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PHD THESIS ABSTRACT

Continuity and discontinuity between
Old Testament and New Testament
laws: biblical and theological
explorations

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1. Research rationale and objectives

Few issues are of greater importance to biblical theology, and ultimately to systematic theology, than the relationship between the Testaments. And one issue that is of crucial importance for the proper delineation of this relationship is the degree of continuity accorded to the Mosaic Law in the New Testament, since the Law is central to the Sinaitic Covenant, which in turn occupies such an important place in the Old Testament. Thus, if the New Testament reveals a largely discontinuous approach to the law, considerable support is provided for a discontinuous view of the Testaments. Another perspective might encourage us to find more continuity between the Testaments.

Investigating such an issue requires both knowledge of historical-cultural, religious contexts and exegetical as well as theological sensitivity. The title of the dissertation suggests that a generally discontinuous focus on the law in redemptive history will be offered, but continuity on certain vectors will also be emphasized, which will be amply addressed in the paper's presentation. But we must be very careful not to arrive at simplistic solutions to what is a very complex issue. The straightforward alternatives of continuity and discontinuity are far too bold. In reality, it is a question of emphases, with positions varying along a wide spectrum of alternatives.

While our research tends towards the discontinuous end of the spectrum, I hope to be sufficiently nuanced in our treatment so that clear elements of continuity are not ignored. Basically we will make a comparative analysis between these two perspectives of the relationship between the Old Law and the New Law contained in the two Testaments, arguing each position.

In the sphere of biblical theology the immensity of the problem before us is recognised. Several key verses have had entire monographs devoted to them. Recent decades have witnessed an almost overwhelming number of significant studies of the Apostle Paul's view of the law alone, studies which we will use throughout this thesis. When confronted with such a vast problem and given limited space to write about it, we have two alternatives: to grab a tiny piece of the puzzle and fit it neatly into the larger picture, or to suggest some general ideas about the shape of the puzzle itself, with necessarily limited argument and scope. We opted for the latter. Many pieces of the puzzle are ignored in what follows, and even those that are mentioned are not treated in depth from a lexico-grammatical and exegetical point of view (for example we have not dwelt much on the Sermon on the Mount, but have highlighted certain passages that are relevant to our research). Specifically, we intend to focus on three points that are central to the question of the degree of continuity of the law between the Old Testament and the New Testament: what the Savior Jesus Christ meant when he said that he "fulfills" ($\pi\lambda\eta\rho\omega$) the law and the prophets in Matthew 5:17; the significance of Paul's statement in Rom 10:4 that "Christ is $\tau\acute{e}\lambda\omega\varsigma$; [the end, the goal?] of the law"; and the significance of Paul's statement that Christians are no longer "under the law" but under "the law of Christ". Taken together, these three pieces of the puzzle suggest that a clear note of discontinuity must ring as a basic theme in this approach.

The Pauline emphasis on the discontinuity between the Law of Moses and the Law of Christ cannot also eliminate some degree of continuity. How is this to be understood? First of all, it is clear that it is not a matter of balance or a matter of tension

between two points of equal weight. Discontinuity is clearly the "bottom line" both in clear theological statements and in the actual practice of teaching ethics in the New Testament. We must therefore speak of a "continuity within discontinuity". Herman Ridderbos offers a lengthy and insightful discussion of this issue, concluding that there is no doubt that "(...) the category of law was not abrogated with the coming of Christ, but rather was maintained and interpreted in its radical sense ('fulfilled'; Matt. 5:17); on the other hand, that the Church no longer deals with the law in any other way than in Christ and thus is *ennomos Christou*".

The Christian is no longer bound by the Mosaic Law; Christ has brought its fulfilment. But the Christian is bound by the "Law of God" (1 Cor 9:20-21; cf. "God's commandments" in 1 Cor 7:19 and 1 John). The "law of God" is not, however, the Mosaic law, but the "law of Christ" (1 Cor 9:20-21; Gal 6:2), because the Christian is bound to Christ, the fulfiller, *tēλoç* of the law (Rom 10:4). In this "fulfilling" of the law, however, some of the Mosaic commandments are taken over and reapplied to God's people in the New Covenant. Thus, while the Mosaic Law no longer stands as an undifferentiated authority for the Christian, some of its individual commandments remain authoritative as integrated into the law of Christ.

