

THE TWO LAWS!

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NOTE: - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

☞ The common belief concerning this issue, which is held by most Evangelical Christians, can be summarized as follows: -

“In the Bible there is no distinction between the Law of Moses and the Ten Commandment Law of Exodus 20; and thus the Law of Moses or the “**torah**”, which includes the Ten Commandments is all one Law, which has been abolished by the death of Christ.”

It is the purpose of this Study Document to Biblically examine this issue of the “**torah**”, and show that the above belief **CANNOT** be established from the Scriptures at all; and in actual fact, it is an error, which is contrary both to the Bible, and the established Protestant teaching of previous generations.

PART 1 – THE BIBLE EVIDENCE: -

The most commonly used Hebrew word in the Old Testament Scriptures for the word “LAW” is “**torah**” – See Strong’s Concordance; Hebrew No. 8451. Interestingly, Strong’s Concordance defines the word “**torah**” as “a *precept or statute, especially the Decalogue or Pentateuch.*” This clearly shows that the word “**torah**” or “LAW” can apply either to the Ten Commandment Law or to the five Books of Moses. This fact, establishes the truth that there are indeed **TWO** laws in the Old Testament Scriptures. We shall now turn directly to the Scriptures, and let the Bible establish this point beyond any shadow of doubt.

Abraham kept God’s commandments and laws.

Genesis 26:5: - “Because that **Abraham** obeyed my voice, and **kept** my charge, **my commandments**, my statutes, and **my laws** [“**torah**”].”

NOTE: - In no way can these commandments and laws - “**torah**” be referring to the Law of Moses, because Abraham lived hundreds of years **before** Moses was born. Thus clearly establishing the truth that the “**torah**”

does **NOT** always refer to the Law of Moses, and in fact, God's Law or "**torah**" existed **before** Moses was even born.

God tested the children of Israel in the wilderness of Sin, whether they would keep his laws and commandments, relating to the manna and the seventh-day Sabbath.

Exodus 16:4, 5 & 28 – 30: - "Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, **whether they will walk in my law ["torah"], or no**. And it shall come to pass, that on the sixth day they shall prepare [that] which they bring in; and it shall be twice as much as they gather daily. ... And the LORD said unto Moses, **How long refuse ye to keep my commandments and my laws ["torah"]?** See, for that the LORD hath given you **the sabbath**, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

NOTE: - This passage again establishes beyond any doubt, that the word "**torah**" does indeed apply to the Ten Commandment Law, which includes the seventh-day Sabbath, **before** the children of Israel had even reached Mount Sinai. And we also note, that this incident occurred **before** the Law of Moses came into existence.

GOD'S TEN COMMANDMENT LAW - "TORAH" IN THE OLD TESTAMENT SCRIPTURES: -

A.] The Ten Commandment Law - "**torah**" was spoken by God himself directly to the whole assembly of the children of Israel.

Exodus 20:1 & 2: - "**And God spake all these words**, saying, I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

NOTE: - In VS. 3 – 17, God goes on to speak the Ten Commandments to the whole congregation of Israel.

Deuteronomy 5:22 & 26: - "**These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more**. And he wrote them in two tables of stone, and delivered them unto me. ... For who [is there of] all flesh, **that hath heard the voice of the living God speaking out of the midst of the fire**, as we [have], and lived?"

NOTE: - The Lord – the Living God spoke the Ten Commandments directly to the whole assembly of Israel, and we note that the Lord "**added no more**". This establishes the truth that even Moses could **NOT** add anything to God's Ten Commandment Law - "**torah**".

The Living God is the Saviour.

1st Timothy 4:10: - "For therefore we both labour and suffer reproach, because **we trust in the living God, who is the Saviour of all men**, specially of those that believe."

Our Lord Jesus Christ is the **only** Saviour.

Acts 4:10 & 12: - "Be it known unto you all, and to all the people of Israel, that by **the name of Jesus Christ of Nazareth**, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole. ... **Neither is there salvation in any other: for there is none other name under heaven given among men**, whereby we must be saved."

