

## Church-VP, Thinking Biblically, Living Covenantally

God's covenant with his people throughout Scripture is: *"I will be their God, and they will be my people, and I will dwell among them."* The distinguishing characteristic of the church is the presence of God with his people. His presence is his promise. And what a promise it is! He'll be our God? We'll be his people? He'll dwell among us? Oh, how God must love his people! And his people is the church.

Listen to how the apostle Paul describes Christ's love for the church in [Ephesians 5.25b-27](#):

*"Christ loved the church and gave himself up for her, (How much did he love the church?)<sup>26</sup> that he might sanctify her, having cleansed her by the washing of water with the word,<sup>27</sup> so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish."* (Why did he give himself up for her?)

[What is the church?](#) One book describes the church in this way:<sup>1</sup>

- "According to the Bible, the church of Jesus Christ is the preeminent/foremost institution in all this world.
- The church is God's gift to his children, for provision, protection, and growth.
- The church is the vessel for the display of God's glory, not only on earth but also in the heavenly realm.
- (Therefore,) To love Christ is necessarily to love his church.
- To be saved is to leave the world and enter into the church."
- Cyprian of Carthage said, 'He who would have God for his Father must have the church for his mother.'"<sup>2</sup> (John Calvin expanded the idea of the church as mother in *Institutes of the Christian Religion*, 4.1.1, 4.1.4.)

Christianity is unique among all the religions of the world because it is the only one where God promised to dwell with his people from before the beginning. Let's look at how God has dwelt with his people through time.

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<sup>1</sup> Phillips, Richard D., Philip G. Ryken, Mark E. Dever. *The Church: One, Holy, Catholic, Apostolic*.

<sup>2</sup> Phillips, Richard D., Philip G. Ryken, Mark E. Dever. *The Church: One, Holy, Catholic, Apostolic*.

## From Eternity-Before the Beginning

In the previous section on covenant, we saw in [Ephesians chapter 1](#) that God chose believers in him before the foundation of the world, [vs. 4](#). He predestined believers for adoption as sons through Jesus Christ, [vs. 5](#). So, before the beginning, from eternity, we see that God is a personal, relational God.

## The Garden of Eden

Eden is presented as a sanctuary and place where God dwells. We see God “walking” in the Garden of Eden ([Genesis 3:8](#)), which suggests God’s presence in the temple.<sup>3</sup> The Garden was the first sanctuary. It was the starting place for the development of God’s covenant promise to dwell among his people.

- a. Description of the Garden. [Genesis 2.8-10](#), <sup>8</sup> *And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. <sup>9</sup> And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. <sup>10</sup> A river flowed out of Eden to water the garden, and there it divided and became four rivers.*

Adam lived in a delightful garden paradise. It was beautiful, fertile, and plentiful, but this wasn’t what made it paradise. What made it paradise was that God dwelt there with Adam.

- b. The Fall, [Genesis 3.6-7](#), <sup>6</sup> *So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. <sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.*

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<sup>3</sup> Beale, G. K., & Kim, M. (2021). [God Dwells among Us: A Biblical Theology of the Temple](#) (p. 6). IVP Academic: An Imprint of InterVarsity Press.

Adam and Eve did not die immediately, but they did die spiritually at that moment. They experienced the death of constant communion and fellowship with God. Eventually they would die physically.

- c. The promise, [Genesis 3.15](#). *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.*

God cursed the serpent. God cursed Satan. The man and woman would face hardship. But there was a promise of good news, the *protoevangelium*: the woman's offspring, who is revealed as the Messiah, would engage Satan in combat and win. He would be the way for those who believe in him to be reconciled to God.

## The Tabernacle

- a. [Exodus 25.8-9](#), God directed Moses to build the tabernacle. <sup>8</sup> *And let them make me a sanctuary, that I may dwell in their midst.* <sup>9</sup> *Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.*

We call this tabernacle the Exodus sanctuary. The tabernacle was God's dwelling place among his people during the Exodus.

