

The last verse in 2 Corinthians chapter 5 explains the totality of what has happened and is the summary of the basis of the exhortation. *"For He (God) has made Him (Jesus) to be sin for us who knew not sin that we might be made (there is the creative element) the righteousness of God in Him (Our Lord Jesus)".* We are made righteous, right with God when we were wrong with Him. Everything has changed. For those few hours everything changed for Jesus when He was made sin, when He took our sin, the sin of the whole world onto Himself. He was cut off from His Father for us. What did not change was Jesus' faith His love, his obedience, His willingness, and He triumphed on the cross and in that triumph, we were made right with God. Hallelujah. Jesus was raised from the dead and everything changed eternally.

So be reconciled to God. Be renewed in the Spirit of your mind. Be made new in your thinking, don't be conformed to this world but be transformed by the renewing of your mind to prove the good and acceptable and perfect will of God: - that we should be reconciled to Him for ever. Even our mortal bodies are made alive by the Spirit of Him (the Father) who raised Jesus from the dead. The possibilities are wonderful and when Jesus returns, when He comes again He will change our bodies and make them like His glorious body. When Jesus comes again everything will change and those who have received Him will forever be with the Lord. Amen.

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**‘When Jesus Comes
everything
changes’**



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When Jesus comes everything changes

This phrase became the theme of a few days ministering in Rhino camp, North Uganda, among the churches of the Southern Sudanese refugees. It came because someone asked the question of the assembled group, "What changes have happened in your life since you became a Christian?". Sitting there, it came to me that everything changes when Jesus comes. It has to because His coming into a life is so transforming and revolutionary, and if everything does not change we could ask the question, "Has He really come?" Maybe it is not so easy to see as we are still in the same body and look the same on the outside, so where is the difference? The change is inside, in our spirits, in our hearts, and yet is so fundamental it must affect our whole living, our thinking, our attitudes and even, as we shall see, our bodies. The change is transforming, it makes us new creations. *"If any person be in Christ, he is a new creation"*. The more we realise how great the change is the more we shall be able to allow that newness to work out in every part of our lives. The more we underestimate the change, the more we allow our natural lives to dominate our living and our thinking and prevent the wonderful newness of the life of Christ to be the testimony of our lives, both in words but more importantly in our actions and our behaviour.

Paul writing in his letters uses the word reconciliation. *"You..... has he reconciled"* (Colossians chapter 1 verses 21 and 22) The word 'reconciliation' in the Greek language is much stronger than current day English usage. In English it generally means to come to an agreement, so relations/friendships are restored. Reconciliation usually involves some compromise. Yes, when we are reconciled to God, relationships/friendships / fellowship/ unity are restored but with no compromise as far as God is concerned. The cost of the reconciliation is the life of His Son, our Lord Jesus Christ, which means God does not have to compromise, as He can, through the death of His Son, remove from us anything and everything that caused the breakdown of the relationship, the fellowship, the oneness with Himself. He can then put into us everything that is required to make us in total agreement with Him and His love. John, the apostle says, *"Truly our fellowship is with the Father and His Son Jesus Christ"*, and in Hebrews we read, *"Both He that sanctifies and those who are sanctified are all of one for which cause He is not ashamed to call them brethren"*, and Peter says, *"We are partakers (made one with) the divine nature"*. So here is the true restoration of fellowship, of brotherhood, of being sons of the living God.

So, we have a very wonderful thing, a position of grace into which all true Christians enter, which, as we have said, we should not and must



free; He has made us His brothers and sisters, His new family. *"He is not ashamed to call us brethren"*. This is how we are to know ourselves, as God's family, as God's people, as free, as Jesus' brothers and sisters. The old passed away, the new has come. Jesus has come, and everything has changed. *"All things are of God, who has reconciled us to Himself by Jesus Christ and given us the ministry of reconciliation"*. *"God was in Christ reconciling the world unto Himself"*. God is in Jesus reconciling the world and now brings that reconciliation, that complete change, to us. He ministers it to us, so that we are reconciled to Him; all is well with my soul. We are thoroughly changed, old things are passed away, all things have become new. Jesus has come and everything has changed.

