

The NEW CREATION (Paul not being sober)

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GREETINGS: It's a great blessing for me to come to you today. We are going to talk about a new creation, and the practical implications of that, in the here and now. I would like for you to brace yourself for a radical message that can shake your heart. It is going to be something that you will have to go and pray about and talk to God about. I do believe that this is something that we can take into the here and now and it can bring true freedom for us.

I think that the Church, in broad, has not taken this message of the New Creation to heart. They have just made it something spiritual... and I don't want to exclude myself. I've preached a spiritual recreation for a long time and not a physical recreation and that brings us to a lot of pain and hurt, not knowing how to deal with certain difficult situations.

MESSAGE: Today's message is a message that will help every person to focus on Jesus and to get rid of what binds you as pertaining to the normal things in this world. It doesn't matter on which side on the political spectrum you stand.

This message is about the kingdom of God and its coming into this world. The Bible clearly says, in Mark 1:13-14, that after John the Baptist was jailed, Jesus said, "The time is now fulfilled and the kingdom of God is at hand. Repent, for the kingdom of God is at hand, and believe the Gospel." So, when the kingdom of God is at hand, we need to look at that kingdom of God as a kingdom that is not **of** this world but that it is **in** this world. As we realize that, we will be set free from all the fears and the turmoil that there is in this world. We will have a new way where we can look at ourselves where we can be truly free from the bondages of the things of this world... where we can truly live as if Jesus was raised from the dead and not just as if He was raised from the dead intellectually but as if He was raised from the dead talking about the power of the resurrected Christ, influencing us in everyday life.

What I am about to say will touch your heart. I want to read from **2Corinthians 5:13**.

For whether we are beside ourselves, it is because of God: or whether we be sober, it is for your cause.

When he talks about being beside himself, it simply means that he relates to himself not as a Jew. Physically, in the physical, he relates to himself as a person that is recreated, that finds a new birth bodily. He's beside himself. This was seen, in that time, as not really being sober. "You are drunk. You are delusional. There's something wrong with you. What are you talking about?"

This is what Paul is, basically, referring to, and that is how I see that scripture. Many people referred to this scripture as being drunk as praying in tongues and walking as a drunk man at a church service, rolling on the ground, and those kinds of things, as being 'drunk in the Spirit'. No, being drunk in the Spirit, to me, would be that I am seen as not sober in my mindset by the people of this world on account of the logic that I follow as pertaining to mankind and the work of Jesus. If people today would come and say, "You know, you can be born again bodily", you would say, "You are drunk!" That's a kind of a thing, you know, when you make a very radical statement that doesn't seem logical to the systems of this world, people would say, "Are you drunk?" I believe that is what Paul is talking about here. He says, ***For whether we be beside ourselves*** (That means that ourselves was referring to Jews. We are now not walking as Jews anymore. We are walking as a new physical creation.), ***it is to God*** (It is because of God. It is on account of God.) ***For whether we be sober, it is for your cause.*** (In other words, when we refer to ourselves as Jews and you as Gentiles, it is simply to try and reach you to come to a higher place, a better place.)

14 For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: (... if one died for all, then were all dead: Now, who did Jesus die for and who is the 'all' that He is referring to here? I believe that he is referring to all people as individuals but, he also has in his mind the concept of tribes, tongues, nations. He said, ***"If one died for all, then all died."*** That means that Israel died in Jesus, or the Jewish nation, the descendants of Abraham, the physical descendants of Abraham, came to an end. And the Jewish nation, as a nation, came to an end in the death of Jesus. In the very same way, all other tongues and tribes and nations came to an end in Jesus and He formed one new group of people before God.

So, if we are beside ourselves, it is because of God. But, if we are now, "A Jew for the Jew and a Gentile for a Gentile, that is for your cause for the purpose of reaching you so that you can come to the better place. The reason why we are at a place where we can be beside ourselves, it's because of God and this thing that God has done is in Christ reconciling the whole world to Himself and also bringing this ministrations of reconciliation to us.