[Ex. 25.8](#), “**Let them make me a sanctuary, that I may dwell among them.**” Imagine Moses' unspeakable joy as he heard these words flowing from the loving heart of God. Why should the holy, righteous God, the God of truth, wish to dwell in the midst of a sinful, ignorant, idolatrous, stubborn, and disobedient nation, who were dancing about the golden calf, even while the Lord was speaking to Moses about the Tabernacle? ([Ex. 32.9](#); [Acts 7.51](#)). Because Jehovah loved them, and he wanted to dwell among them. God's love could only be satisfied by bringing his people whom he loved into his presence. In God's presence they would know, abide, and enjoy rich fellowship with him.<sup>4</sup>

### b. [Exodus 25-31](#)

- The decoration of the tabernacle was reminiscent of the Garden.

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<sup>4</sup> Rugh, W. W. (1998). [Christ in the Tabernacle: Person and work of Jesus Christ](#). Woodlawn Electronic Publishing.

One study Bible (FSB) notes: “Both the tabernacle and the temple preserved the garden and mountain imagery. If God dwelled in the holy of holies, the area outside the holy of holies represented the garden of Eden. The curtains of this internal structure were decorated with cherubim ([Exodus 26.1](#); compare [Exodus 25.17–22](#)), as was the veil separating the holy of holies (Most Holy Place) from the rest of the holy place ([Exodus 26.31](#)). The cherubim guarded the way to the divine presence as they did in Eden ([Genesis 3.24](#)). Outside the veil stood the golden lampstand—the menorah—which represented the tree of life (see [Exodus 25.31–40](#)). The lampstand—composed of a central shaft or “trunk” with six branches on either side—resembled a tree, and was covered with almond blossoms, a symbol of life and its renewal (see [Jeremiah 1.11–12](#); [31.26–27](#); [Psalm 127.1](#); [Proverbs 8.34](#); compare [Ecclesiastes 12.5](#)). The temple in Jerusalem also had numerous carvings of lush plant life and cherubim ([1 Kings 7](#)).”<sup>5</sup>

- God dictated every detail of the tabernacle to show how sinful people can approach a holy God. This is the purpose of the tabernacle.

**The tabernacle as a type of Christ.** The tabernacle is a type of the person and work of Christ. It illustrates Christ’s work of redemption. Some suggest we should do away with the OT. But without the OT, we could not understand the NT. We would not see Christ as the fulfillment of the types and prophecies of the OT. We would not know about the tabernacle and its meaning and how it relates to Christ and His work. We could not understand Jesus’ priestly ministry if the OT scriptures had not told us about the priestly ministry of Aaron and his descendants in the tabernacle and the temple.<sup>6</sup>

**The order of the parts of the tabernacle and its meaning.** When the Lord told Moses how to build the tabernacle, he described its parts from inside to outside, beginning with the ark in the Most Holy Place and extending outward. Why do you suppose the Lord gives the description in this order? Likely, God’s purpose reveals his graciousness to come out from where he dwelt in the Most Holy Place and making a way for every believing Israelite to come into his presence.

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<sup>5</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., Whitehead, M. M., Grigoni, M. R., & Bomar, D. (2012, 2016). *“Old Testament Usage of Cosmic Garden and Mountain Imagery.” [Faithlife Study Bible](#)*. Lexham Press.

<sup>6</sup> Rugh, W. W. (1998). *[Christ in the Tabernacle: Person and work of Jesus Christ](#)*. Woodlawn Electronic Publishing.

Israel was a sinful people, so they could not approach the holy God in any way they wanted. If they would come into His presence at all, God must come out and open the way for them to come in. He himself must bring them in. Do you see this foreshadowing of our Father's love in sending His only begotten Son to bring us into that place of abiding fellowship with Himself (Jn. 1:18; 17:24)? God Himself, through Jesus Christ, is always the Seeker and the Savior (Gen. 3:8; 9, Lu. 15:4, 8; 19:10).<sup>7</sup>

**Sacrifices and offerings.** The only basis of forgiveness and acceptance for Israel before God was acceptable offerings. The OT offerings all pointed typically to Christ, the fulfillment of them all. Heb. 10:1–17. Jesus is the offering that God provided. Through him sinful man is forgiven and accepted in the Father's holy presence. Jn. 1:29; 14:6.<sup>8</sup>

- c. Exodus 40.34, *Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.*

The cloud of glory was a visual manifestation of God's presence. The cloud rested on the tent outside; the "glory of God," an indescribably brilliant appearance, entered inside, and "filled" the entire dwelling. This showed how pleased God was to manifest His intention of following through on His promise to go with the people in person (Exodus 33.14-17).

