Interestingly, Ernest F. Kevan. *The Grace of Law, A Study of Puritan Theology* (Baker, Grand Rapids, 1976) 22, has identified the parties in the Puritan understanding of Law: the main body, the orthodox Puritans, who occupied a central position, opposed to the Antinomians on the one hand, and the Nomists on the other.

^2 Willis J. Beecher, "*Tôrâ*: A Word-study in the Old Testament," *JBL* 24 (1905) 2; Walter Gutbrod, "*nomos*," in *TDNT*, IV, 1044-47; Barnabas Lindars, "*Tôrâ* in Deuteronomy," in *Words and Meanings: Essays Presented to David Winton Thomas,* ed. P. R. Ackroyd and B. Lindars. (Cambridge: Cambridge University Press, 1968); Gunnar Östborn, *Tôrâ in the Old Testament: A Semantic Study* (Lund: Hakan Ohlssoms Boktrycheri, 1945); Ivan Engnell, *Israel and the Law* (Uppsala: Wretmans Boktrycheri A.-B., 1954).

^3 Joseph Jensen, *The Use of Tôrâ by Isaiah* (Catholic Biblical Quarterly, Monograph Series 3; Washington, D.C.: 1973) 3.

^4 Wilhelm Gesenius, *Thesaurus philologicus criticus linguae hebraeae et chaldaeae Veteris Testamenti* (2nd ed.; Leipzig: F. C. W. Vogel, 1840), II. 626-627.

^5 S. R. Driver, *An Introduction to the Literature of the Old Testament* (Cleveland: The World Publishing Company, 1956 [originally 1897]) and Harris, Archer, Waltke, *Theological Wordbook of the Old Testament*, (Chicago, Moody, l980)), I. 403.

^6 Julius Wellhausen, *Prolegomena to the History of Ancient Israel* (translated by Menzies and Black, Edinburgh: A. & C. Clark, 1885).

^7 Friedrich Delitzsch. *Prolegomena eines neuen hebräisch -- aramäischen Wörterbuchs zum Alten Testament* (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1886).

^8 William Foxwell Albright, "The Names 'Israel' and 'Judah' with an excursus on the Etymology of *Tôdah* and *Tôrâ*.' *JBL* 46 (1927) 180.

^9 Roland Murphy. *A Study of the Hebrew Root yrh*. unpublished MA thesis. (Washington, Catholic University of America, 1948) referred to in Jensen, p.4.

^10 Much can be learned from the excellent exegetical studies of Gutbrod, Lindars, and Jensen (see notes 2 and 3 above) et al., though we disagree with their basic documentary hypothesis and form-critical presuppositions. Two major objections to form criticism seem in order. First, there is increasing evidence for the dating of Deuteronomy long before the monarchy rather then the late Josianic date. K. A. Kitchen has concisely stated the case for a fourteenth/thirteenth centuries BC date based on the *form* of the ancient near eastern treaties in contrast to both earlier and later first millennium treaties. (See his *The Bible in its World*, (Downers Grove, IVP, 1977) 79-85; and M. G. Kline's *The Structure of Biblical Authority,* (Grand Rapids: Eerdmans, 1972) 45-75. Second, in a careful study of the Akkadian Epic of Gilgamesh, for which there are extant tablets going back to the Sumerian culture from the middle of the third millennium BC down to the Assyrian and Babylonian texts of the eighth and seventh centuries BC, A. R. Millard and W. G. Lambert conclude that there is no evidence of accretions to the text analogous to the documentary hypothesis. Very little change is observed; only spelling and grammar seem to be up-dated, as might well be expected. Even in the case of a Hittite translation of a Babylonian Prayer of *Ishtar* from ca. 1400 BC -- both copies extant -- when compared with a Neo-Babylonian copy (ca. 600 BC), no major changes or redactions are observed. (See Millard and Lambert, *Atrahasis and the Babylonian Story of the Flood* (Oxford, 1969); see also Reiner and Cuterbock, *JCS*, (1967) pp. 255ff). The conclusion is inescapable: if there is no evidence for redactional tampering with documents in the literary milieu of the ancient Near East, how can anyone assume that it took place in the biblical literature?

^11 *Tôrâ* is used over 220 times in the OT: 55 times in the Pentateuch (once in Genesis, seven times in Exodus, 22 times in Deuteronomy); some 64 times in the Historical Books; about 50 times in Poetical Books; and around 48 times in the Prophetic Books. However. when we identify the context of each usage, we find in around 120 times it is used of a corpus of material, written or otherwise: twice in Exodus, 22 times in Deuteronomy, 20 times in the Former Prophets, 31 times in the Later Prophets including Daniel and Lamentations, possibly 5 times in the Psalms, and almost 40 times in Chronicles, Ezra, Nehemiah. Allowing for overlaps in the classifications of contexts, *tôrâ* appears some 53 times in covenantal contexts, 22 being in Deuteronomy and 14 in the Later Prophets. We have already noted that it is used some 48 times in prophetic contexts in other books. In priestly contexts we find *tôrâ* being used some 44 times, 25 of these in Leviticus and Numbers. The wisdom literature uses *tôrâ* some 50 times. What is surprising is that *tôrâ* is used in juridical or civil contexts only about ten times.

^12 Cf. Gen 2:15; 30:31; 2 Sam 15:16.