

New Creation in Christ

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[0:01] 2 Corinthians chapter 5 and we'll begin reading at verse 10. Begin reading at verse 10 and we'll read through verse 2 of chapter 6.

! For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.

Since then, we know what it is to fear the Lord. We try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience.

We are not trying to commend ourselves to you again, but are giving you an opportunity to take pride in us so that you can answer those who take pride in what is seen rather than what is in the heart.

If we are out of our mind, it is for the sake of God. If we are in our right mind, it is for you. For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

[1:06] And he died for all, that those who live should no longer live for themselves, but for him who died for them and was raised again. So from now on, we regard no one from a worldly point of view.

Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation. The old has gone, the new has come.

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation, that God was reconciling the world to himself in Christ, not counting men's sins against them.

And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us.

We implore you on Christ's behalf, be reconciled to God. God made him who had no sin to be sin for us, so that in him, we might become the righteousness of God.

[2:14] As God's fellow workers, we urge you not to receive God's grace in vain, for he says, in the time of my favor, I heard you, in the day of salvation, I helped you.

I tell you, now is the time of God's favor. Now is the day of salvation. If you knew Saul of Tarsus, before he became a Christian, you would know him to be a man possessed, a man on a mission. And the mission was to destroy the church of Jesus Christ, to remove his name from the earth. And so he went around from house to house, and dragged men and women off to jail, leaving their children to suffer as orphans, simply because these men and women trusted in Jesus Christ, and believed that he was the true Messiah.

He tried to force Christians to blaspheme Christ. He was a violent man. And he even put some to death. He took his crusade against the church to foreign cities, and sought to persecute Christians there.

Damascus of Syria was his most recent target. And he's doing all of this, thinking that he is serving God, his maker. Let's say that you found yourself in Damascus, on a business trip.

[3:47] And on the Sabbath, you went to the synagogue, but it was so full that you couldn't get inside, and so you had to stand outside. You heard the voice of a man inside, inside, proclaiming a shocking message, that Jesus of Nazareth, is the true Messiah, is the Son of God, and is alive.

But you couldn't see who it was. And so after the service, you're astonished, to find that the preacher is none other than Saul of Tarsus.

Indeed, the whole crowd, was astonished and asking, isn't he the man who raised havoc in Jerusalem, among those who call on this name? And hasn't he come here, to take them as prisoners to the chief priests?

And the talk that was circulating among the Christians, was that this man, who formally persecuted us, is now preaching the faith, that he once tried to destroy.

You would say to yourself, this is not the man that I knew. I knew Saul of Tarsus, and this isn't him.

[5:03] He's got the same skin as Saul, but he's different. It's a different man. Now there's a place in the New Testament, where Saul, later called Paul, explains to us in one verse, this radical change, that came upon him.

And it's our text for today, 2 Corinthians chapter 5, and verse 17. And these are the words, of this Saul of Tarsus. Therefore, if anyone is in Christ, he is a new creation.

The old is gone, the new has come. When someone becomes a Christian, it is not a little thing.

It's not a little decision for Jesus. It's not the changing of a few habits. It's not a little more religion, tacked on to the old life. No, it's a change so radical, that it's called a new creation.

Think of that. A new creation. Now that's a supernatural change, because there's only one creator, and it's God.

[6:23] So becoming a Christian, is not something that you do, rather it is a change that God does. Creation is His work, and this new creation, is His work as well.

Notice verse 18, follows by saying, all this, is from God. All of this, it's He who puts us in Christ, and makes us new creatures.

It's because of Him, that you are in Christ Jesus, Paul says, to the Corinthians. We are His workmanship, created in Christ Jesus, Ephesians 2.10.

So, being a Christian, is not just something you do, rather we see here, it's something you are. You are a new creation.

That's what He makes you. Now, we have seen makeovers, on the outside, that make a person look drastically different, from what they used to look like. They can do a lot these days, can't they?

[7:32] They can stretch, and suck, and tuck, and trim, and plant, and paint, and poof, but in the end, the person is unchanged.

It's all external, and cosmetic. It's the same Jim, it's the same Sally. The real person, that inhabits that body, has not been changed, at all.

And that's, not, what happened, to Saul of Tarsus. But that is the best, that men can do, in religion.

