

# God's Covenant: Man's Crisis

THE REV. GEOFFREY BINGHAM

THE REV. DEANE MEATHERINGHAM

THE REV. GRANT THORPE

THE REV. BRIAN ARTHUR

MR. JOHN OCTOMAN

Published by

NEW CREATION PUBLICATIONS INC.

P.O. Box 403, Blackwood, South Australia, 5051

1985

First published 1985

- Section I ©Geoffrey. Bingham 1985  
Section 2 © Deane Meatheringham 1985  
Section 3 © Grant Thorpe 1985  
Section 4 © Brian Arthur 1985  
Section 5 © John Octoman 1985

National Library of Australia Card number and

ISBN 0 86408 020 4

Winter School 1985

Cover design by Glenys Murdoch

Typeset by Beryl Skewes

Printed by John Skewes at

New Creation Publications Inc.  
Coromandel East, South Australia

## *Contents*

### SECTION ONE: G. BINGHAM

- |                                     |   |
|-------------------------------------|---|
| 1. Covenant is Born                 | 1 |
| 2. The Radical Covenant and Crisis  | 4 |
| 3. The Radical People: The New Race | 6 |
| 4. The Consummating Covenant        | 8 |

### SECTION TWO: D. MEATHERINGHAM

- |                                 |    |
|---------------------------------|----|
| 1. The People of the Covenant   | 13 |
| 2. The Constraint of Covenant   | 16 |
| 3. The Present People of Prayer | 19 |

### SECTION THREE: G. THORPE

- |                                     |    |
|-------------------------------------|----|
| 1. Living in Glory                  | 25 |
| 2. The New Covenant and the New Law | 29 |

### SECTION FOUR: B. ARTHUR

- |  |    |
|--|----|
| 1. The Holy Covenant and the Holy People | 35 |
|--|----|

### SECTION FIVE: J. OCTOMAN

- |                       |    |
|-----------------------|----|
| 1. The Forgotten Sins | 39 |
|-----------------------|----|

**Winter School 1985**

**SECTION ONE:**

**Covenant is Born**

**The Radical Covenant and Crisis**

**The Radical People: The New Race**

**The Consummating Covenant**

**GEOFFREY BINGHAM**

## STUDY ONE

***Covenant is Born******GEOFFREY BINGHAM*****1. COVENANT EMERGES FOR MAN'S REDEMPTION**

- (a) Abraham the idolater meets God, Acts 7:1, cf. Joshua 24:1f.
- (b) Genesis 11:1f., (cf. Luke 1:72–75). See Genesis 15:1–9.

**2. GOD IS THE GOD OF COVENANT**

- (a) His Creational Covenant. See Jeremiah 33:20, 21, 25, 26, cf. 31: 35f. God has made a covenant with creation. Hosea 6:7 may well indicate a covenant God made with man, though not on a bloody basis. See its renewal in Genesis 9:8–17, especially vs. 10, 13, 15.
- (b) His Covenant Relating to Judgement. He promises Noah in Genesis 6:18 (*passim*) that He will save Noah's family by grace. He will also save some of the animals. He will destroy evil mankind.
- (c) His Covenant Relating to Creation and Judgement. In Genesis 8: 20–9:17 God covenants to restore to the earth its regular rhythm of (created) life. There are minor covenants between those nominated below.

The covenants God makes following this are (i) The Abrahamic Covenant, (ii) The Mosaic Covenant, (iii) The Davidic Covenant and (iv) The New Covenant. God then has inaugurated covenant as a working principle.

**3. WHAT IS COVENANT ?**

The meaning of 'covenant' is strongly debated. The covenant principle of God is a bond in blood sovereignly administered' (O. Palmer Robertson). It is an alliance or agreement made between two: in God's case the covenant is unilateral, that is it is always grace. The mode of the covenant takes the form of (a) a statement of ideas made known (agreed upon), (b) the agreement sealed with and by an oath, (c) the invocation of a curse to guard the solemn statute, and (d) the agreement ratified by some external act, i.e. a ritual.

**4. THE COVENANT IS BORN FOREVER**

It is called 'the everlasting' or 'eternal covenant'. This means it is never revoked, it keeps being namic and objective. The promise of covenant is implied in Genesis 3: 15. The covenant with Noah is called 'the everlasting covenant' (Genesis 9: 15). The Abrahamic covenant is called 'eternal', see Genesis 17: 7, 13. Israel's covenant is called 'eternal', See Leviticus 24:8, I Chronicles 16:17, Psalm 105: 10, and this continues even when it is broken by Israel, of. Isaiah 24: 5. God promises a new covenant, see Isaiah 55:3, 61:8, Jeremiah 31: 31-34, 32:40, Ezekiel 16:60, 37:26. In the New Testament the Abrahamic or New Covenant is also called 'eternal' or 'everlasting'. Hebrews 13:20, Revelation 14: 6. It is interesting to compare with the 'eternal Kingdom' (II Peter 1: 11), ' the eternal Gospel' (Revelation 14: 6), 'eternal salvation' (Hebrews 5: 9), and 'eternal redemption' (Hebrews 9: 12).