- d. Numbers 2.1-2, God directed that the tabernacle be located in the center of the

camp. *The Lord spoke to Moses and Aaron, saying, <sup>2</sup> "The people of Israel shall camp each by his own standard, with the banners of their fathers' houses. They shall camp facing the tent of meeting on every side.*

God is our reference point. His sanctuary in the midst of his people served as a visual reminder of this. The LORD "designed His own sanctuary and set it up in the midst of Israel's camp as His dwelling place, meeting place, and revealing place."<sup>9</sup>

## The Temple

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<sup>7</sup> Rugh, W. W. (1998). [\*Christ in the Tabernacle: Person and work of Jesus Christ\*](#). Woodlawn Electronic Publishing.

<sup>8</sup> Rugh, W. W. (1998). [\*Christ in the Tabernacle: Person and work of Jesus Christ\*](#). Woodlawn Electronic Publishing.

<sup>9</sup> Rugh, W. W. (1998). [\*Christ in the Tabernacle: Person and work of Jesus Christ\*](#). Woodlawn Electronic Publishing.

The temple that Solomon built in Jerusalem replaced the tabernacle as a more permanent dwelling place for God among his people. Every item in the temple was a foreshadowing of Christ to come.

- a. **1 Kings 8.10-13**, <sup>10</sup> *And when the priests came out of the Holy Place, a cloud filled the house of the Lord, <sup>11</sup> so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord. <sup>12</sup> Then Solomon said, “The Lord has said that he would dwell in thick darkness. <sup>13</sup> I have indeed built you an exalted house, a place for you to dwell in forever.”*

When the temple was completed, the cloud of glory again visibly manifested God’s dwelling with his people.

- b. **1 Kings 9.1-3**, *As soon as Solomon had finished building the house of the Lord and the king’s house and all that Solomon desired to build, <sup>2</sup> the Lord appeared to Solomon a second time, as he had appeared to him at Gibeon. <sup>3</sup> And the Lord said to him, “I have heard your prayer and your plea, which you have made before me. I have consecrated this house that you have built, by putting my name there forever. My eyes and my heart will be there for all time.*

God consecrated the temple and promised his eyes and heart would be there permanently.

- c. **Hebrews 9.11-14**, <sup>11</sup> *But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) <sup>12</sup> he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. <sup>13</sup> For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, <sup>14</sup> how **much more** will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.*

This earthly temple was merely a representation of a better way to come. Jesus was the better Garden/more perfect tent/sanctuary, better high priest, and better sacrifice.

## **The Person of Christ**

God the Son became flesh and dwelt among us to satisfy the covenant.

**John 1.1**, *In the beginning was the Word, and the Word was with God, and the Word was God.*

- a. **Romans 5.17**, *For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*  
Jesus’ sinless life uniquely qualifies him to atone for the sins of all humanity.

b. [1 Peter 3.18](#), *For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, Jesus' atoning death pays our penalty for breaking the covenant.*

c. [Romans 6.4](#) *We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*

Jesus' resurrection demonstrates his power over sin and death.

d. [John 16.7](#), *Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.*

Jesus promised he would send the Holy Spirit to be present with and empower his people.

His promise extends the promise of God's presence with them until Jesus comes again.

## **The Body of Christ**

I'll just make one point here, and then we'll come back to this section on the body of Christ after we finish going through the timeline of God's presence throughout Scripture.

a. God dwells in each believer individually.

