

point to the distinction between the moral and the civil aspects of the Mosaic Law.

The reason why the penalties are not carried over into the New Testament period is that the civic entity, the external form of the theocracy of Israel, has temporarily been set aside until God reestablishes it.

[e] Aldrich alleges that the eternal moral law of God demands far more than the Ten Commandments.

This is an assertion that is difficult to understand, in view of the fact that Aldrich insists that the moral principles of the ten laws are abiding and eternal, that they belong to all ages, that their demands are infinitely high and holy, and that their essence is conformity to the character of God; yet at the same time he claims that the moral law is the basis of the Ten Commandments, and is contained in them!

If the two great commandments that Christ enunciated summarizes the two tables of the Ten Commandments, then we must ask what higher demands could there be than these two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and "Thou shalt love thy neighbor as thyself?"

What can the assertion "the eternal moral law of God demands far more than the Ten Commandments" possibly mean?

At first glance we would be inclined to interpret this statement as meaning that the New Testament moral law demands far more than the Old Testament Ten Commandments. However, Aldrich insists that the eternal moral law of God is binding in all dispensations; and this must include the Dispensation of Law. If the eternal moral law demands far more than the Ten Commandments, and if the eternal moral law is binding in all dispensations, then it follows that, during the Dispensation of Law, the eternal moral law demanded far more than the Ten Commandments. If this is so, then we must ask: Where in the Old Testament is the eternal moral law of God expressed? In what words was it revealed during the Dispensation of Law, if not in the words of the Ten Commandments? And if it was revealed in the Ten Commandments, then in what sense does it demand far more than the Ten Laws?

These questions are all occasioned by Aldrich's alleged differences between the Old Testament Ten Commandments and the New Testament moral law.

But now we must ask: If the moral aspect of the Mosaic Law is said to be abrogated, done away with, and irrelevant to this dispensation, then what happens to the threefold use of the law, in terms of the important functions it exercises?

With respect to the first use (or function) of the Law, what will function in our society to restrain the external expressions of human depravity, if not the Law? As the Law of God is gradually