

Old/New

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Preacher: Jim Masters

- [0 : 00] Take your Bibles, please, and go to 2 Corinthians or 2 Corinthians. If you're visiting with us, go towards the back.
- There's a black Bible in the chair in front of you. You can pull that out and go towards the back. I believe you'll find 2 Corinthians on page 142, 143 there.
- 2 Corinthians, we're starting in chapter 5. 2 Corinthians chapter 5, 2 Corinthians chapter 5. We're gonna start in verse 11 to 21.
- I'm gonna study 11 to 21 this morning. 2 Corinthians chapter 5, again page 142, 143 in that black Bible.
- 2 Corinthians chapter 5, verses 11 through 21. Please let me read and then we will study. Therefore, knowing the fear of the Lord, we persuade men that we're made manifest to God.
- [1 : 08] And I hope that we are made manifest also in your consciences. We're not again commending ourselves to you. Giving you an opportunity to boast in us.
- That you may have something for those who take pride in appearance and not in heart. For if we're losing our minds, it's for God. If we're of sound mind, for you.
- For the love of Christ controls us, judging this. That one died for all, therefore all died. And he died for all that they who live should no longer live for themselves, but for him who died and rose again on their behalf.
- Therefore, from now on, we know no one according to the flesh. Even though we've known Christ according to the flesh, yet now we no longer know him thus so.
- Verse 17, Therefore, if anyone is in Christ, a new creature, the old things passed away, the whole new has come. Now all things are from God who reconciled us to himself through Christ and gave us the ministry of reconciliation.
- [2 : 18] Namely, God was in Christ reconciling the world to himself, not counting their trespasses against them. And he's placed in us the word of reconciliation.
- Verse 20, Therefore, we are ambassadors on behalf of Christ in this way. God admonishing through us, we beg on behalf of Christ be reconciled to God.
- He made him a new no sin to be sin on our behalf, that we might become the righteousness of God in him. Denny Burke, who teaches at Boyce College, Southern Baptist Undergraduate College there in Louisville, Kentucky, he blogged this October 4th.
- Quote, Senator Ben Sasse of Nebraska delivered a powerful speech on the floor of the United States Senate on Wednesday, October 3rd. It is not a partisan diatribe, he says.
- It is the thoughtful reflection of a statesman who sees the big picture. End quote. I want to point out two things that Senator Sasse said.
- [3 : 35] First, and I quote from him, We saw people having to grapple with the brokenness and the sinfulness of a fallen world.

But they were not just grappling with it, they were grappling with the nastiness east of Eden real time on television as a kind of politainment art, obviously referring to the whole Kavanaugh situation.

And then he read this later on in his speech from a Nebraskan woman. He's a senator from Nebraska, so he wrote this from a Nebraskan woman. She wrote to him and said this, Quote, I'm deeply saddened by sexual violence committed at the hands of men.

I just can't comprehend it. I weep for our sons and our daughters that it exists in our fallen world. And to those victims for whom yesterday's hearing brought fresh pain, I'm so sorry that a political circus opened these wounds anew.

I'm sorry that this abomination of humanity was ever experienced at all. End quote. What has happened in our world?

[4 : 43] We live in a very fallen world. That something like that, something like that, violence done to a woman, would ever happen to anybody.

We live in a broken world where this kind of violence, and any violence, it happens more than we believe. And yet, we hold the key.

We hold the solution. We hold freedom. And we offer it to the world. Because we as Christians, we offer change from this old, idolatrous, self-centered, gratifying myself life to a new, recreated, belonging to Christ, loving God life.

It's a whole new world where we live. And as we come to this part in 2 Corinthians, we see this contrast, seemingly contrast.

Boasting in our weakness, boasting in the Lord. And to the Corinthians, they're like, well, that's ridiculous. That's stupid. You don't boast in weakness. You boast in the Lord. I mean, those contradict each other. Now they go together.

[6 : 19] And as we will see today, another contrast. Old. New. What they think was new is actually old.

And what they think is old and decrepit, Paul, he's actually been made new. Because the outward appearance, it's not about that.