In practical terms, this means that the Christian must always view the whole law only on the condition of fulfilling it. No commandment, not even those in the Decalogue, is binding simply because it is part of the Mosaic Law. The distinction of the Decalogue as a fundamental and eternal "moral law", which is to be distinguished from ceremonial and civil law and therefore to be regarded as an eternally valid ethical authority, has a long and unquestionable history. However, even within this tradition, there has been considerable discussion about what to make of the Sabbath commandment which, at least for the vast majority of those who have advocated this approach, has not been enforced or observed in the form in which it was originally given (e.g. as requiring rest on the seventh day). Another difficulty is the problem of how to determine what was "moral" law and what was not. But the basic difficulty, of course, is that the New Testament does not address the issue in this way.

The entire Mosaic Law, every "bit of it," is fulfilled in Christ and can only be understood and applied in light of that fulfillment. In actual ethical practice, very little is lost, for the New Testament clearly takes over the entire Decalogue, with the exception of the Sabbath, as part of the "law of Christ" and therefore as authoritative for believers. But there is a considerable difference in theological construction involved, and therefore the difference in approach is by no means insignificant.

An approach that eliminates the Mosaic Law as binding authority for Christians is sometimes accused of being "antinomian" and opening the possibility for ethical relativity. But two answers must be given to this charge. First, the position set forth here holds that Christians are not subject to the Mosaic Law, not that they are free from any law. The distinction between the Mosaic Law, to which the New Testament writers clearly refer 95% of the time when they use the word "law", and the theological concept of "law" needs to be carefully noted. This distinction has its roots in the New Testament, where the Apostle Paul is able to distinguish between the Law of Moses and the Law of God (1 Corinthians 9:20-21). Failure to make this distinction has led to considerable confusion and misunderstanding. Second, in the fear related to ethical nihilism, there is a lack of appreciation of the power of God's Spirit working in the believer. When the

"antinomian" implications of the Apostle Paul's teaching were raised as an objection to that teaching, Paul responded not by introducing a "new law" but by pointing to the Holy Spirit (Galatians 5:16) and to union with Christ (Romans 6). Certainly, it must be recognized that Christians often fail to walk in accordance with that Spirit and need "law" to correct and discipline them. But any approach that replaces external commands with the Spirit as the basic norm for Christian living runs into serious difficulties in the theological argumentative scheme in the Apostle Paul.

Finally, it remains to be seen the potential of this general approach to unify the various New Testament teachings on Old Testament law. We can already see points of agreement in the centrality of Jesus Christ's "fulfillment" of the law, with its implications for "continuity in discontinuity," and in the new authority acting as a binding force in Christian behavior. Therefore, the paradigm suggested here may prove useful in establishing New Testament unity on this key theological issue.

In line with what has been presented, the objectives of the research are as follows:

- a) to specify the biblical vocabulary of the term law (torah, nomos);
- b) to delineate the meaning and content of the Old Testament law;
- c) the theological interpretation of Christ's claim that He is the fulfilment of the Mosaic Law and that His Incarnation is not intended to abolish it (Matthew 5:17);
- d) hermeneutical exploration of St Paul's attitude to the Old Testament law in the Epistle to the Romans and the Epistle to the Galatians;
- e) to clarify the theological significance of the constructions "the law of Christ" (Galatians 6:2) and "Christ is the end of the law" (Romans 10:4);
- f) to understand the relationship between "righteousness", "faith" and "law" in Pauline theology;
- g) the analytical framing of the relationship between Old Testament and New Testament law.

2. Relevance of the research in the present context

Wisdom has been defined as the ability to realize what is valuable and essential in life for oneself and others. Anyone in touch with current developments in our world can recognise that Christians need more than ever informed discussion and effective inculcation of such wisdom. Seismic shifts in social morality, controversial secular policy decisions, philosophical-ideological debates and ethics, emerging global trends, the behaviors of Church members, and clashes between adherents of Christian and non-Christian religious civilizations all revolve around differences in values. How can we intentionally and proactively stabilize our own value system and gain a sense of perspective about our negotiable and non-negotiable principles so that we can navigate the complexities of contemporary life in appropriate relationship with others who hold values that differ from our own?

