

conclusion, it has been noted that none of the Ten Commandments reappear in the New Testament for this age of grace as Mosaic legislation. All of the moral principles of the ten laws do reappear in the New Testament in a framework of grace. The Christian is not under "the ministration of death, written and engraven in stones," but he is under all the moral principles of those stones restated for this economy of grace. He is under the eternal moral law of God which demands far more than the Ten Commandments. It calls for nothing less than conformity to the character of God.

In the January 1963 issue he writes:

When dispensationalists say that the Ten Commandments are done away, they mean that believers are not under the Mosaic setting of the eternal moral law. They recognize that all the moral principles of the Mosaic age reappear for the church in a setting of grace. It is no more antinomian to say that the Mosaic law does not apply in this age than it is for a citizen of Michigan to say that he is not under the laws of Illinois. Much of the argument over law and grace is caused by a failure in definition of terms. If the eternal moral law of God is distinguished from the Mosaic law, much of the confusion disappears. All agree that we are still under the "righteousness of the law," i.e., the moral principles contained in the law of Moses, and all but extreme legalists also agree that we are not under "the ministration of death written and engraven in stones" (II Cor. 3:7), i.e., under the Mosaic economy of the moral law with its death penalties.

According to these statements, the "eternal moral law of God" or the "moral law" is distinct from the Mosaic Law, and distinct from the Ten Commandments. Yet each of these writers says that there is a relationship.

McQuilkin says that the Mosaic Law included the moral law.

Henry speaks of the "Mosaic form" of the "moral law," the "eternal moral law," and of the "Old Testament moral law."

Aldrich says that:

- (a) the moral principles of the ten laws are eternal
- (b) the moral law is the basis of the Ten Commandments
- (c) the moral law is embodied in the Mosaic economy
- (d) the moral principles of righteousness are contained in the Ten Commandments

Aldrich also speaks of "the Mosaic Pattern of the moral law," "the Mosaic setting of the eternal moral law," and "the Mosaic economy of the moral law."

According to these statements there is a definite relationship between the moral law and the Ten Commandments. But what is it?

Theoretically, the moral law and the Ten Commandments could be related in four ways: