

# Politics and Christian Civilization

## Divine Old Law: Class Five

### Review:

Did Adam have a relationship to God after fall? Evidence?

**Adamic Religion**

**Noachic Religion**

**Sanctifying Grace**

**Actual Grace**

**Charismata**

How explain forgiveness of sin after fall and need for a Redeemer?

What law existed after fall?

How were human beings capable of living a good life?

From whom did Abraham learn basics of Hebrew religion?

Who was this man probably and why do we think so?

What events, paces took place or existed on **Mt. Moriah**

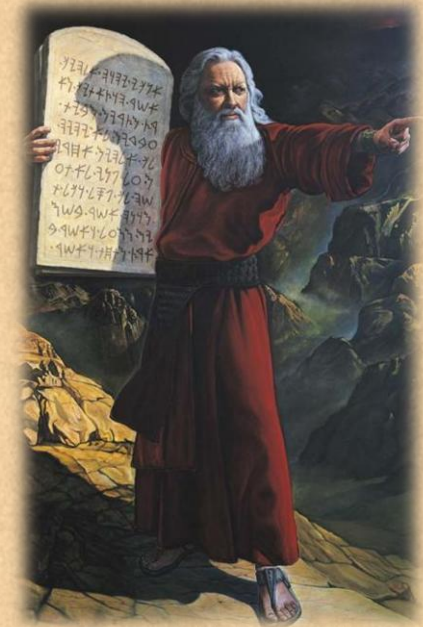
Name the three highest mounts in Jerusalem and what exists or occurred on each

Where was the Last Supper (Passover Meal) celebrated?

Who is buried there?

We have been discussing Fall of Man and the earliest history of the Jewish people.

Tonight, we would like to begin exploration and study of Jewish Law.



All things subject to Divine providence are ruled and measured by the **Eternal Law**. From its being imprinted on all things, they receive their respective inclinations to their proper acts and ends. **Eternal Law** is Divine Wisdom directing all actions and movements.

**“Therefore, since all things subject to Divine providence are ruled and measured by the eternal law, as was stated above; it is evident that all things partake somewhat of the eternal law, in so far as, namely, from its being imprinted on them, they derive their respective inclinations to their proper acts and ends. Now among all others, the rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Wherefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and this participation of the eternal law in the rational creature is called the natural law”** (Aquinas – Treatise on Law, Q # 91, Article 2).

Natural Reason is nothing more than an imprint on us of Divine Light.

**“The light of natural reason, whereby we discern what is good and what is evil, which is the function of the natural law, is nothing else than an imprint on us of the Divine light. It is therefore evident that the natural law is nothing else than the rational creature's participation of the eternal law.”**

According to Aquinas “It is by law that man is directed how to perform his proper acts in view of his last end. Since he is ordained to an end of eternal happiness which is inappropriate to man's natural faculty, it was necessary beside the natural and human law that man should be directed to his end by a law given by God.

He is directed to this end by revelation given by God through Moses known as the **Divine Law**

The end of human law derived from NL is different than the end of DL, End of NL is temporal tranquility. End of DL is everlasting happiness and union with God.

Thus, that man may know without doubt what he ought to do and what he ought to avoid both in this life and in moving toward his ultimate end of union with God, he is given the DL.

NL could tell him there is a God, but not how to worship or please Him and not how to unite with him or to become like Him.. For this needed a revelation from God Himself. We call this revelation of God's plan and His law the *Divine Law*

This DL divided into old and new. First we will look at “*Divine Old Law*”

### OLD LAW

Old Law was good because it accorded with right reason. It helped repress concupiscence of *Original Sin*. By the way, what is Original Sin (something we inherit or do not inherit?)

This was GOOD, But the good has various degrees. There is a *PERFECT GOOD* and there is an *IMPERFECT GOOD*.

Perfect = capable by itself to conduce to the end

Imperfect = A thing is of some assistance to attaining the end but it is not sufficient.

Thus, the Old Law is imperfect = because cannot get us redeemed or perfect us but leads in the right direction even more than mere Natural Law.

That which suffices for perfection of human law = prohibition and punishment of crimes and sins does not suffice for perfection of DL. Cannot fulfill DL except by grace of God who spreads CHARITY in the heart. NL good and powerful but not good enough

Reason cannot do this, it does not make laws that can **perfect the inner man** nor does it prohibit sinful **thoughts or desires**. Does not conduce to perfection but to justice. = God Himself, not mere reason, tells us how to become perfect.

