

# "The New Has Come"

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[ 0 : 00 ] Changing things up a little bit here today. Hopefully you can follow along as I yank you to and fro all over the place. Point number one, the character of God.

Who is God? This is the first definition. If you do not answer this question rightly, you cannot understand anything else.

All of reality hangs off of this question. Who is God? The Westminster Catechism puts it very academically, but very well when it says, God is a spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

It's a pretty good definition. God is the all-powerful creator of the world. Look at Genesis 1 verses 1 through 3.

In the beginning, God created the heavens and the earth. The earth was without form and void, and the darkness was over the face of the deep. And the spirit of God was hovering over the face of the waters.

[ 1 : 23 ] Then God said, let there be light. And there was light. This is the power of the Lord God.

That he speaks and the world forms into existence. That out of the empty fabric of the universe, he could weave creation.

This is the almighty creator God. He is also your creator. He did not just create this world, but he created each and every one of you specifically.

If you look further down in Genesis 1, all the way down to verses 26 and 27, God says, Then God said, let us make man in our image, according to our likeness.

Let them have dominion over the fish of the sea, over the birds of the air, over the cattle, over all the earth, over everything that creeps on the earth. So God created man in his own image.

[ 2 : 28 ] In the image of God, he created him. Male and female, he created them. He has formed you. He has made you into his image.

There is not a single person alive today that God did not take special care and effort in knitting together. As David writes, you knit me together in my mother's womb.

God is a creating God. He is your creator. And he loves his creation. And he loves you.

Who spends time on things they hate when they could do else otherwise? God doesn't have to work a job to get a wage.

He has no one that he has to answer to that forces him to do things that don't please him. So when God does something, you know he does it because he wants to.

[ 3 : 29 ] Who of you spends all your time working on a painting when you hate painting just to throw it away afterwards? Who builds a house to burn it down at the end?

We work on things in our free time because they are important to us, because we love them. So when God creates the world, he does it because he loves it.

He wants it to exist. Genesis 1, 28 through 31. Then God blessed them. See that blessing?

After he creates man, his first reaction is to bless them, to bring goodness to them. And God said to them, be fruitful and multiply. He wants them to be abundant, to fill the earth and subdue it, have dominion over the fish of the sea, over the birds of the air, over every living thing that moves on the earth.

And God said, see that I have given you every herb that yields seed, which is in the face of the earth, and every tree whose fruit yields seed. To you it shall be for food.

[ 4 : 40 ] God gives all of creation as a gift to mankind. This is here for your good, that you might enjoy it and be satisfied.

Then God saw everything that he made. And indeed it was very good. So the evening and the morning were the sixth day.

God creates his world. He loves it. He blesses it. And he declares that it is very good. When the Bible says very good, it doesn't mean like, oh yeah, it's a good day out today.

It means that it is wonderful. God is saying that this world, when he made it, is a reflection of his glory.

That just as God is good, so too he created the world to be good. He loves his creation. Furthermore, in answering this question of who is God, he is holy.

[ 5 : 49 ] That means pure, undefiled with anything that is unlovely. There is no spot, no blemish, no imperfection, no lack of virtue, no presence of vice.

He is pure. The earth was good and this is a reflection of his goodness. He is a perfect God.

I love this language of holiness or purity. I always think of the example of if I gave you a cup of water that was pure from a pure spring, but I put a drop of sewage in it, would you drink it?

But it's mostly pure water. This is the nature of purity. One bit of defilement changes the whole character of it.

God has not one bit of sewage in him. He is holy. He is pure. He is good.

[ 7 : 00 ] And a holy God must punish sin. He must refuse to allow any evil to enter into his presence.

If he did not take care to protect himself from evil, he would no longer be holy. But the only people who stay good are those who relentlessly reject evil.

And so God who is holy must relentlessly reject all that is evil. Such is the nature of his creation and his character.

If you let evil remain in a perfect creation, it is no longer perfect and the whole thing has become broken.

So God is almighty creator. He has created you. He loves you. He is holy. And he is good.

[ 8 : 06 ] That is point number one, who is God. Point number two, we are bad. First part of understanding who we are and why we're so bad is to understand who we were before we were bad.

We are image bearers. Genesis 1, 26 and 27. Then God said, let us make man in our image. According to our likeness.

All the way down to 27. So God created man in his own image. In the image of God, he created them. Male and female, he created them.

God wanted to take a snapshot of who he was and to put that out into the world. And that is you. You are meant to be a picture of him.

Now we know that a picture is not the same as the real thing. No picture of fire warms you like a real fire does. But it reminds you of that thing.