Yes, we are still in the same body, we look the same on the outside, but we have the treasure in us, so that the excellency of the power which works in our lives is of God and not of us. Yes, it is a miracle, but we deal with the God of miracles, and each Christian is indeed a miracle because Jesus is in us, in each one of us. In all who have received Him. God does not impute or reckon our sins against us, and had given Paul the word of reconciliation, to bring the gospel with all its transforming power to those who would hear. *"We are ambassadors for Christ as though God did beseech you by us, "Be reconciled to God"*.

Let it be, 'be reconciled' is the word. Let that which God has done work in you and let the total change work out in your life. Live as new creations, put off the old man and put on the new which is created in the image, or likeness, of God, the One who created him (the new man). Put on this new and eternal life, which works in the life of each true Christian. *"Reckon yourself dead indeed unto sin and alive unto God through our Lord Jesus Christ"*. Add up all that Jesus has done for you and then apply it in your life. Do a little spiritual calculation and see all the results as God works in you.

There are lots of ways the Bible puts this truth of being reconciled to God, the believing, the reckoning, the outworking of faith in what Jesus has done. Also, the putting off, through the Spirit, the putting to death of the actions of the body and the putting on of the new man. The putting on of love, kindness, longsuffering and so on. The practical and eternal working together, the two arms of the same truth, to see the outworking in our lives of being reconciled to God. 'God has done the work, live in it!' is really what Paul is saying. *"We beseech you"*; we beg you, we plead with you, we go down on our knees and ask you. Be reconciled, be thoroughly changed because when Jesus comes everything changes.



"And that He died for all, that they which live should no longer live unto themselves but unto Him who died and rose again for them". Immediately following death, we have life and living, really we have resurrection.

When we baptise someone in water, we immediately bring them up out of the water. It is the same here, we are with Jesus in His death and also in His resurrection (Romans chapter 6). This judgement means we no longer live unto ourselves but unto Jesus, we are alive unto Him. This is a total change, or it should be and indeed must be. We are no longer to serve sin but to serve God. We are no longer to be self-centred but God-centred, we put God first. Total transformation of life and attitude, as we have said, when Jesus comes everything changes.

We are no longer to know any person after the flesh and that includes ourselves. We knew Christ after the flesh but now after the Spirit as the resurrected glorified Saviour. We are to know ourselves in Him. John tells us that Jesus said, *"In that day you will know that I am in my Father and you in me and I in you"*. We find ourselves in Christ. Paul says, *"I live, and yet not I, but Christ lives in me"*. It is the same truth, Jesus has come, He is my life, your life, our lives, and yes everything has changed. For Paul, he knew the difference between it being him living and it being Jesus living. He knew himself in Christ. He was no longer the 'wretched man' who needed deliverance from the body of death and sin, but was the new man whom the law of the Spirit of life in Christ Jesus had made free from the law of sin and death. It was clear where his life came from, who lived in Him, and therefore whose will Paul 'sought and did'. *"It is God who works in you both to will and to do of His good pleasure."* When Jesus comes everything changes.

Therefore, *"If any person is in Christ, He is a new creation, old things have passed away and all things have become new"*. One phrase we use when people have died is that they have 'passed away', so old things have died, they have passed away. Praise God. *"In that He died for all then all are dead"*, i.e. all are passed away. Wonderful. Things are new. There is a new creation. As we have said earlier, God does not put a new patch on an old garment. He makes us new; He regenerates us. Hence Jesus' words to Nicodemus, *"You must be born again"*. *"We are His workmanship created in Christ Jesus"*. We are to know ourselves no longer as our old selves, but in Christ, to know ourselves made new in Christ. Just as the old creation was made by Jesus, *"All things were made by Him"*, so the new creation was made by Him in His death on the cross. In Psalm 22, Jesus in His victory becomes aware of 'His brethren', *"I will confess your name unto my brethren"*. He knows His church. Later in Psalm 22 we read of 'the great congregation'. He has made us new; He has made us



not underestimate. It seems down the centuries that the declaration of the power of the gospel to change lives has been gradually reduced by those who preach it. Not that the power of God has changed but the measure of faith in those who preach seems to have lessened. We see the expectation has diminished for what God can do for and in lives. The revelation of the work of our Lord Jesus is reduced and so those who hear the word are limited in what they are able to receive. However, we read, *"Jesus Christ, the same yesterday, today and for ever"*, so if Jesus is the same as He always has been then His power and ability is the same as it always has been, and so when He comes into a life everything can change. How wonderful of things to change, when it comes from Jesus and not through self-effort, which is what other religions offer, if they offer it at all, or the methods of humanism and psychology with their 'self-help' packages.

