

**Ephesians 2:14-19** - 14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, 15 **by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances**, that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 And He came and preached peace to you who were far away, and peace to those who were near; 18 for **through Him we both have our access in one Spirit to the Father**. NASB

This why the New Testament states that we are not to be judged in regard to Old Testament ceremonial laws such as *“food or drink or in respect to a festival or a new moon or a Sabbath day.”* This is because *“Christ”* the *“substance”* has come and fulfilled the *“shadow.”* In other words the **ceremonial laws** and ordinances are no longer required or a standard by which we are to worship God, they have been **abrogated, under the New Testament.**

**Colossians 2:16-17** - 16 Therefore **let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day — 17 things which are a mere shadow of what is to come; but the substance belongs to Christ.** NASB

**IV.** To them also, as a **body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging under any now, further than the general equity thereof may require.**

A. **body politic, He gave sundry judicial laws, which expired together with the State of that people;** - Now they also rightly classified the civil law as *“sundry judicial laws”* which were a *“body politic.”* That is they were **political laws** given to **govern** the **State** of Israel (notice the capital “S”), but which *“expired together with the State of that people.”* It is my observation that one can only be deafened by that booming voice of silence in the New Testament about carrying out or implementing any of the civil laws of the Old Testament Mosaic covenant.

B. **not obliging under any now, further than the general equity thereof may require –** When they say not *“obliging under any now,”* they mean that we are **NOT obligated** to any Old Testament **civil** law. What I think is so beautiful about how they understand and apply the Law is seen in the words *“further than the general equity thereof may require.”* What I believe they mean to say by this is; if in the due course of our life it becomes us to engage the wisdom of an Old Testament civil law, that we should be so wise and discerning to apply it as a *“general equity”* or a just and balanced maxim to live by. See how Paul applied it this very way.

**1 Corinthians 9:8-11** - 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 For **it is written in the Law of Moses, “You shall not muzzle the ox while he is threshing.” God is not concerned about oxen, is He?** 10 Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. 11 **If we sowed spiritual things in you, is it too much if we should reap material things from you?** NASB

**V.** The **moral law does forever bind all**, as well **justified persons as others**, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. **Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.**

A. **The moral law does forever bind all –** Now as they saw the moral law, they expected that we were *“bound... to the obedience thereof”*, and that *“forever.”* And this is not because it was in the Bible, for the Ceremonial and the Civil law was therein contained as well. But they **rightly understood** the moral aspects of the law as an extension of **God** Himself, an

expression of His **character** and **nature** as they state; *“and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it.”* This of course is how the apostles saw the matter they so clearly explained concerning the Decalogue, that we should be **obligated** to carry out the **moral law**, and that this *“fulfillment of the law”* was the result of simply abiding in the **love** of Christ. John goes on to say that this is how we express our **love toward God**, by keeping *“His commandments.”*

**Romans 13:8-10** - 8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. 9 For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and **if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself."** 10 **Love does no wrong to a neighbor; love therefore is the fulfillment of the law.** NASB

**1 John 5:1-3** - 1 Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the child born of Him. 2 By this we know that we love the children of God, when **we love God and observe His commandments.** 3 **For this is the love of God, that we keep His commandments;** and His commandments are not burdensome. NASB

- B. **as well justified persons as others,** - Now they clearly understood that the moral law applied to *“justified persons,”* that is of course born again Christians. But they also saw its universal application to **curb** the behavior of wicked people in public cultures and political states. Of course we discussed how Calvin and Luther saw it this very same way under the three uses of the law, [**curb, mirror, guide**]. This was of course one way that Paul applied it also, saying that this use as **curb** was *“according to the Gospel.”*

**1 Timothy 1:8-11** - 8 But we know that **the Law is good, if one uses it lawfully,** 9 realizing the fact that law is not made for a righteous man, but **for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane,** for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 **according to the glorious gospel of the blessed God,** with which I have been entrusted. NASB

- C. **Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.** – They understood the teaching of Jesus concerning the moral law well, saying that not only did He in *“any way dissolve,”* but that He *“strengthened”* our *“obligation”* to the obedience of it. This of course is plainly evident in the blessed teaching of our Lord.

**Matthew 5:17-19** - 17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, **until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.** 19 "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; **but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.** NASB

In fact, Jesus would explain that the commandments went further than our outward behavior and applied to the thoughts and intentions of our hearts.

Not only would Jesus “strengthen” our “obligation” of the moral law by applying it to our hearts, but He would also make clear the threatening of the Law by warning that violating it would surely bring the consequence of Hell. This He did to show us our utter and desperate need for His saving grace in the Gospel. Nevertheless He applied the moral law to us with strong exhortation to the obedience of it, even to the correcting of our sinful thoughts and intentions in our hearts.

**Matthew 5:21-22** - 21 "You have heard that the ancients were told, **'You shall not commit murder'** and **'Whoever commits murder shall be liable to the court.'** 22 **"But I say to you that everyone who is angry with his brother shall be guilty before the court;** and whoever shall say to his brother, **'Raca,'** shall be guilty before the supreme court; and whoever shall say, **'You fool,'** shall be guilty enough to go into the fiery hell. NASB