[1 Corinthians 6.19-20](#), <sup>19</sup> *Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, <sup>20</sup> for you were bought with a price. So glorify God in your body.*

A believer's body is the temple or sanctuary of the Holy Spirit. We are not our own. Therefore, we cannot use our bodies as though they were absolutely under our own control. Our bodies belong to God. We were bought with the precious blood of Christ. So we should behave as his redeemed children, keeping ourselves pure. Our body is a temple, and in that temple God must be honored.<sup>10</sup>

## **The New Heaven and the New Earth**

[Revelation 21.2-4, 22](#), <sup>2</sup> *And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will*

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<sup>10</sup> Spence-Jones, H. D. M., ed. (1909). [1 Corinthians](#) (p. 195). Funk & Wagnalls Company.

*be his people, and God himself will be with them as their God. <sup>4</sup> He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” <sup>22</sup> And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.*

The unhindered fellowship and communion that Adam and Eve had with God in the Garden will ultimately be achieved in the new earth.

The KJVS states: “The presence of God will be with His **people**, and He will forever **dwell with them**. A primary purpose of redemption will be accomplished: the complete fellowship of God with His redeemed people. In the eternal state, there will be no **tears, death, sorrow, crying, or pain**. Everything will become **new**. God’s promises are **true**, and He is always **faithful** to His Word (cf. 19:11).<sup>11</sup>

### **The Body of Christ**

Now let’s go back and look more closely at the body of Christ. We saw that God dwells in each believer individually, but that’s not all. He dwells in his body the church corporately.

- b. God’s people corporately are being built together into his dwelling place.

*Ephesians 1.4; 2.19-22, Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him... So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, <sup>20</sup> built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, <sup>21</sup> in whom the whole structure, being joined together, grows into a holy temple in the Lord. <sup>22</sup> In him you also are being built together into a dwelling place for God by the Spirit.*

- “You” in English can either be singular or plural. In these verses, “you” is plural. It’s like saying “all of you” or, in Southern vernacular, “all y’all.” This shows the corporate aspect of God’s dwelling place.
- Before creation God the Father chose us in Christ to be holy and blameless, fellow citizens with the saints growing into a holy temple for God’s dwelling.

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<sup>11</sup> [\*King James Version study Bible\*](#). (electronic ed., Re 21:3). (1997). Thomas Nelson.

- [1 Corinthians 3.11](#), *For no one can lay a foundation other than that which is laid, which is Jesus Christ.* The church's only foundation is Jesus Christ.

(Susan Hunt in her book *The Legacy of Biblical Womanhood*) One author writes: "Our hearts are God's tabernacle. We are to live face-to-face with God and then reflect his glory to one another. Individuals and families are to live in community with those in their local church in such a way that our unity shouts to the world that God sent Jesus and that God loves us... Community life will validate or negate the claims of the gospel."<sup>12</sup>

c. We are called to be members of the body of Christ.

[Romans 12.5](#), *so we, though many, are one body in Christ, and individually members one of another.*

I know that different denominations may be present here, but most denominations have a statement delineating the responsibilities of church members. The Presbyterian Church in America, of which I am a member, has this statement, based on Scripture:

- "Do you promise to support the church in its worship and work to the best of your ability? ([Acts 2.42-47](#); [4.32](#); [Ephesians 4.16](#); [1 Peter 2.9](#))
- Do you submit yourselves to the government and discipline of the church, and promise to study its purity and peace? ([1 Peter 5.1-4](#), [1 Timothy 5.17](#); [Hebrews 13.7,17](#))"<sup>13</sup>

[What are our responsibilities as members of the local church?](#)<sup>14</sup>

- *Assemble Together.* There is no church unless there is an assembly of church members. In other words, gathering together in the name of the Lord Jesus is part of what makes a church a church. The author of Hebrews commanded his readers not to forsake assembling together ([Heb. 10.25](#)). Every church member should prioritize Lord's day worship with the people of God.
- *Protect the Gospel.* Not only is the pastor responsible to uphold and affirm the gospel but so is every church member. Every member should be able to communicate and defend the essence of the gospel.
- *Define Your Church's Membership.* Church members are responsible to receive and dismiss members. By receiving new members through new life in Christ,

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<sup>12</sup> Hunt, Susan. *The Legacy of Biblical Womanhood*, pp. 42-43.