Moreover, the Law brought **“knowledge of sin”** into the world **Romans 3:19-20** . By this Paul means the OL or the **TORAH**, because Hebrews cannot claim ignorance and because

***“Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”***

There was no possibility of perfection or union and communion with God under the Old Law. Sins were merely covered over as they are in **“Protestant Theology”** Thus, no one could be perfected under the Old:

***“Because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus” (Romans 3:21).***

Hebrews 9: 11-14 & 10: 1-9

***“But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?”***  
(Hebrews 9:11)

***“For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, **make perfect** those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those sacrifices there is a reminder of sins year by year. For **it is impossible for the blood of bulls and goats to take away sins**. Therefore, when He comes into the world, He says,***

***“SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,  
BUT A BODY YOU HAVE PREPARED FOR ME;  
IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE.  
“THEN I SAID, ‘BEHOLD, I HAVE COME  
(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)  
TO DO YOUR WILL, O GOD.”***

***After saying above, “SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them” (which are offered according to the Law), then He said, “BEHOLD, I HAVE COME TO DO YOUR WILL.” He takes away the first in order to establish the second.”***

Even the “Ceremonial Precepts” of the Old Law did not confer grace for the remission of sin unto perfection or enable man to fulfill what it prescribed or to avoid what it forbade.

It consisted of carnal precepts, outward ceremonies and sacrifices with promises of temporal blessings, but new law related to an everlasting life conferring inward graces and remission of sin by which men are justified and saved for eternal life. The Old brought nothing to perfection; it contained nothing but **types** and **figures** of what was to be fulfilled under the priesthood of Christ.

In fact, sin became more grievous after the Law because concupiscence increased since we desire a thing the more it is forbidden.

After **baptism** of New Law, we were no longer under a pedagogue unable to perfect us; the Holy Spirit lives within us. But Jews were under a pedagogue = **The Old law disposed men to perfect salvation. It was necessary but insufficient; it did not bring SALVATION OR SANCTIFICATION.**

Hebrews 7: 18-19:

*“For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect),*

Moreover, the **Old Levitical Priesthood** is not binding forever and it is not what God had originally given to Hebrews:

Hebrews 7: 20-21

*“And on the other hand there is a bringing in of a better hope, through which we draw near to God. And inasmuch as it (the priesthood) was not without an oath (for they indeed became priests without an oath, but He with an oath through the One who said to Him:*

*“The lord has sworn  
and will not change his mind,  
‘you are a priest forever.’”*

The Old Law showed forth the precepts of the Natural Law and added certain precepts of its own. These **other precepts** were binding only on the Jewish people.

It was given to Jews to receive a prerogative in holiness and reverence for Christ who was to be born of them.

#### **Deut 4: 5-8:**

***“See, I have taught you statutes and judgments just as the LORD my God commanded me, that you should do thus in the land where you are entering to possess it. “So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’ “For what great nation is there that has a god so near to it as is the LORD our God whenever we call on Him? “Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?”***

All the other nations under darkness of concupiscence: Deuteronomy 20: 16-18:

***“However, in the cities of the nations the Lord your God is giving you as an inheritance, do not leave alive anything that breathes. Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the Lord your God has commanded you. Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the Lord your God.***

The Hebrews were to be totally special unlike any other nation in ancient world because of uniqueness of Jewish Law.

How imperfect are all the codes of the ancient lawgivers when compared with this of Moses.

Unlike Hammurapi or any other as we shall presently see.

God left man Aquinas tells us without DL because man was proud of KNOWLEDGE and POWER. With his esoteric knowledge he thought he could perfect himself without God, that his own knowledge could suffice for salvation = thus left to own guidance.

Learned from experience that his reason was deficient by time of Abraham had fallen head long into idolatry and vice and every conceivable crime.

This nation would need a law to guide them and lead them away from idolatry and vice

Necessary that a WRITTEN LAW be given to remedy ignorance, because by this law is knowledge of sin that was blotted out in them.

LAW given at a time when natural law obscured by rank sin. When Abraham's descendants multiplies to form a people, fitting that they should have a law.

**Aquinas tells us that the Natural law became obscure on points of detail = WHAT IS TO BE DONE.**  
Ended up judging things to be lawful that were evil.

Jews thus in addition to **Ten Commandments** are to receive more specifics about its application and develop both an oral and a written tradition. Written tradition = **Torah**, Oral tradition = **Talmud** which consists of interpretations, applications, dispensations etc.

The Jews needed more than to be a mass of people assembled against Egyptians; they needed a Law and a lawgiver, a law to give them knowledge of both the NL forgotten in man's darkness and special knowledge of precepts of DL to rescue them and to lead them closer to their God in anticipation of the messiah who was to spring forth from them

This DL contains articles of faith that touch both things that can be found by reason and things that reason cannot touch.



## PRECEPTS OF OLD LAW

**A precept of a law is binding**, that is, it must be done. It implies a relation to an end because **the thing commanded is necessary to that end**.