Note: As we shall see in our next study, man's sinning called for radical covenant. In this way and for this cause – 'covenant' was needful for man.

## STUDY TWO

***The Radical Covenant and Crisis****GEOFFREY BINGHAM*

(STUDY 3 IN ORDER OF STUDIES)

**1. MAN, GOD, AND CREATION: MAN A NOBLE CREATURE**

If Hosea 6:7 has any true basis for creation then a covenant is implied, as in Genesis 1: 28f., and 2: 15–17. Whether a covenant is there or not, man needs no redemptive covenant in his unfallen state.

**2. MAN RADICALLY CHANGED: RADICALLY DEPRAVED FROM HIS GLORY**

Genesis 3:1–19 shows man's fall (cf. Romans 5: 12f.), and man's state becomes so sad and evil (Jeremiah 17:9, Romans 3:9–18, 23, etc.), that nothing in creation can save or heal him.

**3. THE COVENANT IS RADICAL: RADICAL MEANS NEEDED TO CHANGE MAN**

(a) All history prior to the Abrahamic covenant (Genesis 12:1f.) is pre-Abrahamic, pre-covenant history designed to outline covenant. Covenant understood in its over-all action is God's powerful constraint upon man. We only have to visualise Abraham, Isaac, Jacob, Moses and Israel without covenant, to see the nature and value of covenant. Romans 9:4 (of. Ephesians 2: 11–12) shows us the covenant-system

Israel had which other nations did not have. Such covenant made (a) Abraham, Isaac and Jacob, and then (b) Israel radically different. When we interpret Israel by Romans 9:4 (in its parts), then we see what it did for Israel.

(b) The Abrahamic Covenant is universal and so confronts man whether he be Jew or Gentile. The very fact of covenant brings man to crisis point. Without covenant, man is not in crisis. (N.B. The Greek word *krisis* means 'judgement').

(c) The New Covenant brings the constraint of God upon the new man (the person in the New Man, Christ) via the gifts of sonship, the glory, the giving of the law, the worship and the promises. Note that all covenant is unilateral (grace), promissory, and subject to God's constant redemptive action, i.e. it is 'salvation history'. Via covenant, man lives in the face of the gifts mentioned, but with forgiveness, justification and eternal life.

## STUDY THREE

***The Radical People: The New Race****GEOFFREY BINGHAM*

(STUDY 6 IN ORDER OF STUDIES)

**1. INTRODUCTION: THE NEW RACE IS BORN**

The two studies ('The Forgotten Sins' and 'Living in Glory') tell us what has happened to man in regard to sin, depravity, and pollution in the light of forgiveness, grace and present glory. The process or application of redemption is by the Spirit. See I Corinthians 6:9–11, Titus 3:3–7, Romans 8:1–3, of II Corinthians 3:17). This is as the church proclaims the Cross and Resurrection of Christ. See I Corinthians 1: 18–23, Acts 4:30–33, I Corinthians 2:4–5, I Thessalonians 1:5, I Peter 1:12, Romans 4:25, I Corinthians 15: 16–17.

**2. THE NEW RACE IS CREATED AND MINTED BY THE CROSS**

Ephesians 2:11–22, cf. I Corinthians 12: 13, Galatians 3: 28, Colossians 3: 11. It is 'the third race'.

**3. THE NEW RACE IS BORN AT PENTECOST: THE COVENANT IS EFFECTIVE: THE SPIRIT HAS COME**

Acts 2:36–47 = Jeremiah 31:31–34; Acts 2:4, 1421 = Ezekiel 37:1–14, Joel 2:28–32.

**4. THE NEW RACE IS POWERFULLY FUNCTIONAL AND OPERATIVE IN THE UNIVERSE AND HISTORY**

- (a) **It is the Prophetic Community.** Prophetic preaching is the direct communication of God's mind (Word) to the hearers. See Acts 1:8 (witnesses), Exodus 7:1, I Peter 4:11, Acts 2:17–18, Numbers 12:6, Jeremiah 23:23ff. See also Revelation 19:10, 1:2, 9, 6:9, 12:11, 17.
- (b) **It is the Priestly Community.** See I Peter 2:410, Hebrews 13:15–16, Romans 15:16f. As such it ministers in the New Temple (Isaiah 56:6–8, II Corinthians 6:6, I Corinthians 6:19–20, 1 Corinthians 3: 16–17.
- (c) **It is the Kingly (Kingdom) Community.** That is it is the community of Christ the King, and all are 'sons of the Kingdom'. They proclaim the Gospel of the Kingdom. This is how far they have come from their former depravity. So see Hebrews 12:28, Colossians 1:14, Matthew 8: 12, Acts 3: 25. In this Kingdom, God is Father, Christ is Lord (cf. Ephesians 5: 5; I Corinthians 15:24–28, Revelation 1:4, 17:14, 19:15). The new community proclaims the Kingdom: I Peter 4: 9–10, Hebrews 2: 11, I Corinthians 4:20, Acts 8: 5, 12, 19: 8, 28: 23, 31.
- (d) **The New Community Will Reign, Worship, and Serve in Eternity.** Revelation 1:4–5, 5:10, 20: 4, 22:4–5, 7:14 15, 15:3.20:3.

