

which is expressed in the words, "Be ye holy, for I am holy" Lev. 11:44f., 19:2; or more completely, 20:7, "Sanctify yourselves and be holy, for I am Jehovah your God" -- The impress of consecration to the holy God is to be stamped on the life of the Israelites in ordinances extending to all important relations and conditions; in every important affair of life the Israelite has to accomplish something which God demands. Therefore in all things he must realize to himself the voice of the commanding God. Hence, according to the ordinances in Num. 15:38 f., Deut. 22:12, he wears tassels on the skirts of his garments, to remind him every moment to think on all Jehovah's commands, and not to be guided by the imaginations of his heart and the lust of his eyes. Here there is no primary distinction between the inner and the outer life; the holy calling of the people must be realized in both. The traditional division of the Law of Moses into moral, ceremonial, and juristic laws may serve to facilitate a general view of theocratic ordinances; but it is incorrect if it seeks to express a distinction within the law, and to claim a difference of dignity for the various parts. For in the law, the most inward commandment, "Thou shalt love thy neighbor as thyself," stands beside "Thou shalt not sow thy field with two kinds of seed," Lev. 19:18, 19. . . The whole law, in all its parts, has the same form of absolute, unconditional command. . .

In these points lies what has been called the unfreedom and externality of the Mosaic law, a thing which has often been incorrectly assumed. For it is not true that the law of Moses demands only external conformity to the law--only the opus operatum, not a frame of mind; that, in short, it demands legality, not morality. On the contrary, the law insists on the disposition of the heart when it says, Ex. 20:17, "Thou shalt not covet"; when it binds men to love God with the whole heart and soul, to be placable toward their fellow-men, and the like, Deut. 6:5, Lev. 19:17 f.; when it demands the circumcision of the heart--that is, the purification and devotion of it to God, Deut. 10:16 (cf. also Josh. 22:5, 23:11). But undoubtedly, as has been remarked, it demands the external as co-ordinate with the internal. And precisely in this lies an important educating element. When all the relations of life, even those merely external, are placed under a direct command of God--when man in all he does or may not do has to render obedience to God, he is thereby led to the truth that what he ought to be is not to be sought in rules of life arbitrarily formed and shaped by conventionality, but in an absolutely perfect will, which conditions and determines all things. The revealed law, it is true, here undertakes the functions of conscience; . . . By bringing man to a consciousness of the essential nature of a higher divine righteousness, the law roused the conscience from its slumber, taught men to recognize wickedness as sin, and so made the need of reconciliation with God to be felt.

For a right estimate of the law of Moses, the following points have further to be noticed:-- 1. All the ritual ordinances to which the Israelite is subject, from his circumcision onward, have a symbolic character, mirroring the inner process of sanctification, and so forming the instrument of a tuition advancing from the outer to the inner. . . 2. The precepts of the law are given in detail mainly on the negative side; what the Israelite may not do is told with great particularity . . . with regard to positive duties the