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All selections are from the *Prima Secundae* (First Part of the Second Part) of the *Summa Theologiae*; St. Thomas's titles for the sections are paraphrased.

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<i>chosen nation, the Jews, and the law of the New Testament, called the New Law or the Law of the Gospel, given to the Church. One might hold that there could not have been two laws because God would have done just as He intended to do the first time, or that the Old Law and New Law are not two different laws but two different promulgations of the same law. Is this the case? Or are they somehow different?</i>	
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which were commanded by the Old Law. One of the difficulties theologians confront is that some New Testament passages seem to suggest that obedience to the Old Law's moral precepts does have the power to do this, but others seem to suggest that it does not. How we can be justified – how we can be made just in God's sight and acceptable to Him – is one of the great doctrines of Christianity, and was also one of the great fault lines during the Protestant Reformation.

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The vast majority of the ceremonial precepts are what St. Thomas calls "determinations" of the three commandments of the Decalogue concerning the worship of God. In his view, they do not depend on "the very dictate of reason," because although it could not be other than right to worship God, He might have enacted different modes of worshipping Him. But this fact does not imply that there were no reasons for enacting these modes rather than others. Were there such reasons? Or did the Divine legislator flip a coin?

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St. Thomas holds that although the ceremonial precepts of the Old Law passed away with the coming of Christ, their underlying rationale continues to have much to teach us. This is even more true of the judicial precepts, which were the civil law of the ancient Jewish people, a commonwealth of human beings united under God. The first category of judicial precepts is "precepts concerning rulers," which is almost equivalent to what we call "constitutional laws." The Israelite community had the special characteristic of being united in subjection

<i>to God – as all communities ought to be – but most of what we find here has implications for any community whatsoever.</i>	
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<i>In some places the New Testament plainly speaks of justification as the beginning of the process of becoming just; in other places as its</i>	

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<i>continuation, lest it be lost; and in still other places as its fulfillment. Not only does the God of Truth declare His followers just, but also, through the perfect integrity of the Savior with whom He joins them, He makes them just. St. Thomas considers Objections from various points of view, exploring how this could be. This Article should be read together with Question 100, Article 12.</i>	
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