NOTE: - Therefore, our Saviour, the Lord Jesus Christ spoke the Ten Commandment Law - "**torah**" directly with his own voice to the whole assembly of the children of Israel.

B.] The Lord [that is, Jesus Christ] wrote the Ten Commandment Law - "**torah**" upon tables of stone, with his own finger.

Exodus 24:12: - "And the LORD said unto Moses, Come up to me into the mount, and be there: **and I will give thee tables of stone, and a law ["torah"], and commandments which I have written**; that thou mayest teach them."

Exodus 31:18: - "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, **two tables of testimony, tables of stone, written with the finger of God.**"

C.] The tables of the Ten Commandment Law - "**torah**" were put **inside** the Ark of the Covenant.

Deuteronomy 10:4 & 5: - "**And he wrote on the tables, according to the first writing, the ten commandments**, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, **and put the tables in the ark which I had made**; and there they be, as the LORD commanded me."

THE LAW – "TORAH" OF MOSES IN THE OLD TESTAMENT SCRIPTURES: -

A.] The Law - "**torah**" of Moses was given by God to Moses, who was then to give it to the children of Israel. God did **NOT** speak Moses' Law - "**torah**" directly to the assembly of Israel, as he had done with the Ten Commandment Law - "**torah**".

Leviticus 26:46: - "These [are] the statutes and judgments **and laws ["torah"]**, which the LORD made between him and the children of Israel in mount Sinai **by the hand of Moses.**"

1st Chronicles 22:12 & 13: - "Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep **the law ["torah"]** of the LORD thy God. Then shalt thou prosper, if thou takest heed **to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel**: be strong, and of good courage; dread not, nor be dismayed."

Malachi 4:4: - “Remember ye **the law [“torah] of Moses my servant, which I commanded unto him in Horeb for all Israel**, [with] the statutes and judgments.”

B.] Moses wrote this Law – **“torah”** in a book, and in fact, it is described as “the book of the law [“torah”] of Moses” in the Scriptures.

Deuteronomy 31:9 & 24: - “And **Moses wrote this law [“torah”]**, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. ... And it came to pass, **when Moses had made an end of writing the words of this law [“torah”] in a book**, until they were finished.”

Joshua 23:6: - “Be ye therefore very courageous to keep and to do all **that is written in the book of the law [“torah”] of Moses**, that ye turn not aside therefrom [to] the right hand or [to] the left.”

2nd Chronicles 33:8: - “Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, **according to the whole law [“torah”] and the statutes and the ordinances by the hand of Moses.**”

NOTE: - The **ordinances** came from the hand of Moses; so therefore, Paul in Colossians 2:14 is referring to “the handwriting of ordinances” – the Law – **“torah”** of Moses being nailed to Jesus’ cross.

Nehemiah 8:1: - “And all the people gathered themselves together as one man into the street that [was] before the water gate; and they spake unto Ezra the scribe to bring **the book of the law [“torah”] of Moses**, which the LORD had commanded to Israel.”

C.] The Book of the Law – **“torah”** of Moses, was put in the **side** of the Ark of the Covenant.

Deuteronomy 31:24 – 26: - “And it came to pass, **when Moses had made an end of writing the words of this law [“torah”] in a book**, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, **Take this book of the law [“torah”], and put it in the side of the ark of the covenant of the LORD your God**, that it may be there for a witness against thee.”

THE NEW TESTAMENT SCRIPTURES TEACH A DISTINCTION BETWEEN THESE TWO LAWS: -

☞ That there is this clear Biblical distinction between these **two** Laws – **“torahs”** in the Bible, is easily confirmed in the New Testament. Why? Because if there is only one Law – the Law of Moses, which includes the Ten Commandment Law, as many Evangelical Christians assert, then the New Testament writers have contradicted themselves in the following passages. [If we accept the Biblical truth concerning the distinction between the two Laws, then we can easily harmonize the following passages.]

A.] Paul taught that the doers of the law shall be justified, and in the context of the following passage, he is clearly referring to the Ten Commandment law, as he quotes from three of the commandments – not stealing; not committing adultery; and, not committing idolatry.

