



Love+One

God is Love

1 John 4:8

Scriptures/Notes

## Old and New Covenants

### Moses/Jesus

Covenant of Moses

vs

Covenant of Jesus

Mediator/Servant

Mediator/Son

### Moses as Mediator

To the Israelites

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Exodus 20:19

I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not into the mount. Deuteronomy 5:5

Moses was not allowed to go into the Promise Land for his disobedience to God. God had commanded Moses to speak to the rock. Instead, Moses struck the rock with his staff, twice. Second, Moses took the credit for bringing forth the water. Numbers 20:7-12

## Christ as Mediator

To Jews and Gentiles

For there is one God, and one mediator between God and men, the man Christ Jesus.  
1 Timothy 2:5

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 8:6

Christ's death on the cross broke the veil separating the Jews from the Gentiles. Now all believers have entrance into the Kingdom of Heaven in Christ for an eternal life with the Father.

## Covenant of Moses

And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.  
Exodus 31:18

These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land. Deuteronomy 29:1-2

## Covenant of Christ

By so much was Jesus made a surety of a better testament. Hebrews 7:22

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jeremiah 31:33

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities I will remember no more. Hebrews 10:16-17

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

For if the first covenant had been faultless, then should no place have been sought for the second.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Hebrews 8:6-13

### Married to God, Married to Christ

#### Old & New Testaments

We learn in the Scriptures the relationship God had with the Israelites and also the relationship Christ has with us.

My Father and I are one. John 10:30

He that hath seen me hath seen the Father. John 14:9

At that day ye shall know that I am in my Father, and ye in me, and I in you. John 14:20

#### Married to God (Old Testament)

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. Jeremiah 31:32

For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer and the Holy One of Israel; The God of the whole earth shall he be called. Isaiah 54:6

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. Hosea 2:19

### Married to Christ (New Testament)

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are **delivered from the law,** that being dead wherein we were held; that we should **serve in newness of spirit, and not in the oldness of the letter.** Romans 7:4-6

*He therefore that ministereth to you the Spirit, and work miracles among you, doth he it by the works of the law, or by the hearing of faith?* Galatians 3:5

### Sabbath (rest)

#### Old Testament - Law

God made a covenant with the people of Israel with a specific day, the seventh day which denotes perfection/completion, that was to be honored as a holy day unto God. It was meant to show the Israelites that they had a holy God to be worshipped.

*Speak thou also unto the children of Israel, saying Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.* Exodus 31:13

*Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death for whosoever doth any work therein, that soul shall be cut off from among his people.* Exodus 31:14

*Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.* Leviticus 26:2

### Sabbath (rest)

#### New Testament

*And he said unto them, The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.* Mark 2:27-28

*Come unto me, all ye that labour and are heavy laden, and I will give you rest.* Matthew 11:28

*So I swear in my wrath, They shall not enter into my rest.* Hebrews 3:11

*And to whom swear he that they should not enter into his rest, but to them that believed not?* Hebrews 3:18

*Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.* Hebrews 4:1

*For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.* Hebrews 4:3

*Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.* Hebrews 4:11

### Jesus Christ, Mediator of a New Covenant

*Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the tabernacle, which the Lord pitched, and not man.* Hebrews 8:1-2

*But now He has obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place should have been sought for the second. For finding fault with them, He says, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and will write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.* Hebrews 8:6-13

## Replacement of Shadows with the Reality

The replacement of shadows with the Reality that casts the shadow. Remember from Hebrews 8:5 that the priests serve a *copy and a shadow* of heavenly things. The tabernacle and temple were a shadow; the official priesthood was a shadow; the animal sacrifices were a shadow; the feasts and dietary laws were a shadow. And when Christ came, the shadows began to fall away, because Christ himself is the Reality. He is our temple and tabernacle, our focus and place of worship. He is our High Priest and Mediator and Intercessor. He is our atoning sacrifice. He is our Passover feast and spiritual food. He is our purity and holiness that sets us off from other people.

There's a reason why the worship and focus of the New Testament is so radically spiritual, rather than ritualistic and traditionalistic. The reason is that Christianity is a missionary faith. That is, the message of the New Testament is meant to be preached to all peoples, and the radical worship of the New Testament is meant to be incarnated in all cultures. That was impossible in the Old Testament. The tabernacle, priesthood, sacrifices, feasts and dietary laws could not be transferred to other peoples and cultures. It was a come-see religion. Christianity is a go-tell religion. That is why Christianity is radically spiritual. Radically internal. Radically personal. And we could add radically ethical, lest anyone misunderstand "internal" to mean "private." It is meant for all peoples, tribes, tongues and nations. So almost all the mandated ritualistic, formal, external aspects of worship life are gone. What remains is a radically spiritual, internal, personal joyful dependence on all that God is for us in Jesus, and the outworking of love and justice in community. This radically spiritual, internal, personal way of relating to God is, in fact the fulfillment of the promised New Covenant.

