

CONFESSION OF FAITH.

CHAPTER 19.-*Of the Law of God.*

IV. To them also, as a Body Politique, 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 require¹.

Question 1.—*Did the Lord by Moses give to the Jews, as a body politic, sundry judicial laws, which expired together with their state?*

Answer.—Yes. The ends of it were: 1.) The good order and legitimate constitution of the Jewish polity, which should be a true theocracy, Deut. 17:18-20. 2.) The distinguishing of that state and nation from all other people and states and that that polity might be the seat of the church and the place for the manifestation of God, Deut. 14:2,3; Deut. 26:18,19. 3.) The vindication of the moral and ceremonial law from contempt, and so the enforcer of respect and obligation towards both, Ex. 31:14 with Num. 15:32-36; Ex. 12:15,19; Lev. 7:20-27; Num. 19:20. 4.) The adumbration, or foreshadowing, of the spiritual kingdom of Christ, Gal. 6:16; Phil. 3:3.

Question 2.—*Must the various ends of these laws be distinguished?*

Answer.—Yes. The right dividing of these laws requires careful consideration of the ends for which they were ordained. 1.) Inasmuch as they were signifying a distinction between the Jewish state from the Gentiles and a type of the kingdom of Christ, it is simply abrogated because there is no longer any distinction between the Jews and the Gentiles in Christ, Gal. 3:28; Eph. 2:14. 2.) Whatever judicial laws are mixed with types are in their own nature changeable and so have been abrogated of right because their causes and foundations are temporary, not perpetual. Such laws concerning the right of primogeniture, Deut. 21:17; asylums, Deut. 19:2; the Jubilee, Lev. 25:10,33; the not sowing of fields with different kinds of seed, Deut. 22:9; the not wearing garments of wool and linen, Deut. 22:11; *etc.* Although they might have had a political end also, they still cease to bind with the end of that polity. 3.) The judicial laws accommodated to the genius and reason of the Jewish polity were not only made useless to Christians living under a different polity, but neither can, nor ought to be observed any longer. Such laws were the Levirate law, Deut. 25:6; the law of jealousy, Num. 5:18-23,29; the law of selling a son, Ex. 21:2; the law concerning the rest of fields, Lev. 26:34,35; dividing the land of Canaan between the tribes, Num. 34:3,13-15; *etc.* These had a peculiar relation to the Israelite people and its government, Est. 3:8. This having been taken away, they can have no further use. 4.) The polity having been abolished, the laws must necessarily be abolished upon which that polity was founded, John 11:48. They are of positive right and referred simply to the Jewish state; but not with the others founded in natural right and appendages to the decalogue. Therefore, the judicial law as to general determinations founded upon the moral law, is not abrogated, 1 Tim. 5:18; but as to special determinations, which concerned the state of the Jews, is abrogated, Eph. 2:14, 15. The

¹Ex. 21, chapter.; Ex. 22:1-29; Gen. 49:10 *with* 1 Pet. 2:13,14; Matt. 5:17 *with* verses 38,39; 1 Cor. 9:8-10.

judicial laws may be viewed either formally, as it was enacted for the Jews (and so abrogated), Deut. 4:7, 8; or materially, inasmuch as it agrees with the natural (or moral) law and is founded upon it (and thus it still remains), Rom. 3:31.

Question 3.—*Do they oblige any other now, further than the general equity thereof may require?*

Answer.—No. Ex. 22:1-29; Gen. 49:10 *with* 1 Pet. 2:13,14; Matt. 5:17 with verses 38,39; 1 Cor. 9:8-10. Thus, some err, though otherwise orthodox, who maintain that the whole judicial law of the Jews is yet alive, and binding all of us, who are Christian Gentiles. They are confuted for the following reasons: 1.) Because the judicial law was delivered by Moses to the Israelites to be observed, as to a body politic, Ex. 21. 2.) Because this law, in many things which are of a particular right, was accommodated to the commonwealth of the Jews, and not to other nations also, Ex. 21:2; Lev. 25:2,3; Deut. 24:1-3; Deut. 25:5-7. 3.) Because in other things, which are not of particular right, it is neither from the law of nature obliging by reason (and, therefore, not moral); neither is it pressed upon believers under the gospel to be observed, Eph 2:14, 15.