

WHO BECAME THE NEW, THE CHURCH OR THE WORLD?

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WELCOME

Greetings in the wonderful name of Jesus! It's such a blessing for me to be with you and bring you the Gospel of God's goodness, the Gospel of God's grace where we focus on what God has done for man and the life that He has come to bring us.

We thank God that He gives us His Spirit that we can understand how high, how wide, how deep and how long His love is that has no Law based conditions but it is a love towards us from His heart because He sees our value, He sees who we are. That is just who He is! He is a loving, loving Father who wants to share His life with us. Glory to God!

I would like to welcome everybody who is watching for the first time. Thank you for slotting in and we trust that this Service will bring you much joy. We also want to welcome you to our internet church where we have a platform and a vision to bring the Gospel of Grace to people and see them established in the grace of God and to provide a church where they can fellowship with like-minded people, where people can get good pastoral care and where they can minister to one another.

Those of you who slot in regularly, thank you so much for sharing this message with people all over the world. I want to thank you for just the passion you have to do internet evangelism and just to share the message with others as the Lord prompts in your heart. Glory to God! It's wonderful to see how this ministry is touching the lives of people and how the fruit of God comes to your life. It's good to see the abundance of joy in you! Glory to God!

PRAYER

Father, thank You so much that we can be together today. Thank You that You love us! Thank You that You care for us! Thank You that Your heart is towards us!

I thank You, Holy Spirit, that as we have this Service, that people will just feel the warmth of Your love, the kindness that is inside Your heart, that shines out of Your eyes, that's in every action that You have!

I also pray that people who have never heard this message will hear this message. Thank You, Lord, that the passion that You have to reach people all over the world, is fulfilled.

I thank You, Lord, that You speak powerfully through me, today, and people will just experience the heart of the Father. Thank You, Lord, for all that You have done and for including us in Your life! In Jesus' mighty name, amen!

COMMUNION

As our custom is, we always start off by having communion together. Like I've said so many times, the purpose of this is to define the body. Today's message is going to be wonderful in explaining the body of Christ.

I want to just start off by saying that Jesus Christ came and He came to end the Jewish System. He came to end the Law. System. He came to end the separation among people. We are going to talk about more of that, today, as well. That is what the Communion is all about.

When Paul came and he corrected the people in Corinth, he said, "One person is rich and the other one has a lot of food and they come together in Communion. One gets drunk, the other overeats and then there are poor and hungry people in your midst and you are not discerning the body. That means that you do not know what the body of Christ is all about. You are still living with this hierarchy thing. You are still having the Old Jewish mindset of what it means to be rich and where people define blessedness in financial prosperity and all those kind of things. Let us define what the body is really all about." It even says that some people are sick and ill and some have even died before their time, because the body has not been discerned.

I always thought that meant that because I haven't used Communion enough or I haven't understood what Christ has done, I still have sickness in my body and I have even died before my time. I think the true context of that passage is that there were people who were so poor and didn't have food and there were rich people among them and they didn't even see the poor as part of the body because of this Jewish System which declared that the poor are the cursed. They forgot the poor and because they forgot the poor, some people died of hunger, died of sickness and disease because the body wasn't discerned. So let us discern the body. Let us see and this is what I want you to think of today: Let us see what the body is and not just what Christ has done for us in His body on the cross and the Law System was crucified. The Old Law System was broken and died and that Christ rose up and He formed a new body which is us and that this body can receive salvation. We are not just talking about that. We are talking about discerning the body as you sit in your house, your husband, your wife, your children, friends who are with you, is part of the body of Christ. Jesus Christ has come and ended all separation and He has come to bring peace, not just between Him and us but He has come to bring peace among us so we can actually look at one another from the perspective of the Finished Work of Jesus, valuing one another.

I just think that as we break bread today and have Communion, let us commune and have just a family logic, family thinking around this. If there are people that you feel in your heart, "I haven't forgiven them. I walk with bitterness towards them," this is a time when you can say, "Father, as the body of Jesus was broken for me as well as for that person and if I look from a Law perspective and I look at what has happened in the past, maybe this person has harmed me, maybe this person has wronged me, I see that body of separation, that body of Law mindedness, that body of "I'm the blessed. You're the cursed" or you have cursed me and you think you are the blessed..... or whatever it is... that is broken and we can now eat the body. We can feast on the Old System that has been broken and that in the blood of Jesus that we have been reconciled to God." This is how true forgiveness takes place. Please know that I am not saying that you must forgive in order to partake of the body. I am saying that this body brings forgiveness in our heart.

