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function. Paul warns and teaches (Col. 1:18) with a view to bringing believers to maturity in Christ. Admonition is a central part of the cure of souls (Acts 20:31). Criticisms are fatherly words of correction (1 Cor. 4:14-15). The churches are to correct one another through their pastors (1 Th. 5:12) or their reciprocal ministries (1 Th. 5:14). This may be a correcting of the refractory (2 Th. 3:15), but it may also be a last attempt to reclaim heretics (Tit. 3:10). The pastoral use remains a common one in the apostolic fathers (1 Clem. 7.1; Ignatius *Ephesians* 3.1; *Hermas Visions* 2.4.3), and the reference may also be to admonitory sermons (2 Clem. 17.3; Justin *Apology* 67.4). [J. BEHM, IV, 989-1022]

nómos [law], **anomia** [lawlessness], **ánomos** [lawless], **énnomos** [lawful], **nomikós** [lawyer], **nómimos** [lawful], **nomothētēs** [lawgiver], **nomothesia** [the law], **nomothetēō** [to give laws], **paranomia** [lawlessness], **paranomiēō** [to transgress the law]

nómos.

A. The Greek and Hellenistic World.

1. The Meaning of *nómos*.

a. From *némō*, "to allot," *nómos* first means "what is proper." It thus comes to apply very broadly to any norm, rule, custom, usage, or tradition. The concept is religious but embraces all aspects of life (e.g., marriage, family, schools, and meals, not just the cultus). Even the gods have *nómoi*.

b. Politically a specialized use develops in the sphere of law, although *nómos* may still denote more generally the absolute as well as the political law, e.g., cosmic law, natural law, or moral law.

c. By the fifth century B.C. the term comes to be used for written laws in a legal sense.

d. It then denotes "contracts" or "conventions."

e. It has a musical application as "mode of singing" or "melody." *Nómos* is per-sonified as a divine figure in poetry and later in theology.

2. *The Nature and Development of the Concept in the Greek World.* Rooted in religion, *nómos* always retains its relation to the cultus in the Greek world. Even written law expresses the will of deity. *nómos* always has an author, either deity or an inspired legislator. It is thus a work of supreme skill. Only when laws come to be made by consent does the concept lose its strength.

a. In the earliest period *nómos* is a creation and revelation of Zeus. It is thus firmly anchored in the divine sphere and expresses what is right or just. The city-states give constitutional form to established usage. The state represents *nómos*; hence the people must fight for its *nómos* as for the state itself. It is the ruling power (the *basileús* or *despótēs*) in the city.

b. By the sixth century B.C. Zeus comes to be viewed as a divine principle. The cosmos is ruled by *nómos*, and human *nómos* reflects this. It is a specific instance of divine law. One can no more live without it than without the *nómos* that rules the cosmos. Some authors (e.g., Heraclitus) understand cosmic law in terms of national law, but others (e.g., the Stoics) lay more stress on cosmic law, a basis for their cosmopolitanism.

c. Greek tragedy tackles the question of conflicting laws. Sophocles in *Antigone*

depicts the confrontation between the law of the state and ancient unwritten law. The inability to keep the law arises, therefore, from an irreconcilability that may be traced right back to God, and a tragic outcome is thus unavoidable. Violation of the law is not due to human sinfulness in this instance. Out of the dilemma more stress comes to be put on unwritten law, either as the original usage of a state, or more commonly as universally valid natural or divine law (cf. the natural law of the Sophists and the cosmic law of the Stoics). This unwritten law embraces ethical and social as well as ritual commands.

d. In the fifth century B.C. the authority of law is shaken by the discovery of other laws and the conclusion that humans are the authors of specific laws. Conflict results not only between laws but between what is right by law and what is right by nature. An attack on religion is also the consequence. From one standpoint, law alone forms a basis for belief in deity. From another (that of the Sophists), the divine origin of law is a clever invention of lawgivers to add sanctions to their laws. Laws, then, can be overthrown only by an attack on religion. On the other hand, they can be protected only by showing that they are truly divine. This is what Plato attempts, first by proving the existence of the gods and second by affirming that *nómos*, as a child of *noús*, is related to the soul.

