

# Christianity: Shadow of Reality

by Stephen Kaung

---

*The sermon emphasizes the need to separate Christianity from Judaism and to let go of the old to receive the new, as Christianity is the reality itself and Judaism is only a shadow.*

**Duration:** 53:15

**Scripture:** Exodus 25:40, Romans 8:2, Hebrews 1:1-2, Hebrews 3:1, Hebrews 8:5, Hebrews 10:1, Hebrews 12:25-29

**Topics:** "Christianity"

---

## Description

In this sermon, the speaker discusses the bondage that many Christians find themselves in today. He highlights the lack of understanding of God's law and how it operates in believers. The sermon also addresses the prevalence of mediators and spiritual leaders who are seen as more knowledgeable and trained, while laypeople are often marginalized. The speaker also criticizes the focus on earthly blessings and prosperity in Christianity, emphasizing the need for a deeper understanding of Christ and the unity of believers. Additionally, the sermon warns of the challenges and shaking that Christians will face in their faith, urging them to press on towards perfection and be prepared for the coming of Christ.

---

## Transcript

Hebrews chapter 1 verse 1 and part of verse 2. God having spoken in many parts and in many ways formally to the fathers in the prophets at the end of these days has spoken to us in the person of the son. Chapter 3 verse 1. Chapter 3 verse 1. Therefore holy brethren partakers of the heavenly calling consider the apostle and high priest of our confession Jesus. Chapter 8 verse 5. Chapter 8 verse 5. Who serve the representation and shadow of heavenly things.

According as Moses was articulately told when about to make the tabernacle for sea said he that thou make all things according to the pattern which has been shown to thee in the mountain. Chapter 10 verse 1. Chapter 10 verse 1. For the law having a shadow of the coming good things not the image itself of the things can never by the same sacrifices which they offer continually yearly perfect those who approach. And finally chapter 12.

Chapter 12 we read from verse 25 to verse 29. Chapter 12 verse 25. See that he refused not him that speaks.

For if those who did not escape who had refused him who uttered the articles on earth much more we would turn away from him who does so from heaven. Whose voice then shook the earth. For now he has

promised saying yet once will I shake not only the earth but also the heaven.

And this yet once signifies the removing of what is shaken as being made that what is not shaken may remain. Therefore let us receiving a kingdom not to be shaken have grace by which let us serve God acceptably with reverence and fear for also our God is a consuming fire. The letter to the Hebrews was written with very special reasons.

It was written to those Jewish believers. Those Jews who believe in the Lord Jesus in the first century. And it was written for at least three different reasons.

The first reason was in the beginning of the gospel there seemed to be a going together of Judaism and Christianity. Those early believers those Jews who believe in the Lord Jesus they still went to the temple for prayer for worship. They went to the synagogues on Sabbath.

But on the Lord's day they came together in the name of the Lord Jesus. So in those days it was very difficult for people to tell the difference between Christianity and Judaism. And even the world at that time considered Christianity as a sect of Judaism.

The issue was not clear. But God was going to separate Christianity from Judaism. And in order to separate Christianity from Judaism God had to do a drastic thing.

He had to destroy Jerusalem the city which he chose. He had to destroy the temple his own temple. Because only by such drastic act God was able to separate Christianity from Judaism.

Judaism had to come to an end. So far as the believers were concerned. And Christianity had to come to a clear beginning.

And of course we know the Jewish people at that time they looked to Jerusalem they looked to the temple as the very center of their life. If Jerusalem should be destroyed if the temple should be destroyed what would there be left? They would have nothing. And how they cling on to Jerusalem and they cling to the temple.

Even with those Jewish believers. And in order to prepare them for that day this letter was written. It was written to prepare the Jewish believers for the day when the temple shall be destroyed.

When they shall be completely freed from the bondage of Judaism and enter into the pure stream of Christianity. And this letter was written with the second reason. It was written with the purpose of exhorting these believers not to circle around the foundations.

But once the foundation was laid they were to go on. Press on to perfection. And by perfection of course we know it means maturity.

They were not to remain as babes in Christ. But they were to go on. To grow up into sons and daughters of God.

Into spiritual maturity. And the third reason was this letter was written as a warning. To warn the believers not to draw back.

Because there was always a danger when the conflict and the trial became too severe. People tend to draw back. And a warning was given.

That they will go on and not to draw back. That is Judaism. It originated from God.

