

We have an obligation to worship God in a self-oblation, offering ourselves completely to Him, our souls and bodies as living sacrifices.

We worship God the Father, Creator of heaven and earth;

We worship God the Son, Redeemer of the world;

And, we worship God the Holy Spirit, Sanctifier of the Faithful;

Truly, we worship one God, the holy, blessed, and glorious Trinity, who has been so lovingly revealed to us in the Good News of the New Covenant, the Gospel of our Lord Jesus Christ, Who has given us hope and strength, and through Whom we find eternal life.

Thus, Paul connects that fading splendor with the Old Covenant, while the splendor of the New Covenant will never fade because its product is forgiveness and life, not condemnation and death.

We have the fulfillment of the Law and the Prophets in the New Covenant brought about by Jesus Christ. We have hope; we have forgiveness; we have a new relationship with God, born in love; indeed, we have the Law of Love hidden in our hearts and published by Jesus Christ.

But, there is more. This new relationship brings with it new obligations.

Foremost, we are now obliged to see our relationship with God in the light of love, sharing in, and in turn sharing with others, that love.

We have an obligation to publish abroad the Good News. Just as God chose the Hebrew people to be the instrument of His revelation of Himself to the world through His Son, Jesus Christ, so we, who have accepted His Son into our hearts, are to be God's instruments on earth to spread the Good News of Salvation for all mankind.

We have an obligation to pray, corporately and privately. Prayer is our way of keeping in touch with God, our way of telling Him our needs, as we strive to find out His will for us. Granted, He knows our needs far better than we do, but part of the beauty of God's relationship with us is His desire for us to communicate to Him what we perceive our needs to be.

As we mature in our spiritual life and develop in our relationship with God, we can begin to recognize for ourselves, through His grace, some of those things which are good for us. Most especially, we may come to realize that the object of our prayer life is to bring us into conformity with His Will. "Not my will, but thy Will be done."

We must not misunderstand what Paul is saying. He is not in opposition to the Old Covenant; indeed, it was God's means of establishing a relationship with his Chosen People, and preparing the Hebrew Nation as the people through whom he would reveal himself, and through whom the salvation of the world would come.

It is, however, the New Testament, or New Covenant, that gives meaning to the Old, the completion of God's Self-revelation through Jesus Christ, the "Good News," indeed, the Gospel of Jesus Christ.

This New Covenant is based on the life-giving Spirit, providing a very different relationship with God as the father, rather than judge, and, as we may recall from the Parable of the Prodigal Son, man as God's son, a relationship that reflected that of God the Father and Jesus Christ the Son.

In the New Covenant, the Spirit works to change a man's heart, as opposed to being a document of external laws. It is the Gospel that offers atonement for sin.

So we have in the New Covenant, a relationship of love, we have a relationship between a father and his son, we have a relationship that changes the heart, and a relationship that gives us the strength to obey God, an empowerment.

This New Covenant, this new relationship, between God and man was made possible by Jesus Christ, and exceeds the splendor of the Old Covenant.

While born in glory, as represented by the splendor with which the face of Moses shone when he brought the Ten Commandments down from the mountain, it was a transient splendor. As we may recall, though no one could look upon the face of Moses because it shone so, that shining faded with time.

First of all, the Old Covenant was based on the Ten Commandments, essentially a written document given by God to Moses on Mt. Sinai. It is a written set of laws, engraved on stone, for the Hebrew people to obey.

But, it was more than just a set of laws, for the Old Covenant produced a relationship between God and man, predicated on man keeping the law in order to maintain that relationship. It set God as the judge, and man in a continual state of being judged, as man would always be in default before God as the judge. In a sense, under the Law, man was destined to be the criminal because, simply being human, he could not keep completely all aspects of the Law.

Paul saw the Old Covenant in its negativity which he labeled as deadly.

First, it was deadly because it killed hope; it killed the spirit. There was never any hope that man, because of his human nature, could keep the law.

Secondly, the Old Covenant was deadly because it killed life in the sense that under the law, a man could earn nothing but condemnation, and condemnation meant death.

Thirdly, it was also deadly because it killed strength, in that the law could tell a man what to do, but could not provide the help, the strength to do it.

Under the Old Covenant, the Jews were intent on the letter of the law, which could not afford a means of life. With their narrowed vision, the Jews could not see law in a spiritual setting; neither did they endeavor to find out its spiritual meaning, and, as a result, they were destined to reject Jesus as the Messiah.

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I take as my text from St. Paul's Second Epistle to the Corinthians:

our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

“Let the words of my mouth and the meditation of my heart be always acceptable in Thy Sight, O Lord, my Strength and my Redeemer.”

We are minded over and over of the “Good News” of the Gospel; even a publication of the Bible in modern English has been called the “Good News Bible.” But what do we mean by “Good News”? What is the “Good News”?

In today's selection from St. Paul's Second Letter to the Church at Corinth, we find an exposition that gives insight into what is meant by the “Good News.”

In a few words, Paul puts into context the difference between the Old Testament and the New Testament, the Old Covenant and the New. That difference is good news for us to us who have come under the dispensation of the New Covenant.

Though the explanation of the passage can be complex and involved, we can glean from Biblical scholars a simple approach to understanding its significance.

Precisely, it is that the New Covenant represents a totally different kind of relationship between God and man from that of the Old Covenant.