Mere cosmetic, outward changes. No, becoming a Christian, is not mere, outward change. It's not a man's own, makeover of himself.

It's not a turning over, of a new leaf, and trying harder, to obey God, and keep his commands, or adding some religious, elements to one's life. Making yourself, a better person.

[8:42] No, that's not what happened, to this Saul of Tarsus. He became a new creation. A new creation. God did something, to him, that left him a new man, through and through.

And Paul emphasizes, how radical, and far reaching, this change is. He says, the old, has gone. It's past tense.

The new, has come. It's a perfect tense, which means, it came in the past, and it continues, right on. So, the old is gone. The new, has come, and remains new.

A radical, change. The old, BC life, if we might call it that, before Christ's life, is gone.

Why? Because the old Saul, is gone. And the newly created, man in Christ, has come. And so, a new life, has also come, in which, everything, is made new.

[9:48] Being a Christian, being in Christ, changes everything. It leaves nothing, untouched.

Nothing, is as it used to be, outside, of Christ. Nothing, stays the same, in Christ. Now, you may have the same job, but work is different, in Christ.

You may have the, be married, to the same person, but marriage, is different, in Christ. You become, a different husband, a different wife.

You make the same, money perhaps, as before, but your finances, are different, in Christ. You still have, 24 hours, every day.

But what you do, with your time, changes. You see, in Christ, sports are different. Entertainment, entertainment is different. Music is different. In Christ, eating is different.

[10:54] Politics are different. Church is different. The Lord's Day is different. The Bible is different. Prayer is different. Relationships, are different.

That's what Paul's telling us, about himself. Nothing remains the same, in Christ. He sees to that.

You cannot be joined, to this person, Jesus Christ, and remain, the same person you are.

It's impossible. All things, become new. Now, the pressing question, of this passage, then is, how about you?

Are you one of these, new creations? Has this dramatic, supernatural, change, happened to you? Are you just, a self-improved version, of what you've always been?

Or has God, invaded your heart, and made you, a new creation, with different thoughts, different affections, different desires, a different will?

[12:04] Is the old you, gone, and buried? Is there a new you, here, in the house? Have all things, become new?

Now, I fear, I fear that some, who are very familiar, with the Bible, and who hear it preached, week in, and week out, may be saying, I could never, live the Christian life, you hear, it's standards, you hear it's commands, and you see, these people, and you say, I could never, live the Christian life, well of course, you couldn't, it's a supernatural life, it's a life, in Christ, it can only be lived, in Christ, you're like a branch, lying on the ground, lifeless, leafless, dry, and brittle, and you're looking up, at the tree, and you're seeing those branches, and you're saying, I could never, have all those leaves, on me, and I could never, have all that fruit, on me, well of course, you couldn't, not down there, oh but get you, attached to the vine, get you put, in Christ, and all the virtue, that's in the vine, will flow into the branch, and you will soon, be bearing fruit, this verse, is for you, now it's a word, of personal testimony, from Saul of Tarsus, this is what happened, to me, he's telling us, but notice, it reaches, way beyond, just, himself, he says, if anyone, is in Christ, if anyone, it's true, of anyone, who gets into Christ, you become, a new creation, creation, and so, this is, this is a word, of hope, whoever you are, whatever you've been, up to this point, you can become, a new creation, where the old, is gone forever, and the new, has come, forever, it's not just, a special deal, that words work, for Saul of Tarsus, he says, it's for anyone, who is in Christ, a new creation,

Edward Studd, was a British, businessman, in the 1800s, he made his fortune, in India, and then returned home, at the end of his life, to spend his millions, he bought a historic, mansion, in England, he loved all kinds, of sports, his son, CT, was one of England's, best, cricketers, but his dearest passion, was for horse racing, and he, he built his own, race track, to train them, and he had some of the, fastest horses, in the land, along with it, of course, went all the gambling, he was as lost, as a lost person, could be, with no interest, in Christ, he was clearly, outside, of Christ, well one day, a friend, invited him, to go hear, D.L.