Romans 2:13, 21 & 22: - “(For not the hearers of the law [are] just before God, but **the doers of the law shall be justified.** ... Thou therefore which teachest another, teachest thou not thyself? **thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?**”

Paul taught that we are **not** justified by the Law of Moses.

Acts 13:38 & 39: - “Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, **from which ye could not be justified by the law of Moses.**”

NOTE: - There has to be **two** distinct Laws, otherwise Paul has contradicted himself in these two passages.

B.] Paul had not known sin except by the Law of Ten Commandments, as he is quoting the 10th Commandment in the following passage, which forbids covetousness [See Exodus 20:17]. He also calls this law “holy” and he calls it a “spiritual” law.

Romans 7:7, 12 & 14: - “What shall we say then? [is] the law sin? God forbid. Nay, **I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.** ... **Wherefore the law [is] holy, and the commandment holy, and just, and good.** ... For we know that **the law is spiritual:** but I am carnal, sold under sin.”

Paul calls the law concerning the Levitical priesthood [which was written in the book of the law – “**torah**” of Moses] a “carnal commandment.

Hebrews 7:11 & 16: - “If therefore perfection were by **the Levitical priesthood, (for under it the people received the law,**) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ... Who is made, not after **the law of a carnal commandment,** but after the power of an endless life.”

C.] Paul did **NOT** rebuke the Gentiles for fulfilling the righteousness of the law. And in context, Paul is referring to the Ten Commandment Law, as he quotes from three of the commandments - not stealing; not committing adultery; and, not committing idolatry.

Romans 2:21, 22, 26 & 27: - “Thou therefore which teachest another, teachest thou not thyself? **thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?** ... Therefore if the

uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not **uncircumcision which is by nature, if it fulfil the law**, judge thee, who by the letter and circumcision dost transgress the law?"

The Gentiles were **NOT** required to keep the Law of Moses for salvation.

Acts 15:1, 5, 23 & 24: - "And certain men which came down from Judaea taught the brethren, [and said], **Except ye be circumcised after the manner of Moses, ye cannot be saved.** ... But there rose up certain of the sect of the Pharisees which believed, saying, **That it was needful to circumcise them, and to command [them] to keep the law of Moses.** ... And they wrote [letters] by them after this manner; The apostles and elders and brethren [send] greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, **[Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment.**"

D.] James calls the Ten Commandment Law, "the law of liberty", by which we shall be judged. [We know that he is referring to the Ten Commandment Law because in VS. 8, he states that this "royal law" is found in the Scriptures, which is an expression referring to what we call today the Old Testament writings. Also, because he quotes directly from two of the ten, namely, the 6th and 7th Commandments, do not commit adultery and do not kill – See Exodus 20:13 & 14.]

James 2:8 – 12: - "**If ye fulfil the royal law according to the scripture**, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, **ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.** For he that said, **Do not commit adultery**, said also, **Do not kill.** Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **So speak ye, and so do, as they that shall be judged by the law of liberty.**"


We also find that Paul and Barnabas exhorted **the Gentiles** on the Sabbath day to continue in the grace of God, and that **the Gentiles** asked the apostles to preach the word of God to them on the next Sabbath day. If a person falls from grace for keeping the seventh-day Saturday Sabbath, which is the fourth Commandment of the Ten Commandment Law, then Paul should have rebuked these Gentiles for asking him to preach to them on the next Sabbath day. The fact that the apostles did **NOT** do this, but preached the word of God to almost the entire city of Gentiles upon the next Sabbath day, clearly proves that keeping the Bible Sabbath is **NOT** falling from grace.

Acts 13:42 – 44: - "And when the Jews were gone out of the synagogue, **the Gentiles besought that these words might be preached to them the next sabbath.** Now when the congregation was broken up, many of the Jews and religious proselytes followed **Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.**"

Paul calls the law which required circumcision a yoke of bondage. [The Law of Moses commanded circumcision – See John 7:22 & 23.] He also taught that if we attempt to be justified by keeping this law, we have fallen from grace.

