

and Christ said, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16: 31.) But although this is sufficiently clear as far as it goes, yet we see it omits a very important part of the Old Testament, viz. the Historical Books. If we divide the Old Testament into three parts—the Pentateuch—the Historical and the Prophetical we find they point to the three great offices of our Redeemer. The Mosaic Economy points to his office as a priest, the historical part as a king, and the prophetical part as a prophet "who reveals to us the will of God for our salvation."

II. If it means the law in a general sense, then it is fully as clear.

(2) The moral law was binding upon the Jewish nation. It was written upon two tables of stone. The commandments on the first table indicated man's duty to God, those on the second his duty to his fellow-creature. The grace requisite to their observance is love and, as this is the grace which was so much inculcated by our Saviour, we may infer that he confirmed the commandments.

Again Christ told the young man who came to him and asked of him good Master, what shall I do to inherit eternal life? He answered, Thou knowest the commandments. Moreover, Christ's declaration on the mount seems to have reference to the law. Think not that I am come to destroy the law nor the prophets, I am not come to destroy but to fulfil. For verily I say unto you till heaven and earth pass away one jot or one tittle shall in no wise pass from the law till all be fulfilled (Matt. 5: 17, 18). All which teaches us that Christ did not destroy the law by any of his words or actions but rather fulfilled it.

(3) The ceremonial law with all its parts was typical of Christ. The Paschal lamb and the manner in which it was given up was typical of the lamb of God who was offered up for our sins. All the offerings pointed to him who was the

great offering given up once for all. Now, it may be asked when Christ died, did he destroy the ceremonial law? Most decidedly not but fulfilled it in all points. It is true it was abolished, but it was after Christ made a better atonement, offered up a better sacrifice—a sacrifice not for the sins of a few but for all his people.

In conclusion we may suppose that the Apostle in vindicating the Christian Church keeps these facts in view. They are the great sources from which he derives his knowledge, and which enables him to argue so boldly. Deriving his information from God's plan, and the close perception of his revealed word he teaches the doctrine of justification by faith in a style peculiar to himself, but not in contradiction to anything taught by the other sacred writers.

Moreover he vindicates both the civil and the moral law in setting a standard of morality before us which is by no means contradictory but in accordance with it. He gives an elaborate explanation of the ceremonial law in his epistle to the Hebrews which serves as a key to the Levitical Economy.

He teaches that faith is essential to Salvation, but he does not emancipate us from yielding obedience to the law. As it was given by God Himself, and as it was a standard of morality which was to be observed forever, we are not to suppose that it undergoes any change whatever or that it can be made to suit the different tastes and fancies of men. How then does the manner in which we regard the law differ from that in which the Jewish Church regarded it?

To this question there is only one answer that the Jewish Church regarded it as the only essential to Salvation, we put faith before it for faith includes the law, and by faith we obtain grace to yield obedience to the law.

In short obedience follows as a consequence from faith.