## STUDY FOUR

***The Consummating Covenant****GEOFFREY BINGHAM*

(STUDY 11 IN ORDER OF STUDIES)

## 1. THE COVENANT OF THE LAST DAYS AND THE END-TIME

- (a) The Lord's Supper is the True Covenant Meal (as baptism is the covenant initiatory rite). in Matthew 26:28–29 it is linked with the eschatologically fulfilled Kingdom (cf. 14:25, Luke 22:30). in I Corinthians Paul says '...you proclaim the Lord's until he comes'.
- (b) The Covenant is of the last days. Joel 2:28f (realised at Pentecost. Acts 2:16–21) speak of 'the last days' which in Jeremiah 31:31–34 is the last days are coming' and 'after those days'. The New Testament by Revelation 21:1–4 where the sanctuary, the tabernacle and the holy city are the one. This is the consummation of history.
- (c) The Spirit is the Spirit of the Covenant and of the Eschaton. See Galatians 3:13–14, and John 16:11, 'he will show you things to come'. Likewise, the pentecostal Spirit is the Spirit of the last days (Joel 2: 28ff., Acts 2: 16f.)
- (d) The Covenant is Universal and Eschatological. All nations are to be blessed by the covenant through their relationship with Abraham. Genesis 12:1–3, Galatians 3:13–16. Abraham is to inherit the earth (Romans 4:13). The

meek of Matthew 5:5 (cf. Psalm 37: 11) will inherit the earth. They are 'the sons of the covenant' (Acts 3: 25). This is really the fulfilment of Genesis 1: 28f. Christ is the True Inheritor (cf. Psalm 2:6–7).

'The promises' (Romans 9: 4) belong to the people of the New Covenant, and these include Messiah, the inheritance, and the sonship, all of which consummate in the eschaton. Three passages show the union of the nations with the true (spiritual) Israel, Micah 4:1–3 = Isaiah 2: 2–4, Isaiah 11:1–9 (cf. Numbers 14: 21, Habbakuk 2: 14), and Genesis 12:1–3 (cf. Genesis 18:18–19, 22:16–18, 26:2–5, 28:13–14). Thus the new heavens and the new earth (Revelation 21:lf., II Peter 3:5–13, Isaiah 66: 22–23), embrace all mankind who 'join themselves to the Lord'.

- (e) The Covenant and the Kingdom are Irretrievably Linked in the Old Testament, Israel as God's Kingdom and as God's covenant people. Likewise in the New Testament, these two are linked, and the consummation of both in the eschaton make them as one. The 'Gospel of the Kingdom' and the 'Gospel of the Covenant' are one. In Revelation 11:15–19 we see the consummation of the Kingdom, and at the same time the dynamic presence of 'the ark of his covenant' within the temple. Thus the 'Mediator of the better covenant' and the King of the Kingdom are one.

## 2. CONCLUSION TO THE CONSUMMATION OF THE COVENANT

All things pertain to the covenant, to the kingdom, to God's salvation history and to the Gospel of the same, in the one climax in history. If we say, 'until he comes', we also say 'Come, Lord Jesus!' The climax of the covenant is the climax of God's work of grace in His creation



## SECTION TWO:

**The People of the Covenant**  
**The Constraint of the Covenant**  
**The Present People of Prayer**

DEANE MEATHERINGHAM

## STUDY ONE

***The People of the Covenant***

(STUDY 2 IN ORDER OF STUDIES)

***DEANE MEATHERINGHAM***

This study makes its primary focus on Israel as the covenant people.

**1. A PEOPLE OF GOD'S UNILATERAL CHOICE**

Malachi 1:2–3, cf. Genesis 25:19–35, Romans 9:9–13. The twins, Jacob and Esau are the patriarchs of two peoples, Jacob's call being in accord with the autonomous promise made to Abraham, Genesis 15, 17.

The election is all grace. Romans 9: 11, Exodus 2:24, Deuteronomy 4:37, 7:6–8, 8:17–18, 14:2, 30:6, Isaiah 43: 4, Jeremiah 31:3. This eliminates their relation with God as something identified with their national interest, genius, mysticism, magic, forces of nature etc. It is a divine disposition placing Israel in a unique relationship. Psalm 33: 11–12.

The covenant embraced everything which made Israel a unified people under Yahweh, a summary of all they had being in Romans 9: 4.