So when you take this bread and you eat it and you think of other people, you are actually saying that you are part of the same body. As you start to see that, you start to see them the way Christ sees them. That is why the Bible says, "You are now separating them from their works. You are separating them from what they have done. And that is what the word, forgive, means. Forgive means to send away or to separate or to end a union where you have been united with that person's deeds. You are now ending that union and you are now united with the truth which is in Christ.

So let us celebrate our innocence. Let us celebrate the union that God has brought to us in Jesus, as we take this Communion together. Let me just pray before we use the Communion:

Father, thank You for Your body that was broken for us. Thank You for Your blood that flowed for us. We celebrate our innocence, our forgiveness and our union with You. As a congregation we take this together and celebrate what You have done for us! Amen and amen!

TODAY'S MESSAGE

WHO BECAME NEW, THE CHURCH OR THE WORLD?

Today we are going to talk about the new man. Is the new man the whole world or just the Church? Who is the new man?

In today's message I am going to explain to you that the new man is the whole world and not just the Church. I'm going to explain to you that as we clothe ourselves with this new man by believing in this new man, then we are born of the new and we are the children of the Light. That is how we receive salvation.

I have found that there has been a lot of misunderstanding about who the new man is. We were thinking that the old man is the man who was drinking, smoking and doing the bad things and the new man is now the new life I have. In the meantime, that is not the truth and from that understanding we have found a lot of error come to the church where we find people are either very legalistic with a big "We and Them" System where we say, "You are the saved" and "You are not the saved." There is a big, "We and Them." Then to the other point we find a system where we say that everybody is basically saved. The answer is not in one of the two camps. The answer is where there is actually a mixture of both where there is a "We and them" as pertaining to believers and yet we have used wrong scriptures to explain that.

Sometime I am going to preach on Lazarus and the rich man but I will first teach on some other things to lay a good foundation so that you can better understand what Lazarus and the rich man is all about and what happened there. Otherwise we can have some folk get very excited about it and blessed and others completely misunderstand what was said. That is why I am laying this foundation. I am also not living in the concept that everybody will understand what I say for the Scripture says that there are those who accepted what the Lord said, and there are those who didn't accept. If they did that, they will do the same to you. So, obviously there will be people who won't understand what I say and then there are others who will grab hold and see the freedom that it offers.

We will now get into the teaching where I want to just explain the foundation from where everything happens. Now, when we read the Bible and we want to read the Bible from the perspective where we can be utterly deceived, we will have to read it from the perspective of the Bible was written to us. The Bible was not written to you! Let me put it this way: What Paul wrote was not written to you! I don't even think that Paul had any of us in mind when he wrote that. He thought of the church in Ephesus and he thought, "Let me write them a letter and let them take this letter and read it to some of the people." He never imagined that it would be put in a book called the Bible. He never imagined that people were going to take his letters and argue about it and fight about it. He never imagined that 2,000 years later people would be set free from what he wrote in those letters. He never had that in mind. He had the church in Ephesus in mind. He had the church in Corinth in mind. Even the way the books of the Bible were put together, a lot of it was for political reasons. It was not put together having us in mind, although when we read it we can see a lot from it. We can see what the Gospel is and we can see how that pertains to us and we can find life from it.

So, I am not saying that we cannot use the Bible! I am not saying that the Bible is not inspired! I am just saying that if you want to read the Bible thinking it is God writing a letter directly to you, when it says to the Ephesians and gives all those commands, if you say that this was written to me, then you forget the basic context where it was written, you are going to be deeply deceived and you are not going to see what the passages say and what it actually communicates. We will then be unable to take from these passages what Christ has done for us and we will not see how it pertains to us. It can rob us from a lot of freedom.

One of the things we need to understand is that in Biblical times there were two groups of people, the Jews and the Gentiles. The Jews believed that they were the people of God. They believed that the Gentiles were the sinners. They also believed that they had some sins but because they had the Law and because they would sacrifice animals and all those kind of things, they thought that their sins were pardoned because they would do it for past sins and it would be for a year. Whenever they felt that they did something wrong, they could go to the temple, take a dove and just have some sacrifices and walk in forgiveness and innocence in their hearts because they felt that they were the people of God, they were the Jews and they had a system, the Law, by which they had eternal life. They thought that by obeying this Law System, they would, basically, usher in the coming of the Messiah and the Messiah would come to the earth and then they will rule over the nations. That's what they believe.

