

redemptive since no one has ever been able to keep the Law perfectly and thereby be justified in that obedience? Are the Old and New very different, or very much the same if they are both redemptive? Is there a continuity or a discontinuity in the two? The answer to this question is that even though the outward nature of the Old Covenant was obedience to all of its commands and precepts, the **moral, civil and ceremonial** aspects of the Law, its true **redemptive substance** was **grace**. Its **moral** aspects simply give broad and clear definition to the will of God for His holy people to live and act in accordance with his holy nature. The **ceremonial** aspects of the Law gave a very clear pattern of the true worship of the living God, who Himself defines how He is to be worshipped as He is the creator and sustainer of all things. The **civil** aspects of the Law were necessary because God had called the whole nation out as a separated community or society of people who were to be governed by God as a people set apart and holy unto the Lord, demonstrated (at least in one very obvious way), by the wise and discerning Law that governed them, given to them by their God, Jehovah. But even the **civil Law** is a very **gracious** benefit to those who live under its wise precepts, for it contained promises of great blessing and privilege for those who would obey it.

The **Old Covenant** was **redemptive** for the Israelites (and Gentiles who joined themselves to Judaism), but in a **practical typological** form of worship, the carrying out of the Ceremonial Law. The typological form (types of Christ in the ceremonies), was carrying out divinely appointed worship, by practices and rituals, which was entirely redemptive for those Jews and Gentiles who were circumcised in heart and by faith truly trusting in God alone for righteousness. This is because at this point in redemptive history, the Law was the divinely appointed means of worship unto God for His special covenant people Israel. But the true substance of redeeming grace was and always has been faith in God and in His mercy toward His people according to His own self-revelation (given in greater fullness over time), and individuals have been known and recognized by the obedience of faith throughout every age of redemptive history, but always according to the level of God's revelation for them in these different ages. This can be seen in the entire storyline of Scripture, starting with Adam and the Patriarchs in Genesis, and moving through the whole Bible with Israel and the Church, continuing until the time of the consummation of the ages in the New Heavens and Earth. Therefore, when considering the Law or the Old Covenant with Israel, it must be understood according to its place in redemptive history. It had a **practical typological** form of worship, the carrying out of the Ceremonial Law. These **types** were the means of expressing the obedience of faith in Jehovah, and the faithful Jew was very concerned to follow the Law as best they could. This can be clearly seen in the era of the kings when the Scripture would speak of a certain king who *“did what was right in the sight of the Lord,”* as compared to those kings who would do *“evil in the sight of the Lord.”* The one signifies those who were obedient to both the **ceremonial** (in some degree), and in the **moral** and **civil** aspects of the Law, and the other wicked kings who disregarded God's Law and worshipped and served other Gods in various wicked ways. Moreover, those who were obedient received the favor of God's blessing and the privilege of deliverance from their enemies, whereas the evil kings would be overcome in all manner of calamity and put to the sword by their enemies. Nevertheless, for the generations of the Jews and some number of Gentiles, faithful obedience to the Law was the means of expressing truly devoted worship unto God, in the manner He had prescribed for them, which was an expression of God's redemptive work in them. But this salvation's substance was God's grace through faith, the sovereign work of God, expressed in their obedience to God, and always fulfilled only in the person and work of