**2. GOD DWELLS WITH HIS PEOPLE**

They have the sonship and the glory, Romans 9:4. The recurring key phrase is in Leviticus 26:12, cf. Exodus 19: 5–6. Yahweh reveals His awesome,

saving glory to His people, Exodus 19: 7–25. He dwells in their midst. Exodus 16:10, 19:9, 24:9–11, 25:8, 29:45, 33:7–11, 14–16, 40:34,38, Leviticus 16: 2, I Kings 8: 10. They are a holy people.

God is their present guardian, guide and deliverer, Exodus 14: 19–20, Numbers 9: 19, 10:34.

The pledge of God's present glory is in the sanctuary, I Samuel 4: 22.

Together they have the glory of sonship, Exodus 4:23, Isaiah 63:16, 64:8, Jeremiah 31:20, Hosea 11: 1.

Malachi 2:10–12 shows what happens when the covenant is profaned.

### **3. GOD'S CLEARLY REVEALED WILL IN THE LAW SECURES HIS PEOPLE TO FIND THE STRENGTH TO WILLINGLY SURRENDER TO GOD'S WILL**

Exodus 20: 1–7, 24:3–8, Psalm 147: 19–20, Psalms 1, 19, 119, Deuteronomy 30:11–14. The law lays claim to the whole man in his Godward and manward relationships, excluding the arbitrariness and fear of the pagan world.

### **THE WORSHIP IS THE MEANS OF LIVING, ARTICULATING, AND RENEWING THE COVENANT RELATIONSHIP**

John 4:22, Exodus 4:23, 31, 5:1, 12:27, 20:4–6. This will be dealt with separately in a later study, but see now that the prescriptions for worship in the law and followed in the tabernacle gave the means of holy worship, while the sacrifices kept people up to covenant obedience. Leviticus 16, 23: 27, 25: 9, I Chronicles 29: 20–22.

### **5. LIFE AND PEACE IS THE GIFT OF THE COVENANT**

Malachi 2:5, Deuteronomy 28–30, especially Deuteronomy 30: 15–20. The nature of covenant is obedience where—in the blessing is known. The curse is the judgement of the jealous God who keeps covenant. Malachi 2:4, 8–9, 3:6f., Amos 3:2, II Chronicles 7: 13–15.

### **6. FAITH IN THE COVENANT GOD BUILDS UP A RICH ATTITUDE TO HISTORY AND THE PROMISES OF THE FUTURE**

Romans 11: 29. Yahweh keeps His covenant promise, Isaiah 50:1, 54:4–10, Jeremiah 33:19–22, Hosea 1 – 3.

The promises relate to prophecy, and just as the exodus and the covenant were founded in history, so too history will be the field where God's purposes are worked out. Malachi 1: 1– 5, 11, 3: 1 – 7, 4:5–6, cf. Jeremiah 31:31–34.

## STUDY TWO

***The Constraint of the Covenant***

(STUDY 7 IN ORDER OF STUDIES)

*Deane Meatheringham***1. GOD'S COVENANT IS SIMULTANEOUSLY GIFT AND OBLIGATION**

Psalm 111:5,9, cf. 50:16,103:18. Covenant is synonymous with commandment. Deuteronomy 4: 13, 33: 9, Isaiah 24: 5. In its essence it is an imposition of obligations upon the people, Exodus 24:3–8, which bonds people to God. This quenches any idea of it being a choice which man initiates and commits himself to in a mutual pact with God.

The Gospel is gift and obligation. Romans 1: 1–6, 15: 18, 16: 26, II Corinthians 10: 5f.

**2. THE COVENANT CONSTRAINS PEOPLE TO MEET ITS OBLIGATIONS**

Malachi 2: 5f, Jeremiah 32: 38–40.

The principle of constraint is in II Corinthians 5: 10–15. Examples of the use of the word are Luke 19: 43, to hem in so there is no escape, Luke 4: 38, to be gripped, Luke 12: 50, to have no alternative.

The constraint arises from the redemptive nature of the covenant, Psalm 111:5, 9–10, 130:1.4, II Corinthians 5:14,21, Romans 6:14.

**3. THERE IS NO LAW OF GOD WITHOUT COVENANT AT ITS BASE**

Deuteronomy 4:13f., 26:16–19, 27:9–10, Exodus

24:3–8, Psalm 81, Jeremiah 31:31–34, Matthew 28: 18ff, Romans 6:15–23, 8:4.

Rebellion against the law is breaking the covenant. II Kings 23:3, Psalm 78:10, Hosea 8:1. To corrupt, or profane the covenant in Malachi 2:8,10 is to neutralize it and in bringing God into question, to lose the constraining power of the covenant. Malachi 3.

Obedience is serving God with a whole heart, Matthew 22: 34–39, and is its own constraint. Romans 7:22, I John 2:3–5, 5:1–3, Psalm 119:20, 32 44, 97, 111, 127,157.

**4. THE PROPHETIC WORD CONFRONTS AND ARRESTS MEN**

Admonitions, warnings, and declaration of God's faithfulness call the people of God back to covenant obedience. Isaiah 1: 2ff., Jeremiah 2:4ff., Hosea 4: 1ff., Amos 4:6–12, Micah 6:1ff., Ezekiel 16:8,59, 60–62, Proverbs 29: 18.