Imagine a system like that, 2,000 years ago, when people were believing in such separatism where they felt that their nation was the only nation of God. The thing is, what actually caused a lot of trouble in their hearts was that God did actually give the Law to the people. He did speak to them. He did meet with them and they knew that. They felt very special and they felt that they were the people of God. They looked down on the Gentiles and they felt that the Gentiles were not the people of God.

Most of the writing in the New Testament, is written with this in mind. It was a writing where Jesus Christ came and most of the parables speak about Jew and Gentiles and the ending of the Law Based System and how the kingdom will be taken away from the Jewish people and the kingdom of God is on the earth where we, including the Jews, are now inside this kingdom, and how everything works. If we have that in mind, we start to read the Bible from that perspective, we will understand what it means when the Bible says that He is our peace. We will start to understand what the Bible talks about when it talks about, "In Christ, all died and if One died then all are dead." We will start to understand what that means. We will also understand when it says, "God made of the two one new man." We will start to see how all of that works.

I want to start off by reading **Romans 3:9**

What then? are we (Jews) better than they (Gentiles)? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

What Paul did in these writings to the Romans, in these first few chapters, is he used the two chapters to prove that both Jew and Gentile are both under the power of sin. What that means is that if you are under the power of sin as a Jew that what you are busy with cannot save you, what you think, the Law System, could not save you. The Gentiles were in exactly the same boat. They were also under the power of sin. The Jews could not obey the Law and because they could not obey the Law, it proved that they were under the power of sin. The Law was given that sin may abound. The Law came to prove that not even people who have commandments which seem unto life, can, by those commandments, have life. It didn't prove that we are sinners. It proved that we are under the power of sin. Let me read that again. ***"... for we have before proved both Jews and Gentiles, that they are all under sin;"***

They were under the power of sin and they, Jew and Gentile, needed a Deliverer. So what God came and what He did was He saw that there are two groups of people on the earth, the Jews and the Gentiles. The one group think that they are not sinners and they are not under the power of sin, and the other people are, according to this group, all under sin. What He wanted to come and do was He wanted to come and redeem mankind from the power of sin. That's what He wanted to do. The only way that He could do that was if He would end this whole System. If the man who was bound, married, to the Law System, if that man could be delivered, if the marriage between man and the Law or man and sin and death, could be ended so that man could be married to a new, man would be set free. He wanted to bring freedom for man.

The only way that He could do that was to put all of man in Christ. You might say, "How can all of mankind be in Christ?" It is very simple and this might be shocking to you but I want to explain this in a simple way. If all of man is under the power of sin, or under sin, and Christ becomes sin, then all are in Christ. I hope you hear what I am saying. I am not saying that everybody is saved. I am saying that God came and He took two groups of people and He said, "Let Me look for some similarities in both of these groups so that I can see them as one. What He saw in both of them is that both of them are under sin. The Jews had the Law. The Gentiles did not have the Law. So if salvation could be by the Law, how would the Gentiles ever be saved because the Jews had that. So God wanted to come and bring salvation as a free gift to all people so that whosoever believed could be saved. What He did was He said, "Let Me bring forth something where both of them are. They are under the power of sin. They are all under sin. So I will come, I will take a man and I will bring forth in the earth, and this man will carry their sins and He will even become their sin. When He becomes their sin, then all of man are in Christ. All of mankind are in Christ."

What we have thought is that you are only in Christ when you believe. I do believe that we are in Christ when we believe as much as when we were in Christ when He became sin, in the same way we are in Christ when we believe. Maybe you are not in Christ or in His belief system if you are an unbeliever but when you look at the death of Christ and the reconciliation that came, we are saying that Christ became sin and when He became sin, all of man, under sin, were then under Him. If Christ became sin, and all people, Jew and Gentile, were under sin, that means that what was in them came into Christ and all man were in Christ when Christ died. What God did by doing that was, He took the two, Jew and Gentile and He ended the Jew and Gentile System by concluding that both Jew and Gentile are under sin. He says, "There are not two groups here. We are making them one. They are all sinners, all under the power of sin." You may say, "Bertie, where did you get that?"

Ephesians 2:

:13 But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ.

Now he is talking from a Jewish perspective and he says to the Gentiles, "You, according to the Jewish System, were far off." You must remember that the Gentiles weren't far from God. Both Jew and Gentile were equally far from God as pertaining to righteousness by works. The Bible says that there is none righteous. No not one.