One assumes this reduction in the possibilities preached is why through the last almost 2000 years in the history of the church of Jesus Christ there have been many times of what is called revival. This is when suddenly, so it seems, God moves anew, and His people experience real life changing experiences from the coming of the Lord Jesus into their lives; to quote our title, *"When Jesus comes, everything changes"*.

It does not make those who receive it perfect, but it does make them very different, with the whole direction of their lives changed. It is all very exciting, there is real joy, real freedom, with the power of God working in hearts, souls, minds, and bodies, enabling the person / people to be really different, and above all to glorify Jesus Christ in their lives. The author received that sort of grace as a student many years ago; Jesus came, and everything did change, and the change has remained.

There is no attempt in this teaching to exclude anyone who has had a real experience of the Lord Jesus, but rather the opposite, to rejoice with them in the grace they have received, and with Paul's prayer in the book of the Ephesians to work for them so that their eyes may be opened to 'know the exceeding greatness of the power of God towards all who believe, which was worked when the Father raised Jesus from the dead'.

Paul, writing to Timothy, says, *"The Lord knows them that are His"*. Paul says, *"If we have not the Spirit of Christ we are none of His"*, but the alternative must also be true that if we have the Spirit of Christ then we are His, and recipients of all the grace of God, *"Of His fulness have we all received"*. Paul also says that, *"The Spirit bears witness with our spirit that we are the sons of God crying Abba Father"* or in English maybe Daddy or



Papa, which is a word the Africans love to use. What is clear is that Jesus coming restores our relationship with God; to quote Jesus in John chapter 14, *"In that day you will know that I am in my Father, you in me and I in you"*, and from that point onwards we are to 'grow in grace and the knowledge of our Lord Jesus'. The apostle John, in his first letter and chapter 2, distinguishes between 'little children', 'young men', and 'fathers', showing that there is a maturity as we grow as Christians. Yet for 'little children' we read that there is *'knowledge of Him that is from the beginning'* and that *'your sins are forgiven'*. So even for 'little children', 'babes in Christ', two most fundamental changes take place. Firstly, the true knowledge of sins forgiven, indeed 'washed away', and secondly, a personal knowledge of the Father, who is 'Almighty God'. The knowledge is, knowing He is the true and eternal God, 'He that is from the beginning', always having been and always will be. This knowledge in itself will be transforming, in that we need to look no further for 'God'; we have come to the true and living God who can meet all our needs and gives us eternal life, having forgiven us all our sins. The result is no more barrier between us and God, with our sins forgiven and washed away there is no barrier to us living a holy life pleasing to God. It means we can 'walk in the light as He (God) is in the light and that the blood of Jesus goes on keeping us clean from sin'. Everything has changed.

So, for the 'little child', when Jesus comes everything changes, yet sometimes the value of that change is not appreciated or rejoiced in. The general attitude in so much of the church is negative, and when someone is really changed and on fire there is almost an attempt to 'put the fire out', as the excitement can be an embarrassment to those who have 'forgotten that they were purged from their old sins'. As well as us walking with God, it is, of course, God who can now 'walk' with His new little children, but that may not work so much in reality for the child who may be restricted in the expectations of the 'newness of life' into which they have come. We read, *"There is joy in heaven over one sinner who repents"*, as the whole of heaven responds to God's joy that 'my son who was dead is alive again'. So it is that joy should be in the heart of the 'saved one', the 'joy of heaven to earth come down'. This as they find their conscience free from the knowledge of their old sin and able to be conscious of their God and Saviour, the Lord Jesus Christ. (Hebrews 9.14)

So why does everything have to change? Really because God loves us and does not want things to stay the same in human lives. He does not want His people to remain under the law of sin and death and in a place where the 'prince of the power of the air' (the devil) can continue to work in them as the 'children of disobedience'. God wants His people to



ship, created in Christ Jesus unto good works, which God has prepared for us beforehand." We are His workmanship, God's making, and it is all new. Why should God make anything of the old? God is the creator and now the new creator, making all things new. When Jesus comes everything changes.