This word keeps man up to covenant obedience, Deuteronomy 8: 3, 18: 15–19, as its foretelling also constrains man to hope. Amos 3:7, Proverbs 29:18, Isaiah 8: 13, Psalm 130: 7f.

The prophetic word of God took flesh in Jesus Christ, Luke 1:70–75, John 1:14. This redemptive word of the Cross constrains to obedience those who hear. I Corinthians 1:17,18, 2:1ff., Romans 1: 16f.

**5. THE CONSTRAINT OF HOLINESS**

The seal of belonging to the holy covenant people was circumcision. Genesis 17: 10f., Deuteronomy 10: 16. God's circumcision of the heart would constrain holiness of life. Deuteronomy 30:6, Romans 2:28f., I Corinthians 7:19, Colossians 2:11, 3:11.

Ezekiel 36:22–32 says that for the sake of His holiness, God will purify His people and give them a new spirit of obedience.

Holiness is the gift of God's burning holiness, Isaiah 4: 2–6. Those who have corrupted the covenant will be purified to offer right offerings. Malachi 2: 8,10,11,17, 3: 1–7. The word of the Cross arrests sinners and covenant breakers, as the prophetic lawsuit. Galatians 2:19–20, 3:13, Romans 3:21ff., 8:1–4, II Corinthians 5:14,21. Doomed to death, condemned, and brought to godly obedience, all by the washing of regeneration. Titus 3: 3– 8.

Psalm 111:9 shows the redeemed obeying the covenant, constrained by the revelation of the holy God.

## STUDY THREE

### *The Present People of Prayer*

(STUDY 10 IN ORDER OF STUDIES)

*Deane Meatheringham*

#### 1. THE COVENANT PEOPLE ARE THE HOUSE OF PRAYER

Isaiah 56:6–8, John 2:13–19, Mark 11:17. God dwells with his household, Genesis 28: 10–22, Exodus 19:5f., 25:8, 29:45, 33:13–16, Leviticus 11:44f., 26: 11fo, Acts 15: 16–18, I Corinthians 3:16f., Ephesians 2:20–22, Hebrews 3:5–6, I Peter 2:4f., 9f., Revelation 21: 22. An example of God's people in prayer is II Chronicles 5: 13, 6: 5, 18, 24,40f., 7: 1,12, 14.

Prayer is the primary act of recognition of the covenant of God.

#### 2. PRAYER IS WORSHIP

John 4: 20– 22, Acts 17: 23, Genesis 22: 5, 24: 26, 48, Exodus 4:31, 12:27, 33:10, I Chronicles 29:20 etc., Romans 12:1ff.

The crisis for prayer is not knowing the covenant God.

Worship is forever. Revelation 4: 8–11, 7: 14–15.

"The glory of God  
Is man fully alive,  
And the life of man  
Is the vision  
of the glory of God"

— Irenaeus

The people of God serve Him and in obedience pray. All men need to worship the true God. The house of prayer for all peoples is their home for worship. (I Corinthians 14:24f., I Thessalonians 1:9).

### 3. TRUE WORSHIP IS SACRIFICIAL PRAYER

Hosea 14: 2, Psalm 50: 14. At the heart of prayer is thanksgiving to the God of grace – Psalm 51: 15–17. Prayer is ethical worship, Isaiah 58. As prayer is a gift, so too the Old Testament sacrifices, Leviticus 17: 11, and the ritual act was valuable only as the organ of moral obedience. The eucharist is obedient worship in the covenant meal, I Corinthians 11:23–26.

The self interested worship in Malachi was a profaning of the altar and a despising of the Lord's goodness.

### 4. THE GROUND OF INTERCESSORY PRAYER IS GOD'S COVENANT

Jeremiah 14: 19–22. The knowledge of the Father is the fountain of true prayer, Luke 11: 1–13, 18:1–8.

Moses intercedes by reminding God of His character and purpose, Exodus 32:11–14. It is in revealing Himself to Moses that God makes possible Moses' prayer for mercy. Moses makes no attempt to mitigate the people's rebellion, Exodus 32: 19–20. His prayer saved the people from being completely abandoned, Exodus 32: 14, and the people are punished, Exodus 32:33–35. Yet in praying, Moses carries out God's purposes.

See also Exodus 32:30–34, 33: 12–23.

Moses' intercession is summed up in 106: 19–23, where the people are saved, not an external crisis, but from themselves.

Prayer is the serving of God. By it God's people are revived, II Chronicles 7: 14. By it God's purpose in the creation is furthered, Revelation 8:1–5 – this is sacrificial worship, Revelation 5:8 and its object is that God's elect will worship Him in the house of prayer.