Romans 3

:10 As it is written, There is none righteous, no, not one:

:11 There is none that understands, there is none that seeks after God.

:12 They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

What shall we say then? Are we as Jews better than the Gentiles? No, as it is written, There is none righteous, no not one. All people are under the power of sin. So what God came to do, and He wrote this through the Apostle Paul and He said, "I want you to identify yourself who you really are in your own works. You are under the power of sin. You are a man under sin." And we find Jew and we find Gentile and what brings division between the Jew and Gentile is the Law System. That is the only thing that brought a difference. Both were sinners but what brought the division is the Jews said, "We have the Law. God speaks to us." That caused a lot of pain and anguish and anger between these two groups of people.

Then God comes and He says, ***Ephesians 2***

:13 But now in Christ Jesus you (Gentiles) who sometimes were far off are made nigh by the blood of Christ.

:14 For he is our peace, who has made both one, and has broken down the middle wall of partition between us;

:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace;

:16 And that he might reconcile both (these two people that He has made one new man now) unto God in one body by the cross, having slain the enmity thereby:

So what is he saying here? He is basically saying that God has come in Christ and He has taken Jew and Gentile and He has put both of them in Christ. When He has put both of them in Christ and fulfilled the Law so that the Law could pass away as a System by where you could have life in the death of Christ. When He died, He showed the end of all sin. He showed where sin would lead us. He demonstrated a man under the curse and He became what we were under and so in the cross He made of the two one new man, in His death.

So when was the new man born? The new man was born in the death of Jesus. When the Jewish System, the Law based System was declared as a System of death, and He fulfilled the Law, for the end of the Law System, it's an administration of death, brings forth death, Christ took it upon Him. He died away the sin of man. He died away the whole Law System and He died away the enmity, or the separation system and the power of that separation which was the Law. When He did that, He made of the two, Jew and Gentile, one new man, so that there are, there is, no such a thing as Jew, Gentile, or anything like that any more.

You might say, "Bertie, are you saying that the new man is everybody?" Let me ask you this: If you look at believers, unbelievers, whatever, are you saying if you are a believer then there is no more Jew and Gentile but if you are not a believer, there is still Jew and Gentile? Or did God end the Jew/Gentile System?" If He ended the Jew/Gentile System, He took the two men that there were, the Jews and the Gentiles, the people of God to whom the oracles of God were given and to those who were, according to this System, were far off from God, He took both of them and concluded that all of them are under sin. He became sin. When He became sin, who they were, their sin, who they were, entered into Him and He died upon the cross. When He died, He took the death of sinners upon Him, He concluded that the Jews needed a Savior and Gentiles needed a Savior, thus making of the two, one new man. When He made of the two, one new man, the new man was born. That is it! Glory to God!

He made of the two, one new man. That's what He brought forth. God came and brought a new man. When Christ died, He brought us over from death into a system where we are not under the Law System anymore. When we look at the old man, we are not referring to a System where we are sinning, or my old man has been revived. If the old man has been revived, then you are again saying, "I am a Gentile again." If the old man is revived, then you must say, "Well, I go back to Judaism and I'm heading for circumcision," which we see in the case of some Christians. That's crazy!

Some Christians fall back into Judaism so much and they suck up to the lie of the enemy in trying to find life from Judaism, and following the laws and customs and all those kind of things, getting back into the flesh where there was two men and they go back to the old man who was a man that was related to God based on his works. If we as the church want to go back to the old man, we cannot go back to the old man who is based on works because our old man is not a man that related to God on works. Our old man is a man who related to God based on the fact that we were not the people of God. We were Gentiles. We were pagans. I almost said, "Alien worshippers" worshipping false gods that had nothing to do with God. So, we cannot go back as Gentiles and say, "Well, the old man stood up today and said, "I have committed this sin or that sin." That is not the old man. Those are deeds of an old man, but that is not the old man. The old man, according to the Bible, was two groups of people. One was a group of people who were trying to find life by the Law and another were by their own flesh and their own works, who just believed all other gods which were seen as aliens, alienated from God, alienated from the common wealth of Israel, alienated from all those kind of things. That is what they were saying. Let us read more from Ephesians.