So we are ready to go back to 2 Corinthians chapter 5, to develop our faith and know why Paul can say, *"If any man be in Christ He is a new creation, old things are passed away, all things are become new, all things are of God who has given unto us the ministry of reconciliation"*. As we have seen, reconciliation means to thoroughly change; to change right through, not just on the outside but on the inside, and in such a way that the change affects everything. This is what God Himself has ministered unto us. It is God Himself, not a human being, as only God can change a heart and a life and make all things new. Human beings, human efforts, human psychology, human therapies, religion, ideologies and so on only patch up the old, but when Jesus comes everything changes.

Paul tells us, and that would have been from his own experience, that the love of Christ constrains us. It drew him, and we must be drawn to the same inevitable conclusion because Jesus loves us as He loved Paul, and loves all Christians the same. The love of Christ must constrain us too.

In 1 Timothy chapter 1, Paul, in his testimony, calls himself the 'chief of sinners', having been a persecutor of the churches, *"Saul, Saul why do you persecute me?"* Even so, he had experienced that *"The grace and mercy of God was exceeding abundant with the faith and love which is in Christ Jesus"*. Paul had been constrained by the love of God, possibly in the house in Damascus during the three days he spent there, that forgiveness and reconciliation were possible. Perhaps we could consider that is why he was able to respond to Ananias' 'word from the Lord' and 'receive his sight', to be baptised and go out and preach that Jesus is the Christ. Wonderful love!!!!

Paul writes, *"We thus (therefore) judge that if one died for all then all are dead (or have died)"*. It is a judgement of faith; faith works by love, and it is a judgment we are to make in our hearts when we believe that Jesus died for us, if He died for us all we have died in Him; all are dead. *"I am crucified with Christ"* (I died with Him) Paul writes, *"Nevertheless I live"*. The carnal mind, the mind of the flesh, cannot be subject to the law of God, The carnal mind cannot grasp this spiritual truth, this judgement of faith. But the 'spiritual mind' is able to make this judgement, to be spiritually minded, to have our thinking full of what God has done, is life and peace. So, we make this judgement in faith having our thinking inspired by the Spirit of God.



Lamentations we read, 'God's mercies are new every morning', never recycled. In Ezekiel 36 we read of a new heart and a new spirit and, wonderfully, in Revelation chapter 21, of 'the New Heaven and the New Earth' and of the 'New Jerusalem', and the cry, "*Behold I make all things new*". When things are new they are different, everything changes. Anything of the sin of the old life has been taken away. As long as old things remain then things are not changed, and anything old and of sin has no place in the kingdom of God; only when things are new and are changed is God content. Jesus shall "*See of the travail of His soul and be satisfied*".

We have quoted Lamentations, "*God's mercies are new every morning*", and when Jesus describes the work of the Holy Spirit in our lives He uses the illustration of rivers and springs which are in themselves always new. The water is always fresh. So, we begin to understand the way in which God thinks and works. Indeed His servant, our Lord Jesus, the one who brings us salvation, is the first of a new generation of men. God did not use a 'living soul' but a 'life-giving spirit', a 'new man', a 'spiritual man', to bring us salvation. As we have seen, when Jesus was on the earth everything changed for Israel, but everything also changed for God and what He could do. There was now a human being on the earth without sin who could become obedient, even unto the death of the cross and become the author of eternal salvation. No longer eternal death for humans but for the redeemed, eternal life. Everything had changed and it is all so fundamental. There was a man on the earth with a relationship with God as His Father who could say and outwork the will of the Father; "*Not my will but your will*". It was wonderful, it was marvellous, the whole balance of eternal power had changed through this one new man, and a new beginning was available for everyone. As we have seen above, Jesus overcame all principalities and powers on His cross, but the victory was operational before in Jesus' life. He never submitted to the temptations of Satan, and at the end of Jesus' life He could say, "*The prince of this world comes and has nothing in me*". Oh, so different for the Father and how wonderfully things had changed; here was a man in whom the prince of this world had no power. In Christ, we are in Him, and He is in us. We are in the One in whom the prince of this world has nothing. No wonder Jesus says, "*Abide in me*". So we are coming to an understanding of this principle in God as we get to grips with, take hold of, in faith, the principle of the newness which we have when Jesus comes into our lives, and the expectations we can have of the outworking of the 'treasure in an earthen vessel'. A new principle of life, not death; of righteousness, not sin, is working in us. The law of the Spirit of life in Christ Jesus having made us free from the law of sin and death (Romans 8.2). We read that "*We are His workman-*