SECTION THREE:

**Living in Glory**  
**The New Covenant and the New Law**

GRANT THORPE

## STUDY ONE

***Living in Glory***

(STUDY 5 IN ORDER OF STUDIES)

*Grant Thorpe***1. THE APPEARANCE OF GOD'S GLORY**

- (a) The glory of God is the outshining of His true being, nature and presence. This may be seen in creation (Psalm 19:1–2, 29:1–11) or in any of God's revelations, (e.g. His saving acts in history, personal encounters, or visions). There is a glory which the Son had with the Father before the worlds were made, and a glory of Christ which it is appropriate for us to see only when we have been glorified, yet the glory of the Father was present in the Son and especially in his death ( see John 12: 27– 28, 17: 1– 5, 24, 1: 14).
- (b) By manifesting His glory, God shows man what He is like; He shows man what He is to worship, and the glory which man should reflect in all of his life. If man does not find the true glory, (i.e. of God), he will give worth to things which are not God or which misrepresent God, and he himself will fall short of the glory tended for him.
- (c) The revelation of God's glory may reveal God in His awesomeness or in His righteousness, or in His saving action, or in His concluding of all things (e.g. Isaiah 6, Isaiah 35: 1–4, Habakkuk 2:14).



## 2. THE UNFOLDING OF GOD'S COVENANT IN GLORY

- (a) God made covenants with Abraham, Moses, David, and with all His people in Christ. Because the latter three are spoken of as fulfilments of the first, and because the latter is spelt out in terms of the earlier three, we may speak of one covenant of grace under which the people of God have always had hope. In each of these manifestations of covenant, has revealed His glory.
- (b) The God of glory appeared to Abram when he was an idolater (Genesis 12: 1, with Genesis 15:7, Joshua 24:2, Nehemiah 9:7, Acts 7:2), and made a covenant with him – to bless him and to make him a blessing in the earth. As he believed the promise of God, so he walked in the glory of the God who had met him (Romans 4: 20–25).
- (c) The glory of the Lord was present on Mt. Sinai at the giving of the law (Deuteronomy 5: 22–27, Exodus 19:20, 24:12–18). At Moses' request, it was also present in the renewing of the covenant (Exodus 33:17–34:9). It was on this latter occasion that Moses' face shone with the glory of God (Exodus 34: 27–35). The glory of God resided in the tabernacle (Exodus 40: 34–35), also the temple (II Chronicles 5:14, 6:11), especially above the ark of the covenant (Leviticus 16:2, of. I Samuel 4:21–22). It was dramatically present at the institution of the sacrificial system (Leviticus 9:1–7, 22–24. cf. II Chronicles 7:12). The glory of the Lord was also present to vindicate Moses after the rebellion of Kadesh Barnea and God made it plain that people could not despise His glory with impurity (Numbers 14:10–25, also 16:19).

It had now been made plain that to live in glory was to live in awe of God's presence, gladly obedient to His law, grateful for the worship in which was the promise of forgiveness, and to be liable to judgements for cowardly disobedience though not without mercy.

- (d) Under the Davidic covenant, God's glory was seen to fill the temple. It also came to be seen, understandably, as a glory to be revered by all nations (see Psalms 24, 57, 96). The glory of God was being reflected in the splendour of the nation.
- (e) The coming of Jesus was seen clearly in covenant terms, or as the actual fulfilment of the Abrahamic or Davidic covenant, or the prophesied new covenant (see Exodus 19:5–6 with I Peter 2:9–10, Luke 1:67–79, 2:11–14, 29–32. Acts 3:24–26, Galatians 3:6–8, Hebrews 9:15). In fact Jesus established the new covenant with his own blood (Luke 22:20). Jesus did not come with the glory expected of a Jewish Messiah (though see Luke 9: 29–35, where Jesus discusses a new exodus or covenant.), but he was the revelation of the glory of God (John 1: 14, 2:11, Hebrews 1:3, II Corinthians 4:4–6), and he came to lead many others to that glory (John 17:22, II Corinthians 4:6, Hebrews 2:9–10, also Ephesians 1: 18, 3: 16, II Peter 1: 3. The different associations of glory should be noted in each context.

Because the new covenant is the final form of the covenant of grace, there is no more to be promised than has already been promised, and we may live in the full joy of completed revelation (I Peter 1:3–9). Yet the glory we know is more than what appears. We await the revelation of glory, a renewed heaven and earth, and the revealing of our own redemption (Romans 8:18–25, I Corinthians 15:43). So we

walk in suffering, and in patience – yet not as though the glory of God was absent – rather, it rests on us (I Peter 1:7,11,21, 4:14, II Corinthians 4: 16–18). The glory is not wholly external to us. It is never our glory, yet we are strengthened by it, changed by it, and called to it (Colossians 1:11, II Corinthians 3: 18, II Peter 1: 3 – 4).

### 3. REFUSAL TO LIVE IN THE GLORY

(a) One may avoid living in the light of the glory of God by giving worth to that which is not God. Consider the warnings given to glory only in the knowing of God (Jeremiah (9:23–24, cf. I Corinthians 1:29,31, 3:21, 4:7, II Corinthians 4:4, 5:12, 10:17, 12:5,9).