Moody preach, that was something, of a novelty, in those days, it wasn't done, in a church, it was done, in some big meeting place, and, it wasn't the sort, of thing, that, Edward Stud, usually, usually found himself, doing, but for his friend's sake, he went along, and he was, profoundly moved, and he said to himself, I will come, and hear this man again, he just told me, everything I've ever done, the word of God, searching out, this man, convicting him, of sin, so he did go back, he heard the gospel, and he was, soundly, converted, he trusted in Christ, to save him, from his sins, and he went, from being outside, of Christ, to being placed, inside, of Christ, he was a new man, in Christ, he was a new creation, now in the afternoon, he tells us, that he was just, as full of ever, of the passion, for horse racing, and gambling, and all the rest,

Christ, but by evening, he was a changed man, a new man, in Christ, he sold the fancy furniture, in the mansion, he installed benches, instead, to hold evangelistic meetings, in his home, to which he invited, his many friends, he only lived, two more years, but long enough, to see his own son, CT, converted, who then went on, to be a missionary, in China, and in Africa, but one time, after Edward's conversion, his black coachman, was asked by one of the guests, to the mansion, if his master, had, quote, become religious, or something, and he answered, well sir, we don't know much, about that, but all I can say, is that those, there's the same skin, on the outside, there's a new man, on the inside, and,

[17:18] Edward Stud, had experienced, the very same thing, that Saul of Tarsus, had experienced, 2000 years ago, that's what happened, to Paul, Saul, and it's what happens, to anyone, who is placed, in Christ, a new creation, the old is gone, the new has come, now, we notice, in this verse, that for Paul, to be a Christian, is to be, in Christ, you see those two words, if anyone is, in Christ, that's, that's Paul's, one of his favorite ways, of referring to, being a Christian, and explaining it, over, somewhere around, 200 times, in, in his writings, he speaks of being, in Christ, in him, in the Lord, in the Lord, by birth, we come into this world, outside, of Christ, why?

because our sin, separates us, from him, he is holy, we are sinful, so we're outside, of Christ, and even though, Paul was very religious, as he went about, doing everything, serving God, he was still,

outside, of Christ, and he tells us, that it is only, by grace, through faith, that we get, in Christ, saving faith, puts us, in Christ, it unites us, to Christ forever, and we become, like a branch, in the vine, Jesus Christ, to be in Christ, then is a vital, living relationship, with him, in which, all that he did, is counted as mine, his perfect life, his obedience, his death, his merit, his worth, it all gets, put on my account, because I am in him, and in him, what he did,

I did, so, his obedience, is counted as mine, his death, is counted as mine, his resurrection, is counted as mine, his grace, his help, his strength, it's all mine, in Christ, Christ, now, being in Christ, being made, a new creation, as we've said, changes everything, but Paul doesn't, leave it with that, he gives us, some specific things, that are changed, by being in Christ, in the three verses, that precede, our text, and I like for us, just to look at these, two things, two of the many things, that happen, when a person, becomes a new creation, what is this old, that goes, and the new, that comes, he gives us two, examples of that, first of all, in Christ, we have a new person, we live for, notice, up in verse 14, and following, a new person, we live for, for Christ's love, compels us, because we are convinced, that one died for all, and therefore, all died, and he died for all, that those who live, should no longer live, for themselves, but for him, who died for them, and was raised again, we learn here, that the person in Christ, is one for whom, Christ died, now follow his logic, he says, those for whom, Christ died, are those who, themselves, die also, why?

Because, his death, is counted theirs, but they, don't stay dead, they are referred to, as alive, they live, well that's because, Christ rose, and lives, and because, he rose and lives, his death, and resurrection, is counted theirs, and so, and so, they too live, but oh, it's a whole different life, that they live, it's no longer lived, for themselves, but instead, it's lived, for him, for him, who died, and was raised, again, Christ's death, has powerful effects, in the hearts, and lives, of his people, for whom he died, all in Christ, have a new person, that they now live for, him, who died, for them, you see, he says, we no longer, live for ourselves, now no longer, means we once did, live for ourselves, that would be, the old,

[21 : 56] Saul of Tarsus, that would be, the old, Edward, stud, that would be, the old you, and me, if you're in Christ today, we no longer, well how did we once live, we lived, for, ourselves, it was all about us, self-centered, self-serving, self-absorbed, self-indulgent, our guiding principle, through life, whether it was, what I will eat, who I will date, the job I will take, the place I will live, how I will spend my, the guiding principle, was what do I want, that's the all-important question, that guided our lives, we live for ourselves, what do I want, and so our BC life, was an idolatrous life, of pleasing self, that defined our life, as it defines all lives, outside of Christ, a lot of variety, in life outside of Christ, but the one thing, it shares in common, with all others, outside of Christ, is that they live, for themselves out here, and so it takes on, different forms, but they're all,