15 And that he died for all, that they which live should not henceforth live unto themselves (That means that after Christ has died, that the Jews should not, any more, live to him being a Jew, or the Gentile not living unto himself being a Gentile, or the white person living to himself as, "I'm living white." or "I'm living black." There's a new point of reference.

You might say, "Bertie but, are you drunk? What are you talking about?" This drunkenness that you might think I'm in is because I'm living unto God. It might not sound as if I am in a sober mind saying these things but I want to tell you that it is on account of God. You can already see how radical this is going to be. We are going to take this right into the here and now and how this applies to everyday life.

15 And that he died for all, (This is the purpose why He died for all), **that they** (we) **which live should not henceforth live unto themselves** (ourselves), **but unto him which died for them** (us), **and rose again.** That means that our point of reference would not be our ethnicity or our people group but the resurrected Jesus.

Now, when Paul says these things, he's not talking about a spiritual message. He is talking about something that is true and real. Paul didn't think of Jesus as spiritually raised from the dead. Paul didn't think of the physical body of Jesus as now abandoned in the whole project and that it's all about the 'sweet bye and bye' and all of that. No! He knew that Jesus was raised and he knew that the resurrected Jesus is the amalgamation or the union between heaven and earth. And that is how it will look when heaven and earth come together. If you want to know what heaven and earth looks like when it comes together, it is in the resurrected, glorified, Jesus, seated at the right hand of God. That's what it looks like and he now sees us in Him and he sees that that is taking over the earth and all our physicality, making everything new. He believed it to the point that that is his point of reference that it became the only solution for the world to Paul. That according to Paul, at there would not be a political solution at all, that there is only one solution.

I think that the Church has been trapped into thinking that there are political solutions. There is not such a thing. It is a myth. It is just a hypothesis that has no substance at all. I don't even know if you can call it an hypothesis. It is just a dream that there is something like political solutions to anything! There is not such a thing! If there were political solutions to anything, Christ died in vain and His resurrection is just for nothing. God knows what the solution for this world is. The solution for this world is the resurrection power of Jesus Christ. The Gospel of Grace is the solution for this world and it is not something we must do. It is something that has happened and which is declared in the world. And should people believe it, they'll have a life formed by it. It's not if they believe that they live according to it. No, if they believe it, they will have a life that is formed and shaped by the kingdom of God and so everything is made new by the doing of God. That is the solution.

Let me put it this way: The head of things going forward in the world is Jesus and then the Church preaching the Gospel that I preached now. That is how it works. We are being deceived in thinking that the Church is something that is happening here and then we have politics. In my mind I see this: Here's the world and its systems and here's the Church somewhat, somehow, trying to make a difference. You don't have to try and make a difference. The Church is not called to make a difference. The difference has been made in Christ. Let us believe on that difference. Let us preach that difference and we will see the difference being manifested in those that believe the Gospel, where God is God! Hallelujah!

14 For the love of Christ constrains us; because we thus judge (We are of this judgment), **that if one died for all, then all are dead:**

15 And that he (that) **died for all, that they which live should not henceforth live unto themselves,**

Are you living as who you are as an ethnic group? Please don't hear me saying that you should stop living like that. I'm not saying that you should stop living like that. I am saying that you should get the revelation of what Christ has done and once you get the revelation of what Christ has done and who you truly are, then that will stop by itself. Amen

... ***but unto him which died for them, and rose again***

16 Wherefore henceforth know we no man after the flesh: (Now listen to what he says here. This is of such a powerful truth that Paul says, "I know no man after the flesh." What he is talking about here is ethnicity. He says, "I don't know any Jew or Gentile anymore." Now, he's going to stretch the point as the verse goes on) ***yes though we have known Christ after the flesh, yet now henceforth know we him no more.***

Paul says, "I don't know Jesus as a Jew anymore and I know no man that way anymore. And I preach the kingdom of God to all people. So, I don't deal with people on ethnicity and ethnic groups and all those kinds of things. I deal with them on the basis of what Christ has done for us and that is the only solution, Church! Anything else is temporal, man-made, and will be proven to be like the flower of the field. It's there today but the moment heat is put on it, it is gone! It is absolutely gone.