e. The thinking of Socrates begins with the positive content of the state. The law of the state is for him the law of life. It may be unjustly manipulated, but he dies rather than resist it. Laws are parents that sustain and instruct us, and they are still valid in the face of death and beyond.

f. Socrates does not oppose his individual conscience to *nómos*, for what is important for the Greeks is not the subjective moral sense but objective knowledge of right and wrong. This knowledge is law, and obedience to law is righteousness, which includes all virtues. The goal of education (Aristotle) is instruction in the spirit and ethos of laws, with law itself as a teacher, and obedience as a valid form of servitude that distinguishes free citizens from real slaves. (The only other valid form of *douléía* is respect for the gods.) The rule of law guarantees the preservation of the state and the possibility of human life.

g. Plato regards the death of Socrates in obedience to the law as the transition of norm and law from the institution to the soul. He finds a cosmos and order in the soul itself. This is *nómos*. The inner *nómos* is the order that is controlled by the norm of the soul, i.e., righteousness and self-control. The spirit gives law a new validity and force (Aristotle finds this in the *noús*). In this way a fresh link is formed with the divine world. Yet the ideal for Plato is no longer the dominion of law but the rule of a righteous and kingly figure who has true knowledge. In Aristotle, too, the person of outstanding virtue is above law and is indeed law itself for the self and others.

3. *nómos* in Hellenism.

a. This theory becomes a reality in Hellenism. The king himself is now *nómos*. As divine, he is the source of law. He is the visible manifestation of eternal law in the cosmos.

b. Stoicism replaces political law with cosmic law. It does not use the term for the laws of state. True divine law is to be sought only in the cosmos, where one law rules that is the basis of society and the union of divine and human beings. As reason, this law pervades nature and determines moral conduct. Zeus is identified as this cosmic law in a concession to popular religion. To decide for this *nómos* is to come to one's true self. It is thus a reasonable possibility, and it leads to a happy life. Law is written on the soul.

c. In Neo-Platonism law is less significant but the law of providence upholds humanity by relating morality and happiness.
 d. Later antiquity adopts for the most part Orphic Platonic views seen in the light of cosmic theology.

4. *The Greek Concept of nómos and the NT.* For the Greeks nómos comes from the spirit rather than by revelation. Hence it is no mere imperative. It has power over those who try to evade it and brings salvation to those who obey it. It produces, however, no awareness of the inability to keep it, and in the long run fails to carry conviction because of a lack of historical objectivity. All this is in marked contrast to the NT understanding of nómos.
 [H. KLEINKNECHT, IV, 1022-35]

B. The Law in the OT.

1. *The Law in Ancient Israel.* In ancient Israel the first laws are rooted in the doctrine of the covenant. The basic principle is that the whole life of the people belongs to God. Laws are not an adjustment of human interests that receives divine sanction nor are they conditions of the divine relationship. They are the requirements of the God to whom Israel belongs in virtue of the exodus and they come directly from God at Sinai. Thus a. their demand is unconditional, as their form shows; b. they take a negative turn, forbidding that which destroys the covenant relationship; c. they make a persuasive appeal to the will; d. they are brief but comprehensive; and e. they are addressed to all Israel, their aim being to fashion the whole people as the people of God.

2. *The Understanding of the Law in the Older Historical Books.* The true climax of the older histories is the giving of the law. Israel is a graciously elected people. Hence the law is itself a gift of grace that shows the people what is in accord with its status. As faith in God impregnates the law, there is no distinction between law and morality. Ritual legislation fits into the same pattern, for God's requirement is the principle, and the priests are the guardians of the law. All law is the will of God and rests on God's active choice of the people and his desire to see it live accordingly.