Yet it was something given to God's earthly people. The Jews. In Judaism you find there are four things that are absolutely essential.

Number one, a physical temple. A physical place of worship. There was a temple in Jerusalem.

Number two, a set of law. The ten commandments. With all the precepts.

The statutes. The ordinances. And so forth.

Number three, an exclusive priesthood. A tribe. A family.

That was chosen to be priests to serve God. As mediator between God and the people. And fourthly, promises of earthly blessings.

If they obey God, if they keep the covenant, they will be blessed with earthly blessings. Their baskets will always be full. Their cattle and their sheep will not lose their young.

There will be no lack of rain. And they will have many children in the family. These are the four essential elements of Judaism.

And probably we can add a fifth one. And the fifth one is the traditions of the fathers. It began with something that was given by God.

It originated from God. And gradually you will find men began to add more into it. And that became the traditions of the fathers.

And the traditions of the fathers became such a big thing that it literally buried the law of God underneath it. And probably that was the thing that made Judaism an ism. Now that is Judaism.

What is Christianity? Strictly speaking, Christianity is Christ. Christianity is the gospel of Jesus Christ. It is for a heavenly people of God.

It does not require a physical temple. Because we worship in spirit and in truth. It is not a temple made of dead stones or bricks.

But it is a spiritual house built by living stones. It does not have a set of rules, regulations or laws. Because the spirit of God is the law of that body.

The law of the spirit of life in Christ Jesus. It does not have an exclusive priesthood. Because it is the universal priesthood of the believers.

Every believer is a priest. There is no mediator between man and God. And the promises in Christianity are not earthly, but heavenly.

Not physical, but spiritual. Thank be unto God who has blessed us with every spiritual blessing in the heavenly in Christ Jesus. And if there is any tradition in Christianity, it is the tradition of Christ.

Not the tradition of the fathers. Christianity is not a system. Not an ism.

It is living. It is real. It is of God.

You know dear brothers and sisters, this letter to the Hebrews, even though it was written at that time to the Jewish believers in the first century, and yet we believe that it has a very definite message for us today. We have a problem today. With the Jewish believers in the first century, their problem is to mix up Judaism with Christianity.

Our problem may not be the same in that way. And yet we do have a similar problem. Our problem is how to separate Christ from Christianity.

Or to put it in another way, Christianity today is so Judaized. So our problem is how to separate pure Christianity, which is Christ, from Judaized Christianity. Through the years, Christianity has been Judaized.

You know, even in the first century, they have this problem. Some people came from Jerusalem to Antioch, and they began to teach the people saying that you must be circumcised. In other words, if you want to be a Christian, you have to be Judaized.

And because of that, there was great argument. Paul and Barnabas argued with these people from Jerusalem. And it was decided that Paul and Barnabas should go to Jerusalem and meet with apostles and elders in Jerusalem.

Trying to clear up that problem. Whether Christianity should be Judaized or not. And thank God that in Acts chapter 15, you remember, that council in Jerusalem was a very important juncture in church history.

And by the grace of God, it was decided by the Holy Spirit, and by the apostles, and by the people there, that the Gentiles should not be Judaized. Christianity should be kept pure from Judaism. A letter was written.

Messages were sent to all these Gentile churches. And there was great joy, there was great liberty, great freedom, experienced by the believers at that time. We would think that the whole problem should be solved.

But it wasn't solved. Even after the council in Jerusalem, you find this problem, whether Christianity should be Judaized or not, remain a problem. Wherever Paul went, whenever he preached the pure gospel of Jesus Christ, the gospel of grace, there you find these Jewish believers always followed his prosthetics.

They follow him doggedly and they always try to add something on. And say, well, what Paul preached was right, but it was not complete. You must keep the law.

And this troubled Paul all his life. Even when he was in prison in Rome, there he was in prison for the sake of the gospel of Jesus Christ. And while he was in chains, incapacitated, and there these Jewish believers outside the prison, they were spreading their Judaized Christianity.

Adding to the agony of Paul. It wasn't solved. Even after Paul passed out of the scene, at the end of the first century, you find the Apostle John, for the sake of the testimony of Jesus, he was exiled to the island Patmos.

And there you find the Risen Lord, wrote seven letters to the seven churches in Asia, and in these seven churches you find, in two churches, the best of the seven. The church at Smyrna, who suffered greatly for the Lord. The church at Philadelphia, who was faithful to the Lord.

