

***THE DISTINCTION BETWEEN
THE TEN COMMANDMENT
MORAL LAW***



AND THE LAW OF MOSES!



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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 Booklet.

THE QUESTION AT ISSUE: -

Do the Scriptures teach a clear distinction between the Moral¹ Law of Ten Commandments as found in Exodus 20:3 – 17 and the Ceremonial² Law of Moses as found in his writings³?

¹ The term “**Moral Law**” is defined as: -

“Moral law, a law which prescribes to men their religious and social duties, in other words, their duties to God and to each other. The moral law is summarily contained in the decalogue or ten commandments, written by the finger of God on two tables of stone, and delivered to Moses on mount Sinai. Exodus 20:1-17.” – Noah Webster’s 1828 Dictionary – definition Number 8 under the word “Law”.

² The term “**Ceremonial Law**” is defined as: -

“Ceremonial law, the Mosaic institutions which prescribe the external rites and ceremonies to be observed by the Jews, as distinct from the moral precepts, which are of perpetual obligation.” – Noah Webster’s 1828 Dictionary – definition Number 14 under the word “Law”.

³ It should be pointed out from the very start of this Study Booklet, that the writings or books of Moses, which make up his Law - “**torah**”, consist of Moral Laws; Ceremonial, ritual or shadowy laws; and Civil laws that governed the commonwealth of ancient Israel.

Answering this question from the Scriptures, takes on especial significance because of the following commonly held belief amongst Evangelical Christians concerning this subject: -

"In the Old Testament Scriptures there is no distinction made between the Ceremonial Law of Moses and the Ten Commandment Moral Law of Exodus 20; this distinction is an artificial creation by seventh-day Sabbath-keepers over the last 170 odd years⁴. As the Law of Moses or the "**torah**", and the Ten Commandments are all recognized as one Law in the Old Testament writings, the New Testament Scriptures that refer to Christ's abolition of the Law, means that we have been freed from all these Old Testament Laws since the death of Christ."

It is the purpose of this Study Booklet to Biblically examine this issue of the Law - "**torah**" as found in the Old Testament Scriptures, and show that the above commonly held belief **CANNOT** be substantiated from the Bible.

THE BIBLICAL EVIDENCE: -

The most commonly used Hebrew word in the Old Testament Scriptures for the word "**LAW**" is the word "**torah**" - See Strong's, Hebrew Number 8451. Interestingly, Strong's Concordance defines the word "**torah**" as: - "a precept or statute, especially the Decalogue or Pentateuch." It is also defined also as "direction, instruction, law" - Brown, Driver, Briggs & Gesenius' Hebrew - English Lexicon; p. 435.

⁴ When one does a search into the history of this common belief, one quickly discovers documentary evidence that the distinction between the Moral and Ceremonial Laws of the Old Testament writings, has been a clearly established teaching since the start of the Protestant Reformation for the last 500 years. For the documentary evidence that supports this statement, please see the small booklet entitled: -

"Tracing the history of the teaching of the distinction between the Moral and Ceremonial Laws in the Old Testament Scriptures among Protestant Christians."

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 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. [This Biblical incident took place approximately four to six weeks before the Lord audibly proclaimed the Ten Commandment **Law** - **"torah"** at Mount Sinai, to the entire congregation of the children of Israel.]

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 establishes the fact that the word **"torah"** does apply to the Ten Commandment Law, including the seventh-day Sabbath Commandment.

GOD COMMUNICATED TO ISRAEL TWO DISTINCT LAWS AT MOUNT SINAI – THE TEN COMMANDMENTS DIRECTLY; AND STATUTES AND JUDGMENTS TO MOSES PRIVATELY: -

The following passage clearly reveals that at Mount Sinai God spoke directly and audibly to all of Israel His Ten Commandment **Law** - **"torah"**; and then He

communicated privately to Moses, other **Laws** - "**torah**" and Statutes which Moses was to teach to the people of Israel.

Nehemiah 9:13 & 14: - "Thou camest down also upon mount Sinai, and **spakest with them from heaven**, and gavest them right judgments, and true **laws** ["**torah**"], good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and **laws** ["**torah**"], **by the hand of Moses thy servant.**"

See also: - Deuteronomy 4:11 - 14.

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

A.] The Moral Law - "**torah**" of Ten Commandments 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 4:12 & 13: - "And **the LORD spake unto you out of the midst of the fire: ye heard the voice of the words**, but saw no similitude; only *ye heard* a voice. **And he declared unto you his covenant, which he commanded you to perform, even ten commandments;** and he wrote them upon two tables of stone.

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 Moses could **NOT** add anything to God's Ten Commandment Law - "**torah**". It was a complete Law - "**torah**" in itself.

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 all 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."

1st Kings 8:9: - "**There was nothing in the ark save the two tables of stone, which Moses put there at Horeb**, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt."

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

A.] The Law - “torah” of Moses was given by God to Moses at Mount Sinai, who was then to give it to the children of Israel. God did **NOT** speak Moses’ Law - “torah” audibly to the assembly of Israel.

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.”

Deuteronomy 4:44 & 45: - “And this *is* the law [“torah”] which Moses set before the children of Israel: These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.”

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.] Within Moses’ Law – “torah” were commanded ceremonial, shadowy rituals for the worship of God.