<sup>13</sup> *Presbyterian Church in America Book of Church Order.*

<sup>14</sup> Emadi, Matt. *What Are the Responsibilities of Church Membership?* <https://www.9marks.org/article/what-are-the-responsibilities-of-church-membership/>.

baptism, or transfer from another church, a local church tells the watching world, “*this person is a citizen of God’s kingdom*” ([Matt 16.18–19](#); [18.17–20](#); [28.18–20](#)).

- *Love One Another.* “*By this all men will know that you are my disciples, if you have love for one another*” ([Jn. 13.35](#)). Love for God’s people defines our new identity in Christ ([1 Jn. 4.7](#)). In the New Testament, love is tangible, active, and expressed through service. Every church member is responsible to fulfill the “one another” passages of the New Testament.
- *Submit to Your Elders.* [Hebrews 13.17](#) exhorts Christians to obey their leaders and to submit to them. Church members are responsible to obey Jesus by submitting to their elders because the elders keep watch over their souls as those who will give an account.
- *Evangelize the Lost.* The Great Commission is for every Christian, not just pastors and missionaries. As a people reconciled to God, we have a responsibility to announce the message of reconciliation to people separated from Christ, without God, and without hope in the world ([2 Cor. 5.19](#); [Eph. 2.12](#)) We announce the reign of God in Christ in our church services, and we disperse to proclaim the same truth to a lost world: Christ is King! Repent and believe in him.

- d. As part of the body of Christ, we are called to use the spiritual gifts given by the Holy Spirit within the body of Christ. In other words, our spiritual gifts are to be used to benefit the body.

[Romans 12.4-6a](#), <sup>4</sup> *For as in one body we have many members, and the members do not all have the same function,* <sup>5</sup> *so we, though many, are one body in Christ, and individually members one of another.* <sup>6</sup> *Having gifts that differ according to the grace given to us, let us use them:*

The [Reformation Study Bible](#) states this about spiritual gifts: “Amid many debated questions regarding spiritual gifts in the New Testament, three certainties stand out.

- First, a spiritual gift is an ability to express, celebrate, display, and so communicate Christ in a way that builds up and strengthens the faith of other Christians and enlarges the church.
- Second, spiritual gifts may be broadly classified as either abilities of speech or of loving, practical helpfulness. ... However much they differ as forms of human activity, all are of equal dignity when one properly uses the gift one has ([1 Pet. 4.10, 11](#)).

- Third, no Christian is without some gift of ministry (1 Cor. 12.7; Eph. 4.7). It is every believer's responsibility to find, develop, and fully use whatever capacities for service God has given."<sup>15</sup>
- e. There is diversity in the body of Christ, but we are unified in Christ. Salvation is applied the same to all believers.

**Galatians 3.28**, *There is **neither Jew nor Greek**, there is **neither slave nor free**, there is **no male and female**, for you are all one in Christ Jesus.*

**Titus 2.1-9**, *But as for you, teach what accords with sound doctrine. <sup>2</sup> **Older men** are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. <sup>3</sup> **Older women** likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, <sup>4</sup> and so train the **young women** to love their husbands and children, <sup>5</sup> to be self-controlled, pure, working at home, kind, and submissive to their own husbands, what the word of God may not be reviled. <sup>6</sup> Likewise, urge the **younger men** to be self-controlled. <sup>7</sup> Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, <sup>8</sup> and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. <sup>9</sup> **Bondservants** are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative,*

- f. As the body of Christ, God puts us into his household together in order that we might glorify him by reflecting the unity of the Father, Son, and Holy Spirit (the triune God). **John 17.20-24**, <sup>20</sup> *"I do not ask for these only, but also for those who will believe in me through their word, <sup>21</sup> that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. <sup>22</sup> The glory that you have given me I have given to them, that they may be one even as we are one, <sup>23</sup> I in them and you in me, that they may become perfectly one, so that the*

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<sup>15</sup> Whitlock, L. G., Sproul, R. C., Waltke, B. K., & Silva, M. (1995). Theological note on Ephesians 4.7, "Gifts and Ministries." [\*The Reformation study Bible: bringing the light of the Reformation to Scripture: New King James Version\*](#). T. Nelson.