3. *The Attitude of the Prophets toward the Law.* Prophecy rests on a new encounter with God. The prophetic preaching of repentance presupposes a knowledge of the law (cf. Mic. 6:8). The prophets may put God's demand in a new way, but they do not pose a new demand. For them Israel is still God's people, and violation of the law is apostasy (cf. Am. 2:9; Is. 1:27-28). The prophets see, however, that appeal to the law may go hand in hand with a refusal of true obedience (Am. 2:6). They radicalize and interiorize the law, and in so doing bring out its real thrust. In view of the people's disobedience, they do not expect salvation from a legal order; for this reason they proclaim a new act of God which will establish righteousness and bring the law to the Gentiles (Is. 1:26; 2:3). They attack the cultus when it is used to gloss over disobedience (Jer. 7:11; Hos. 4:6), but while they may regard the contemporary cultus as beyond remedy (Am. 5:25), they clearly do not advocate noncultic worship.

4. *The Deuteronomic Understanding of the Law.* A distinctive feature of Deuteronomy is the urgency with which the requirement of the law is grounded in God's liberating act. The law must be safeguarded as the link between Israel and God. A further point in Deuteronomy is the concern to impart the blessing of the relation with God to all members of the people. We thus find that in Deuteronomy a. proclamation of the law is preaching; b. the law encompasses all areas of life; c. the neighbor is of central concern; d. distance from God is maintained by upholding the divine supremacy and contesting all submoral worship. Blessing is promised for observance of the law in the

form of full enjoyment of the divine purpose and gift. The problem, of course, is the disruptive fact of sin, which only a new covenant, not the law itself, can remedy (Jer. 31:31ff.).

5. *The Understanding of the Law in the Priestly Writing and Related Works.* The priestly legislation presents the law with great austerity. Stress falls here on the divine transcendence and the role of Israel in establishing divine order. Yet the basis is still in history, for the holy God is personal will, not impersonal power. It is by God's calling that Israel is God's people and by his creative action that she knows how to live. Moral and cultic norms find a higher unity in the divine will, so that the cultus stands within the total revelation of the law to Moses. The austerity of this presentation does not rule out elements of joy, reverence, and self-sacrifice (cf. Pss. 19; 119). Legalism is thus avoided. In Lev. 17-26 supreme dignity lies in subjection to God's will with a stress on obligation to one's neighbor and less emphasis on the historical validation of the law.

6. *The Law in the Postexilic Period.* Prophetic judgment falls at the exile, and after it the people knows that it must obey God's will if it is to live. Election is still the basis. Keeping the law does not establish the relation to God but upholds it. Yet the latter aspect comes to the fore and gives the law a certain independence as the means whereby the people may keep itself in grace. Important points (e.g., in Chronicles) are a. that a legal norm governs Israel's history, even the prophets being commanded by the law; b. Israel becomes a religious community centered on the law (Ezra); c. worship acquires importance primarily as a fulfillment of the law; and d. a new class (the scribes) takes over the religious leadership of the people (Ezr. 7:10). Genuine piety remains (cf. Pss. 19; 37; 40; 119), but by a certain inner logic there is now pressure toward casuistry, the loss of the neighbor as a person, and the exploiting of attachment to the law as an evasion of authentic obedience and as a false means of security.

7. *The Meaning of Torah.* In the OT Torah is the most comprehensive term for law. It occurs some 220 times in various senses. Its administration is at first a task for the priests, but the prophets use the term both for written commandments and for God's word to them (Is. 8:16). The essential point, then, is always divine authority even though the term may often be used for specific cultic or ritual directions. Later it may denote moral instruction as well (Prov. 28:4; 29:18). In Deuteronomy the whole corpus is the Torah, and this embraces the curses as well as the legal provisions. The law may also be equivalent to divine revelation or to general instruction (Ps. 1:2; 2 Chr. 17:9), but always with a strong sense of authoritativeness. In later works a specific reference to the Pentateuch may be discerned.

8. *nómos in the LXX.* The LXX mostly has nómos for Torah (some 200 times), and in all it uses nómos some 240 times. In general it gives nómos the fuller sense of later usage. Where other terms are adopted, the reference is usually to plural laws, to human directions, or to individual statutes. In virtue of its equation with Torah, nómos expands its meaning beyond the boundaries of normal Greek usage.