## Simply Replacing Shadows with the Reality is not Enough

It wouldn't work if God simply took away the shadows. It wouldn't work if God even set Christ before us as the great Reality and left us to ourselves to know him and love him. If that's all God did, our worship and our lives would not become radically spiritual and internal and personal. On the contrary, we would construct as fast as possible a manageable, man-made, external religion. No, if God is going to take away the shadows of external, ritualistic, will-power religion, then he is going to have to do something powerful and dramatic *in* us and not just outside of us. Because as sinners we are wired to another way. And what God promised to do, with the coming of Christ, was the New Covenant. But now He [Christ] has obtained a more excellent ministry [that is, more excellent than the Old Testament priests who mediated God's grace through the sacrificial system], by as much as He is also the Mediator of a better covenant, which has been established on better promises. Better promises build a better covenant relationship between us and God and this relationship is what Christ obtains and takes care of as Mediator. Hebrews 8:6

For if that first covenant [this is a reference to the law with all of its shadows and, in general, without divine spiritual enablement to keep it]—if that first covenant had been faultless, there would have been no occasion sought for a second [which is what Jesus is now bringing]. (8) For finding fault with them, He says, "Behold, days are coming, says the Lord, when I will effect a new covenant . . . Now notice carefully where the fault lies in the first covenant. Verse 7 says that the first covenant was not faultless. But then verse 8 explains this by saying, "*For* in finding fault with *THEM* . . ."— not "it" but "them." The fault with the first covenant was with "them." Well, who was "them," and what was their fault, and what was this covenant anyway. Hebrews 7-8

For finding fault with them, He says [now he quotes Jeremiah 31:31, the prophecy of the New Covenant), "Behold, days are coming," says the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah; (9) not like the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and I did not care for them," says the Lord.

So here you can see that the old covenant was made with the people of God (Israel); it was made with them as they came out of Egypt, which I think means in that general time period, a few months later at Mount Sinai as Moses received the law; and it was an arrangement of how God and man were to relate that they failed to keep: "they did not continue in my covenant;" and so God looked away from them and they suffered judgment again and again.

The faultiness of the first covenant—the Mosaic law—was not that God gave bad commands, but that the people had bad hearts. There was divine forgiveness and patience in the first covenant (Exodus 34:6-7). There was the call for faith in the first covenant (Numbers 14:11; Hebrews 3:19; 4:6). There were promises of God's love in the first covenant (Exodus 34:7). But, by and large, these things did not get into the people's hearts. It was mainly external rather than internal. Obedience by will-power rather than by reliance on the Spirit; and ritualistic rather than personal.

### What Was the Flaw in the Old Covenant?

What was wrong? What was the flaw? There are two ways to answer that question. From the human side and from God's side. From the human side the problem was unbelief and hard-heartedness (Hebrews 3:8,15,19; 4:7). From God's side the problem was that God withheld the sovereign enablement of his Spirit. Listen to Deuteronomy 29:4. Moses is speaking as he looks back over forty years of rebellion in the wilderness: "To this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear." That was the ultimate reason why the old covenant was inadequate. God had lessons he meant to teach in the Old Testament and they involved enduring generations of stubbornness and rebellion and hard-heartedness until the time the new covenant should come.

But now it comes with Jesus Christ, the Mediator of a new covenant. Hebrews 8:10-11 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their minds, and I will write them upon their hearts. And I will be their God, and they shall be my people. And they shall not teach everyone his fellow citizen, and everyone his brother, saying, "Know the Lord," for all shall know me, from the least to the greatest of them.

He says three things about this new covenant: First, the will of God is going to be written not just on stone tablets or white Bible paper, but in the mind and on the heart. Second, the new covenant will establish a relationship of ownership of us by God: "I will be their God and they will be my people." And finally, the new covenant will be personal and intimate. When it is perfected we won't have to exhort each other to know the Lord, because we will know him intimately and personally. "All shall know me from the least to the greatest."