And there, in these two churches, you find they were troubled by the synagogues of Satan, who say they were Jews, but they were not. And dear brothers and sisters through the centuries, you find Christianity has been Judaized more and more and more and more. When it comes to our days, Christianity has been reduced into a system.

Just like Judaism once was. Instead of being heavenly, it has become earthly. Instead of being spiritual, it has become material.

Instead of grace, it is mixed with law. Instead of Christ, it is Christ plus. And the tradition of the Fathers in Christianity is no less strong than the tradition of the Fathers in Judaism.

If you know, many people may not recognize it, but if you really go into Christianity, you will find the tradition of the so-called Church Fathers have such great influence that we are literally buried by the conditions of the Fathers. Christianity today has become a system, and it is important. We believe it is God's will, that the time is coming.

There should be a separation, otherwise we do not see Christ. We see Christianity, but we cannot see Christ. Judaism, as given by God, is a shadow.

It is not the reality. You know, before the sun rises to its meridian, it always casts a shadow on everything. But when the sun arrives at its meridian, then the shadow disappears.

Only the substance remains. But when the sun begins to go down again, then you will find it again casts a shadow. But is there any substance in the shadow? There is no substance in the shadow.

It has a resemblance, but there is no substance there. And you know how people play with their shadow. I remember when I was a boy, we liked to step on our shadow, try to turn ourselves around and step on our shadow.

And we played with shadows. And you know, this is exactly what you find in Ecclesiastics. How we are trying to catch our shadows.

It is vanity and magnitude because it is shadow. There is no reality in it. And how we love these shadows.

We love these shadows to such an extent that we think these shadows are realities. And because of our great love for the shadow, we miss the reality altogether. And the day is coming that if we want to have the reality, we have to let the shadow go.

If we are not willing to let the shadow go, we will never get the reality. You know, in the letter to the Hebrews, there is one word that is repeated many times. It is the word better.

Better. Better is the word that is used twelve times in the letter to the Hebrews. Christ is better than the angels.

Christ is better than Moses. He is better than Joshua. He is better than Aaron.

He has a better sacrifice. He gives us a better promise. And he gives us a better covenant.

And God gives us a better country. Everything is better, better, better, better. You will find in the letter to the Hebrews.

When you compare Judaism with Christianity, you will find Christianity is better. Is better. But you know the word better.

We do not understand the word better in the scriptural sense. Why the word better to us is, well, it is better than the good. In other words, here is that which is good, and here is that which is better.

Now of course it is better to have the better than to have the good. But there is nothing wrong if you want the good and reject the better. At least you have something good.

You see, that is our feeling. But this is not the feeling in the letter to the Hebrews. The feeling in the letter to the Hebrews is that, well, Christ is better.

Christianity is better than Judaism. And because it is better, it is important for us to let the good go. So that you can get a better.

Why? Because the good, the Judaism, is but a shadow. There is no substance there. But the better, it is the substance, is the reality.

So if you enter into the spirit of the word better in the letter to the Hebrews, it tells us that the good is the enemy of the better. It is not good if you say, well, I am contented with the good. Let others have the better.

I am quite happy with the good. God says, no, that is a sin. Because in doing that, you miss the better, which is the reality, the substance.

But everyone who has the old wine will always say, the old wine is better. They do not want the new wine. Oh, how these early Jewish believers, you know, it was a real problem to them.

If we put ourselves in their shoes, you will realize it was a real problem to them. They love the Lord Jesus, and yet they love Moses. You remember even on the Mount of Transfiguration, the three cream of the disciples.

And here you will find Peter, the leader of the group. And there, when he saw our Lord Jesus with Moses and Elijah, Oh, he said, that good, that good! We have not only the Lord, we have Moses and we have Elijah. When he saw our Lord Jesus with Moses and Elijah.

Oh, he said, that good, that good! We have not only the Lord, we have Moses and we have Elijah. So let us have all three of them forever. That is their feeling.

They don't want to let Elijah go, they don't want to let Moses go, they would be happy if Jesus would be there and Moses would be there, Elijah would be there. And you know even in the last days when they were with the Lord Jesus in Jerusalem, when they came out of Jerusalem, how the disciples lingered behind and with such a longing looked towards the temple and they even tell the Lord, look, look, look, what a temple! That's their feeling. To let all these go? Never! We will have Jesus but we want these things too.

We want the reality but we also want the shadow, but God said you cannot have both. There may be a time when the shadow and the reality will co-exist because the full light hasn't come yet, but when the full light is come then there shall be no shadow. In the former days God spoke to our fathers through the prophet in many parts and in many ways.