:13 But now in Christ Jesus you who were sometimes far off are made nigh by the blood of Christ :

:14 For He is our peace who has made both one, and has broken down the middle wall of partition between us: (That is italicized but it is a true comment there because it does talk about this partition that was between us, talking about groups of people. It doesn't talk here about that God has broken down the middle wall of separation between God and us, which we thought was sin. No, the partition the Bible talks about here was between God and man. That is what it is talking about. It says,

:15 having abolished in His flesh the enmity, even the law and the commandments contained in ordinances; to make in Himself, of the two, (Jew and Gentile) one new man, so making peace.;

:16 And that He might reconcile both unto God into one body by the cross, having slain the enmity thereby:

So who was reconciled to God by the cross? Man, mankind, was reconciled to God and not the Church! Mankind was reconciled unto God. If you come from a penal substitution point of view and you listen to this you will say, "Bertie is not into universalism. He has now gone off the rails. Oh, that terrible word! He's on a slippery slope!" No, I believe that when we are in a penal substitution system, that is when we are in a slippery slope because we can slide back into Law and legalism just like this because we are not walking in the truth in what Christ has done for us and we are denying the wonderful work where He had ended the enmity between the two groups of people and so made of the two, one new man, and reconciled that man on the cross with God.

Let me read it again: ***And that He might reconcile both unto God into one body by the cross...***

Both of them, Jew and Gentile, were in one body. God was in Christ. God, through Jesus, reconciled the world to Himself by making of the two, one new body. That is what He was doing. He made of the two, one new body. That is what He did. So Jew and Gentile both became one. Glory to God! Where did they become one... in Christ on the cross! All people were in Christ when He died upon that cross. When He died and He rose again, when did they now leave Him? When did they come to a place where Christ rose alone and now neither Jew nor Gentile were in Christ? No, we were in Christ and we were reconciled back unto God (reconcile means the friendship, that there was between man and God, was restored! So we were reconciled in this sense that where we were one group of people, for all of us came from Adam, then there came a separation because of the Law. When this Law was taken out, these two were reconciled and this one new man was then reconciled to God. So there are not two people. There is only one man and that is the man that has been reconciled to God. That is the new man that the Bible talks about. There are many scriptures on this.

Ephesians 2

:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

:17 And came and preached peace to you who were afar off, and to them that were nigh.

:18 For through him we both have access are by one Spirit unto the Father.

So what he says is the he came and preached to those who were far and nigh --- not just the peace of Jerusalem! Oh, my goodness, people say, "Pray for the peace of Jerusalem." That's rubbish! I tell you straight out. You can switch this off and then you are just angry because of the truth.

The truth is don't pray for the peace of Jerusalem. What you can do is declare the peace for Jew and Gentile. Declare the peace of God for man. Don't come and say, "We are praying for the peace of Jerusalem." That is nonsense! That was Old Testament scripture that was used in the time when there wasn't peace and let's pray for peace in that city like I would say, "Let's pray for peace in Malmesbury," and then two thousand years from now somebody gets the letter that I wrote on Facebook and they say, "Let's pray for the peace of Malmesbury." Then they start to pray for the peace of Malmesbury.

Listen, peace has come long ago! Jesus Christ even said, "Peace I leave you. My peace I give unto you." To whom was that peace? Was it only for the Gentiles and now we must pray for the peace of Jerusalem? Do you see how the Law System has just blinded our minds and how we cannot see far, how we cannot understand anything, how we have been blinded? No peace came to ALL people. There is only one new man! As a matter of fact, there is only one man and that is the man who has been reconciled unto God. That is it! It is called the new man. Everybody became that new man, everybody, because if you had sin, you were in Christ because Christ became sin. That's it!

What qualified you to be in Christ when He died was the fact that you had sin. That is your qualification. What qualified you for the Savior was your sin. What qualified you to come to a place where you had to be reconciled, where you've been reconciled, is you had to be alienated or far from God. You cannot receive reconciliation if you are not far. You cannot receive reconciliation unless there is enmity.

So when God has come, He said, "There is enmity between these groups of people. Let Me make peace by taking the two and making them one new man. How did He do that? He did that by saying, "You are both under sin." So it is not a holy, righteous nation of Israel and the sinners. No, He took the two sinners and made them one new man. The He became the sin of these people, united these people and His body died away this old sinner man which were under the power of sin. Then there was no man anymore. If both came into one, and that man died, there is no man. Then God came and revived that man. The only difference is He raised him without sin and He brought forth a new man who is our life that is seated on the right hand of the Father. Now we can come and we can declare peace, peace between individuals. In other words, peace between nations because He has taken away the enmity between the nations and He made one new man so we don't have to fight Jews. We don't have to fight the Gentiles. That is the heartbreaking thing that I see in the Church with this Judaism thing. We find it on TV channels. It's as if they believe that Christ cannot bless you and that they are calling upon Abraham to bless them because if you bless Abraham then God will bless you. Now they start to bless Abraham, bless Abraham... Listen, no amount of blessing Abraham can ever, ever, get you out of the bondage of sin! You needed to become new in the death and the resurrection of Christ.