- [ 9 : 16 ] In the same way, we aren't the same as God, obviously. But we are meant to remind creation of our creator by being like him.
- In holiness, in authority, in goodness, in love. We are made in God's image. But we are bad image bearers since we sin.
- How can imperfect people reflect a perfect God? Think about when you have a portrait and someone comes up with the marker.
- And they put the glasses on it. And they put the mustache and like little horns. You know, whatever you do to mock an image. That is what your sin does to the image of God.
- It mocks the perfect creator. It takes that beautiful picture and throws it in the dirt. So that instead of being able to see God in each other, we see sin.
- [ 10 : 21 ] Instead of seeing perfection and goodness, we see evil. We are bad. We are stained with sin. The one rule that God gave us as a creation in that perfect place.
- Genesis 2 verses 16 and 17. And the Lord God commanded the man saying, Of every tree of the garden you may freely eat.
- But of the tree of knowledge of good and evil you shall not eat. For in the day you eat of it you will surely die. Or as the original text puts it, Dying you shall die.
- This is the one rule. Everything is wonderful. You have the love of God.
- The perfection of his gift of creation. And yet. And yet. We sin.
- [ 11 : 28 ] We break God's rules despite God's goodness. We are rebels and bad children. Genesis 3.6. So when the woman saw that the tree was good for food.
- And that it was pleasant to the eyes. And desirable to make one wise. She took of its fruit and ate. She also gave to her husband with her and ate.
- This was the response to the goodness of God's creation. We responded with sin. Like spitting in the face of the firefighter who saves your family.
- Like smacking the doctor. Who saves your daughter through his surgery. Like cursing your mother who gives birth to you.
- So is our sin to the good God. We deserve judgment. God says, In the day you eat of it, you shall surely die.
- [ 12 : 43 ] And that is the right punishment for these things. And after this, all of creation is broken.
- Because the difference between a perfect creation and a creation with one piece of sin in it is infinite. Nothing. Nothing.
- No. That one drop of sewage taints the whole water. Genesis 3.
- Genesis 3.17 Then to Adam he said, Because you have heeded the voice of your wife. And have eaten from the tree of which I commanded you. You shall not eat of it.
- Cursed is the ground for your sake. In toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you. And you shall eat the herb of the field.
- [ 13 : 42 ] In the sweat of your face you shall eat bread. Till you return to the ground. For out of it you were taken. For dust you are. And to dust you shall return. This is the right penalty of our sin.
- Death. And there is nothing that we can do to fix this. No amount of our righteousness, of our community service, fixes the things we've done wrong.
- Consider what Isaiah 64.6 says, But we are all like an unclean thing. And all our righteousnesses are like filthy rags.
- We all fade as a leaf. And our iniquities like the wind have taken us away. The verdict is in the court of heaven.

We are guilty. The sentence is established. Death and hell. The wrath of God. When Isaiah says all of our good deeds are like filthy rags.

[ 14 : 50 ] It is like a person covered in mud. Who takes a towel covered in mud. And tries to clean themselves up. That is what your good works that you do to try to make yourself look better do.

This is our state. Brief aside. There is a bag up there with a charger in it that the laptop needs to be plugged in.

That's what happened. All right. So we have discussed who God is. Who we are. And so now it's time to hear the answer.

Point number three. The atonement. It may be hopeless by your own strength. But there is hope.

Genesis 3 15. God says. I will put enmity between you and the woman. Between your seed and her seed. He that is the seed of the woman.

[ 15 : 57 ] Shall bruise your head. That is Satan. And you shall bruise his heel. That is the first gospel. There. God tells Adam and Eve after saying.

The whole world is broken by your sin. Because of the deception of the devil. And he says one day. From this woman.

From woman will come a man. Who will be hurt by Satan. But will crush his head. That is Christ on the cross.

His heel is bruised. But. He destroys the power. Of Satan. That is our hope.

That there is a man. Who has crushed. The head of Satan. The sin. That has reigned over us. Who is this man though.

[ 17 : 03 ] I'll tell you first. He never sinned. Because if he sinned. He would need a savior. Just like you do. He would be offering you filthy rags.

But because he is clean. He can make you clean. 1 John 3 5. And you know. That he appeared to take away our sins.

And in him. There is no sin. He is sinless. He dies. Receiving the wages of sin.

In our place. Romans 6 23 says. The wages of sin. Is death. That is the punishment. For rejecting the God of life.

Just like. A man who rejects food and water. He justly earns. The death and starvation. That comes to him. So too.

[ 18 : 02 ] A people who rejects the God of life. And goodness. Justly earn. Death and bad. But he steps into our place.

The wages of our sins. Go to him. When we believe. Like a man. Who steps in front of us.

As the firing squad lines up. And instead of striking us. They strike him. Though the sentence belonged. To us. This salvation.