### We Need God's Will Written on our Hearts

So you can see the new covenant is exactly what we need if God is going to replace shadows with Reality. If God's will is that we be free from externalism and formalism and ritualism and traditionalism, so that our faith and our corporate worship and our life can be radically spiritual and personal and internal, then we need more than the blowing away of the shadows of the Old Testament. We need for God to write his will on our hearts. We need for him to assert himself powerfully in our lives as our God. We need for him to see to it not just that he is knowable, but that we know him.

Christ is the Mediator of a new and better covenant for us. What's new about it is that it does not leave us in our bondage to sin. It does not leave us in our so-called free will—which is only a code word for slavery to self and sin. The new covenant does not leave us in our vaunted self-determination and death. It sovereignly overcomes our rebellion and resistance and frees us to delight in God and in the will of God written on our hearts.

Christ is the Mediator of this new covenant, according to Hebrews 8:6. What does that mean? It means that his blood—the blood of the covenant (Luke 22:20; Hebrews 13:20)—purchased the fulfillment of these promises for us. It means that God brings about this inner transformation by the Spirit of Christ. And it means that God works all this transformation in us through faith in all that God is for us in Christ. The new covenant is purchased by the blood of Christ, effected by the Spirit of Christ and appropriated by faith in Christ.

The best place to see Christ working as the Mediator of the new covenant is in Hebrews 13: 20-21: Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant [this is the purchase of the new

covenant], even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, *through Jesus Christ*, to whom be the glory forever and ever. Amen.

The words, "working in us that which is pleasing in his sight," describe what happens when God writes the law on our hearts in the new covenant. And the words, "through Jesus Christ" describe Jesus as the Mediator of this glorious work of sovereign grace. God replaces shadows with Reality, but also that he takes the reality and makes it real to his people. He writes it on our hearts. He does not lay his gift of salvation and transformation down for you to pick up in your own strength. He picks it up and puts in your heart and in your mind, and seals to you that you are a child of God.

### A Threatening Prediction

For those who had ears to hear there was a threatening prediction behind Hebrews 8:13. It would not have seemed threatening to everyone, but to many it would have and it did. The writer interprets the word "new," in the phrase "new covenant" from Jeremiah 31, like this: "When He said, 'A *new* covenant,' He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." What does he have in mind? This old covenant is "ready to disappear"? For those whose whole way of life was defined by this "first" covenant, this predicted disappearance would have been threatening. Let me give you a background that will help you hear this the way I think he meant it to be heard.

It is almost impossible to exaggerate the importance of what happened in A. D. 70 in Jerusalem. It was an event that, for Jews and Christians, was critical in defining their faith for the next 2,000 years. God had been at work for 2,000 years since Abraham, calling, preserving, judging, forgiving and blessing his people Israel. He had commanded an elaborate system of sacrifices and priestly ministries and feasts and rituals to define Israel among the nations and to make himself known to them and to point them to the future fulfillment.

### Christianity Threatened the Jewish Way of Life

Now Christians claimed that the Messiah had come, Jesus of Nazareth. The great mass of Israel rejected this claim. The rejection resulted in the crucifixion of Jesus and the persecution of the early Christians. The claims of the Christians raised a huge question for the Jewish people as a whole. What would become of their way of life? The new faith seemed incredibly radical. For example, in Acts 6 Stephen is proving to be an irresistible witness for the truth of the Christian faith. To stop him, false witnesses are brought in. And what is their charge? Acts 6:13-14: They put forward false witnesses who said, "This man incessantly speaks against this holy place, and the Law; for we

have heard him say that this Nazarene, Jesus, will destroy this place and alter the customs which Moses handed down to us.”

There you have the meaning of Christianity for the Jewish leaders. It meant the destruction of the old ways. The "vanishing" of the first covenant. They could sense it. He speaks against this place (Jerusalem) and the Law; and they really believed that Christianity threatened the existence of the Temple itself. And if the Temple falls, then what will become of all the "customs" of the Old Testament and the whole religious life of Judaism? The issue was so sharp they killed Stephen over it. And they did indeed have reason to be afraid. Not only had Jesus actually said that the Temple would be destroyed, he had predicted the entire destruction of Jerusalem. For example, in Luke 19:43-44 he said, The days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.

In other words, the Jewish people had reason to fear these early Christians. Even though they were a meek and peaceful band that would rather die than live by the sword, nevertheless at the very heart of their faith was the implicit end of the Jewish way of life as they knew it. So much so that the end of that way of life (not by Christian violence, but by God's hand) would be a partial vindication of the Christian's claim to truth.

