

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