(b) One may also avoid living in glory by living in shadows. This was the problem tackled by Paul in II Corinthians 3: 4–16. The message of God had been ossified so that its true (and temporary) intent could no longer be discerned (cf. Colossians and Hebrews).

### 4. THE GLORY OF MINISTRY UNDER THE NEW COVENANT

(a) Ministry under the new covenant is the ministry of Christ, by the Spirit, and brings people to righteousness (II Corinthians 3, cf. I Timothy 1: 5). Paul is clear that the glory of it all is God's and that it is held in earthen pots (II Corinthians 4).

### STUDY TWO

## *The New Covenant and the New Law*

(STUDY 8 IN ORDER OF STUDIES)

*Grant Thorpe*

### 1. COVENANT AND LAW

(a) Before the promise of a new covenant, obedience had always been the way the covenant was to be worked out from man's point of view. This so for Abraham (Genesis 26:4--5), for Moses Israel (Exodus 24:7), for David (II Samuel 7:14).

(b) Every promise regarding the new covenant includes a promise of renewed obedience (Jeremiah 31:31–34, Ezekiel 16:59–63,, 36:22–38). It was because of Israel's breaking of the old covenant that the new was promised, and while it was different, it would accomplish the very thing that the old had failed to do (Romans 8:1–4)

(c) It is inconceivable that a bonding between God and Man, 'I will be your God and .you will my people – should not include as the requirements of the law. Law may be seen as the 'outshining of the nature of God' (see Psalm 24:36, Matthew 5:8).

### 2. THE NEW COVENANT

(a) The new covenant was not simply the renewing of the old covenant – although it was the means of bringing it to fulfilment. The old covenant was broken by Israel so persistently and decisively that it became a real question as to what

covenant status Israel had (see Jeremiah 11: 910, 14:21--15:2, 22:8-9). It is never said that God broke the Mosaic covenant. Rather He maintained its efficacy until He superseded it (see Deuteronomy 30: 1--10, cf. Isaiah 54: 1-10, Hoses 8 and 11). Yet God took their breaking of covenant seriously and promised a new covenant better than the one they had broken.

The apparent ambiguity of their situation served to deepen their hopes (see Isaiah 55, 59: 14-21, Ezekiel 16:59-63, 34:20-31, 37:24-28).

- (b) With the coming of the new covenant it would be inadmissible to return to the old covenant. That would be to ignore God's estimate of its unworkability (see II Corinthians 3:7-11, Heb Pews 9:15 etc.) The Essenes considered themselves to be the new covenant community, but in fact were legalistically restoring the old covenant. They should have sought a true hope (Luke 1:67-79, Acts 3:25-26, II Corinthians 1: 18-20, I Peter 1:10-11).

The new covenant is effective because:

- (i) Christ has come, replacing all ceremonies (John 4: 19-24), and, as the mediator of the covenant, has provided an offering for sin which has cleared our consciences so that we know God and freely serve Him (see Hebrews 7:15-22, 8:10-13, 9:11-15, 10:11-14, 13:20-21, Luke 22:20, I Corinthians 11:25). This fulfils the promises in Jeremiah and Ezekiel. One cannot say that these blessings were unavailable before (see Psalm 32,51 etc. ), but that the revelation by which they were received was incomplete.
- (ii) Prominence is given to the promise of God's grace. The prominence given to law in the Mosaic period served to remove all hope of other justification (Romans 3:1-20, Philippians 3:7-11. Colossians 2:8-23).

- (iii) The Spirit has been poured out freely (Joel 2: 28-29). He inscribes the law on our hearts. As we walk by the Spirit, we fulfil the law (Romans 8:1-8, II Corinthians 3: 1-18, Galatians 5: 13- 24).
- (iv) Being complete, the covenant may be freely proclaimed to all nations (Romans 4: 1617).

### 3. THE NEW LAW

- (a) The requirements of law were always understood to be love for God and one's neighbour, and mercy for offenders (Leviticus 19: 18, Deuteronomy 6:5, Micah 6:8, Luke 10:25-28), but the law is now restated in terms of 'Christ's love for his church (John 13:34, I John 2:3-11). This command includes not only the power of demonstration, but the constraint of being made one with God in nature and purpose (I John 4:7-2i, II Peter 3:1-11, II Corinthians 5:14-21, II Peter 1:3-11).
- (b) A new covenant believer can appreciate and benefit by all the law given to Israel because the 'veil' has been removed from his understanding.
- (c) The warnings of law can be heeded heartily because of the joyous hope of meeting the law giver (II Corinthians 5:6-11, Hebrews 10:26-31, James 1:8 13, I John 3:1-3). Because of the presence of Christ by the Spirit, the level of our living and proclamation is more glorious, and the sin of perverting the truth greater.