Galatians 5:1 – 4: - “Stand fast therefore in the liberty wherewith Christ hath made us free, **and be not entangled again with the yoke of bondage.** Behold, I Paul say unto you, that if **ye be circumcised**, Christ shall profit you nothing. For I testify again **to every man that is circumcised, that he is a debtor to do the whole law.** Christ is become of no effect unto you, **whosoever of you are justified by the law; ye are fallen from grace.**”

NOTE: - From what we have previously read in Acts 13:38 & 39; 15:1, 5, 23 & 24, it is clear that Paul is referring to the keeping of the entire Law of Moses in Galatians 5.

 Clearly then, the New Testament Scriptures do teach the distinction between the **Two Laws**, otherwise, the inspired writers have contradicted themselves.

THE TWO LAWS AND THE PROMISE OF THE NEW COVENANT: -

The following prophecy concerning the New Covenant, has a very important bearing on this issue, concerning the Two Laws in the Scriptures.

Jeremiah 31:31 & 33: - “Behold, the days come, saith the LORD, **that I will make a new covenant with the house of Israel, and with the house of Judah:** ... But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law [“torah”] in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people.”

NOTE: - This promise of the New Covenant is made in the Old Testament Scriptures, to the houses of Israel and Judah. In the New Covenant, God promises to write his Law – “**torah**” in the hearts and minds of his people. If the reader still persists in believing the theory that the Law of Moses is made up of both the Ten Commandment Law and the writings of Moses, all being only one Law – “**torah**”, then this prophecy places them in a huge dilemma. What is that dilemma? According to this theory, under the New Covenant, the Lord will write the Law – “**torah**” of Moses in the hearts and minds of his people. And that position is completely contrary to some plain New Testament passages, which we will be examining very shortly. Therefore, the promise of the New Covenant in Jeremiah 31:31 & 33, Biblically proves beyond any doubt, that the Ten Commandment Law – “**torah**” is **distinct and separate** from the Law – “**torah**” of Moses. This passage also establishes the truth that the Lord will write his Law – “**torah**” of Ten Commandments upon the hearts and minds of his people, under the New Covenant.

Another prophecy, this one concerning Christ’s first coming into this world, again confirms from the Bible, beyond any shadow of doubt, that the Ten Commandment Law – “**torah**” is **distinct and separate** from the

Law – “**torah**” of Moses. In fact, this passage teaches that Jesus came to take away the Law – “**torah**” of Moses, whilst at the same time, establishing the Ten Commandment Law – “**torah**” of God.

Psalm 40:6 – 8: - “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book [it is] written of me, **I delight to do thy will, O my God: yea, thy law [“torah”] [is] within my heart.**”

Paul explains this prophecy concerning Christ, in the Book of Hebrews.

Hebrews 10:5 – 9: - “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and [sacrifices] for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, **Sacrifice and offering and burnt offerings and [offering] for sin** thou wouldest not, neither hadst pleasure [therein]; **which are offered by the law**; Then said he, **Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**”

NOTE: - Several important points can be drawn from these passages in Psalms and Hebrews: -

1.] Jesus Christ came to do his Father’s will, which is Psalm 40:8, is God’s Law – “**torah**” of Ten Commandments being in his heart. [This of course harmonizes perfectly with the New Covenant promise which we have already examined in Jeremiah 31:31 & 33.] And we do know from Jesus’ own words, that he did indeed keep his Father’s Law of Ten Commandments.


John 15:10: - “If ye keep my commandments, ye shall abide in my love; **even as I have kept my Father's commandments**, and abide in his love.”

2.] In Hebrews 10:8 & 9, Jesus came to take away the first things mentioned in the prophecy – the Sacrifices, Offerings, Burnt Offerings and Sin Offerings, which were offered by the Law. He did this, so that he could establish the second thing mentioned in the prophecy, which is God’s will. We have just seen under POINT 1, that God’s will is having his Law – “**torah**” being in the heart, which of course is one of the New Covenant promises found in Jeremiah 31.


3.] The Sacrifices, Offerings, Burnt Offerings and Sin Offerings, which were **offered by the law** in Hebrews 10:8, of course were written and commanded in the Law – “**torah**” of Moses, and **NOT** in the Law – “**torah**” of Ten Commandments.

