

**SCHOOL MANUAL OF THE LAW  
OF MOSES: AN ABSTRACT, WITH  
INTRODUCTION, EXPLANATIONS,  
QUESTIONS, AND GLOSSARY OF  
SOME SCRIPTURE TERMS**

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School Manual of the Law of Moses: An Abstract, with Introduction, Explanations, Questions, and Glossary of Some Scripture Terms by James Pirie

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**JAMES PIRIE**

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SCHOOL MANUAL  
OF  
THE LAW OF MOSES.

*AN ABSTRACT, WITH INTRODUCTION, EXPLANATIONS,  
QUESTIONS, AND GLOSSARY OF SOME  
SCRIPTURE TERMS.*

COMPILED BY  
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## PREFACE.

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THE want of a compendium on this subject, suitable for use in class, has been felt by the compiler for some time. To economize the labour of pupils in writing notes of lessons from dictation, term after term, he has drawn up this small manual.

The treatise embodies the main points of Canon Barry's article on the Law of Moses in the Dictionary of the Bible (Murray, Albemarle Street), by the very kind permission of the Editor, Dr. Wm. Smith. Free use has also been made (with the author's permission) of numerous sections from the "Bible Lessons" (Macmillan & Co.) of the Rev. Dr. Abbott, to whom the writer is also indebted for encouragement and counsel throughout. This epitome aims at little more than suggestiveness; thoughtful readers, interested in any of the topics dealt with, will do well to consult both the

works mentioned for complete information. Questions as to authorship and archaeological matters are, of course, excluded from an introduction like the present. A brief outline of Law in general is given at the outset, adapted from *Blackstone's Commentaries* and *Chambers's Information for the People*. It is hoped that the glossary of Scripture terms, and the series of examination questions, may be found useful in preparation of lessons.

J. P.

CITY OF LONDON SCHOOL,  
December, 1879.

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# THE LAW OF MOSES.

## CHAPTER I.

### LAW.

A LAW [= something *laid down*, or established :— Definition of law.  
A. S. *leagan* = to lay] is a rule of action prescribed to and enforced upon inferiors by their acknowledged superior, such law being imposed under a penalty for neglect or violation. The penalty is termed "punishment."

As the only universal superior is the Creator and Governor of the universe, all laws, when traced to their remotest sources, are *Divine* or *natural laws*.

Commands are not laws, except when there is a Primary sense of a law. competent authority or superior *power to enforce them*.

Man, considered as a creature, depends absolutely upon his Maker for everything; it is therefore necessary that he should in all points conform to his Maker's will. This will of his Maker is called Distinction between— the *law of nature*. When God created man, and 1. Natural law. endued him with free-will to conduct himself in all parts of life, He laid down certain immutable laws of human nature, whereby that free-will is in some

degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws. These are the eternal laws of good and evil, which God has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these principles: that we should live reputably and respectably, should hurt nobody, and should render to every one his due. The law of nature is best obeyed when man pursues his own true and substantial happiness. This law of nature is binding upon all men. But each individual must have recourse to reason in order to discover what the law of nature directs in every circumstance of his life, so as best to promote his true happiness. Now, man's reason is not always clear and perfect, and, accordingly, in compassion to the frailty, the imperfection, and the blindness of human reason, Divine providence hath been pleased, "at sundry times and in divers manners," to discover and enforce its laws by an immediate and direct *revelation*. The precepts thus delivered are called the revealed or *Divine law*, and they are to be found only in the Holy Scriptures. This law is frequently spoken of as the *moral law*, and is summarily contained in the Decalogue, or Ten Commandments. It prescribes to men their religious and social duties; that is, their duties to God and to each other. It reveals the will of God, as the supreme moral Ruler, concerning the character and conduct of all responsible beings, and is a rule of action obligatory on the conscience or moral nature.

This *revealed law* is found, however, upon comparison, to be really a part of the original *law of*

2. Divine law  
(otherwise  
moral or re-  
vealed law).