SECTION FOUR:

## **The Holy Covenant and the Holy People**

BRIAN A RTHUR

## STUDY ONE

***The Holy Covenant and the Holy People***

(STUDY 9 IN ORDER OF STUDIES)

*Brian Arthur***1. GOD'S HOLINESS AS COVENANT MAKER**

Everything about covenant demonstrates holy love – it is freely initiated, based on God's planned and promised intervention, and it achieves God's universal purpose, e.g.. Genesis 9: 9–17, 17: 1–8, Exodus 20: 10, Psalm 99, Isaiah 57: 15. So the covenant is holy, Luke 1: 72, for it reveals holy love and true grace and it secures in man true love and grace.

**2. MAN'S POLLUTION AS ILLICIT 'COVENANT' MAKER**

Man joins with Satan to assault the life of God, Genesis 3:1,7, Ephesians 2:1f. He embraces idols that pollute, Isaiah 57: 5, Hosea 4: 17, see also Ezekiel 6: 9, 14: 7, 23: 30. His 'natural' religion replaces the promise and faith of covenant.

**3. THE COVENANT OF GRACE PRODUCES HOLINESS'****The Holy Mediator**

- The Son comes confessing the holy love of the Father, John 17:11,25, Luke 23:46.
- The Son secures holiness for the people of God, Matthew 26: 28, Hebrews 7: 22, 10: 16,29, 12:24.

**The Holy People.**

Set apart to experience holiness, Hebrews 13: 20. That holiness involves,

1. Obedience of faith to relationships of grace, Hebrews 10: 19-25.
2. The work of faith, labour of love, and steadiness of hope, I Thessalonians 1: 3. Being a witness to the grace of the covenant, I Peter 2: 9, 10.
4. Living in the objective power of the covenant, the Cross, I Corinthians 1:18.
5. Living with the goal of the covenant as a present stimulus.
6. Living in the context of being the Family, Priesthood and Kings in creation.
7. Delighting in the law from the heart and conscience, Hebrews 8: 6ff., 10: 16, cf. I Timothy 1:5.

SECTION FIVE:

## The Forgotten Sins

JOHN OCTOMAN

## STUDY ONE

***The Forgotten Sins***

(STUDY 4 IN ORDER OF STUDIES)

*John Octoman*

The promise of a New Covenant, Jeremiah 31: 31-34, Hebrews 10:17, cf. Ezekiel 36:26.

- (1) An everlasting covenant, Jeremiah 32: 40, cf. Genesis 17: 19.
- (2) The covenant included the forgiveness of sin, but 'more' than forgiveness, 'and I will remember their sin no more'.

**1. FORGIVENESS INDISPENSABLE**

Man's primary offence against God, 'against thee, thee only have I sinned... so that thou art justified in thy sentence and blameless in thy judgement', Psalm 51:4, 41:4, cf. Luke 15:21, Romans 3:23.

Man was not pleased to be man, but desired to be 'as God', ruling his own life and the lives of others.

The result a perversion of morals, religion and relationships, i.e. the whole of life, Romans 1: 18ff., I Corinthians 6: 9-10.

Fallen humanity guilty before God, and under the wrath of God, John 3:36, Hebrews 3: 18.

**2. FORGIVENESS IN THE OLD TESTAMENT**

Israel knew that God forgave their sin, (breaking of the law). Psalm 130:3,4, Nehemiah 9:17, Micah 7:19.

Forgiveness through continued sacrifices, Leviticus 4:20, 35, 17:11, Hebrews 9:22, was of God's grace.

The efficacy of the sacrificial system was restricted, Hebrews 9:9–10. It could not cause a change in the heart of man, it could not effect the conscience.

### 3. FORGIVENESS IN THE NEW TESTAMENT

Through propitiation, 'for this is my blood of the (new) covenant, which is poured out for many for the forgiveness of sins', Matthew 26:28, Luke 22: 20.

Jesus the surety of a better covenant, Hebrews 9:22–28. 'Christ a sacrifice to God', Ephesians 5:2. 'He bore our sin', I Peter 2: 24. 'He made him to be sin, who knew no sin', II Corinthians 5: 21. The forgiven are justified, Romans 3: 23–26.

This is all the action of God's love, I John 4: 10. The conscience is freed and the heart cleansed, Hebrews 10:16–23, once for all. No further offering for sin.

### 4. THE NEW COVENANT – KINGDOM ORIENTED

As with the Abrahamic covenant, the new covenant has the Kingdom of God as its purpose. 'I will be their God and they shall be my people', Jeremiah 31:33, Genesis 17:7.

God is establishing His Kingdom – a kingdom not of flesh and blood, nor of the perishable, I Corinthians 15: 50.

### 5. THE FORGIVEN FORGIVE

Matthew 18:23–35, Luke 7:47, Colossians 3: 1213, Ephesians 4: 31–32, and proclaim forgiveness, Acts 2:38, 3:19, 5:31, 13:38.

### 6. THE FORGIVEN WILL STAND FORGIVEN

Forgiveness eschatological, that is at the end time, Revelation 1:5, Romans 8:37–39, I Corinthians 15: 57.