### The Roman Destruction of Jerusalem

For decades before and after the birth of Jesus the atmosphere in the land of Israel was tense with the spirit of rebellion against Rome. The Jewish people chafed under this godless power, and dreamed of deliverance. In September A. D. 66, Florus, the Roman governor of Judea, provoked the Jews by raiding the Temple treasury and taking what he thought the Jews were withholding in taxes. This provoked a riot, and he ruthlessly crucified some of the citizens and allowed his troops to plunder part of the city. This enraged the people. Eleazar, the Jewish Captain of the Temple, persuaded the priests no longer to offer daily sacrifices for the welfare of the Roman emperor. This was an ominous sign of open revolt against Rome by a tiny vassal nation.

In a surge of courage and folly, the Jewish forces stormed the fortress of Antonius in the city and took it and wiped out the Roman soldiers. So the die was cast, and there was no turning back. Vespasian, the Roman general, came to put down the revolt in 67 and took all of Israel except Jerusalem. He returned to Rome to become emperor and left the finishing of the work to his son, the general Titus. After a five-month siege, he broke through and burned the Temple to the ground in August of 70. A few Jewish groups held out for a while, but all eventually collapsed, including the force at Masada, who committed mass suicide in 73 rather than be handed over as captives.

## The End of Judaism as it Was

That was the end of Judaism as it had been known for hundreds of years. The priesthood was at an end. The animal sacrifices were at an end. The worship life that centered on Jerusalem and the Temple was at an end. And it has never been restored to our own day. Judaism as we know it today in Minneapolis and New York and Tel Aviv is not the same way of life practiced before AD 70. What is the meaning of this cataclysmic event for Judaism? It was a witness to the truth of Christianity. Jesus predicted it. And it came to pass. Christians did not fight against Israel in this revolt. In fact, Christians suffered in Jerusalem *with* Israel because of the revolt. As far as Rome was concerned Judaism was the tree and Christianity was the branch. If they could destroy the tree of Judaism, they could wipe out Christianity as well. Jews and Christians suffered together in AD 70.

So the destruction of AD 70 was not an act of anti-Semitism. Rather it was an act of divine judgment. That is what Jesus says in Luke 19:43-44: these things happened" because you did not recognize the time of your visitation,"—that is, you did not recognize the coming of the Messiah. It was God's testimony that the coming of Jesus was in fact what the book of Hebrews says it was—the replacement of shadows with Reality—Christ himself.

One of the early church fathers, Athanasius (born A. D. 373), put it like this, It is a sign, and an important proof, of the coming of the Word of God, that Jerusalem no longer stands. For when the truth was there, what need any more of the shadow? And this was why Jerusalem stood till then—namely, that [the Jews] might be exercised in the types as a preparation for the reality. In other words, one might say, the destruction of the Temple and of Jerusalem was God's way of saying: "*Wake up to the meaning of the book of Hebrews in the New Testament.*"

Now we come back to Hebrews 8:13 with a new sense of what was at stake in these words: "When He said [in Jeremiah 31:31], 'A new covenant,' He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear."

## This Means Two Things

- 1) It means the replacement of Old Testament shadows with reality. The temple and tabernacle and sacrifices and priesthood and feasts and dietary laws were all shadows and copies of the Reality in heaven, namely, Jesus Christ and his work as our High Priest and our Sacrifice and our focus of worship. Jesus fulfills and replaces the shadows of the Old Testament.

- 2) And the second meaning we saw in this chapter is that God makes the Reality of Christ real to us personally by the work of the new covenant when he writes the will of God on our hearts (v. 10).

So this means shadows are replaced with Reality: Old Testament copies give way to the Original, Jesus Christ. And it means that God goes beyond that, and moves powerfully into our hearts and minds to overcome our resistance to this Reality. He writes the will of God—the truth of the Reality of Jesus (2 Corinthians 4:4, 6) on our hearts, so that we are willing and eager to trust him and follow him from the inside out freely, not under constraint from rules outside.

### A Third Meaning - God is Merciful

Before we connect these two meanings with Hebrews 8:13 and the destruction of Jerusalem, let's add one more from verse 12: "For I will be merciful to their iniquities, and I will remember their sins no more." This is the end of the quote from Jeremiah 31. It begins with "for" or "because." So it is the ground or basis for the other promises of the new covenant (in verses 10-11).