A rich source of wisdom about values is contained in the Old Testament laws and the spiritualised non-testamental order, essentially the Holy Scriptures of the two Testaments. The integrity between the two Testaments is or should be re-examined in a

much more complex way, i.e. in several aspects. If "all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, for wisdom in righteousness" for the purpose of man's becoming perfect (2 Timothy 3:16), then the relevance of such an approach as I have proposed in this paper has a well-articulated outline. Christianity is faithful to the Gospel as a source of theology, social and religious behavior, but the Gospel stands in relation to the Old Testament. The key question addressed is: what is this relationship between the two Testaments beyond the fulfillment of messianic prophecy? Is the Old Testament relevant to the social and religious behaviour of the Christian? What significance does the Old Testament law have for Christians, not only on a ceremonial-cultic level, but also on a social-ethical level? Some scholars are of the opinion that Christians generally neglected the Old Testament laws because they did not consider them relevant to their lives. There are at least three reasons for this. First, the post-new Testament Christian tradition has tended to isolate the Ten Commandments as the only "moral law" that remains applicable and has not adequately considered the web of relationships between these commandments and other laws that also exemplify moral/ethical principles. Second, there are many Old Testament laws that Christians simply cannot keep, because the Jewish sanctuary/temple, with its rituals and regulations, no longer exists and has been replaced by Christian liturgical worship. In addition, we lack other cultural institutions and practices governed by Old Testament laws, such as theocratic administration of justice, jubilee, polygamy and levirate marriage. In addition, modern society has moved away from a subsistence agricultural economy, so that for most of us, at least in the economically developed world, the Old Testament laws for farmers have no bearing on our lives.

Third, a significant number of Old Testament laws are somewhat obscure or disturbing to Christians because they illustrate values in the context of ancient Israelite culture, which is quite foreign to us. For example, why did God prescribe a special ritual for judging the case of a woman suspected of adultery (Num. 5:11-31) and provide no corresponding procedure for judging a husband whose wife suspects him of adultery? Why could a father or husband annul an oath made by his daughter or wife (Num. 30:3-16)?

We live in a world of competing value systems, which are at the centre of much debate. What does the value system of the Old Testament law have to offer today's New Covenant Christians? If we are saved by divine grace, through faith in the once-for-all redemptive sacrifice of our Savior Jesus Christ, and not by our works of keeping God's law (Eph. 2:8-9; Heb. 9:25-28), why should we invite outdated values to play a role in directing our lives? Now that we are on the horizon of God's full revelation in Jesus Christ, why do we still need the eclipsed revelation conveyed through Moses (2 Cor. 3)?

Therefore, it must be made clear that the New Testament is not a religious system that replaces the earlier Old Testament one. Rather, the New Testament is the continuation of the Old Testament redemptive narrative, in which the earlier episodes provide a crucial backdrop for the later climactic episodes that bring the plots together towards their conclusion. It is possible to read only the final parts of man's redemption narrative, but this approach misses much of the significance. In the Gospels we read that Jesus Christ regarded the Old Testament laws given through Moses as coming from God and bearing continuing authority. For example, he answers some of his opponents,

"And he said to them: Well, you have rejected the commandment of God, that you should keep your own ordinance! For Moses said, 'Honor your father and your mother', and 'whoever speaks evil of his father or of his mother, let him die'. But ye say, If a man shall speak evil of his father or of his mother: Corban! That is, What I could have helped you with is given to God" (Mark 7:9-11). Here the "commandment of God" (cf. v. 13, "word of God") is what Moses said. The laws that the Savior Christ cites on this occasion are not only from the Decalogue (Josh. 20:12; Deut. 5:16), but also from Josh. 21:17 (Lev. 20:9).

In his Sermon on the Mount, the Savior Jesus Christ strongly affirms the permanence of the "Law" (i.e. Torah,) along with the rest of the Old Testament ("Prophets") (Matt. 5:17-19). Jesus also considered that the Scriptures (Old Testament), which include the "Law of Moses" (Torah = Pentateuch), bear witness to Himself (John 5:39), and thus concludes a discourse addressed to His critics: "For if you had believed Moses, you would have believed Me, for he wrote of Me. But if you do not believe what he wrote, how can you believe my words" (John 5:46-47). When the Saviour Christ appeared to the two disciples on the road to Emmaus after his resurrection, he began to interpret to them "from Moses and from all the prophets (...), from all the Scriptures about himself. " (Luke 24:27) That night, He declared to several disciples, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which are written about Me in the law of Moses and in the prophets and in the psalms" (Luke 24:44).

