

Fadeless Glory!

by George Warnock

The new covenant is a ministration of righteousness and life, and it continues in glory, but it requires us to turn to the Lord and deny ourselves the old ways of thinking and living.

Scripture: Exodus 34:35, Romans 8:10, 2 Corinthians 3:7-18

Topics: "New Covenant", "Gods Glory"

Description

George Warnock delves into the comparison between the old covenant and the new covenant, emphasizing how the former had no lasting glory while the latter is a ministration of righteousness and life that continues in glory. He highlights the spiritual blindness and lack of faith that hindered the Israelites from fully experiencing God's glory, cautioning against veiling our hearts from God's intended visitation. Warnock urges believers to seek a genuine encounter with God, allowing His glory to transform them and lead them to die to self, rather than settling for religious activities that lack the life and righteousness the New Testament is meant to bring.

Transcript

As the apostle Paul compares the old covenant with the new he arrives at this ultimate conclusion: the old covenant had no glory at all, "by reason of the glory that excelleth." The former covenant was ushered in with glory, but was doomed to pass away; while the latter covenant was not only ushered in with great glory, it was destined to remain or subsist in glory. Let us remember this: it was not God's intention that the New Covenant would begin in a burst of glory, and then dissipate with the apostasy of the last days! The old covenant was a ministration of death and of condemnation; the latter is a ministration of righteousness and life--a covenant that continues on in Glory! This comparison causes the apostle to declare with great boldness: "We use great plainness of speech, and not as Moses!" Not as Moses, who put a veil over his face so the Israelites could not see the departure of the glory!

Moses was faithful in God's house as a servant. Nevertheless he was identified with a murmuring, disobedient people. Because of the veil on their hearts the glory of God could not penetrate their innermost being. We mentioned before that they had weak, sensitive eyes. But the apostle Paul explained that it was really a spiritual blindness. They lacked obedience. They lacked faith. They lacked vision. They could not see the glory into which God would bring them; and the veil that Moses put on his face was really because of the veil that was already there on their own hearts.

Therefore let us understand fully what God is saying. God does not--will not--hide His glory to accommodate the fear, the lack of vision, the hardness of heart, and the weak eyes of His people. His glory will shine forth, doing one of two things. Either the people will gaze upon Him till they die to self-to self-will, self-opinions, self-exaltation, self-seeking, and to their own selfish and dead works--or they will put a veil over their hearts, denying themselves the visitation that God intended them to have. But as surely as they do this they will open up the way for God to visit another people. He will not hide His glory to accommodate the fearful ones. He moves on with His people, and reveals His glory to those who are tired of endless religious activity, and who long for the sovereign moving of the Spirit of God in their lives.

Paul sums up the situation by saying, "Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament." Moses had put a veil over his own face, but Paul interprets this as meaning that the minds of the people "were blinded," and the veil was still on their hearts.

But let us not be too quick in judging them and excusing ourselves because we are New Testament people. I am afraid the same thing can be said of vast numbers of people who hear the New Testament read every time they come together for worship:

"Until this day remaineth the same veil untaken away in the reading of the New Testament." For we must understand that the New Testament is not simply the completed canon of scripture nor yet a system of Church ritual and activity. It is intended to be a ministration of life and of righteousness. And if we do not minister life and righteousness by the Spirit of God, we are simply making an old covenant out of the new by denying ourselves the glory that God intended it should bring.

"Nevertheless, when it shall turn to the Lord, the vail shall be taken away." Again the reference is to the veil on Moses face: "When Moses went in before the LORD to speak with him, he took the vail off, until he came out." Then coming forth from God's presence with a renewal of the glory, Moses was able to minister unto the people again as God intended. But when he sensed the departing of the glory, "Moses put the vail upon his face again, until he went in to speak with him [the LORD]" (Ex. 34:35). (See also 2 Cor. 3.)

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