

eroded out of those cultures in which Judaeo-Christian moral principles have had a substantial (if not controlling) influence, what will take its place? What will serve as a norm of civil conduct to keep human beings from hurting each other, to enhance cooperation, and to foster civic peace and good order? How can the spread of lawlessness in its various forms be challenged and perhaps checked, if the Law of God is discarded, set aside, and not taught in and by the churches?

With respect to the second use of the Law, certain questions must be asked:

[a] How shall sin be defined? Will there be any objective standard by which to determine what sin is? Romans 3:20 says that "by the law is the knowledge of sin." If the Law of God is not disseminated, how will men know what sin is, or recognize it in themselves?

[b] How shall we continue to speak meaningfully of the Atonement of Christ as a satisfaction to divine justice in our behalf, in terms of Christ's bearing of the guilt and penalty of our transgression of the Law of God? How shall we continue to speak meaningfully of Christ's active and passive obedience to the Law of God in our stead?

[c] How shall justification be defined, in terms of the imputation to believing sinners of Christ's perfect obedience to the Law of God and perfect satisfaction of the penalty of the broken Law?

[d] Since the Law was given through Moses to Israel, and served as a schoolmaster to lead Jews to Christ, can it serve that same function among Gentiles? Can it be used by the Holy Spirit to convict Gentiles of their sin and lead them to Christ? If so, and if it is not preached or taught, will that function be fulfilled among Gentile unbelievers? How?

With respect to the third use of the Law, what is to function as a rule of life if not the Law of God? If it be said that Christians have enough teaching and exhortation in the New Testament to last them a lifetime, the question may be raised whether this includes New Testament reiterations of the Old Testament moral law.

If it still be affirmed that Christians have nothing to do with the Ten Commandments, but are responsible for the moral principles that underlie those Commandments, then two questions must be asked:

[a] How can a Christian preach and teach and apply the moral principles that underlie the Ten Commandments without teaching the meaning and implications of those Commandments?

[b] In what way(s) will the preaching, teaching, and application of the "eternal moral law of God" differ from the preaching, teaching, and application of the Ten Commandments?