Another note of relevance of the work is that we propose a synthesis of the Holy Apostle's thoughts on the Mosaic Law, which still represents today, after ten years of intense analysis, a source of new meaning for biblical theology. In order to discern what "law" meant to the Apostle Paul, it is useful to consider the collective, codified understanding of the law when referring to "law" as a general concept. In addition, it is necessary to go back in time and return to a world that differs in many ways from our own. The Apostle Paul was the inheritor of traditions concerning the law - and attitudes toward it - from Judaism, Greco-Roman culture, and early pre-Pauline Christianity. Moreover, when he wrote about the law in his epistles, he addressed issues that were alive in the communities to which his epistles were sent. In addition to paying attention to what he actually wrote, it is important to note how he expressed himself through the use of rhetorical conventions familiar to people of his time, which is why we will refer to the political, ethnic, religious context of the time.

Paul was a citizen of the Roman Empire (Acts 21:39) and grew up within a large network and community of people considered Hellenistic Jews. This means that although he was Jewish, he was thoroughly familiar with a world where Greek was the language of common speech, commerce and education. There are indications that he could also speak Aramaic (the language of the Jews living in Roman Palestine), as depicted in Acts 21:40, but his primary language was Greek. His epistles were written in Greek, and when he quoted from the Old Testament, it is clear that he used a Greek version of it as his working Bible. Most of his quotations correspond exactly or closely to what appears in the main known versions of the Septuagint that existed in antiquity and have been preserved until modern times.

As a Hellenistic Jew, Paul's education and interests were not limited to Jewish texts and subjects. He lived in a world in which Gentile Hellenism was very close at

hand. Whether or not he was permeated by the ancient Greek classics is unknown. In any case, there is no evidence in his epistles that he was familiar with the classics as sources of his thought. But the same epistles show that he was familiar with the rhetorical skills taught in the schools of his day, and he was certainly aware of and even recommended to his readers certain values that were commonly held by educated Gentiles (Gal 5:23; Phil 4:8-9). The extent to which he was influenced by Greco-Roman views of the law (*nomos* in Greek) is a matter of open debate, which, incidentally, I have addressed in this paper. Paul, in accordance with Jewish tradition, considers the law revealed to Israel to be of divine origin (Rom 7.22, 25; 8.7; Gal 3.19) and once speaks of Gentiles, who do not have the law of Moses, as being able to do "instinctively what the law requires" (Rom 2.14). But it is not necessary to conclude that the Apostle Paul derived his views on law from Greek Stoicism.

Reading the Pauline epistles, it is striking how much he speaks of the law in terms of his Jewish upbringing. His discussions of law and human life are often imbued with patterns of Jewish thought. He writes as a believer in Christ, but that doesn't mean that his basic understanding of what the law is and how it works might be forgotten. Having been thoroughly educated in Jewish thought and practice (Gal 1:14) and familiar with the logic of Greek culture, his concept of "law" was developed and preserved in his thinking as an apostle in complex meanings.

Three major issues have been raised in recent years concerning the meaning of the Mosaic Law in the theology of the Pauline epistles. First, there has been the question of how the Apostle Paul understood the word *nomos* in Judaism. There have been interpreters who have argued that since the Apostle Paul used the Greek word *nomos* for what was traditionally known in Hebrew as *torah*, it is not likely that he understood the richness of the latter term, which carries a wide range of meanings, including not only "law" but also "instruction" and "guidance." According to this view, the Apostle Paul had a Hellenized understanding of the term and simply reduced it to law in the narrowest ("legalistic") sense. Moreover, this explains why the Apostle Paul is perceived by his critics as being so negative about the Old Testament law in some places. Such a claim, however, has been challenged for various reasons. Interpreters have disposed of it on the basis of comparative studies of the Hebrew and Greek versions of the Old Testament. In addition, the claim underestimates the power of symbols and traditions to cross cultures and languages intact. If it were considered valid, the claim would mean that other Jews of Paul's time whose primary language was Greek were in the same situation. Moreover, we would have to say that most or perhaps all people of all times and throughout the world whose primary language is not Hebrew do not truly understand the meaning of the Torah in all its richness. For example, by the same criterion, we should say that the modern Jew living in New York or London, whose primary language is English, cannot understand the meaning of the Torah. This would be denied in any Jewish community.

