

## Review of Presentation on the Covenant of Works

(Advocating Christocentricity)

Revised 9/9/2008; again on 12 Dec 2009.

This outline serves to give the lists of ideas handed out at the last meeting a better organization.

The central thought of the previous notes handed out was the need to keep Christ central in our theology.

This was at the root of the following topics of discussion:

1. It was argued that if the Covenant of Works is developed (speculatively) as a hypothetical path for the complete spiritual growth and maturity of the human race, that this displaces the centrality of Christ, by rendering the goal of fullest fellowship with God attainable without the Incarnation. This relationship of highest worship and fellowship could also then be attained through perseverance in obedience, not the gift of salvation. This lowers the significance of the term “gift,” and the worship associated with it, since the reward of perseverance in obedience (for unfallen Adam) is not the same as the gift of God to sinners.

The conclusion I drew was that speculation on the Covenant of Works in such a manner affects the body of Reformed Theology negatively. This negative influence is connected with views which teach the “Restitution of Creation.”

2. Eschatology as “Restitution of Creation” was characterized as backward looking in time, Scripture and covenant, rather than forward looking. On this basis theonomy was criticized, as well as any other manifestation of Reformed Theology which did not do justice to the full coming of the New Covenant by trying in some way or fashion to live in the lifestyle and mentality of the Mosaic era (or creation). The thought was that the Scripture given by the Spirit in time past is an essential and inerrant witness of God to us who live in the time and under the conditions of the New Covenant. But, we live in this covenant, and look forward to resurrection, not backward to the restitution of creation.
3. Furthermore a strong emphasis was placed on the effect of all this on the Theology of the Covenants. It was asserted that all the covenants constitute a progressive revelation of the Covenant of Grace, leading onward to the full manifestation of Christ in the New Covenant.

Thus, the revealed covenantal theology of the New Covenant should control our interpretation of all that precedes. This points to the contrast that Paul makes between law and gospel. It points to the history of the Old Covenant, which was destroyed by the sin of Israel.

**Romans 5:20-21** <sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

And, thus Christ has come to fallen Israel, where sin abounded (through rebellion against the Law), bringing superabounding grace, and the full manifestation of Law written on the heart by the Spirit. This is a dispensation of the Covenant of Grace which will never fail.