Paul's out there, being a very religious man, but he's living for himself, others, wouldn't darken the door, of the church, but they're living, for themselves, it's the only kind of life, there is outside of Christ, Luther said, man's problem, is that ever since the fall, man is curved in, upon himself, isn't that a good way, to put it, man is curved in, upon himself, and so our number one interest, is me, and that's why, our relationships, outside of Christ, are cursed, it's what ruins relationships, because everyone's, curved in, upon themselves, husbands are curved, in upon themselves, they're not thinking, about their wives, wives are curved, in upon themselves, they're not thinking, about their husbands, children are curved, in upon themselves, parents curved, in upon, being curved, in upon yourself, doesn't make, for a happy marriage, for a happy family, for a happy job, a happy business, a happy school, a happy government, it's the great problem, of man, we're curved, in upon ourselves, and we're ever, asking the question, what's in it for me, and everyone's, seeking that same, selfish, pursuit, and so we see, from Paul, that man's problem, is not just, what he does, it's what he is, it's a systemic problem, it's shot through him, it's not that man, is basically good, and once in a while, he does some, pretty nasty things, no,

Paul's view is that, man is basically bad, curved in, upon himself, and that's why, he does bad things, he is basically, selfish, and that's why, he lives, selfish, life, life, that's why, he does selfish things, men are not sinners, because they sin, they sin, because they're sinners, and so man, can't just stop, being selfish, okay, I'll just, curve myself out, no, you don't do that, you can no more, stop being selfish, than a dog, can stop being a dog, or a giraffe, stop being a giraffe, because, that's what they are, by nature, and outside of Christ, all you are, in your fallen, sinful nature, is curved in, on yourself, selfish, and so you'll live, and die, selfish, one theologian, confessed it this way, every

day, in a thousand ways,

I keep trying, to put myself, at the center, of the universe, I put myself, and so I'm talking, to my parents, and I put myself, at the center, of my universe, I'm talking, to my wife, and I've put myself, at the center, I'm at work, and I'm at the center, and I keep putting myself, at the center, of the universe, and everything, revolved, around me, you know, for centuries, men thought, that the earth, was at the center, of the universe, and that the sun, and the other planets, all, revolved, around, us, on earth, and then, it was a Polish, astronomer, in the early, fifteen hundreds, Nicholas Copernicus, who discovered, and proved, that in fact, earth, is not at the center, but the sun is, and that we, along with the rest, of the planets, are revolving, around the sun, and it was, as it's come, to be known, as a,

Capernian, revolution, a, Capernic, a, Capernican, revolution, revolution, it was a huge shift, you see, from going, to thinking, that we were, at the center, to realizing, we're not, God, and it, forever changed, astronomy, never been, the same since, Paul says, for years, we lived, with ourselves, at the center, of the universe, and everything else, and everybody else, God included, was made, to revolve, around us, what an evil thing, to put ourselves, where only God belongs, you see, it's not only foolish, it is downright wicked, to usurp God's place, at the center, of the universe, that's where Paul was, that's where, you and I were, but when we were saved, and put in Christ, the center of our universe, was changed, that's what Paul says, we no longer, lived for self, we now started, living for him, for him who died, and that, was a Copernican, revolution, that changed everything, nothing remains, the same, with God at the center, with Christ, at the center, the old is gone, the new has come, and the guiding, principle, and question, changes, from what do I want, to what does he want, want, so I'm now talking, to my parents, and it's, what does Christ want, and I'm talking, to my wife, and it's, what does Christ want, and I'm responding, to my employer, at work, and it's, what does Christ want, it changes everything, when he is, at the center, and so as Paul says, in verse 9, we now make it, our goal, to please him, we once, lived to please, ourselves, we now make it, our goal, to please him, and we take, our rightful place, in submission, to him, who is Lord, indeed, of the universe, that's where we belonged, all along, man was never meant, to have anything, or anyone, but Christ, at the center, of his universe, when you think, how strong, that love affair, with self is, and how strong, that bent, and being curved, in on our self, we ask the question, don't we, what is strong enough, to break that, that inward bent, and Paul says, one thing, the power of Christ's love, the power of Christ's love, he says in verse 14,