It's what Christ has done in the heart. A new creation. I mean, do you not see the theme there in chapter 5, verse 17? If anyone is in Christ, he is a new creature, a new creation.

The old things have passed. They're gone. The new has come. Old. New. Some statements for you. In God's work, he does away with the old and brings the new.

God's work does away with the old which boasts in appearance and creates the new in the heart which boasts in Christ. He reconciles with people and then sends them to speak this newness message.

[7 : 32] And he continually, is constantly changing us, even still. renewing us day by day as we saw last week.

That's what God does. That's his work. We hold the key to this circus that they play. It's us who should be sane.

Or maybe I should say, it's us. Us who should be insane. Crazy for Christ. Nuts for the gospel. Paul was seeking again to win the hearts and minds of the Corinthians.

They doubted him as his apostle because he was just a loser. At least he looked like it. But they were seduced by these super apostles. The outward appearance.

But he appealed to them to be reconciled to God. To open their hearts to him as their apostle. And as they reconcile with God, they can reconcile with him. And so now Paul is giving the content, the substance of his message to be made new.

[8 : 45] The saving work of God in Christ. In that our sin was placed upon Christ and God's righteousness is credited to us through a relationship with him.

You're made new. Now, we're gonna look at six different aspects where I'm gonna answer six questions in regards to the old new. Here's the first question.

What attitudes does the new bring? What attitudes does the new bring? There's actually four attitudes. We'll see. We'll actually just even look at this at the end, but this is at the beginning, verse 11 to 13, so we'll go here.

What attitudes does the new bring? You have an attitude of persuasion, a transparency, you're genuine, and you have a passion. As you're gonna see. Notice first persuasion.

In verse 11, Paul says, Therefore, knowing the fear of the Lord, we persuade men. In other words, the judgment he would face before God, chapter 5, verse 10, Paul was ready for it.

[9 : 55] He rested in Christ, standing in awe of him. That was the first attitude he had. When you are created new, the first attitude is you want to persuade people that they could be made new too.

It wasn't something that he had like a terror of God. He had a healthy fear of God. He was in awe because he's been made new.

He's been reconciled with God. And knowing that Jesus would judge him, Paul openly and confidently admitted his aim to persuade people.

You could be made new. You could be made new too. And he did it in the fear of the Lord in that he did not concern himself with human opinion.

Because all will be made manifest before Christ. Everything that we say, everything that we do. Next one is transparency. We persuade men, notice the next part of verse 11, but we're made manifest to God.

[11 : 05] And I hope that we're made manifest also in your consciences. He persuades people, but he understands he's made manifest to God.

God sees it. He bore the truth and brought it to bear upon every human conscience before God. His very life represented the judgment of God. He wanted to go after their conscience is what he was doing.

And he hoped, he wanted to appeal to the Corinthians' conscience. He wanted to do that. He wanted them to look beyond appearance and act on the basis of this God-given faculty, the conscience.

Fallen, yes, but renewed. So, he sought to persuade them, appealing to their conscience by laying bare his very person and life before them.

And it's his life that represented the very message he spoke. I'm gonna be transparent with you. I'm gonna be open with you. That's what we say to people. I'm gonna try to persuade you. Yeah, understand, there's nothing special about me.

[12 : 08] Look, look at me. There's nothing about me that's special. God's the one who's special. God's the one who's great. God's the one who's done the work in me. Persuasion.

Transparency. Third, genuineness. Verse 12. We are not again commending ourselves to you, but giving you an opportunity to be proud of us or to boast in us.

He denied commending himself, although yet he was commending himself, just not in the way the Corinthians expected. He did not appeal to their standards and requirements, but to their consciences, to God's saving work in and through him.

And he says, I'm gonna give you an opportunity to boast in me before those who, notice what he says, you may have something for those who take pride who boast in appearance, not in the heart.

He brings it up again. Those who, they take pride in the outward, they take pride in how you look. Ah. You cannot judge a book by its cover.

[13 : 24] Appearances is not the only thing that you look at. The inward, the place where God did a work in Paul in the gospel by the Spirit where God recreated Paul's heart in Christ.