2nd Chronicles 23:18: - “Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, **to offer the burnt offerings of the LORD, as [it is] written in the law [“torah”] of Moses**, with rejoicing and with singing, [as it was ordained] by David.”

Ezra 3:2: - “Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, **to offer burnt offerings thereon, as [it is] written in the law [“torah”] of Moses the man of God.**”

 Therefore, there are indeed two distinct and separate Laws in the Scriptures, both coming from the Lord. The Law – “**torah**” of Ten Commandments, which is to be written in our hearts under the New Covenant; and the Law – “**torah**” of Moses, which is no longer binding since the death of Christ.

PART 2 – THE DOCTRINE OF THE TWO LAWS IN PROTESTANT TEACHING: -

 It is the purpose of this second part of this Study Document, to demonstrate from reliable historical documents, that the teaching that there are **two distinct and separate Laws** from God in the Scriptures, is the original Protestant teaching on this issue.

THE CHURCH OF ENGLAND – ARTICLES OF RELIGION – 1562 – ARTICLE 7 – “OF THE OLD TESTAMENT”: -

“The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. **Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.**”

“EPITOME OF REV. DR. ERICK PONTOPPIDAN’S EXPLANATION OF MARTIN LUTHER’S SMALL CATECHISM”; 1935, PAGES 6 & 7: -

“Part I. Of the Law, or the Ten Commandments.

23. *How many kinds of laws did God give in the Old Testament?*

Three kinds: 1. The ceremonial church law; 2. The civil law; 3. The moral law.

24. *Which of these laws is still in force?*

The moral law, which is contained in the Ten Commandments.

25. *Cannot this Law be abolished?*

No; because it is founded on God's holy and righteous nature."

WESTMINSTER CONFESSION OF FAITH, CHAPTER 21 – “OF THE LAW OF GOD”; SECTION 1 – 4
[ORIGINALLY NUMBER 19]: -

1. "God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.
2. **This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables; the first four commandments containing our duty toward God, and the other six our duty to man.**
3. **Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.**
4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require."

JOHN WESLEY, SERMON 25 – “UPON OUR LORD’S SERMON ON THE MOUNT”:-

“The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord did indeed come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness. ... This “hand writing of ordinances our Lord did blot out, take away, and nail to his cross.” ... But the moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which “stands fast as the faithful witness in heaven.” The moral law stands on an entirely different foundation from the ceremonial or ritual law. ... Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstance liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.”

CHARLES BUCK – “A THEOLOGICAL DICTIONARY”, PUBLISHED 1836; ARTICLE “LAW”, PAGE 230: -

“Ceremonial law is that which prescribed the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his Gospel church. Heb. vii. 9, 11; x. 1; Ephesians ii. 16; Col. ii. 14; Gal. v. 2, 3. ... Moral law is that declaration of God’s will which directs and binds all men, in every age and place, to their whole duty to him. It was

most solemnly proclaimed by God himself at Sinai. ... It is denominated perfect, Psal. xix. 7; *perpetual*, Matt. v. 17, 18; *holy*, Rom. vii. 12; *good*, Rom. vii. 12; *spiritual*, Romans vii. 14; *exceeding broad*, Psal. cxix. 96.”

**THE SUNDAY SCHOOL TIMES – JANUARY 3, 1914 – EDITORIAL – “ARE CHRISTIANS, ‘UNDER GRACE,’
TO KEEP THE LAW?”: -**

“We must, of course, **distinguish clearly between the *ceremonial* law of the Old Testament and the *moral* law. The eternal requirements of the moral law are always binding upon God’s people; but the details of ceremonial law which typified Christ’s atoning and cleansing work were done away with when Christ, their great antitype, completed the work which he came to do and which they foreshadowed.** The believing Old Testament saint, saved by grace, was under the obligation of a **ceremonial law** from which we have been freed because Christ fulfilled and finished all that the ceremonial pointed to. But, while we are freed from the ceremonial law, the obligation to keep **the moral law** rests even more heavily upon us who live in the enlightened age of grace than upon those who were living by men’s own choice, under law.”