[29 : 52] Christ's love, compels us, Christ's love, compels us, to no longer, live for ourselves, but for him, who died for us, it's the love of Christ, demonstrated at the cross, that breaks that, inward grip, to live for ourselves, did he love me enough, to die for me, did he take my curse, my damnation, on the cross for me, then I'll live for him, who died for me, that's the rationale, now, inside of Christ, it's Christ's love, that holds us, in his grip, and moves us, it's Christ's love, that hems us in, and leaves us, with no other alternative, I must live for him, he died for me, I'm alive, a new man, in Christ, such is the power, of Christ's love, the virtue, and grace, that flows from his death, that it curves us out, from ourselves, and on to Christ, the new life, then, is centered on another, even the Lord Jesus,

Christ's love, and so, it moved Paul, from being persecuted, from persecuting Christians, to being persecuted, for Christ, that's how, great this change was, it, it had a similar effect, upon Augustine, the, church leader, in Africa, in the fourth, and fifth centuries, before Augustine, was in Christ, he lived for himself, remember I said, all life out here, is live for self, now for Augustine, that meant a sexually, immoral life, meant having a mistress, living with him, and he lived to please himself, out here, but when he was converted, and placed into Christ, he became a new creation, and the old went, and the new came, and so the mistress went, and purity came, and sometime later, in a crowd of people, she spotted him, and came over to him, and he did not pick up, on her advances, to her disappointment, and so she said, do you not recognize me,

Augustine, it is I, and Augustine said, yes, but it is not I, you see, the old I, died, was buried, we had his funeral, sometime back, and it is a new, I, that lives, I was crucified, with Christ, nevertheless, I live, the life I now live, I live by faith, in the son of God, I live for him, who loved me, and gave himself, for me, the skin, was still Augustine's, but a new man, lived inside, Peter had the same response, as does anyone, in Christ, he no longer lives, the rest of his earthly life, for the evil desires of man, he rather, lives it for the will of God, and we feel with Peter, that we have spent enough time, already in the past, doing what pagans choose to do, it is high time, to serve the Lord,

so being in Christ, gives us a new person, to live for, that's one of these great, radical, supernatural things, that happen to us, we now live for a new person,

Christ, no longer ourselves, a second, but before I move, I just want to ask, has that change, happened to you, do you have a new center, in your life, around whom, everything revolves, the second change, is that in Christ, we have a new view of people, look at verse 16, so from now on, we regard no one, from a worldly point of view, or according to the flesh, although, we once regarded Christ, in this way, we do so, no longer, this is part of that, old way of thinking, this is part of life, out here, outside of Christ, Christ, but now, we've got a different, standard of measuring, in the way, that we size people up, in the way, we think of people, and it's not only true, of other, mere humans, but it's also true, of the way, we think about Jesus, let's look at both, first, we have a new view, of Christ,

Paul, once regarded Christ, from a worldly, point of view, as he's outside of Christ, he looks at Christ, and he sees him, from this worldly, point of view, and as he looks at him, his estimate, comes up to this, he dismisses him, as a mere man, deceiving others, a liar, a charlatan, a false Christ, a blasphemer, claiming to be God, drawing men, away from the true God, he's a threat, to true religion, in the land, he's a menace, but, thankfully now, he's a dead man, he deserved to die, on that cross, and his followers, too deserve to die, since they just carry on, the lie, and even claim, that he's alive, that's Paul, in his estimation, of Jesus Christ, when he was outside, of Christ, but then on the road, to Damascus, Paul met the living Christ, in all of his glory, and he was converted, and he's no longer, outside of Christ, measuring people, from a merely human, worldly point of view, he's now in Christ, and he's got a new, standard of measurement, he looks at people, differently, he looks at Jesus, differently, and that old estimate, of Christ, was gone forever, he now sees in Jesus, the sinless, spotless,