C. The Law in Judaism.

1. *The Law in the Pseudepigrapha and Apocrypha.* In these varied works, law is always the basis, and some of them specifically apply, defend, or commend the law.
 a. Linguistically we find *ho nómos* (or *nómos*) in the absolute. Also used are *ho nómos kyriou, toú theou,* or *Mōysēsōs,* and such less typically OT expressions as *hoi nómoi, ho patrōos nómos,* and *ho theios nómos.*

b. Interesting features are (a) the unconditional divine validity and supremacy of the law, as illustrated by the Maccabean revolt, the rise of the Pharisees, the stress on the sabbath and circumcision, and the relating of reward to observance; and (b) the equating of the law and wisdom, with the Torah as a universal law that timelessly expresses the divine will, is itself preexistent, and occupies a mediatorial position (although inability to keep it may give rise to despair in spite of the recognition of its eternal divine validity).

2. *Josephus*.

a. Josephus usually has *nómos* for the religious law of Israel (although he often has *hoi nómoi*). He may also use *ho nómos* for the Pentateuch or the OT. Sometimes he employs *nómos* for the laws of other nations or for the natural order. Another use is for the norm of something, but this is rare.

b. For Josephus the law is dominant. He accepts its divine origin even while making accommodations to his Gentile readers by pointing to the wisdom of Moses, the antiquity of the law, and the rationality of its provisions. The law makes a happy life possible but it also prevents the excusing of sin. For Josephus rewards and punishments play a great part as motives for keeping the law, but Josephus also stresses early instruction in the law and the constraint of conscience. The essential material basis of his view is Jewish, but with an apologetic orientation to the rationalistic and moralistic world of Hellenistic culture.

3. *Philo of Alexandria*.

a. In usage Philo resembles Josephus, but Philo employs *nómos* more broadly for the order or law of nature and for norm.

b. Materially, the law is not central in Philo. He seeks to show the agreement between OT law and cosmic law in nature and reason. The unity of God means the unity of creation and revelation. Hence the patriarchs can keep the law by nature. The law itself is of supernatural origin, but, while it must be kept literally, it has allegorical significance. Philo is also concerned to show the rational point of its various provisions, e.g., circumcision. He also stresses the voluntary nature of the law, which encourages rather than commands. We are to meditate on the law, but in the long run the perfect do it by nature, so that for them the law is external and alien. Philo presses for observance, but the thrust of his presentation is to dissolve the law in favor of Hellenistic speculation and moralism.

4. *The Law in Rabbinic Judaism*.

a. The Torah in rabbinic writings is primarily the Mosaic law. Specifically, but by no means exclusively, it may be the Decalogue. It may also be the Pentateuch. The OT as a whole may also be called the Torah in virtue of its agreement with the Pentateuch. Valid teaching is Torah in a more general sense, as is revelation. Finally, Torah may denote study of the law.

b. Materially, the rabbinic understanding rests on the principles that God has revealed himself once and for all in the Torah and that we are related to God only by relation to the Torah. Special features are (a) that all other authoritative writings depend on the law as contained in the Pentateuch, of which they are the explanation and application; (b) that the law is authoritative because of its divine origin, implications being that the Torah is preexistent, that Moses is passive in its mediation, that it must be copied with great care, and that its sanctity is so great that one must wash the hands before turning from it to secular activities; (c) that reasons are not to be sought for the provisions of the Torah; (d) that the authority of the Torah is so high that God himself is bound by it and that the Messiah will study and keep it; (e) that all rela-

tionships are subject to the Torah; (f) that the Torah has differentiating force in human relationships, distinguishing between Israel and the Gentiles and between individuals within Israel; (g) that the Torah shows us what to do or not do with a view to God's approval and eternal life, great danger being incurred by disobedience to it; and (h) that casuistical development almost necessarily follows, although not without a stress on inward piety as a prerequisite of true study.

D. The Law in the NT.

1. *Jesus and the Law in the Synoptic Gospels*.

1. *The Word nómos*. *nómos* occurs only eight times in Matthew, nine in Luke, and not at all in Mark. It normally denotes the Pentateuch, though it may comprise the OT as a whole. The law is primarily that which governs conduct, but promise is also denoted (cf. Lk. 24:44). It is never used for the oral Torah or the teaching tradition (cf. Mk. 7:5, 8).