Old Law ordered to an end (friendship between God and man); it thus has various precepts according to the diversity of the things it directs to the end **Moral, Judicial, and Ceremonial**

The end of commandments is Charity/Justice. Every law aims at establishing friendship between man and man and man and god.

**MORAL PRECEPTS: He gave them discipline because discipline is an exercise in morals by means of difficulties** by which men are habituated to act good.

**Moral Precepts about acts of moral virtue we studied in ethics.** They are necessary because cannot be friendship or justice among men without moral virtue. Also need moral precepts to establish friendship with God and habituate us in the correct direction and manner of life regarding our relationship with Him.

Thus we find in Deut 4: 13 that God wrote the Commandments on 2 tables of Stone:

***“And he shewed you his covenant, which he commanded you to do, and the ten words that he wrote in two tables of stone.”***

This is probably a mystery denoting two studies of virtue or of morality = Moral Philosophy and Moral Theology. Some precepts regulate relations among men others are about his relationship to God = **They are all called moral precepts.**

We call moral precepts about man that are specific and applied **judicial precepts**

Thus, the Old Law contains **moral precepts**, **judicial precepts** derived from 7 commandments by Moses and Pharisees and also precepts about worshipping do derived from third commandment = **ceremonial precepts** worship external acts called ceremony

DL contains ceremonies that direct men to God, Human law directs them in relationship to one another.

NL can tell them about need to honor or worship God but do not tell how. Worship of God is a moral precept of natural law but ***to worship God in a certain way belongs to ceremonial precepts of DL.***

**Judicial Precepts like Moral precepts are derived from reason and like Ceremonial Precepts are determinations of the general precepts listed in the 10 Commandments**

Reason tells us that God transcends reason and thus it is proper that we should wait on Him to reveal ceremonial precepts.

Thus twofold order of Justice = **Moral and Legal**. Moral according to reasons; legal according to a law prescribing a duty. Legal = judicial derived from moral

Aquinas reminds us as did Aristotle that:, ***“He who would persuade a man to observance of the precepts needs to move him at first by things for which he has an affection”*** just as children induced by childish gifts.

Similar to Paul and gentiles = Jewish law does not apply = too much for them = council of Jerusalem

Jews should have been ready for second night of spiritual perfection while pagans in first night but as it were, both were in first night and thus could not lay burdens on gentiles that Jews had. The Old Law was not perfect. Read Hebrews 9: 11-14 10: 1-9; 7: 18-19

Necessary to prepare Jews for Messiah who will come from them = habituate them to good by a pedagogue merely children Like children need to be good and learn justice before perfect in love like 2 dark Nights of Soul. First physical purgation and second is spiritual purgation leading to union with God.

Jews a new people could not be given perfect DL which will be given 1000 years later: Can't pour new wine into old wine skins. They were not ready for it. They were in childhood of history and relationship to God

Jews needed old, new would have broken them.

DON BOSCO = **"Perfection is often the enemy of the good."**

Make **good men perfect** but make **bad men or childish men good first** and then make them perfect. function of old law was to make them good, when habituated to it = ready for new law to make them perfect.

Jesus said to man who had obeyed 10 commandments that **he was good** but **if he would be perfect sell everything give to the poor and follow me**. He went away sad because being good much easier than being perfect; they are different standards of measurement. (Command versus Council)

Jews only ready for the first which like a pedagogue was to habituate them to the good and prepare them for the new law.

This is the same way we treat and raise children – **proper to teach them about justice before love** = that is the order of nature that is the Divine order as well; the Old law properly precedes the New.

Fitting therefore that OL should conduct man to God through temporal things.

One further distinction between moral precepts and judicial precepts:

**Moral Precepts bind men even if not in Written Law**; the Judicial precepts derive their force from being **instituted** because before **instituted** it seemed no consequence if one this way or that way. Judicial precepts instituted by man Moral dictates of reason even without institution.

Derive efficacy from natural reason even if never were included in the law.

Need wise men to make judicial precepts and particular judgments but some things require Divine instruction by which we are taught about things of God. Example “Thou shall not make any graven image.”

Since reason orders man to his end, necessary that precepts of Decalogue first direct men to God.

Lets briefly look at them

First 3 Commandments pertain to relationship with God

Next in importance = 4 parents

Next 6 = neighbor in descending gravity of sin: DEED, WORD, and THOUGHT

**Deed:** (5) Murder and (6) Adultery (endangers life of unborn) and lastly (7) Theft

**Word:** (8) False Witness

**Thought:** (9) Covet Wife and (10) Property

In conclusion, the commandments listed in order of importance deed word and thought and first those relating to God and then parents and finally those related to neighbor.

Commandments regulating relationships with God = Ceremonial Precepts = Are all drawn from third commandment and contained in Book of Leviticus, which we will study next.