Second, there has been the question of the interpretation of the phrase "works of the law" in the Apostle Paul's epistles (Rom 3:20, 28; Gal 2:16; 3:2, 5, 10) or simply the word "works", a shorthand expression for the same thing (Rom 4:2, 6; 9:32; 11:6). The traditional view has been that by this word or expression the apostle refers to a way of life in which a conscientious Jew seeks to earn God's favor by keeping the precepts of the law, a way of life called "righteousness by works." However, since the late 1970s,

some interpreters of the Apostle Paul have advocated what is called "the other view of Paul". Proponents of this view challenge the traditional view and argue that the Judaism of the Apostle Paul's time was not a religion of "works righteousness". Instead, the performance of "works of the law" meant a life of obedience to a pattern of life, including the Sabbath, ritual circumcision and dietary laws, in order to secure social boundaries between Jews and Gentiles. The reason for Paul's opposition to fulfilling the "works of the law" was that, for him, the Jewish people had too thoroughly appropriated this pattern of life, leading to an overemphasis on social boundaries and ethnicity. A mission to the Gentiles, emphasising God's divine grace for all humanity through the redemptive act of the Saviour Jesus Christ, then became impossible. To insist that Gentiles adopt the "works of the law" to be part of the covenant people would mean that Christ had died to no effect (Gal 2:21). Along with this interpretation of the works of the law as binding landmarks, proponents of the "new perspective" offered a revised picture of ancient Judaism. According to this, ancient Judaism was a religion of grace, and observance of the law was a matter of maintaining covenant participation as well as a sign of identity in the larger society. The revised portrait of ancient Judaism has been extremely important for Judaism in modern understanding. Traditional portrayals of Judaism often led to inaccurate and pejorative caricatures, claiming that it was legalistic to an almost unbearable degree. Corrections and revisions were important and needed to be made. However, it must be recognized that ancient Judaism had many strands of tradition. Some ancient Jewish sources actually speak of performing good deeds for justification or salvation. Moreover, some of them appear in writings almost contemporary with the Apostle Paul. And in the Dead Sea Scrolls, the expressions "works of the law" and "observance of the law" appear in contexts that are clearly related to behavior deemed meritorious before God. The same idea appears in later rabbinic literature. Ultimately, regardless of the variety of philosophies and emphases in ancient Judaism, the Apostle Paul's opposition to "the works of the law" fits into the view of those contemporaries who held that observance of the law of Moses was necessary to be righteous before God. For Paul, this way of life does not actually lead to righteousness, for righteousness - a right relationship between a person and God - is a matter of accepting God's grace through faith.

Third, since the Apostle Paul vehemently opposed the view that Gentiles should be required to adopt the law of Moses, it has been proposed that his teaching on salvation or justification by faith was developed for a specific and limited purpose, namely to defend the rights of Gentile converts to be full heirs of God's promises. It did not have universal applicability. There can be no doubt that the doctrine of salvation/justification by faith could function in such a way as to make it possible for Gentiles to be admitted as Gentiles into the Church. But to believe that the lawless Gospel of the Apostle Paul was developed for this purpose alone (making a virtue out of a necessity) is insufficient. According to Paul, keeping the law is not a means of justification for anyone, Jew or Gentile (Rom 3:20). Moreover, he is explicit in saying that all who accept the gospel, Jew or Gentile, are justified (Rom 3:30; 4:11-12; Gal 2:15-16). The teaching of justification by faith is therefore not only for Gentiles. It is the basis of their inclusion, not merely an ex post facto reason for it.

In essence, the genius of the Apostle Paul operates new approaches to the Mosaic Law in his epistles, in a Christian manner in which the relationship between "righteousness", "faith", "law" in Christian theological construction is highlighted.

Last but not least, the theme addressed here can be an element of concrete relevance in the interreligious dialogue between Christianity and Judaism, which unfortunately stagnates both academically and socially.

3. Framework of the paper

The paper is divided into four chapters. Chapter I - LAW IN BIBLICAL THEOLOGY: CONCEPTUAL FRAMEWORKS, MEANINGS, FUNCTIONS - explores the corresponding terms of law in the Hebrew Bible and the Septuagint, i.e. torah, nomos. In the first phase, the etymological meanings of these concepts are clarified, using the opinion of renowned scholars who have addressed the etymological correspondences and incongruities between torah, nomos: C. H. Dodd, R. T. Herford and Solomon Schechter. Next, an extensive analysis of the concept of law in the New Testament, especially in the Pauline epistles, is carried out.

