

The New Scofield Reference Bible goes on to say that the first division expressed the righteous will of God; the second division governed the social life of Israel; and the third division governed the religious life of Israel.

Bernard Häring in The Law of Christ (pp. 250-251) states:

The Old Testament forms a coherent unit of three diverse kinds of law: 1) the cultal law, 2) the judiciary law, 3) the moral law. It is of the very essence of the Old Testament ehocracy that religion (cult), morality, and law be bound together in the greatest possible intimacy.

The law of cult or ceremonial regulates the divine worship established by God. . . .

The 'judicial' law (civil law) had as its task . . . to unify the Chosen People and to segregate them from the Gentiles. . . .

The moral law of the Old Testament as the clear revelation of the natural law is without doubt more specific and precise in its determinations and enjoys a loftier sanction because of the loving alliance between God and His people. The moral norms of the Old Testament are summed up in the decalog and in the great commandment."

Heinrich Schmid, in The Doctrinal Theology of the Evangelical Lutheran Church, Third Edition, revised (Minneapolis: Augsburg Publishing House, 1899) states (on p. 509):

The Law . . . is, according to its widest extent, partly general and applicable at all times, and partly given for a certain period and under certain circumstances. The former is called the moral Law, inasmuch as it contains the precepts of God relating to our moral conduct, which remain unchanged at all times, and concern all rational creatures. The latter is called the ceremonial and forensic Law, inasmuch as it contains the ceremonial and civil precepts which were given to the Jews during the period of the Jewish theocracy."

The Westminster Confession of Faith, Chapter 19, sections 3 and 4, states:

Beside this law, commonly called moral, God was pleased to give to the people of Israel, . . . 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. . . .

To them also, as a body politic, he gave sundry judicial laws, . . .

The Second Helvetic Confession (written by Henry Bullinger of Zurich in A.D. 1566), Chapter 12, states:

We teach that the will of God is set down unto us in the Law of God; to wit, what he would have us to do, or not to do, what is good and just, or what is evil and unjust. We therefore confess that 'The law is good, and holy' (Rom. 7:12);