2. *Jesus' Negation of the Law*. Jesus affirms the law but also negates it by replacing its mediatorial office. The answer to breaking the law is conversion and forgiveness, not obedience to the law (cf. Lk. 15). Keeping the law does not insure a right relation to God (Lk. 15:25ff.). The attitude to Jesus determines the relation to God (cf. Mt. 10:13ff.). Rest is achieved by coming to Jesus (Mt. 11:28ff.) and justification by repentance (Lk. 18:14). The law is still valid but a new aeon has come (Lk. 16:16-17) which is bound up with the word and person of Jesus (Mk. 2:21), who himself is free relative to the law.

3. *Jesus' Affirmation of the Law*. (a) While Jesus negates the mediatorship of the law, he affirms the law in the judgment on sin that his forgiveness implies. Breaking the law brings death, and it is this situation that the act of eschatological pardon remedies. (b) Conversion restores sinners to obedience to the law and is in this sense its affirmation (cf. Mt. 5:20; 7:16ff.; 11:29). (c) Jesus affirms the law by himself observing it (cf. Mt. 9:20; Lk. 2:22ff.). His whole coming is indeed a fulfillment of the law (Mt. 5:18). (d) Jesus states specifically that doing God's good will and keeping the commandments are the same thing (Mk. 10:18ff.). A right disposition demands obedient action expressive of self-sacrificial love of God and neighbor. Those who see this are not far from the kingdom (Mk. 12:34). (e) Detailed criticisms, e.g., of sheltering from disobedience behind the law, or of appealing to the law to evade discipleship, or of putting legal observance above loving service, are in fact a radical affirmation based on the focusing of the law on love of God and neighbor. This concentration restores the law to its original OT sense of a claiming by God in orientation to the neighbor. The difference is that Jesus brings in person the divine act that creates true obedience. When Jesus attacks casuistry, the primary point is that the divine demand on the whole person is taken seriously. Thus the law is open to criticism when it does not expose sin at the root by condemning the attitude and not the act alone. It also fails inasmuch as it can restrain sin (cf. Mt. 5:21ff.) but cannot set it aside as Jesus himself does by establishing the obedience of love. Nevertheless, by bringing the divine forgiveness and sonship, Jesus makes possible a genuine fulfillment of the law, not as a means of self-justification, but as an expression of the new relationship.

4. *The Interrelation of Negation and Affirmation of the Law*. Jesus' acknowledgment of the law calls for full repentance, which acquires depth and concreteness from the law's demands. It also exhibits true obedience, which rests on the restoration of fellowship by God's new creative act. Confrontation with God's unconditional demand

and liberation from the mediation of the law mutually promote and control one another. God's new act establishes the demand, and those who receive forgiveness thereby offer the true obedience of love.

II. The Conflict Concerning the Law.

1. The Primitive Community.

a. At first the primitive community keeps the law without greatly reflecting on it. The extension of the gospel to the Gentiles raises the question, and a first position is reached at the apostolic council (Gal. 2; Acts 15). This council accepts the agreement between Paul's message and that of the Jerusalem church by stating that observance of the law is not necessary to salvation. At the same time, it agrees that Jewish Christians should keep the law, and this leaves unclarified the question of table fellowship with Gentiles that becomes an issue at Antioch (Gal. 2).

b. Implicit in the resultant debate is the question why even Jews have to keep the law if salvation is by faith in Jesus. The main reason given is concern for the Jewish mission (cf. 1 Cor. 9:20-21). To solve the issue of fellowship the apostolic decree adopts measures that can be defended before the Jewish world, which itself permits fellowship with the uncircumcised in synagogue worship.

c. The primitive community obviously regards faith in Christ as its main distinctive, viewing observance of the law as obedience for love's sake in the service of the gospel. It derives this position from Jesus himself, since historically it can hardly have read back its own attitude into the acts and teaching of Jesus: messianic Judaism offers no basis for this by any inner logic of development, and Hellenistic Judaism provides no true parallels (cf. the story of Stephen in Acts 6:9ff.).