And if you bless Abraham, what you actually do, according to the true context of blessing Abraham is not just speaking well of the Jews. It doesn't say, "Speak well of the Jewish nation." It says, "Speak well of Abraham." What did Abraham do? He was a believer. He had faith. He didn't try to be justified by his works but he simply believed that God could give him something for free. Now let us bless Abraham. Let us bless the bosom of Abraham. Let us bless the heart of Abraham. Glory to God! Let us do that for God has come and He has said that there are two groups of people: sinners and sinners. He has taken these two groups and He said, "I will become sin and He made them one, died their sin away and raised up a brand new man which is seated at the right hand of the Father, who is the new, which talks about us.

Colossians 2:20 Wherefore if you be dead with Christ from the rudiments (basic principles)...

Now listen to this. In Colossians, Paul comes and he talks again, he confronts these Gentiles with this System of Judaism that tries to come into their country again, into their town, where they are being preached at that they should obey the law to be the people of God. He says,

:20 Wherefore if you are dead with Christ from the rudiments (basic principles) of the world, why, as though living in the world, are you subject to ordinances,

:21 Touch not; taste not; handle not;

:22 Which all are to perish with the using; after the commandments and doctrines of men?

:23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: but not in any honor to the satisfying of the flesh.

Colossians 3:

:9 Lie not one to another, seeing that you have put off the old man with his deeds;

:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

What is taking place here is very simple. Christ has come and He has taken Jew and Gentile and made one new man. When He comes and He says that there is one new man, He declares that this new man is seated at the right hand of the Father. The old man that was under the power of sin has died. Then there is a new man in the heavens. Now it says here that we can be clothed with the new man. We should be clothed. We should take the new man upon us. We should say, "The new man is the resurrected Christ." That is what has happened to us as you would as in the Old say, "Be an old man but then embrace the old man by trying to follow the things of the Law." The same in the New, when you are in the New, you can go up and you can look Christ in heaven and you say, "I am clothed with the new man and I am renewed, my life is renewed in the new by this knowledge of this new man."

So, I want to say this: The new man is all people. There were only two people, the one who found life by his works. The new man is the one who finds his life by faith in Jesus. That is it. Thank You Holy Spirit, I am sure this will make it clear to people: there are only two groups of people. One who finds his life by the works of the Law, that's the old man, and in that system we found two different groups, Jew and Gentile. That man died and now there is only one new man and this is the man who finds life by relying upon Christ and what He has done.

Seeing a man, beholding a man in the heavens, united with God, one with God, in union with God. When you can see that man and be clothed with that man, you will find the works of that man come to your life. So the fact that there is a new man doesn't mean that you are saved. It just means that the man has changed. It is not a man that is under the power of sin. We are now a man who is under the power of the persuasion of our heart where we are not enslaved under sin and not free. We are now like the people who moved out of Egypt into the desert where they became a new man. They were slaves and now they are the free and the free can now believe in God. As they believe in God, they can experience what God has promised them. That is it. That is how simple it is.

2 Corinthians 5:

:12 We commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them with glory in appearance, and not in heart.

When the Bible talks about those who glory in appearance and not in heart, it is not talking about those who glory in the car they drive and the house they have. The context here is the glory and appearance, was talking about the Jews who felt that they were the people of God because of circumcision and not in heart in trusting the heart.

:13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

:14 For the love of Christ constrains us; because this is our judgment, that if one died for all, then were all dead:

If one died for all, then all died. So, there is no old man. He is dead. When did Christ die? 2,000 years ago. So when did the old man die? 2,000 years ago. Can you live in the old man? No, the old man has died. It's like when Nelson Mandela became president and we received our new constitution, I want to tell you that the old man, the old apartheid man, died. He is dead. There can be people that follow and everybody inside Africa became a new man. The old man, the old South African, died and everybody became new in a day, a nation was born, in a day. Now we can come and present the new man which is a man of democracy, which is a man of freedom, which is a man that can have his own choice, have his own business, he has rights. That new man can now be presented to every person.