Chapter II - REDEEMING THE MEANING OF LAW IN THE NEW TESTAMENT - launches our research along several ideational tracks: a) Old Testament law: content, functions, applicability; b) Sermon on the Mount - direct confrontation between the Christic teaching and the Old Testament law with argumentation of the significance of the fulfillment of the Mosaic law in Jesus Christ (Matthew 5:17); c) Ethical implications of the new norms for contemporary law.

Chapter III - INTERPRETATIONS OF THE VETEROTESTAMENTARY LAW IN PAUL'S THEOLOGY - probes St. Paul's position towards the OT law in three points: inclusion or exclusion: the Mosaic Law in the Epistle to the Romans; Christ, *τέλος* of the Law (Romans 10:4); the relationship between righteousness, law, faith and the "Law of Christ" in the Epistle to the Galatians.

The last chapter - CONTINUITY AND DISCONTINUITY BETWEEN THE OLD LAW AND THE NEW LAW - clarifies in a number of points the relationship between the two laws.

4. Research methodology and bibliographical sources used

The intention expressed in this doctoral thesis is a comprehensive analysis of the relationship between the New Testament and Old Testament Law, but we are convinced that such a comprehensive intention of this relationship is impossible. Primarily because of the fact that in the course of time a number of theological-analytical perspectives on the issue in question can be recorded, some complementary, others representing different positions according to the research traditions in which they are set out. Second, the arguments contain some new things, but also have a basic continuity with traditional historical positions, noting how much some of the basic theological positions on the law in the two Testaments have been modified.

From the analysis undertaken, it can be seen that there are several theological positions regarding the meaning of the Law in the two Testaments: some argue for continuity between the laws of the two Testaments, others promote discontinuity, others argue for a hiatus regarding the theological meaning of the Mosaic law in relation to the NT law, some propose a dispensationalist perspective, and others supercessionism.

It is clear from an analysis of these positions that on some issues the camps are very close, while on others there is still a great distance. Undoubtedly, the area in which there is the least diversity of opinion is that of salvation. Although representatives of these perspectives nuance their views in different ways, there is fundamental agreement on the central issues. On the other hand, there is a great diversity of opinion represented by analyses of the meaning of the Law in Pauline theology, a diversity also suggested by the meaning of the Greek and Hebrew words with which we are also working in this paper: *nomos*, *torah*.

All the scholars used in this thesis agree that the relationship between the Testaments, and implicitly between the meaning of the Law, is one of continuity and discontinuity. It has been difficult to identify positions that support either absolute continuity or absolute discontinuity.

The methods used in the research vary according to the analysis. At times we have relied heavily on the historical method, while also addressing a social, cultural, religious contextual analysis, and in some sections we have adopted a strongly (almost exclusively) exegetical approach, given that the particular thematic area researched somewhat determines such a methodological approach. The hermeneutical principles have been a real guide in deciphering the nuances of some scriptural paragraphs, which allowed us to see how a key portion of Scripture is interpreted in a given context. From the horizon of biblical criticism, we have drawn on textual criticism, philological criticism, which is the study of biblical languages for an accurate knowledge of the vocabulary, grammar and style of the period, and historical criticism, which seeks to interpret biblical writings in the context of their historical context.

Essentially, it can be seen from the reading that our position has not been monolithic. The research of the various scriptural elements concerning the Law demonstrates a great diversity of views on this essential question of the relationship between the Testaments, although in our theological commitment we are fully orthodox.

The bibliography used in arguing the personal positions and those of various scholars on the topic of analysis captures the effervescence of the debate on the topic from 1980-2000 on the horizon of biblical scholarship. For this reason, most of the sources cited are from these years, as most of the books and studies written after the year 2000 merely reiterate opinions, directions and perspectives already expressed. Of course, we do not minimize the providential contribution of some references published as part of the literature.

Last but not least, in order to give as coherent an example as possible of the key terms (law, *nomos*, *Torah*, justice) we have drawn on dictionaries, lexicons and biblical vocabularies.

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