d. Further developments arise out of the apostolic council. The radical Judaizers zealously resist the council's decision and claim that circumcision is necessary to salvation and to membership in the community. In some cases this is perhaps due to fear of trouble in the Jewish world (cf. Gal. 6:12-13), but in others it may well be through devotion to the law. Arguments in support are the command of the law, the example of Jesus, the dubious apostolic authority of Paul (cf. Gal. 3; 2 Cor. 11), and the possibility of antinomianism.

e. The main Jewish body represented by James and Peter keeps to the lines laid down by the council. The law is not necessary to salvation, but should be observed by Jewish Christians in the service of the Jewish mission. Fellowship with Gentile Christians is accepted so long as these Christians observe such points as make the fellowship defensible in the Jewish world.

2. *The Usage of Paul.* Paul starts with the traditional sense whereby the law is the OT law, though his usage is not uniform. The Decalogue is the gist of the law (Rom. 13:8ff.), but *nómos* comprises other laws and it may be used for a single law (Rom. 7:2). The law demands action; one *does* it (Rom. 2:25). It represents God's living will. Even those who do not know the law, but do it, are "the" law to themselves (not a law of their own choosing) (Rom. 2:12ff.). The law is the one revealed will of the one God. It can thus be personified (Rom. 3:19; 7:1). On occasion the *nómos* may be the Pentateuch (cf. Rom. 3:21; Gal. 4:21). A figurative use may also be seen, as when Paul refers to the law of faith (Rom. 3:27). The law of Rom. 7:21 is perhaps to be taken in this way, i.e., the rule that when we want to do right, evil is close at hand. Other instances are the law of sin (Rom. 7:25), the law of the spirit of life (8:2), and the law of Christ (Gal. 6:2).

3. The Material Understanding of the Law in Paul.

a. The cross dominates Paul's material understanding. This explains his otherwise inexplicable negation and affirmation of the law.

b. The law is the good will of God, so that to oppose it is to oppose God (Rom. 8:7). It is oriented to human acts, not just knowledge (cf. Rom. 2:17ff.). To do it is to have a life based on achievement, but this gives rise to boasting, and in fact the law cannot give life (Gal. 3:21), for no one truly keeps it. The law must be affirmed because it is identical with the good. If a distinction is made between Jews who have it and Gentiles who do not, the Gentiles assent to its verdict and all fall under its judgment (Rom. 1-2). Hence all are referred to faith in Christ for salvation (Gal. 3:28).

c. In relation to human sin, the law first forbids it (Rom. 7:7 etc.), then unmarks it as revolt against God (Rom. 7:9), then condemns it (5:13), so that there can be no further appeal to the law, then nails us to it with divine authority (Gal. 3:22ff.), ruling out all attempts at self-righteousness, and finally brings us to death (Rom. 7:9-10). This is the weakness of the law, which causes Paul to reckon it among the elements, the constitutive features, of the present order (Gal. 4:3), not in spite of, but precisely because of its holiness as a revelation of the divine will.

d. This negation rests on the affirmation of God's pardoning act in Christ (Rom. 3:21ff.; 8:1; Phil. 3:9). Outside faith in Christ, people are still under law (Col. 2:20), but by Christ's death and participation in it there is translation from the sphere of law (cf. Rom. 10:4) into the relation of sonship. Christ, then, replaces the law as the way of salvation; for those who still seek righteousness by law, Christ has died in vain (Gal. 2:21).

e. Yet the cross accepts the verdict of the law (Gal. 2:19; 3:13). It fulfils the condemnation (cf. 2 Cor. 5:21; Rom. 5:6ff.). It is a fulfilment of the law in perfect obedience (Phil. 2:5ff.) and love (Rom. 8:34ff.). Faith recognizes the condemnation implicit in the law, and with it comes the new obedience whereby the law comes to fulfilment in the fruit of the Spirit (Gal. 5:22-23). This is the law of Christ (Gal. 6:2) in which the true intention of the law is realized, so that Paul can say that the gospel establishes rather than abolishes the law (Rom. 3:31). On this ground Paul himself can freely keep concrete provisions of the Mosaic law in ministering to Jews (1 Cor. 9:20ff.), and he can advise Jews not to renounce their circumcision (1 Cor. 7:18ff.). Indeed, the law is the place where Paul seeks guidance in community life, not as the decisive argument, but in confirmation of what is known in the obedience of faith.

f. Paul's view seems to derive not so much from personal experience of the law as from a consistent application to the law of faith in the crucified and risen Lord, although it may be debated whether he works out his view independently or in debate with the answers proposed by others around him. Certainly he sees from the outset the antithesis between the way of law and the way of faith.

