

Awe: A Greater Glory

Exodus 34:29-35 and 2 Corinthians 3

1. As we close out this series, what is one thing that's caused you to be the most awestruck about who God is from this series?
2. When we think of the Old Covenant, there's a tendency to think about it in negative terms.
 - a. What are some of the ways we think negatively about the Old Covenant?
 - b. What was good about the covenant God gave to Moses?
3. How are we supposed to think about and respond to the Old Covenant, now that we have the New?
4. In what ways does the New Covenant carry a greater glory than the Old Covenant? Use 2 Corinthians 3:4-11 to guide your discussion.
5. How does the Holy Spirit help us live in the New Covenant and give us what we need to live our lives to the fullest? Consider 2 Corinthians 3:16-18, John 14:26-27, John 16:7-15, Romans 8:1-17, and Galatians 5:16-25.

Study Guide for Leaders

(some additional thoughts on the questions)

1. COVENANT IN THE BIBLE

- a. *God chooses to bind himself to his people through covenant to demonstrate the depth of his commitment to them and the depth of commitment he expects from them. God expressed himself in terms of covenant at significant junctures in redemptive history. He makes covenants with Noah (Gen 6:18; 9:7–17), Abraham (Gen 15:1–21; 17:1–27; 22:15–18), the nation of Israel at Sinai (Exod 19–24), and David (2 Sam 7:5–16; 23:5). The NT writers connect God’s promises to his people with the covenants established in the OT—especially the expectation of a new covenant connected to God’s plan of salvation. Jesus characterizes his death as a new covenant at the Last Supper (Luke 22:20; 1 Cor 11:25). The letters of the NT elaborate on this idea and portray Christ as the fulfillment of OT prophecies of a new covenant (e.g., Rom 11:27; Heb 8:8–10).¹*

2. THE SINAI COVENANT [THE COVENANT GOD MADE WITH ISRAEL AT MOUNT SINAI IN EXODUS]

- a. *The covenant established between God and Israel at Mt Sinai is the focal point of the covenant tradition in the OT. It was central to OT religion, laying down the foundations of Judaism which continue into the modern world. The Sinai covenant was the formal institution of a relationship between God and his chosen people, Israel.²*

3. RELATIONSHIP BETWEEN THE OLD AND NEW COVENANTS

- a. *Jeremiah spoke of a new covenant that God would bring into effect: “The days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah” (Jer 31:31). The new covenant would be marked by an act of God within human hearts, a radical spiritual transformation (Jer 31:33). At the last supper Jesus declared to his disciples that “this cup which is poured out for you is the new covenant in my blood” (Lk 22:20). Covenant is a concept central to the message and the history of the OT. The covenant theme continues into the NT as a way of interpreting the Christian gospel. Meaning in human life is to be found in a covenant relationship with the living God. Yet sinful human beings cannot work their way into such a relationship; God alone can initiate it. According to the NT, God’s act in giving his son Jesus to die opened up the covenant relationship to all human beings. The forgiveness made available by Jesus’ “blood of the new covenant” makes it possible for any individual to enter into a covenant relationship with God. Entry into such a relationship, today as in Abraham’s time, hinges upon faith (Gal 3:6–14).³*

¹ Jones, M. R. (2014). [Covenant](#). D. Mangum, D. R. Brown, R. Klippenstein, & R. Hurst (Eds.), *Lexham Theological Wordbook*. Bellingham, WA: Lexham Press.

² Elwell, W. A., & Beitzel, B. J. (1988). [Covenant](#). In *Baker encyclopedia of the Bible* (Vol. 1, p. 533). Grand Rapids, MI: Baker Book House.

³ Elwell, W. A., & Beitzel, B. J. (1988). [Covenant](#). In *Baker encyclopedia of the Bible* (Vol. 1, p. 536). Grand Rapids, MI: Baker Book House.