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.”

2nd Chronicles 31:3: - “*He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law [“torah”] of the LORD.”

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 when he is referring to *“the handwriting of ordinances”* – he is referring to the ceremonial, shadowy rituals of the Law – “torah” of Moses being nailed to Jesus’ cross.

Nehemiah 8:13 - 15: - “And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law [“torah”]. And they found written in the law [“torah”] which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is written.*”

John 7:22 & 23: - “Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?”

NOTE: - The command for circumcision is found in Genesis 17:9 – 14 & Leviticus 12:1 – 3.

C.] When any of God’s Commandments were violated, an animal sin offering was commanded to be sacrificed according to the Law – “torah” of Moses.

Leviticus 4:1 - 3: - “And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.”

See also: - Leviticus 4:13 & 14, 22 & 23, 27 & 28 & 32.

NOTE: - This command of Moses’ Law – “torah” to offer an animal sacrifice for sins committed against God’s Commandments, pointed forward to Jesus Christ as the Lamb of God, who would give His life to pay the full penalty for our sins and transgressions. – See Isaiah 53:3 - 6, 8, 10 & 12; John 1:29.

D.] The Book of Deuteronomy is referred to as “**the book of the law**” - “**torah**”, “**this law**” – “**torah**”. It consisted of a rehearsal of Israel’s wilderness history; Moral Commandments and exhortations with promised blessings and curses to attend Israel’s obedience or disobedience of the said commandments; certain civil statutes for the governing of the people of Israel, when they possessed the Promised Land; and certain ceremonial requirements. It is also called “**the book of the covenant**”, because it records the second covenant that the Lord made with the children of Israel this time at Moab, just before Israel entered the Promised Land. This second covenant was **beside** the covenant that the Lord made with Israel at Mount Sinai in Exodus 20 – 24. Let us establish these truths from the Scriptures. It was **this book of the law** [“**torah**”] – the Book of Deuteronomy, which Moses placed in the side of the Ark of the Covenant, and which was to be read every seventh year to all the people of Israel.

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.”

Deuteronomy 28:58 & 61: - “If thou wilt not observe to do **all the words of this law** [“**torah**”] **that are written in this book**, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; ... Also every sickness, and every plague, which *is* not **written in the book of this law** [“**torah**”]⁵, them will the LORD bring upon thee, until thou be destroyed.”

⁵ In this passage and other of the texts that follow concerning the Book of Deuteronomy, it is clear that the expression – “**the book of the law**” is referring specifically to the Book of Deuteronomy. Paul follows this distinction when he uses this expression in the following passage in the Book of Galatians.

Galatians 3:10: - “For as many as are of the works of the law are under the curse: **for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.**”

Paul is quoting directly from the Book of Deuteronomy in this verse.

Deuteronomy 27:26: - “**Cursed be he that confirmeth not all the words of this law** [“**torah**”] **to do them**. And all the people shall say, Amen.”

Deuteronomy 29:1: - "These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb."

Deuteronomy 29:19 - 21: - "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law ["torah"]."

Deuteronomy 29:29: - "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law ["torah"]."

Deuteronomy 30:10: - "If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law ["torah"], and if thou turn unto the LORD thy God with all thine heart, and with all thy soul."

Deuteronomy 31:9 - 11: - "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 Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law ["torah"] before all Israel in their hearing."

Deuteronomy 32:45 & 46: - "And Moses made an end of speaking all these words to all Israel: And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law ["torah"]."

2nd Kings 14:6: - "But the children of the murderers he slew not: according unto that which is written in the book of the law ["torah"] of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."

NOTE: - This is a direct quote from Deuteronomy 24:16.

E.] The Law – “**torah**” of Moses, is also described as being “the Law of the Lord”; or as being “the Law of the Lord thy God”; or as being “the Law of God”.

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.”

Nehemiah 8:1 & 8: - “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. ... So they read **in the book in the law [“torah”] of God** distinctly, and gave the sense, and caused *them* to understand the reading.”

Nehemiah 10:28 & 29: - “And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands **unto the law [“torah”] of God**, their wives, their sons, and their daughters, every one having knowledge, and having understanding; They clave to their brethren, their nobles, and entered into a curse, and into an oath, **to walk in God's law [“torah”], which was given by Moses the servant of God**, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes.”

Luke 2:22 – 24: - “And when the days of her purification **according to the law of Moses** were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said **in the law of the Lord**, A pair of turtledoves, or two young pigeons.”

NOTE: - These verses are referring to requirements that are found in Exodus 13:2 & Leviticus 12:1 – 8.

See also: - 2nd Chronicles 17:9; Nehemiah 9:3.

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, just and good” and 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 **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.] The apostle 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 expression is 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.**”

THE “LAW OF LIBERTY” IS OPPOSITE TO A “YOKE OF BONDAGE”: -

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 in a number of passages.

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 sacrificial rituals of 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 the Psalms and the Book of Hebrews: -

1.] Jesus Christ came to do His Father's will, which in 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 of Psalm 40 – 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 the doing of God's will. We have just seen under POINT 1, that the doing of God's will is having His **Law – “torah”** 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 ceremonial – shadowy rituals of the **Law – “torah”** of Moses, which are no longer binding since the death of Christ.