Is the great love of God. To redeem his creation. John 3 16. For God so loved the world. That he gave his only son.

That whosoever believes in him. Shall not perish. But have eternal life. For God so loved. The world. This is why he sent Christ.

[ 19 : 00 ] John 15 13. Greater love. Has no one than this. Than that someone lay down his life. For his friends. For his friends. For his friends. Or Romans 5.

Verses 6 through 8. For when we were without strength. At the right time. Christ died for the ungodly. For one will scarcely die.

For a righteous man. Yet perhaps a man. Might die for a good person. But God demonstrates. His love. Toward us. In that we were.

While we were still sinners. Christ died for us. While we were the sewage itself. He came down in his purity. To make us clean.

That is the hope. So God. We learned who he was. Holy. We learned who we are. Sinners. And we learned the answer. Is Christ.

[ 19 : 58 ] So what then? Point number four. The response. The response. Repent. If you would.

Receive this Christ. You must turn away. From the world. You cannot. Both. Hang on. To your sin. And hang on. To a savior.

To save you from that sin. At the same time. But it is like. Someone clinging. To a ledge. Who must. First.

Let go. To grab the ladder. To get down. And you cannot cling. To both. At the same time. And make your escape. So too.

You must. Repent. Acts 17:30. Truly. These times of ignorance. God overlooked. But now. Commands all men.

[ 20 : 52 ] Everywhere. To repent. That is. To turn. That's the word. Repent. It means. An about face. That you were walking. One way. And now.

You are walking. Toward the cross. Believe. We must repent. And believe.

Believe. Believe. That Jesus. Is. Who he says he is. Believe. That he. Is. A perfect substitute. That there was no sin. In him.

That he can step in front of that. Wrath. On your behalf. For by believing. We are saved. Just as Jesus says.

Your faith. Has made you well. Faith is the vehicle. By which God. Brings. His salvation. That if you would have Christ. You must.

[ 21 : 46 ] Rejoice. In receiving him. And put all of your chips. On that place. My hope is built. On nothing less. Than Jesus. Blood.

And righteousness. I dare not trust. The sweetest frame. But wholly. Trust. On Jesus. Name. And.

The third part. Of our response. Call. Upon. His name. Romans. 10. 13. For whoever calls. Upon the name. Of the Lord.

Shall be. Saved. Cry out. To God. In your desperation. Lord. Jesus. Save me. Make me new.

Take me. Away. From my sin. That is the gospel. God. Man. Christ. Response. That is the hope.

[ 22 : 40 ] We've come to believe. And know. And that prepares us. For our text today. In 2nd Corinthians. Chapter 5. Don't worry.

I'm not going to go. For too long. But. I thought that it was necessary. To have a sweet time. Of remembrance. Of this beautiful gospel. I invite you to turn with me.

To that chapter. It's page. 1. 7. 7. 8. In your pew bible. 2nd Timothy. 2nd Corinthians. Chapter 5. Verses 14. 14. 17.

17. 17. This is point number 5. Life.

After new life. After the response. To God's gospel. What then? You have heard.

[ 23 : 34 ] Who God is. You have heard. Who you are. You have heard. The promise in Christ. And you have repented. Believed. And called upon his name. And been saved.

What then? That is what Paul talks about. In this chapter. Starting in verse 14. For the love of Christ.

Compels us. Let's stop there. Love. Should. Compel you. It should shape everything.

It should constrain you. So there is only one path to walk. The path that pleases him. Sin should become. Horror to you.

For it displeases the one you love. And the one who has loved you. This is the fuel. In your tank. The love of God.

[ 24 : 32 ] That you love him. And that he. Has loved you. What manner of love is this. That we should be called. The children of God.

And I warn you that. If you are doing something. That isn't fueled. By love for Christ. You either need to change your attitude.

Or change your action. There should be no category of your life. That is not driven. By love. For Jesus. So when you work.

Work. Because God has called you to it. And you want to please your Savior. When you relax. Relax. In thanksgiving. For God.

When you read. Read. Because you want to know more. About the lover of your soul. And when you look at your life.

[ 25 : 33 ] And you realize. This hobby of mine. That I spend hours on. Where is the love of Christ in that? So either my attitude. Or my action needs to change.

The love of Christ. Constrains us. Compels us. Paul goes on to say. Because we judge thus.

That if one died for all. Then all died. And he who died for all. And he died for all. That those who live. Should no longer live for themselves.

But for him who died for them. And rose again. That means that if you are trusting in Christ. When he died on that cross.

So too did you. That there is no concept of. I come to the cross. I get its blessing. And I go back. And I live the same life.

[ 26 : 29 ] I lived before. Because that life. Led to death. That Christ died. For you. And so.