To go and preach a message and say, "You must now become a new man," according to biblical terms is to say that every one of us must do what Nelson Mandela has done and we must all now go to jail and after jail we must come out. No, we don't have to do that. In his doing and in what happened there we all became new. That is the way it is. It works like that in nations. It works like that in families. One decides for all. So Christ came and made of the two, one new man. He took the old man, died the old man away as much as the apartheid man is dead.

Now you can still have apartheid in your heart, meaning that you are living in the deception of thinking there is still an old man and you are still living in the deception of living in the dream world of thinking there is an old man. Listen, the old man has died. The old hatred of all white people in South Africa who were fighting for apartheid, that man, that apartheid man, died. He is dead and even all the people in South Africa that were hating the whites, when Nelson Mandela stood up, as a representative of the country, he said, "We now forgive each other." He said, "The new man looks like this: It's a man of mercy. It's a man of kindness." When he did that, what took place was we beheld the new man. If we can behold the new man, we can have the revelation that that is the man we are, that is the man that we become, then we can have a life born from the new and that is the new us. That is then our experience or manifestation of this new man who has eternal life and it can never die. That is how it works. That is what the apostle Paul was talking about.

2 Corinthians 5

:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (I'm going to explain that passage.)

:16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

What does that mean? These people say, "We have known Christ according to the flesh and we know no man according to the flesh anymore for if one died, then all are dead and all became new." Then it says that if you are in Christ, the old things have passed away.

I want to put it this way: If you are a citizen of South Africa, I want to tell you that the old things have passed away for you. If you are a citizen of Zimbabwe the old things have not passed away for you. If you are a citizen of North Korea, the old things have not passed away for you. But since you are a citizen of South Africa, since you are in Christ, since Christ, since you were a sinner and you were put in Christ and when He died, then all are dead, that means that as the old system of apartheid has died, all of man, the old man has died and then God took this old man in the resurrection and reconciled him on the cross, death and resurrection unto God, took that man, seated him on the right hand of the Father and now we can preach peace to those who were, back then, under the old man, afar or close. That is it. Now, the sons of peace, or the people who believe this peace or grab a hold of this peace, they will be sons of this peace and they will live in peace. That is how it works.

So, here he comes and he says, the bible says that Christ died that we should henceforth not live unto ourselves but live unto Him. What does it mean to live unto yourself or to live unto Him? Under the old system everybody lived unto themselves, the Jew and Gentile. The Jew lived unto himself. In other words, his whole life was based on, "Am I a Jew?" So he lived unto himself and he knew himself by his own flesh. He even knew Christ by the flesh because they looked at the physical genealogy wherein Christ would come and they would refer to Him as of the tribe of Judah and all those kinds of things. They knew Him according to the Jewish System.

And they knew the Gentiles according to the flesh because the Gentiles were seen as, "Well, I know you according to your flesh. I will deal with you according to your flesh and I live unto myself unto what kind of a person am I --- am I a Jew or a Gentile? But now it says, Christ has died away that so that we will not henceforth live unto ourselves any more but unto Him, meaning that now we will ask the question, "Where are we seated? What kind of a person am I? Oh, I am a person who has been reconciled unto God for the system of Law has been taken away. What Adam brought was taken away. I've been made a brand new man and that the world is supposed to hear." When they hear that truth, then they can be clothed with a new man. In other words, they has to be a new man before you could be clothed with a new man. My shirt had to first exist before I could put it on. The microphone I am using here had to exist before I could put it on. In the same way, the new man has to first exist before you can put it on. The new man is mankind in Christ Jesus at the right hand of the Father. Glory to God!

When the Bible talks about them and us, because the Bible does, it talks about them and us, not in the context of law and not law. It just talks about the context of we and them as we who believe in this new man that has already been created and they who don't believe that they have been made new. That is it because if you can believe in this new man that's when you are clothed with the new man when the new man starts to bear his fruit in you.

2 Corinthians 5

17 Therefore if any man (be it a Jew or Gentile) ***be in Christ*** (who was in Christ when He died? Jew and Gentile because both were found under sin and Christ became the sin of the world), ***he is a new creature: old things are passed away; behold, all things are become new.***

(God came to place Jew and Gentile in Christ when Christ became the sin because both were living in sin. Roman 2)

18 And all (the new) ***things are of God, who hath reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation*** (I have reconciled man unto God and since the message is that I have reconciled man unto God, I am preaching to you, would you not accept this reconciliation and be reconciled?

It's like me coming to South Africa and saying that the old system has passed away and you have been made new. Don't you want to be made new, now?" In other words, embrace the new and believe upon the new that is true.