That's why we can be genuine with people. We can be for real. God has done a work in me. We're boasting not in appearance. That's judging matters according to the visible, according to what you see, the external standard.

But for Paul, it was about God's saving work in Christ. And it's hidden, it's a hidden wisdom, hidden wisdom with the cross. Remember we talked about this is where the cross is and we're looking to.

The cross, that's where wisdom is hidden. You would think it's failure by all sights and appearances. The cross is failure, it's stupidity, it's foolishness. No, no, no, it's not failure.

It's triumph. It's wisdom. It's power. That's where we look. That's why we can be transparent. We persuade.

[14 : 30] We're genuine. And then notice verse 13. Passion. For, because, if we're crazy, losing our minds is for God.

If he was insane is for God and his purposes and it's for the Corinthians because he says it's for a sound mind, it's for you. If it looks like that we have a, just crazy, lose our minds, we want to do that for God.

If it looks like we're going to be of sound mind, we want to be able to benefit you. What's he doing? What's he saying? Anything and everything Paul did for Corinth was so that their joy and love for Christ would truly grow.

So if he acted as if insane, it was for God. Of sound mind, it was for them. There was passion there. Once you see that passion come out, starting in the next verse, there in verse 14, for the love of Christ controls us.

You can even translate it, impels us. Which leads us to our second question. Question number two. Who brings the new?

[15 : 40] The attitudes of the new, who brings this new? Jesus Christ, the Lord. That's who brings the new. Notice what he says. For the love of Christ controls us.

His motivation was Christ and his love for humanity. Which included Paul and the apostles. Paul lived a Christ-driven life, not a purpose-driven life.

Because God's work in Christ, it freed him to serve. He was impelled. He was motivated by Christ and Christ's love for him.

So his whole life and thinking was motivated by this one thing, Christ and his love for him. Christ brings the new.

Notice what he says. Judging this, or you have there concluding this, another way you can translate it is judging this, that one died for all, therefore all died. Christ's love for him brought him freedom to have a Christ-driven life.

[16 : 46] And it was this love that brought Christ to the point where he died in the place of. He died in their stead. Christ's death was substitutionary.

Vicarious. That's what that means. In the place of. Substitution. Vicarious. Instead of. All the different terms they're trying to give to you.

Christ died in the place of sinners. Christ died instead of sinners. Christ died as a substitute for sinners. That's what he's saying. He died on behalf of all.

That's what that for means. Therefore all, as a result, all died. The second statement, all died, clarifies the first to tell us for whom Christ died. The all who died are the all who died in Christ through faith in him.

Romans 6 verses 1 through 4. So he died as a substitute for that all in their place. Taking the very wrath of God, judgment and wrath of God upon himself.

[17 : 57] In other words, Jesus died for his elect. This is what he's talking about. A world of sinners, the ones who live. Or as John MacArthur says, quote, Christ died in the place of all who put their faith in him.

End quote. This impelled him that Christ and his love he would have for Paul. That's who brings the new.

Jesus Christ the Lord. Third question, what does the new look like? What does it look like? Notice verse 15.

And he died for all that they who live should no longer live for themselves but for him who died and rose again on their behalf. What does the new look like? You're not living for yourself anymore.

It's not all about you. Christ died to deliver humanity from being in bondage to themselves from their narcissistic bent.

[19 : 01] It was this narcissism that crippled the Corinthian church and it's this narcissism that cripples our society. Just flip on the news.

Are not people so consumed with themselves? And the Corinthian church had fallen into that trap.

They made it all about appearance. sin comes from within. But he died.

Christ died so that they would no longer live for themselves but for the one who died and rose in their place. The millions of Christians that Jesus died on behalf of the ones who trusted in him they don't live for themselves.

And it goes beyond just the normal Jesus died for me so I'll live for him. It goes beyond that. It's deeper than that. You're liberated by Christ.

[20 : 07] You're possessed by Christ. This is a joyful reality. Of course I'm going to live for Christ. Why else would I want to do? What would be the other reason for me to do that?

