

His Son Jesus Christ, and love one another, as He gave us commandment. 1 John 3:22, 23.

This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them. Heb. 10:16.

A beautiful illustration of this principle is seen in mother-love. The law of the commonwealth requires parents to care for their offspring, and denounces penalties for the wilful neglect of them, but the land is full of happy mothers who tenderly care for their children in perfect ignorance of the existence of such a statute. The law is in their hearts.

It is instructive, in this connection, to remember that God's appointed place for the tables of the law was within the ark of the testimony. With them were "the golden pot that had manna, and Aaron's rod that budded (types, the one of Christ, our wilderness bread, the other of resurrection, and both speaking of grace), while they were covered from sight by the golden mercy-seat upon which was sprinkled the blood of atonement. The eye of God could see His broken law only through the blood that completely vindicated His justice and propitiated His wrath. (Heb. 9:4, 5)

It was reserved to modern nomolaters to wrench these holy and just but deathful tables from underneath the mercy seat and the atoning blood, and erect them in Christian churches as the rule of Christian life.

b. The moral aspect of the Mosaic Law and the eternal moral law of God

In recent years some writers have made a distinction between the moral aspect of the Mosaic Law and the eternal moral law of God. Three such writers are worth quoting:

(1) Robert McQuilkin, in his book Law and Grace, states:

The moral law is not equivalent to the Mosaic Law. However, the Mosaic Law, which was "added" because of transgressions, included the moral law. It included also the ceremonial law, civil law, criminal law, sanitary law, government law. But the moral law existed before Moses, and continues after the Cross.

(2) Carl Henry, in his book Christian Personal Ethics, writes:

To murder, to commit adultery, to steal, did not first become wrong with the proclamation of the Decalogue . . . It had always been wrong to murder, to commit adultery, to steal, to covet. These are fundamental and universal principles that flow from the nature and will of God. Because the believer stands forever under the rule of God, he is obligated to God's moral demands. As the revelation of God's will, the moral law obliges the Christian, granted that its Mosaic form is not primarily addressed to him. The eternal moral law is binding not on the believer in its Mosaic form, but the Old Testament moral law rather retains its force because it is a part of the righteous will of the immutable God.