be free and become 'the children of obedience', free from sin and able to obey God in their lives: to be in a place where God can work in them 'both to will and to do of His good pleasure'. That is the place of real freedom, as yielding our members to righteousness we have our fruit unto holiness and the end is everlasting life, That is the goal that God has for us, and it must be our goal too. "*How can two walk together unless they be agreed?*"

The principle of God wanting things to change can be seen in the life of the Lord Jesus. We need to understand He was the great apostle (the 'sent one') to Israel. The Jews, the descendants of Abraham were and still are God's people. They were to be a special people to God (Exodus 19) and if they obeyed His commandments, just 10 of them, He would be their God and they would be His people. The first commandment was to have 'no other gods before Him', 'before Jehovah', He that was and is and is to come, the Almighty. For Christians, of course, we no longer look to God as Jehovah but as 'Our Father', but for the children of Israel He was Jehovah. He was the God who appeared to Moses and by whom they had been delivered from Egypt and eventually brought into the Promised Land. He was the God who had opened the way through the Red Sea and later made a way through the river Jordan in such a miraculous fashion that the historic fact was fundamental in their nation's history. The promise was, "*I will be your God and you will be my people*". In other words, 'I will provide all you need, if you trust me and put me first'. The children of Israel never did keep that first commandment, or any of the others either; such was the outcome that by the time Jesus came there had been no real prophet to Israel for well over 400 years and they were in an awful state. Reading the Old Testament, there were many prophets who brought 'the word of God' to both Israel and Judah through the time of the 'kings', but then this great gap. When Jesus came, the Jews were under the control of the Roman Empire; their leaders were corrupt and many of the people were sick, troubled and with no hope. This in spite of God declaring to Israel, "*I am the Lord who heals*" and "*I will take all these diseases out of the midst of you*". How much some prayed we don't know, but then John the Baptist, the greatest prophet according to our Lord Jesus, comes and brings the first real word to the nation for more than 400 years, crying out "*Prepare you the way of the Lord*". He baptises people in water, confessing their sins, and opens the way for Jesus to come. The Lord was coming. 'Get ready'.

Jesus comes and, after His time of temptation in the wilderness, reads in the local synagogue, "*The Spirit of the Lord is upon me; this day is this scripture fulfilled in your ears*". The signs of an apostle, the great apostle, are seen, with the sick being healed, "*He healed them all*", the captives



are delivered, the demon possessed are freed, the hungry are fed. It was wonderful, the word of God was among His people, this time miraculously made flesh, and the blessing flows. Yes, it was wonderful. Everything changed. There was truth to listen to, and whatever the need Jesus met that need. The lame walked, the blind received their sight, and the bereaved received their loved ones back to life; those who listened to Jesus' words were amazed at His teaching. *"The words I speak they are spirit, and they are life"*.

Yes, eventually the nation rejected Jesus and they had Him put to death. He returned through death to His Father and in that death became the 'Lamb of God who takes away the sin of the world', but for those three and a half years it was wonderful, Israel had hope again, God was their God again, the poor, the ordinary people were blessed, and in some ways for a while they became 'His people' in practice, so He could meet their needs. We should not, even 2000 years later, underestimate the earthly ministry of our Lord Jesus. We have four gospels to read which God in His wisdom has preserved for all that time in order that we can read and understand what God did, seeing the effect of His love for His people and knowing how great Jesus' ministry was. As the apostle John said, *"We saw His glory as the only begotten of the Father, full of grace and truth"*. We read of miracle after miracle, and that in itself should be a stimulus to receive miracles from the Lord in our own lives. For the Christian, we are His people, and He is our God.

