

and that this law is, by the finger of God, either 'written in the hearts of men' (Rom. 2:15), and so is called the law of nature, or engraven in the two tables of stone, and more largely expounded in the Books of Moses (Exos. 2:1017; Deut. 5:22). For plainness' sake we divide it into the moral law, which is contained in the commandments, or the two tables expounded in the books of Moses; into the ceremonial, which does appoint ceremonies and the worship of God; and into the judicial law, which is occupied about political and domestic affairs."

- c. In the Pentateuch, distinction of terms is made, but it is difficult to know whether they are related to specific aspects.

For example, in Deuteronomy 4:1-2 the terms "statutes," "judgments," "word," "commandments" are used.

In Deuteronomy 4:12-14 the terms "covenant," "ten commandments," "statutes," "judgments" are used.

In Deuteronomy 4:44-45 the terms "law," "testimonies," "statutes," "ordinances" are used.

In Deuteronomy 6:20 the terms "testimonies," "statutes," "judgments" are used.

And in Deuteronomy 8:11 the terms "commandments," "ordinances," and "statutes" are used.

- d. Nevertheless, even if we cannot identify the aspects with specific words, the Mosaic regulations appear to fall into the three general classes of moral, civil, and ceremonial commandments or laws.

2. Meaning of the Three Aspects

The following are proposed working definitions:

- a. The moral aspect of the Mosaic Law is concerned with the moral obligations that an individual, considered as a private person, owes to God and to his fellow human beings.
- b. The civil (or judicial) aspect of the Mosaic Law is concerned with the civic obligations that an individual, considered as a citizen of the theocracy, Israel, owes to God, to the duly constituted authorities of the theocracy, and to his fellow citizens; and is also concerned with the judicial penalties prescribed for nonfulfillment of these obligations.
- c. The ceremonial aspect of the Mosaic Law is concerned with the ceremonial obligations which an individual, considered as a member of the religious community, the congregation of Israel, owes to God, both in terms of the prescribed manner of worship of God and the prescribed means of confessing transgression--primarily transgression of the moral aspect of the Law, and secondarily transgression of the moral dimension of the civil and ceremonial aspects. The ceremonial aspect was intended to prefigure, foreshadow, and point the worshipper to, the Messiah.