III. The Period after the Conflict.

1. Hebrews.

a. In Hebrews *nómos* is usually the OT law. In content it mostly has to do with the priestly law as that which gives the OT priesthood its dignity and force. The main focus, of course, is on the relation between the OT priesthood and that of Christ (cf. 7:16).

b. Although validated by law, the OT priesthood cannot make perfect, nor can its law (7:11, 19). This is because of human weakness (7:18ff., 24ff.) and the externality of this ministry (9:9-10). The law is weak here, not because humans do *not* do it, but because *humans* do it. Only the priesthood of Jesus can bring true sanctification, for here we have a sacrifice of pure obedience.

c. Along these lines Hebrews teaches that the law is not meant to bring us to the goal on its own but rather to point us to Christ and his authentic high-priestly ministry (cf. 10:1ff.).

d. We thus find a striking similarity to the negation and affirmation of the law in Paul.

2. *James*. This epistle raises the question of faith and works rather than faith and law. When it uses the term *νόμος*, it often adds a qualification (1:25; 2:8, 12) as though to warn against legalism while guarding against misinterpretations of Paul's teaching. In 1:25 the perfect law of liberty is much the same as the implanted word of v. 21. It is the gospel in its application to life, a law, but in contrast to legalistic law a law of liberty. In 2:8ff. *νόμος* is commandment but hardly in the sense of the whole OT law (notwithstanding v. 10), for the royal law is the law of love, which the rich, too, must take with full seriousness and not expect any partiality. In v. 11 an example is given to back up v. 10, but this does not alter the general equation of *νόμος* with the law of love, which is, as in 1:25, the word of the gospel oriented to specific action. In 4:11-12 the point seems to be that the *νόμος* is God's will for the individual—the law of liberty—which we judge if we judge those who act according to it. The freedom, of course, is the freedom of obedience to the commandment of love.

3. *John's Gospel*. *νόμος* is more common in John (14 times) than Matthew (eight), but less significant. What is meant is the law, especially in the Pentateuch (1:45), but also in the OT as a whole (10:34). But *νόμος* may also be a single commandment (7:19) or ordinance (7:51). John shows interest in the law, not as a norm of conduct, but as revelation. Thus a. Jesus is compared and contrasted with the law as the perfect revelation of God (cf. 1:17; 8:12, etc.). Yet b. there is an inner connection between Jesus and the law (1:45), for the law witnesses to Jesus (5:39-40), and he fulfils it (8:17), so that one cannot quote the law against him (7:19ff.). Thus c. Jesus and the disciples are not bound by the law as such (5:19; 13:34-35), and yet Christ is imparted to those who do it (1:47ff.). True hearing of the law leads to faith, for Christ both replaces and fulfils the law. In John the law is never a rule for conduct, and *νόμος* does not occur in the epistles or Revelation.

anomia. The prefix gives to *anomia* the sense of either absence of law or nonobservance of it, i.e., lawlessness. The word is common in the LXX, sometimes in the plural for lawless acts (Gen. 19:15). In the NT it denotes sinful acts in Rom. 4:7 and Heb. 10:17, not necessarily with the law in view. In Rom. 6:19 the condition is also meant, i.e., alienation from the law. In 2 Cor. 6:14, where righteousness and *anomia* are mutually exclusive, the sense is the general one of iniquity (cf. 2 Th. 2:3). There is perhaps a stronger relation to the law in Mt. 23:28, although less so in Mt. 7:23; 13:41; 24:12. In 1 Jn. 3:4 sin is shown to be serious because it is *anomia*, i.e., revolt against God, or transgression of the commandment of love as the true law.