[35 : 53] Lamb of God, he is the Son of God, he is God of Gods, the fullness, of the deity, dwells in him, he's the only mediator, between God and man, he's the only Savior, Savior, by which we can be saved, he's the only one, whose death, will purchase life, for us, he's the only one, whose life, was perfect enough, to give us righteousness, to stand in the day, of judgment, right with God, and he's the only one, worthy of my life, and so he gave himself, up to this God, this Christ, lock, stock, and barrel, to be a living sacrifice, to him, he served him, all the days of his life, and was then killed, for Jesus sake, you see, when he was, placed in Christ, he got a new view, of the Savior, most people today, regard Christ, from a purely, worldly point of view, and from out here, he looks like, a good man, to some, a good teacher, teaches good morals, he's a good example, follow him kids, be more like Jesus, they do not, see him as God, they do not, see him as the only, way to the father, they do not, see that he is, their only hope, for escaping, eternal torment, in hell, they don't see that, in Jesus, not from out here, you see, they don't see him, as a holy judge, who will damn all, who are not, in him, and there are, all sorts of these, diminished Christ, out here, in this circle, we bring him down, we think less of him, oh he's a savior, but he's not a lord, he's a priest, to die for my sins, but he's not a king, to rule over me, we see all sorts, of diminished Christ, there's nothing in him, that I should quit, living for myself, and start living for him, don't see that, don't see that, he's that hidden treasure, in the field, that we talked of, last week, oh but in Christ, we have a new view, of him don't we, and we acknowledge, that all that the Bible, says about him, is true, that's right, that's right, he's all that he said, to be, have you received, a new estimate, of Jesus Christ, that's a sign, that, you are no longer, outside of Christ, but you're in him, you know what else, you receive, when you're put in Christ, you receive a new estimate, and a new view, of other people, all other people,

Paul says, we used to view them, from a worldly point of view, admit it, how did you used, Christian, how did you used, to size up people, purely from a cosmetic, point of view, is she pretty, is he attractive, how much money, does he make, how well dressed, is she, what's he driving, where's he living, who are his parents, how educated is he, it's the world's way, of sizing up people, we once thought that way, and Paul says, but in Christ, we no longer, view people, from a merely, worldly, point of view, we now size people up, not in relation, to cosmetic things, but in relation, to God, and eternity, does she know Christ, are his sins forgiven, she's made, in the image of God, she's made for God, she has a high calling,

I must not treat him, as dirt, and we start, to view them, from God's point of view, rather than, the worldly, point of view, so now, we want to know, are they in Christ, were they out of Christ, we start thinking, in these new categories, and we have a special regard, for the Lord's people, for those who are in Christ, because they're his, and that makes them, ours, our brothers, others, and so as

for the saints, in the land, they're the glorious ones, in whom is all my delight, indeed, John says, in his epistles, that it's one of the ways, you can know, if you're in Christ, you love the brothers, you've got a special love, for God's people, out here, as soon as I can get in, and out, I'm good, I don't need these people, it's my brother,

I share the same savior, I share the same book, I share the same destiny, and so, we have a new view, of God's people, but we also have a new view, of the lost, don't we, as Pastor Jason, was talking about, we now view them, as Christ views them, with compassion, we see them as sheep, without a shepherd, as a harvest, waiting to be reaped, with no workers, and we have new eyes, for seeing people, and we see them, as saved, or perishing, but all of them, on their way, to appearing, before the judgment seat, of Christ, to receive from him, the ultimate judgment, to spend eternity, in heaven, or hell, we get a new view, of people, from in here, and that's why, Edward, stud, sold his furniture, and put benches, in his mansion, he started being concerned, about where his rich, social elite friends, would spend eternity, and that's why,

Paul laid down his life, to take the gospel, to people, who didn't know, who Jesus was, and that's why, he says, we seek, to persuade men, we now see, with different eyes, and we see, and want them, to embrace Christ, and so, I now see, that God has given, to us, this message, this ministry, of reconciliation, and God is now, calling on men, to be reconciled, to God, through us, and so, we as ambassadors, go to people, and we stand, as ambassadors, not for ourselves, we speak for the king, and we implore them, why do we implore them, because the king, is begging, imploring, beseeching, urging, be reconciled, to God, now, how can, any poor sinner, outside of Christ, be reconciled, to God, it's by God, not counting, his sins, against himself, well, how can God, not count his sins, against him, because, he made him, who had no sin, to be sin, for us, and he reckoned, man sins, upon him, so that in him, we might become, the righteousness, of God, so as the old woman's, gravestone read, in Ireland,

