scripture, but by the 2nd century bc lay scribes had begun to expound the minutiae of the law without direct reference to Scripture. Lawyers had seats in the Sanhedrin (Mt. xvi. 21; Lk. xxii. 66; Acts iv. 5). R.K.H.