God did speak to our fathers and God spoke through the prophet, but when he spoke for the prophet he could only speak in parts, in bits, in pieces, in fragments, in types, in figures, because there wasn't a full light, there wasn't a full revelation, there wasn't that vessel that could bring full revelation to the world. But in the last of the days God has spoken in the person of his Son. In other words, when God speaks through his Son or in his Son, then you'll find God speaks fully and completely in the Son, the full revelation of God has been given.

In other words, the Son has risen to his meridian and when the light has come in its fullness, dear brothers and sisters, there will be no allowance for shadow. When we do not have full light, full revelation, it seems as if some reality and many shadows can exist in our lives. But the more revelation comes from God and in the Son there is full revelation, there is no reason why we shouldn't have full revelation, it has already been given and in the full revelation of the Son, dear brothers and sisters, there should be no shadow.

Shadow and reality do not co-exist, the shadow must flee away and the reality alone be made. This was the lesson that God gave to Peter on the Mount of Transfiguration. When he dared to say, let the reality and the shadows co-exist, God said, never.

God took away Moses, God took away Elijah. When they opened their eyes, they saw no one but Jesus only. Dear brothers and sisters, in the full revelation of our Lord Jesus, there can be no shadow.

It must be reality. To the Jewish believers, God was doing, going to shake the earth. In A.D. 70, God shook the earth so far as the Jews were concerned, the earth was shaken, shattered.

Why? Because in A.D. 70, God allowed Jerusalem to be broken in by the Roman soldiers and the temple was completely destroyed, not a stone upon another stone. That was the end. To the Jews, that was the end of the world.

That was the end of their lives, that was the end of their nation, that was the end of everything. But it marked a new beginning for Christianity. From that day onward, no one will make the mistake that Christianity was a sect of Judaism.

From that day onward, Judaism was finished and Christianity came out in its purity. But unfortunately, for the centuries, when it comes to our time, you hear the term Judeo-Christianity. When the light began to fade, when the sun began to set, then once again, shadows are cast.

But dear brothers and sisters, in Hebrews chapter 12, God said, yet once He would not only shake the earth, but He would even shake the heaven and the earth. Even though Christianity is heavenly, but it has become so mixed, so God said He is going to shake the heaven and the earth. Everything that can be shaken will be shaken off, so that that which remains will only be those that cannot be shaken.

And dear brothers and sisters, we are living in this time now. You know God is shaking the heaven and the earth. He is going to separate Judeo-Christianity from pure Christianity that is Christ.

All the shadows must go. What is Christianity today? A place of worship? A physical building that is called church? You worship at a certain time, at a certain place? As if it is not in that time and that place? You can do what you like. You live for yourselves.

The Jewish people were ordered to go to Jerusalem three times a year. And they were offered sacrifices and offerings in the temple. Aside from that, the other days they lived for themselves.

They could not worship. They needed not worship. Dear brothers and sisters, is it not the thought among believers today? How we set about worship as a matter of time and place? Once in a week we go to the church to worship.

It is almost like Judaism. The Lord, when he spoke to the Samaritan woman, the Samaritan woman said, Where should we Samaritans worship on this mountain, Mount Gerizim? But you Jews worship in Jerusalem. Where should we worship? It is confusing.

The Lord said, The time is coming and now is. You do not worship in Jerusalem. You do not worship in Mount Gerizim.

You worship in spirit and in truth. Because the Father is seeking for such through worshipers. What is that spiritual house? That sanctuary? That holy place? That we have to take off our feet? Not of physical beauty.

The people, as we come to Christ the living stone, we are as living stones being built up together a spiritual house. That is where we should take off our feet, our shoes. We are holy ground.

But how many of God's people see this? They cling to the shadow. And it overshadowed the reality. Today you find in Christianity, you have to have a creed.

Some goes back to the apostolic creed. Some goes to the Nicene creed. And some say, well that is not good enough, we have Westminster creed.

And some say, no that is not enough, we will write our own creed. You have to go back to a creed. You have to have rules and regulations.

You have to have disciplines. And these become the governing laws of Christian life. Christianity has been reduced into a set of laws.

No wonder we are under bondage. How many of God's people know that there is only one law? It is written in our heart. The law of the spirit of life in Christ Jesus.