So, the new man is not the Church. The new man is the world and the context of the new man is there has been an old man who is a law based man who finds his life by his works. We even found that the Gentiles also serve foreign gods with all their laws and regulations and sacrifices... a works based, sacrifice based, life and they tried to attain life by their own sacrifices. The new man is the man who doesn't find renewal in sacrificial system in obedience to the laws. The Bible says that the new man is renewed after the knowledge of the new man in heaven. In other words, you can be made a new man but you only experience the renewal in the manifestation of your life according to the knowledge that you have of what you've been made in the death and the resurrection of Christ and that is what we preach. Glory to God! Amen!

I want to say this to you that one of the most important passages that I quoted today is, "If one died then all are dead." That's Paul's judgment. He says, "If one died then all are dead therefore I know no man according to the flesh because if you are in Christ you became a new man so I know no man according to the flesh because in Christ, everything is new. So if I am in Christ, even if you want to talk about a believer, if I, as a believer, am in Christ, I cannot see old people any more for I am in Christ. All things have become new. That's from the perspective of a believer but the true context in which Paul speaks of here is not even in the perspective of a believer. He says that if one died then all are dead. In Christ all died and if all have died, I cannot know any man according to the old man that has died. Therefore there is no more Jew, no more Gentile. Everybody has been made new. Then we declare the new man because if the Gentile can believe that he is new, if the Jew can believe that he is new, he will turn his face to God, he will behold his new life seated at the right hand of the Father. He will behold the light of the glory of God shining in the face of a man and when he sees that he will be born of that light and be made brand new in this life! Glory to God!

Church, I wanted to bring that because in the future I am going to teach on Lazarus and the rich man. I want to teach on those kind of things and we need to understand this in order to understand the parables that Jesus spoke about. We need to understand this to understand what the Bible says that God took people and cast them into outer darkness where there was a gnashing of teeth. We need to understand these things. The reason why the Church doesn't understand these things is because they don't understand the system that was ended and the new system that came. They don't understand that both groups of people were sinners, or under the power of sin, and Christ became sin and then these people were reconciled unto God in that and that is how it took place. We were all put in Christ. He died. He rose again and His life is now our life and if we can stop to try and live the old man, which is the Law which died, and we became new and we can have a revelation, an insight, a revelation which means to be revealed, to see, the revelation of the new which is a man who has access to God by faith. Faith is a persuasion in what has happened. Glory to God!

Church, I hope I didn't preach this in a very complicated way. I trust this will bless you and it will stretch your thinking and go and read the scriptures, there are many scriptures we can talk about, from that perspective. Let me tell you this: the best way you can read a passage is not to read a passage to see how wrong the person is who preaches it. But read the passage to try and see what he sees. Then when you read the passage to see what he sees, you can actually say, "I see what he sees but I don't agree with it." But if you continually read not to see what the other one sees, you will forever have this turmoil, this argument, in your heart and never come to peace.

Let me end this by just summarizing everything I've said. Who is the new man? Is it the Church or is it the world? The new man is everybody!

Let me define the new man: The old man was a man who was seeking to find life by his works under the power of sin. The new man is a man who finds life by a persuasion in the Father, faith, by faith we have access into grace. That's the new man. Here we have a man that his only access he has is by his works. And here we have a man, the only access he has is by belief in the new. Who is this new man? This new man is everybody. Who became new? Everybody.

Both had sin. Christ became sin that which they were under. Therefore they were all included in Christ. Christ died, therefore the old man died. The enmity between the two old man groups, Jew and Gentile, was ended by fulfillment of the Law so He made peace between these groups and now He preaches peace to both Jew and Gentile, those who were close and far, meaning you are all the people of God. Those in these groups who believe this truth are what we call born of the truth and they will be manifested in the return of Christ as the sons of God by becoming immortal. On the way to that point we will find the fruit of this revelation manifest in us in the forms of signs, wonders, miracles, and the fruit, or the attributes, that are in the life of God, love, joy, peace, kindness, longsuffering and so forth.

Church, I trust that you understand this. I am really blessed to bring this message to you. You are deeply loved and cared for.

Please make sure you check out our itinerary. Go to Latest News on my website and you will see where I am going to be in the United States. It would be lovely to see all of you at these meetings! Remember that Christ smiles over your life and you have been accepted, you are a new man, therefore behold the new man that you can be born of that new and so experience the life that God has intended for you and be saved.