

The School of Biblical Law

Covenant and Law

Lesson Three: "The Covenant Model: Transcendence, Part 2"

The Biblical Covenant model contains five sections that define the covenant giver, the steward of the covenant, the covenant terms or rules, the covenant sanctions or rewards, and the future of the covenant. Section one focuses upon the Transcendent covenant giver, who is the God of Scriptures. God is not only distinct in nature and being from the rest of His creation, His authority also stands apart from all other delegated authority. From His position of transcendent authority, God speaks the covenant into existence.

1. Section One, known as Transcendence, identifies the Sovereign and is, at times, called the Prologue. The following are examples of God identifying Himself as covenant Giver and Transcendent One:

- Gen. 1:1; Gen. 2:26-28 – (Adam)
- Gen. 6:13-14; 9:1 – (Noah)
- Gen. 12:1-3; Gen. 15:1; Gen. 17:1-13 – (Abram)
- Gen. 28:13 – (Jacob)
- Ex. 3:6 – (Moses) “
- Ex. 20:2 – (Israel)
- II Sam. 7:8-17 – (David)

2. As God announces the giving of the covenant, He speaks from transcendent authority. (Deut. 1:3, “Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them.”)

Moses spoke the words that God had given to him, but the words of Moses were differentiated from the Word of God.

Moses’ words were delegated; God’s Word is original, creative, and ultimate in authority. God created earth from His Word.

“I am the LORD, and there is none else, there is no God beside me: . . . I form the light, and create darkness: I make peace and create evil (adversity, afflictions, calamities, sorrow). I the LORD do all these things.” (Is.45:5-7)

Covenant is created by legal declaration and status is imputed through transcendent authority.

Christ’s righteousness is imputed to the believer and the believer’s transgression is applied to the account of Christ (Rom.4:5-8) because God is transcendent and possesses transcendent authority.

The Pharisees accused Jesus of blasphemy when he declared the paralyzed man’s sins forgiven because they recognized that only God possessed transcendent authority of input a new status. (Mark 2:7)

The principle emerges that transcendent declaration imputes the status of covenant life or death.

3. Society’s relationships are designed by God to be founded on judicial proclamation. The following are examples from everyday life that reveal delegated transcendent declaration:

- Marriage – a new status is imparted through the proclamation of husband and wife.
- Divorce – a new status of singleness is imparted through judicial proclamation.
- Death is decreed by a coroner as an official/legal condition.
- Excommunication is a judicial proclamation of covenant death that remains binding (in this life) without repentance and a renewal of covenant.
- The book of Revelation was a proclamation of covenant death upon a non-repentant people and nation. Conversely, II Chronicles 7:14 is the promise for a renewed status of a repentant nation.

Delegated proclamation must rest upon the transcendent authority of God and His Word. Mankind attempts to produce a society based upon the fiat word but such authority cannot create. Mankind’s ability to establish or disestablish a covenant status is directly proportionate to his faithfulness to declare God’s Word.