Yes, everything changed for Israel, at the end of the time in their own land. For almost 2000 years, from 70 AD with the destruction of Jerusalem, until 1948 with their return, God still wanted to bring freedom to the people He had chosen and whom He still loved. God hated the way they were, He hated their slavery, He hated their sin, and He hated the need they were in, so He sent Jesus for that short time to bless them and demonstrate that He was Lord of all to His beloved people, reaffirming, *"I am the Lord who heals you"*

John tells us, *"He came to His own and His own received Him not, but to as many as received Him He gave the authority to be called the sons of God"*. So, there was rejection by Israel but an acceptance by those who become the sons of God. They are His church, His people, His sons brought to glory by the sacrifice of the Lord Jesus Christ. Yes, Israel are still very much God's people and he will 'graft them back in again', but there is now one fold of sheep and one shepherd. The church is from every language, people, and nation. As we have said, everything changes when Jesus comes; yes, in each individual life, and that is what we want to look at in the main, but also to who are God's people. Paul



dwell, and having made peace by the blood of His cross, by Him to reconcile all things to Himself whether they be things in heaven or things in earth; and you that were sometime alienated and enemies (of God) through wicked works yet now has He reconciled". We are reconciled, yes, and from being God's enemies, yes, but so is everything else regarding who is in control. Spiritually, in heavenly places everything has changed and there is this wonderful new authority in the heavenly places. Jesus is Lord, Jesus is in control and has the authority to give eternal life to all. *'Whosoever will'* can come to Jesus, from all peoples, tribes, languages, and nations. He, the Lamb of God, Our Lord Jesus, truly brings forth judgement to all the nations, and with that judgement forgiveness and freedom from sin, and eternal life. This of course is confirmed in Jesus' prayer, already mentioned, in John chapter 17, that His Father had given Him power (authority) over all flesh, that He (the Lord Jesus) could give eternal life to as many as the Father had given Him.

In Colossians, chapter 2 verse 15 we read, *"And having spoiled principalities and powers He openly triumphed over them in it (that is, His cross)"*. All the powers of darkness assembled together to try and destroy our Lord Jesus in His death: they failed. He triumphed over them in His death, He offered Himself to His Father, laid down His life in His own free will and changed everything. The first man ever to lay down his life of His own free will. Therefore He was able of course to take it up again, in complete control and with all authority. *"In that He died, He died unto sin once, but in that He lives, He lives unto God"* and *"Because I live, you will live also"*. All spiritual powers and dominions are defeated and all authority in heaven and in earth is given to the Lord Jesus. He truly has reconciled everything to Himself. Praise God. That is the greatness of His power, and yet we are also to understand the greatness of His power toward us who believe. When we see how Jesus has changed everything spiritually, we can then go on to see how that power works towards 'us who believe', and appreciate 'yet you has He reconciled', and 'now are you reconciled', seeing how our individual lives are therefore changed, and discovering the reality of *'If any one be in Christ he is a new creation'*.

There is a principle in God of newness. *"Behold I make all things new"*. The outworking is that God makes His people new creations. He is the God of creation and of the new creation, so it is inconceivable that in our salvation there would not be a new creation *"Old things are passed away, all things have become new"*. Jesus indicates the principle when He talks about not putting new wine in old bottles, and not putting a new patch on an old garment. *"Which of you"*, He says, *"Will put a new patch on an old garment?"*. If you would not, why should God?. In



10). Here is resurrection, a human being raised from the dead and therefore able to ascend into heaven and sit on the throne of heaven to receive all power and authority from His Father: *"Your throne O God is for ever and ever"*, and, *"Of the increase of His government and peace there shall be no end"*. All this for us. Here is eternal life, eternal authority, all in the hands of our Lord Jesus. Everything has changed, as we read Jesus' words in His great prayer in John, chapter 17, *"As you have given Him authority over all flesh that He (The Lord Jesus) should give eternal life unto all you have given Him"*. We now have a Saviour in heaven who is able to give us eternal life: *"For God so loved the world that He gave His only begotten Son that whosoever believes on Him should not perish but have everlasting life"*. Salvation by grace through faith, (Ephesians 2.8), is now possible, not of works, a New Covenant (agreement) is now in operation. 'Jesus, the way, the truth and the life', a new and living way to the Father. He has changed everything.