God said, "I will write my will on your hearts, and be your God, and cause you to know me personally . . . For I will be merciful to your iniquities and remember your sins no more." In other words, the death of Jesus for our sins is the foundation of the new covenant (Hebrews 7:27; 9:28; 10:12). It's the basis of the other promises. If Christ had not died for our sins, God could not be our God or write the law on our hearts or cause us to know him personally. All that mercy was obtained by the blood of Jesus. This is why Jesus called the cup of the Lord's supper, "the new covenant *in my blood*" (Luke 22:20).

God is just and holy and separated from sinners like us. No finger-pointing here—like *us*! This is our main problem. How shall we get right with a just and holy God? Nevertheless God is merciful and has promised in Jeremiah 31 (five hundred years before Christ) that someday he would do something new. He would replace shadows with the Reality of the Messiah. And he would powerfully move into our lives and write his will on our hearts so that we are not constrained from outside but are willing from inside to love him and trust him and follow him.

### A Gift Worth Singing About!

That would be the greatest salvation imaginable—if God should offer us the greatest Reality in the universe to enjoy and then move in us to see to it that we could enjoy it with the greatest freedom and joy possible. That would be a gift worth singing about. That is, in fact, what he promised. But there was a huge obstacle. Our sin. Our

separation from God because of our unrighteousness. How shall a holy and just God treat us sinners with so much kindness as to give us the greatest Reality in the universe (his Son) to enjoy with the greatest joy possible? The answer is that God put our sins on his Son, and judged them there, so that he could put them out of his mind, and deal with us mercifully and remain just and holy at the same time. Hebrews 9:28 says, "Christ was offered once to bear the sins of many." This is what verse 12 means: Christ bore our sins in his own body when he died. He took our judgment. He canceled our guilt. And that means the sins are gone. They do not remain in God's mind as a basis for condemnation. In that sense he "forgets" them. They are consumed in the death of Christ.

Which means that God is now free, in his justice, to lavish us with the new covenant. He gives us Christ, the greatest Reality in the universe, for our enjoyment. And he writes his own will—his own heart—on our hearts so that we can love Christ and trust Christ and follow Christ from the inside out, with freedom and joy.

### Jesus Christ is the Goal, the Reality

When Jerusalem fell to the Romans in A. D. 70, and the Temple was burned, and the sacrifices stopped being offered in Judaism, and the Levitical priesthood came to an end, God was saying with his power and providence: Christ was the goal of it all. Christ was the Reality; the rest was shadows. Christianity is a faith woven into history. It is not a mere set of ideas. It is about a person, Jesus, who came into history and died and rose again. And it is about a God who intervenes in history to bear witness to the reality of his Son, Jesus Christ.

And look around today. Is it not astonishing that God has preserved the Jewish people to this day. And there is yet a future for them in Christ according to Scripture. But what do we see? Are they meeting at the Temple? Are they offering animal sacrifices? Do they look to the Levitical priesthood for their mediation with God? No. Why? Because Jesus said, "they did not recognize the time of their visitation" (Luke 19:44). The existence of the Jewish people today and the transformed version of Judaism that they follow is a constant witness to the world that the first covenant is vanishing away. That the Messiah, Jesus Christ, has come. That he has inaugurated the new covenant. That the shadows have been replaced by Reality. And that the Spirit has written the will of God on our hearts. So let us look to the great final reality of Christ, and put our hope in him, and love him and worship Him.

## God and His Word

### John 1:1-17

Jesus was the Word with God at the foundation of all creation. God spoke and the Word made all things. God is the Father, the Son, and the Holy Ghost. All throughout the Old and New Testament eras, we see God and the Son at work.

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.
- 5 And the light shineth in darkness; and the darkness comprehended it not.
- 6 There was a man sent from God, whose name was John.
- 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
- 8 He was not that Light, but was sent to bear witness of that Light.
- 9 That was the true Light, which lighteth every man that cometh into the world.
- 10 He was in the world, and the world was made by him, and the world knew him not.
- 11 He came unto his own, and his own received him not.
- 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
- 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
- 16 And of his fulness have all we received, and grace for grace.
- 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

### Colossians 1:13-17

- 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- 14 In whom we have redemption through his blood, even the forgiveness of sins:
- 15 Who is the image of the invisible God, the firstborn of every creature:
- 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- 17 And he is before all things, and by him all things consist.

John 3:5-9

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said you must be born again.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Father loveth the Son, and hath given all things into his hand.

John 4:24

God is a Spirit: and they that worship him must worship him in spirit and in truth.