Obedience to God requires more than just a kick in the pants. It requires a heart change. A new creation. It's Christ given and it's relational because it's a relationship with Christ with God.

So salvation is more than just a thing we have. It's an abiding communication as one writer put it with Christ who died and rose for us. That's what he's talking about.

What does the new look like? You live for Christ. Christ. It's not about your political agenda. It's not about taking advantage of others.

Our death is conquered by his death so that as he rose so we will also rise. This is God's gift to humanity in Christ. You don't repay a gift.

[21 : 19] That's ridiculous. Well you gave me this gift I better give something back to you. No you don't. You say thank you. That's why we sang my heart is filled with thankfulness.

Look at verse 16 he continues therefore from now on we recognize or really know no one according to the flesh.

What does he mean? We don't regard people just by their mere outward appearance. That's the narcissistic bent on life that was broken in Paul by Christ.

His life now belonged to Christ the crucified risen Lord. He's been recreated. We don't look at people that way anymore. He now does not know others in human wisdom or reasoning.

He looked at people from a cross-centered Christ-centered perspective now. not a foolish Christ-rejecting cross-rejecting perspective.

[22 : 30] So to know one according to the flesh is judging based on outward appearance instead of looking to the heart where God has done a work in Christ. And that's how Christians we should look at each other.

I don't look at you as I should look at you as a new creation in Christ a brother or sister in Christ. That's how we should look at each other. That's what Paul's saying. your whole outlook with people changes.

If you judge based upon outward appearance it's just self-seeking. It's how you can further your personal advantage to know someone according to the flesh. That's what that's all about. That's why sexual violence takes place.

because one is judged by outward appearance. But once Christ frees you you don't look at people based on external worldly standards.

You realize the gospel not you judges all. Notice what he says the next part there in verse 16. Even though now even though we have known Christ according to the flesh yet now in contrast we know no longer him so.

[23 : 50] What is he talking about here? He's talking about how Christ was in the flesh but now we don't know him in that way. And since knowing Christ it was held high in Corinth because he said well I'm of Paul or I'm of Paul or I'm of Jesus.

I don't follow men I follow Jesus. Oh he's so spiritual. Right? That's a thing. It was Paul is here addressing the claim of the super apostles.

They claimed to have some encounters with Christ maybe even some post resurrection encounters and they would more than likely emphasize Jesus' great power as a miracle worker, a leader, a wise teacher.

He had some impressive striking exterior not like Paul. See? Not like that clown.

He's impressive. Jesus is a miracle worker, wise teacher, oh we follow Jesus. Not that guy. Did you notice the we?

[24 : 57] The apostles, now we no longer know him, Christ. It's not about a wise teacher, a miracle worker, impressive exterior. Now not to say that Jesus didn't work miracles, or that he wasn't a wise teacher, not saying that either, but it's not about that.

In other words, the Christ, the apostles know, is the one who suffered and died. That's where wisdom is found.

And that's what the Corinthians had a hard time with. Because to them, it was about appearance, not about the despicable, shameful, horrible, ridiculous, absurd cross.

Oh, but my friend, that's where wisdom is found. We don't know Christ in the flesh anymore. We know him as the one who suffered and died in our place.

That's how we know him. And that's how we look at each other now too. That's what the new entails. Knowing Christ in the flesh does not confer authority, power, wisdom, because it's not about those things.

[26 : 05] It's about the cross. It was, is about the gospel, not about appearances. Once Christ has recreated you, you look at life in a whole new way.

At least you should. You look at people with a whole different perspective. At least you should. There's another beggar who needs to be told where to find bread.

Or, there's another rebellious beggar. Or, I used to be a rebellious beggar. We need to see each other like this within the body.

We should not judge according to appearance. We should judge each other according to the heart. And that's how we should see those outside of us.

Believe you me, to see the things that happen in our country, I can understand why you're angry. I'd be angry too. Whichever side you fall on.

[27 : 13] But should we not see these people, should we not see each other way differently because we are in Christ? Which is why he says verse 17.

There's the theme. Therefore, instead of knowing people according to flesh, if anyone is in Christ, there's a new creation. Look, no follower of Christ should be regarded according to what they seem to be outwardly because when we are in Christ, we are new creations.