The word reconciliation was mentioned earlier and the promise to come back to it. In present usage, at least in English, reconciliation means to bring two parties into agreement, to settle their differences and bring them together, and possibly, to work together again. Usually, it involves some sort of compromise, what could be described as some 'give and take' on both sides. In the Greek language the word has a different meaning. The Greek reconciliation really means to 'thoroughly or completely change'. Reconciliation means a complete change of things!! We are reconciled to God, everything in that relationship has changed and we can work together again, but totally on God's terms. There is no compromise as far as God is concerned. He does not 'do deals', He does not compromise. Like the Old Covenant when it was on God's terms, the ten commandments were not up for negotiation, so reconciliation, the New Covenant, is totally on God's terms. He is not open to negotiation or doing deals with us. The New Covenant is better, as God wants the best for us and that is the very best thing. *"If any man be in Christ he is a new creation, old things have passed away and all things have become new, and all things are of God"*. What can be better than that? Also, it is totally right for God not to compromise, as for us to be reconciled it cost the life of His only beloved Son. God paid the price for our redemption and therefore we must come on His terms.

In our understanding of reconciliation, we are helped by the book of Colossians, where Paul shows us the greatness of this reconciliation. How complete this change is. Yes, we can be changed and indeed must be changed, but spiritually everything has changed. Paul in Colossians chapter one in his description of the Lord Jesus, among many of the details, says this, *"For it pleased the Father that in Him should all fullness*



quotes from the prophecy of Hosea (2,23). *"I will call them my people who were not my people, and her (the church really, the bride of Christ) beloved which was not beloved"*.

Yes, everything changes because Jesus came. We read in Isaiah 42, *"Behold my servant, whom I uphold, mine elect in whom my soul delights. I have put my Spirit upon Him, He will bring forth judgement to the Gentiles"*. So, we have such a change, a work for the Gentiles, the non-Jews. All the nations are in God's work and in His thinking and consideration, and we have the fulfilment of God's word to Abraham, *"In your seed (offspring) all the nations of the earth shall be blessed"*. Because of Jesus, we have the possibilities of God in every life everywhere in the world until Jesus returns. We have the Lamb of God who takes away the sin of the whole world; to quote John, *"He is the propitiation (place of mercy and forgiveness) not only for our sins but for the sins of the whole world"*. Jesus truly is Lord of all and the Saviour of the world",

Our understanding needs to appreciate the spiritual changes which have taken place in the 'heavenly realm' to see how everything has changed. That will help us to see how, as everything has changed for us, we can live in the freedom of that change. In the book of Hebrews, we read *"Has appeared in heaven for us"*. Jesus' return to heaven changed everything as He appears there before His Father for us. He appears to make reconciliation (we will look at the word more closely later on) for the sins of the people. He also is in heaven on the throne *"Your throne O God is for ever"*, and, *"When He had purged our sins, he sat down"*. So there to serve but also to reign. Everything has changed.

We mentioned understanding; we need to understand, also to believe. Paul, writing to the Ephesians, prays that, *"The eyes of their understanding may be enlightened that they may know"*. There are three things for them to see, to understand and to know: for us also. We will just look at one of the three at this time. It is, *"What is the exceeding greatness of His power towards us who believe which He worked in Christ when He raised Him from the dead"*. It is that power in resurrection which changed everything eternally and brought in the New Covenant in which we are able to live in freedom before God.

We have resurrection. 'When Jesus comes everything changes'. He was the first of a new generation of human beings. Jesus was a life-giving spirit. He never sinned. His spirit gave Him life and even in natural death He was able to live and offer Himself unto God through the eternal Spirit. It was not possible for death to hold our Lord Jesus and He rose from the dead. *"I lay my life down that I may take it again, no one takes it from me..... this commandment have I received from my Father"* (John chapter