[43:15] I gave him my sin, and he gave me, his righteousness, and that's how you move, from outside the circle, you put your trust, in that savior, that righteousness, and you move, from outside of Christ, in to Christ, don't hear a message, like this, and think, you know, I've got to try harder, to view people, all right, I need to try, to think higher, view thoughts of Jesus, I need to quit living, for myself, I really am too selfish, in the way I spend, my time and money, you're missing the point, it's not how Paul, found his heart, and life ravished, with Christ, no it wasn't, he came as this, sinner, turned in on himself, he came as he was, to the savior, said save me Jesus, have mercy on me, the sinner, and Christ, made him a new creature, Christ, turned his view, outward, and upward, so come to Christ, that's the, answer to this text, if you find yourself, outside of Christ, come to him, as you are, and call upon him, to save you, he's the one, who changes us, he's the one, who makes us, new, creations, well, it's clear, outside of Christ, is the curse, it's the wrath of God, inside of Christ, is forgiveness of sins, the favor of God, so are you out, or are you in, are you in Christ, the American Indians, had an, interesting way, of fighting, prairie fires, on the plain, if they saw the fire, approaching from a distance, they would go out, and light a controlled fire, and stamp it down, just so it's just burning, but not flaming up, to destroy everything, and they would burn off, a circle of ground, and once they got the ground, burned off big enough, they'd put out the fire, and then they'd take all, their loved ones, and themselves, and go right to the center, of that burnt out circle, and there they would stand, and watch the flames, as they approached, and as soon as those flames, reached the edge, of that burnt off ground, of course, they went on around, why, because there was nothing, left to burn, it had already been burned, it was the burnt out spot, that was the safe spot, and so all, who were in the circle, were safe and secure, but to be outside, the circle, was destruction, for sure, and you get the point, to be in Christ, is to be safe and secure, why is that, it's because, the fire of God's wrath, has already fallen here, he's already put, sin upon his son, and punished it, and destroyed him, on behalf of his holiness, he has crushed his one, and only son, the fire has fallen here, it has consumed the sacrifice, the sacrifice is over, and done, now get into the circle, get into Christ, and you're safe, and you're secure, how do you get into Christ, again, it's by faith, faith unites us to Christ, you turn away from yourself, any good deeds of your own, you turn away from your bad deeds, and you run to Christ, and say save me, and you hang only on his mercy, are you in Christ, if so, then you're a part, of a new creation, why a new creation, because the old creation, is cursed, the old creation, under Adam, was sunk in sin, and therefore cursed, and all who remain in Adam, will die under the curse,

but God has sent, a second Adam, a last Adam, his own son, who has triumphed, in every point, where the first Adam failed, and so, this Christ, is building, a new creation, he's got plans, for this earth, you read second Peter, you know what he's going to do, when he comes back, he's going to make, a new heaven, and a new earth, wherein, righteousness, dwells, that's, that's the plan, for this creation, to make it, a new, heaven, a new earth, but it must be inhabited, but who will inhabit it, who will live, in this new, creation, well, a new humanity, a new humanity, where will we get them, they'll be found, in that group of sinners, who are outside of Christ, but he will take them, and he will place them, into Christ, they will come by faith, and be put in Christ, and when they're put into Christ, what do they become, if anyone is in Christ, he is a, new creation, here's the new creation, that will inhabit, that new created, heaven and earth, and Jesus Christ, will be praised, forever and ever, for the way he has redeemed, the creation, made it new, and redeemed a people, and made them, his own, let's pray, oh God, you are a God, of infinite plans, of infinite power, to bring those plans, to pass, and we thank you, for what we've seen, this morning, of your plan, to save sinners, and to change them, in such a way, that they become, new creations, we thank you, that you're still, gathering a people, to inhabit, the new heaven, and the new earth, make new creations, again this morning, and for those of us, who are in Christ, finish then, thy new creation, pure and spotless, let us be, take away, all love of sinning, alpha and omega B, end of faith, as it's beginning, and we'll give you all, praise in Jesus name, amen.