God does our heart work. We're new. And he says this eschaton is broken into our present world. It's happened on the inside.

It's happened in the heart. It's happened in the heart. It's happened in the old things have passed. Everything that had to do with the old creation, human wisdom, prestige, power, it's gone, it's judged.

In order for the new to arrive, the old must be done away with. And it arrived hidden under suffering, death, Christ.

[28 : 29] In other words, it's based upon the death and resurrection of our Lord because as he said earlier, we have died with him. Or new. I mean, that's why Debbie's going to get baptized.

That's what baptism depicts. Water is bad, folks. It depicts judgment. It depicts horrible judgment.

That's the water. So when you go under the water, Debbie, the old Debbie is going to symbolically show that old Debbie has died. Right, Debbie? And now there's a whole new Debbie when she comes up out of the water.

Whole new person. And that's why we do baptism because it's a reflection of what's happened. Old, gone.

New has come as he says. Our life is now bound to our Lord and Savior, the crucified and risen Jesus so that his resurrection life is our life.

[29 : 38] We live that now. As our creator, the Lord has established a new relationship with us. It's a relationship where sin is overcome.

Idolatry is overcome. Arrogance and pride is overcome. Sexual assault is overcome.

Our sorrow is done away with. Our whole world has changed. It's now towards Jesus. Which is why as we look at his body, we should see each other as there's a bunch of new creations running around.

new creations. And it is faith and hope that unregards his new creation so that now we see past the visible things of this life and we see the eternal invisible things.

We don't fail. No matter the hard circumstances, no matter those things that we face, we live in faith and hope by the spirit as new creations.

[30 : 47] We're new. So that's what it looks like. Question number four. What does the new entail?

Reconciliation. You reconcile with God. That's what it entails. What does the new entail? It entails you getting reconciled with God. That's where verse 18 comes into play. Now all things are from God.

He says who reconciled us to himself through Christ and gave us the ministry of reconciliation. God had Paul not only be changed but be called.

He's now God's agent. He's the one who does the work of change. He does it through the work of reconciliation. Again, the us refers not just to himself but the other apostles but also an invitation to the Corinthians.

God himself overcomes humanity's rebellion against him and he does it through the work of reconciliation. And then he says gave us the ministry of reconciliation.

[31 : 55] God's work of reconciling through Christ is inseparable from the mission he gave to Paul and the apostles. He reconciled us and gave us this ministry of reconciliation. Namely, what does it involve?

Verse 19, that God was in Christ reconciling the world to himself not counting the trespasses against them. Since Christ did not have paid the penalty for everyone's sin else all will be saved.

Paul was describing humanity in general all people without distinction all people within a general sense so God was in Christ reconciling the world humanity to himself not counting the trespasses against him.

Look at this amazing statement. It's amazing that God makes friends with sinners through Christ not counting the trespasses against us.

He's done that. Is that not why you should sing my heart is filled with thankfulness? But then notice what else he says the next part of verse 19 there in the middle towards the end and he has committed to us literally it's he's placed in us the word of reconciliation the gospel of the glorious Christ it's been placed in Paul a commission is what has been given but also a bearing in his body the death and resurrection of Jesus so the message of reconciliation was in Paul's mouth and in his body and life he was the very reflection of the gospel and guess what so are we when you're persecuted for the gospel when you suffer for

[33 : 54] Christ when we suffer in this life as Christians we are living examples of the gospel suffering pain weakness that's the cross suffering pain weakness failure foolishness stupidity no triumph glory power salvation salvation we are the embodiment of the gospel and as they mock you as they make fun of you you stupid Christian you're just to live in embodiments of the gospel and that's why Paul says look at verse 20 therefore we are ambassadors on behalf of Christ the work of Christ is communicated to the world of rebels through the word as given placed inside the apostle so

Paul was Christ to the world he invites us to we are Christ to the world that's why it's so vital for us not to make this whole political thing be about just the political thing do you understand this do you get this I understand your persuasion either way but you cannot make it about that you cannot we cannot do that we have to make it the fact that we are Christ to the world we don't replace him we don't supplant Christ we represent him which leads to the next question what's the message then of the new the message is we speak on behalf of Christ God admonishes humanity through

