

However, Aldrich also says that "none of the Ten Commandments reappear in the New Testament for this age of grace as Mosaic legislation."

At first glance we may be tempted to say that if the eternal moral law is stated in the Mosaic setting or framework and then restated in the setting of grace, is not the problem simply one of a new setting for the same law? And if so, may we not conclude that the Ten Commandments, which by Aldrich's own admission are based upon, include, and embody the eternal moral law, have simply been lifted out of their Mosaic setting and placed in the New Testament setting?

To such a suggestion Aldrich responds with an emphatic no! Just as there is a difference between the eternal moral law and the Ten Commandments, so there is a difference between the Mosaic statement of the eternal moral law and the New Testament statement of it.

But now we must ask, "What is the difference? In what way(s) do the Ten Commandments differ from the New Testament statement of the eternal moral law?"

Do they differ in purpose? (Sündenriegel, Sündenspiegel, Lebensregel)

Do they differ in form? (Is one negative in form and the other positive?)

Do they differ in content? (Is the New Testament content different, or does it simply contain a fuller revelation?)

Do they differ in force? (Does one have the force of command, and the other the force of exhortation, instruction, or advice?)

Do they differ in relevance? (Is one tied to a specific historical context, and the other timeless? Does the one apply to righteousness during the Mosaic period only, whereas the other applies to all periods?)

Do they differ in depth of application? (Does one treat of external actions only, whereas the other treats of inward heart attitudes and intentions?)

In the articles in Bibliotheca Sacra already mentioned, Aldrich names five differences between the Ten Commandments and the New Testament moral law:

- [a] The first difference is that the Ten Commandments had penalties attached to them. If the Decalogue is binding on New Testament believers, then the penalties must also be binding. But the Penalties are not binding; therefore the Ten Commandments are no part of the New Testament moral law.

In the July 1959 issue he says:

If the Ten Commandments of the law are still binding then all of the penalties must remain the same. The death penalties