

thy people, but thou shalt love thy neighbour as thyself: I am the Lord." And what about Leviticus 19:33-34 -- "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." And what about Deuteronomy 6:4-5 -- "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Are these merely negative precepts involving passive morality, or do we have a mix of negative and positive commands?

What about the New Testament? Does it consist only of positive commands? If so, what about Ephesians 4:25-31 -- "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice" And what about Ephesians 5:3, 4, 7, 11, 17, 18 -- "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. . . . Be not ye therefore partakers with them [the children of disobedience] . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. . . . Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit." Are these only positive commands, or are they a mix of negative and positive commands?

[c] Aldrich alleges that the demands of the moral law are more clearly revealed in the New Testament than in the Old.

To this we need pose no objection, since we believe, with Aldrich, in the progress of revelation (or the unfolding of revelation). However, this is a relative, not an absolute distinction.

[d] Aldrich alleges that the Ten Commandments are expressed as law, whereas the New Testament moral law is expressed in a gracious form.

But surely Aldrich does not mean that the New Testament does not use the imperative mode, both positively and negatively! New Testament commands are just as binding as were Old Testament commands! The New Testament moral law obligates a man to obedience just as strongly as the Old Testament moral law.

On the other hand, if Aldrich is again stressing the penalties attached to disobedience in the Old Testament, we must once again