Paul we talk to them notice he says God admonishing we beg on behalf of Christ be reconciled to God God exhorts humanity through the apostle God exhorts humanity through you we appeal on behalf of Christ be reconciled to God this is the message we give to humanity without distinction because all are called to believe in Jesus God is our enemy apart from Christ and the cross that's why it's so vital if you're here and you're not a Christian you need to understand that you need to be reconciled with God God is entreating you admonishing you through my mouth you be reconciled with God you repent today and trust in Christ else you will face judgment do you want to face judgment or do you want to have the love of

Christ it's there for you the love of Christ come that's the message we speak and it's the same message given to the Corinthians they had to be reminded of their reconciliation with God through their apostle Paul all their false values all their false judgments all those things that capture their hearts has been overturned in the Lord Jesus Christ the last question how does God bring this newness this is like the climax of it how does he do this how does he not count trespasses against us how does he do it he made him who knew no sin to be sin on our behalf that we might become the righteousness of God in him how does God bring this news this newness the scandalous news of

Christ scandalous death that saves rebels it's through his death in which he became sin we are made righteous God made Christ Christ who did not know sin he was sinless to be sin in our behalf this is God's saving exchanging work in Christ or what's called the great swap Christ was made to be sin so we may become the righteousness of God in Christ God did this work our Lord was completely and totally impeccable he did not sin and could not sin and obviously points to the cross Christ was put in our place this is how chapter 5 verse 14 where it says one died for all therefore all died this is how it fleshes out Christ became the sinless sinner the substitute place taking and when it says by the way he made him a new sin he's talking about the guilt and power of evil it's not just our works it's the person we sin because we're sinners it's who we are so

[39 : 30] Christ was set in our place of condemnation and death with the end being that we are set in Christ's place of righteousness in life one becomes the righteousness of God by receiving this grace that's given as a gift in Christ God remakes us in Christ by us trusting the Lord Jesus Christ in order that we actually share the righteousness that characterizes God himself that's how he does it that's how the new happens and again it's not just our deeds it goes beyond that our entire being is made new righteous even our faith in Christ is God's work in us it didn't come from you your trust in Christ is given to you as a gift understand this too this is not simply a possession that we have to be justified is the actual theological term justification is not simply a possession it's relationship personally grasping onto the crucified and resurrected

Christ in an abiding relationship it's not just something that you have it's something that you are it's a relationship with Jesus it's a relationship with God through Jesus so it involves our whole lives it's viewed from our relationship with God in Christ God overcomes our sin and communicates his righteousness to us in Christ this my friends that's the love of Christ that is the new life that's what our world needs to see with the circuits that's happened in the past two weeks that's the news that they need to see they see that in us in God's work he does away with the old and brings the new

God's work does away with the old which boasts in appearance and creates the new in the heart which boasts in Christ he reconciles with people and then sends us to speak this newness message we look at it it happens every week how are we going to respond to each other within the church how we look at each other no longer in the flesh but from the heart because we're new creations and then how are we going to let that affect us as we think about the world and we think about as we go out we proclaim this gospel news this new news so we'll do that when we come to our closing prayer the first part focusing upon the gospel and how it changes us together as we're going to do tangibly this morning if you're here and you're a follower of Jesus you're welcome to partake of the elements if you've been baptized by immersion that's our preferences our conviction as Baptists but if you're not a Christian we advise you do not partake of the elements it's not for you and also if you're a Christian and you have something against someone else you have not reconciled with that person as God has reconciled with you it's probably best for you not to partake of the elements wait go reconcile with that person and the next time we partake of the Lord's

Supper together then partake with us but this is going to be a celebration we celebrate how God has reconciled with us in Christ how he's made us new so in a few moments I'll let you take some time to reflect and to ponder what we've seen to speak the gospel to yourself and then I'll have the men come forward and they'll pass out the bread to you do that ponder think let your mind dwell on these things of the gospel