ánomos. This word has the objective sense of "having no law" and the subjective sense of "paying no heed to law." The Jews often use the term for the Gentiles with some vacillation of sense. In the NT the reference is to the absence of law in Rom. 2:12 and 1 Cor. 9:21 (cf. also Lk. 22:37; Acts 2:23; the Gentiles). Yet there is an element of judgment in 1 Cor. 9:21, for Paul adds that he is not *ánomos theou*. With no specific reference to the OT law, *ánomos* implies judgment in 1 Tim. 1:9 (lawless); 2 Pet. 2:8 (lawless deeds); 2 Th. 2:8 (the lawless one).

énnomos. The opposite of *ánomos*, this word implies adherence to the law. When used of persons, it thus means "upright." In Acts 19:39 the reference is to a properly constituted assembly. In 1 Cor. 9:21 Paul says that he is not *ánomos theou* but *énnomos Christou*, i.e., under Christ's law.

νομικός. This word, meaning "according to law," comes to be used for "lawyer." In Tit. 3:9, as an adjective, it denotes wranglings about the law, either as a norm of life, or, more likely, as a general source of teaching. In Matthew and Luke the word occurs as a noun for Jewish leaders concerned about the administration and understanding of the law (cf. Mt. 22:35; Lk. 7:30; 14:3). The general sense of "lawyer" fits best in Tit. 3:13.

νόμιμος. This word means "according to rule or order"; *tó nómiimon* is "what is right or fair." The NT has *νόμιμος* only as an adverb in 1 Tim. 1:8 and 2 Tim. 2:5. In the latter the meaning is "according to the rules," or, perhaps, "well." In the former the meaning is "appropriately": the law is good if properly used.

nomothētēs. This word, meaning "lawgiver," occurs in the NT only in Jms. 4:12 with reference to God. The preceding verse controls the sense.

nomothesia. This word denotes the result rather than the act of legislation, i.e., the law, constitution, etc. The one NT instance is in Rom. 9:4, where one of Israel's privileges is the possession (not the giving) of the law.

nomothetēō. This word means either a. "to give laws" or b. "to settle matters legally." In the passive in Heb. 7:11 the point is receiving the law—the whole law and not just cultic legislation. In Heb. 8:6 the reference is to the general enactment of either the ministry (*leitourgia*) or the covenant (*diathēkē*)—most likely the former, although nothing essential is at stake.

paranomía. This word may denote either a condition or an act conflicting with a (legal) norm. The only use in the NT is in 2 Pet. 2:16, where the reference is to Balaam's wrong act with no specific connection with the OT law. A question arises whether the rebuke here refers to punishment or warning.

paranomēō. This word, meaning "to transgress a law," occurs in the NT only in Acts 23:3; the antithesis *katá tón nómon* shows that breaking the OT law is at issue.
→ *nomoditáskalos* (*ditáskō*) [W. GUTBROD, IV, 1036-91]

nósos [sickness], *nosēō* [to be sick], *nósēma* [sickness], (*malakía*) [weakness, sickness], *mástix* [suffering], *kakós échō* [to do badly]

nósos, of uncertain etymology, means "sickness," "plague," "epidemic"; also "calamity," "licentiousness." *nosēō* means "to be sick" and figuratively "to be full of (unhealthy) ambition" etc.

A. Sickness and Sin.

1. *Primitive Near Eastern and Greek Thinking*. Primitive thinking connects sickness and impurity under the concept of *miasma*, which is a kind of substance that one should avoid. Later, demons are thought to convey it or to be stirred up by it, or gods are thought to avenge offenses (mostly cultic) by means of it. Many Babylonian words for sin also denote sickness, and Babylonian penitential psalms often complain about disease and destruction. Expiations are designed to restore the body. In Greece Apollo avenges wrongs by inflicting pestilence, and Egypt offers examples of sickness as a punishment for offenses.

2. *The Equation of Defect and Sickness in Greek Philosophy*. Greek philosophy hints at the derivation of immoral acts from physical degeneration but also relates defect