How many know how this law operates in them? Today as you look at Christianity, what do you find? You find mediators between man and God. Man and Christ. You find that so called holy class.

They are set apart and trained to monopolize all these spiritual services. And you poor layman, the laity, you know nothing. You shouldn't do anything.

You are not trained. You are not professional. What do you see in Christianity today? Even among those who love the Lord you will find it is getting more and more spreading.

Christians today are looking for physical blessings. The gospel of prosperity is being preached now. And by that it is earthly blessing.

Dear brothers and sisters, do you think it is time that God is going to do something? If He did it in the first century, do you think He will not do anything in our century? God has already begun doing that work of shaking. Look into the world. There are many countries today in the world where there was no physical building for worship.

All the physical places that were set apart as places of worship were taken away. Converted into factories, schools, social centers and what not. If you are going to find a place of worship you won't find it.

And does it mean that because of that you cannot worship? There are in many countries today, awkwardly, people are limited, restricted or even taken away completely from any place of worship. But thank God those who worship in spirit and truth they continue worshipping God. The shadow is gone.

But the reality is there. And what worship? Suppose today every place of worship is destroyed. We are not even allowed to worship.

And yet we must worship. Oh, maybe two and three, threes and fives. We try to sleep out in the middle of the night, went to a forest, sit on the floor in the cold and there we try to offer our heart to the Lord.

What worship that will be? It will be a hundred times better than what we did today. The substance, the reality is there. Oh, how shadows take away the reality.

Brothers and sisters, we who are living in so-called free countries, do you think the shaking has not begun yet? It has. You find that everything in our Christian life, individually and together, collectively, has been challenged. Every Christian value is being challenged.

Every Christian doctrine is being challenged. Every Christian experience is to be challenged. We cannot take things for granted anymore.

Our faith, our hope, our love, have all been tested and tested and tested. Thank God. Of course it is not a pleasant experience to be shaken.

Especially things are being shaken off. And we are reduced and reduced and reduced and we wonder what will be left. But brothers and sisters, it is so exciting.

Why? Because all these that must be shaken, let them be shaken. Because they cannot be brought into the eternal kingdom anyway. Oh, I cling to these things.

Let these things go. Oh, brothers and sisters, if you have the full revelation, the full light of Jesus Christ, you can see that what is shaken off is but the shadow. The shadow may make you big, but there is no substance in it.

It's vanity. But when the shadow is shaken off, that which remains is the kingdom that cannot be shaken. Many believers today have their faith tested.

Many believers today have their love tested. The Lord Jesus said, when he shall return, will there be faith upon this earth? And because of our lawlessness being rampant, the love of many will go cold. Will we? Your love for your brothers and sisters, your love for God, will be tested.

It's already in the testing. Your faith in God, your faith in his word, is being tested. Your blessed hope is being tested.

Individually you'll find how believers today are being tested. Many trials, many temptations, many things that come to us today. Things that you do not experience ten years ago.

And when you put things together as the body of Christ, dear brothers and sisters, how we are being tested. What is the body of Christ? Where can you find it? Where is the unity of the body of Christ? How do you maintain that unity? It is not a theory. It is a life.

And we find, the more you enter into the full light of Jesus Christ, the more you'll find everything is being measured and tested and shaken. But thank God, there is a kingdom that cannot be shaken. And that is the kingdom that we are to inherit.

So I believe there is a message for us in the letter to the Hebrews. We should be prepared to see the grace shaking in our lives and in the lives of God's people. And not because there is such grace shaking, we can draw back.

Instead, we must press on to perfection. Because He that is to come will come very soon. He will not delay.

So dear brothers and sisters, this morning I've got this burden in me. Do we have the full light of God? If we do, let the shadow go. It is the reality that has the substance and that will remain to eternity.

Let us pray. Our Heavenly Father, we do praise and thank Thee that Thou dost not leave us in the dark. As Thou art shaking the heaven and the earth, Thou dost tell us, told us, that Thou art only shaking off the shadows.

What is Thyself in us cannot be shaken. Oh, how we do praise and thank Thee. We ask Thee, O Lord, that Thou open our eyes.

That under Thy full light we may not hold on to the shadows as if they are realities and miss the reality. Oh, have mercy upon us. Have mercy upon us.

In Thy precious name, Amen.

---

Audio: <https://sermonindex1.b-cdn.net/1/SID1633.mp3>

Source: <https://sermonindex.net/speakers/stephen-kaung/christianity-shadow-of-reality/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**