*world may know that you sent me and loved them even as you loved me. <sup>24</sup> Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.*

(Kevin DeYoung) A pastor writes: “No matter how goofy or insignificant your church may seem, fellowship in that body of believers is fellowship with God. Those serious about communing with Christ will be diligent to share in the fellowship with other Christians. In more than a decade of pastoral ministry I’ve never met a Christian who was healthier, more mature, and more active in ministry by being apart from the church. But I have found the opposite to be invariably true. The weakest Christians are those least connected to the body. And the less involved you are, the more disconnected those following you will be. The man who attempts Christianity without church shoots himself in the foot, shoots his children in the leg, and shoots his grandchildren in the heart.”<sup>16</sup>

### **How does God’s presence apply to the church?**

We become like what we behold. Should not the church as individuals and as a body radiate the glory of God because we live in his presence? Our vertical relationship with God will be reflected in our horizontal relationships with others.

**Exodus 19.4-6,** <sup>4</sup> *‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. <sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”*

**1 Peter 2.9-10,** <sup>9</sup> *But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup> Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.*

From these Scriptures, we see

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<sup>16</sup> DeYoung, Kevin. *The Hole in our Holiness*, p.132.

- a. The distinguishing characteristic of God's people has always been his presence. ([Exodus 33.12-17](#))
- b. Moses understood the richness of the blessing of living in God's presence. ([Exodus 33.15-19](#); [34. 5-7](#))
- c. God reveals his character to display his glory.  
[Exodus 34.6-7a](#), <sup>6</sup> *The Lord passed before him and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, <sup>7</sup>keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty,*
- d. Moses' face was radiant after being in God's presence. ([Exodus 34.29-33](#))
- e. God is at work transforming us. ([2 Corinthians 3.7-8, 12-13, 18](#))

### **Finally, how can we reflect and image God with one another?**

The phrase "one another" is used numerous times in the New Testament and refers to our relationships within the Covenant community of the church. Interdependent sisters are committed to Covenant "one-anothering."

- Love one another, [John 13.34](#)
- Honor one another above yourselves, [Romans 12.10](#)
- Live in harmony with one another, [Romans 12.16](#)
- Build up one another, [Romans 14.19](#), [1 Thessalonians 5.11](#)
- Be likeminded towards one another, [Romans 15.5](#)
- Accept one another, [Romans 15.7](#)
- Admonish one another, [Romans 15.14](#), [Colossians 3.16](#)
- Greet one another, [Romans 16.16](#)
- Care for one another, [1 Corinthians 12.25](#)
- Serve one another, [Galatians 5.13](#)
- Bear one another's burdens, [Galatians 6.2](#)
- Forgive one another, [Ephesians 4.32](#), [Colossians 3.13](#)
- Be patient with one another, [Ephesians 4.2](#), [Colossians 3.13](#)
- Speak the truth in love, [Ephesians 4.15, 25](#)
- Be kind and compassionate to one another, [Ephesians 4.32](#)

- Speak to one another with psalms, hymns, and spiritual songs, [Ephesians 5.19](#)
- Submit to one another, [Ephesians 5.21](#), [1 Peter 5.5](#)
- Look to the interests of one another, [Philippians 2.4](#)
- Bear with one another, [Colossians 3.13](#)
- Teach one another, [Colossians 3.16](#)
- Comfort one another, [2 Corinthians 1.3-5](#)
- Encourage one another, [1 Thessalonians 5.11](#)
- Exhort one another, [Hebrews 3.13](#)
- Stir up (provoke, stimulate) on another to love and good works, [Hebrews 10.24](#)
- Show hospitality to one another, [1 Peter 4.9](#)
- Employ the gifts God has given us for the benefit of one another, [1 Peter 4.10](#)
- Clothe yourselves with humility towards one another, [1 Peter 5.5](#)
- Pray for and confess your faults to one another, [James 5.16](#)