You must consider yourself. Dead. To the former ways. In which you lived. You no longer live for yourself. But for the God who saved you.

Because you died with him. There. On that cross. Galatians 2.20. Paul says. I have been crucified with Christ. It is no longer I who live.

But Christ who lives in me. In the life which I now live in the flesh. I live by faith in the son of God. Who loved me.

And gave himself. For me. He gave himself for you. He was there dying for your sins.

[ 27 : 30 ] And he lives for you. So you must die to yourself. And live for him. That means.

Reject sin. Have nothing to do. With your sinful habits. Take every effort. To cut them off. And cast them far from you. And do everything you can.

To shape your life. For his glory. Romans 6. 2 through 14. It is a long passage. But it says it so well. So much better than I could.

How shall we. Who died to sin. Live any longer in it. Or do you not know. That as many of us. As were baptized into Christ. Were baptized into his death.

That is a picture. That when you go into the water. It is like going into your grave. The old man is dead. Therefore we were buried with him.

[ 28 : 26 ] Through baptism into death. That just as Christ was raised from the dead. By the glory of the father. Even so we also should walk in newness of life.

For we have been united together. In the likeness of his death. Certainly we also shall be united with him. In the likeness of his resurrection.

Knowing this. That our old man. Was crucified with him. That the body of sin might be done away with.

That we should no longer be slaves of sin. For he who has died. Has been freed from sin. Free. Now if we died with Christ.

We believe that we shall also live with him. Knowing that Christ having been raised from the dead. Dies no more. Death the wages of sin has no hold over him.

[ 29 : 23 ] For that death he died. He died to sin once and for all. But the life he lives. He lives to God. Likewise. You also. Every one of you.

Reckon yourselves dead. Indeed to sin. But alive to God in Christ Jesus our Lord. Therefore do not let sin. Reign in your mortal body.

That you should obey its lusts. And do not present your members. As an instrument of unrighteousness to sin. But present yourself to God.

As being alive from the dead. And your members as instruments. Of the righteousness. Of God. For sin shall have no dominion. Dominion over you.

For you are not under law. But under grace. This is the call. That the old man is gone.

[ 30 : 19 ] The old Beth. The old Janetta. The old Elizabeth. The old Eric. Is gone. The old man. It's gone.

So live the new. Allorian. The new Andy. The new Gina. Live the new Donald. The one that Christ.

Lives in you. Have nothing to do with sin. But radically run after Christ. Paul continues on. Therefore now.

We regard no one. According to the flesh. Even though we have known Christ. According to the flesh. Yet now we know him. Thus no longer. That means we once thought about Jesus.

In a worldly way. He's a good teacher. He seems like a decent guy. Don't know about all that sin bearing business. But it was sad that.

[ 31 : 21 ] You know. They killed him. Like that seems like. A crime. You know. Or. Yeah. That. That man. He's not worth following. He's. He's mad.

Because he claimed to be the son of God. Or maybe you just ignored him. These are all ways of regarding Christ. In a worldly way. And we all did that.

We all turned from him. As Isaiah 53 says. We turned our face from him. And esteemed him. And stricken. Smitten by God. And afflicted. Yet.

Upon him was the chastisement. That brought us peace. And by his stripes we are healed. So reject worldly visions. If.

If you. Looking at Christ. In a worldly way. Left you dead in your sins. But then seeing him. By the spirit. As he truly is. The son of God. Came to die in your place.

[ 32 : 19 ] If that. Transition. Saved you. Then how then. Are you going to go out. And keep looking at the world. With worldly eyes.

Look at the world. With eyes of the spirit. Because that is what saved you. And that is what will keep you saved. To the final day. And take hold. Of the new.

Verse 17. Therefore if anyone is in Christ. He is a new creation. You are new. Take hold of it.

It is yours in Christ. The old has passed away. Behold. All things have become new. You are new.

New affections. A new heart. And you should be renewed. Day by day. More and more. In line with the glories of God.

[ 33 : 21 ] The first pieces. Of a new creation. That is what you are. Like. Like an embassy. I don't know if you know.

How embassies work. But they are sovereign territory. Of another country. The American embassy. In France. Is on American land. That is how it is dealt with politically.

So too. You are an embassy. Of the new creation. The first pieces of it. Living in a foreign place. You are holy land.

For a holy God. The first pieces. Of that new world. Where no sin will be found. So how then. Can we continue in sin. Oh God.

Give grace and mercy to us. Do not live for yourself. Christ died for you. You are dead. To your former life.

[ 34 : 18 ] Live for him. Let's close in prayer. Lord God. Our heavenly father. We are not fit for your presence. But we receive such mercies.

At your hand. We praise you. And thank you. For all these things. Might you cause them to be. Before our hearts. This coming week. In your son's name we pray.