In South Africa, we have some of the most beautiful wild flowers now and as beautiful as it is today, if that sun comes out and a hot wind starts to blow over it, it is gone in two days! It's just gone. That's just the way it is. It would be the very same way with any other system.

: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.

Imagine that you don't know Jesus as a Jew anymore. So, if you don't know Jesus as a Jew anymore, then you cannot know the Jew as a Jew anymore. Neither can you know the Gentile as a Gentile anymore. For South Africans, you cannot know the Zulu as a Zulu anymore. And the Zulu, as a believer, will not live his ethnic group and his systems anymore. I don't know myself as a South African. I don't know myself as that. Am I a South African? According to the laws of the country, yes, but that is not my point of reference when it comes to myself.

You might say, "Bertie, you're drunk! What's wrong with you?" Paul even said it about himself. If you want to get drunk, get drunk on the Spirit of God which was poured out on all flesh which might sound to people as if you have lost your mind. But this is the reality that the Apostle Paul lived in. This is what he died for. He was killed for this! This was the truth. "But, Bertie, if you say these things, it might not be politically correct. It might oppress people and it might be too radical!" Well, I'm not elevated above the Apostles and you are not elevated above the people that were persecuted and were laughed at and mocked for what they believed. We preach this for it is the truth. It is the reality of the kingdom of God. This is what gives me life.

This is what makes me not to 'throw all the toys out of the cart' when I see something on the news or when something doesn't go my way, because my reference point is the truth of Jesus which is not a theory. It is a reality.

:17 Therefore if any man be in Christ, he is a new creature (a new creation. So, when we are in Christ and Paul refers to new creation, he's not referring to our spirits. No. He's referring to physicality because Jesus was not known after the flesh anymore as a Jew. Yet, Jesus has flesh. So, does Jesus have flesh today? Yes. Was His flesh risen from the dead? Yes. Is He physical today? Yes. Does He have a physical body? Yes.

Paul says, "If Jesus was not physically raised and does not have a physical body, then we are still dead in our sins and our faith is in vain and we are the most pitiful of all people."

Is there a resurrection for our flesh? Yes. Do we relate to ourselves according to the flesh? No. What does that mean to Paul? It doesn't mean that we are not relating to physicality. It means that we are not relating to ethnicity and the systems of the world up to then, which was Jew/Gentile separation. That is what he is talking about.

We are still referring to Jesus as pertaining to the fullness of the Godhead bodily, and we are complete in Him where the fullness of the Godhead is bodily. But we are not referring to what kind of body was made new or prior to the new creation taking place. When Jesus died, He entered such a depth of death that His resurrection cannot be described as anything else but a new creation. And this man, Jesus, was now newly created. The old body was used and then newly created to a body that is above sin and above death, above temptation. From that new creation, those that are in Him, are newly created and it doesn't exclude our bodies to the point that Paul says that bodily, physically, we cannot even refer to people in their ethnicity anymore. This is a very relevant truth for the Church today!

Let's go on and I will get to the relevance of it in practical examples in the last ten minutes of this message.

17 Therefore if any man be in Christ, he is a new creature (creation): **old things are passed away; behold all things are become new** (Behold, the spiritual things have become new? No! **ALL** things have become new. You might say, "Bertie, you surely don't want to refer to the physical as becoming new!" I want to say this, "Although the physical has not manifested its newness yet, we are already seeing the first signs of its newness in the fact that we are bearing the fruit of the Spirit. But there is no way that I cannot refer to the manifestation of the physical newness as well. because that is what it is all about. Yet, I find that the outer man is perishing yet, the inner man is renewed day by day. That talks about the mind that is being renewed to this truth as I refer to myself in the reality of the resurrected Jesus.

Let's put it this way... another angle: **2Corinthians 3:18**

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

For us who look into the glory of God, we look as into a mirror. Now, who do you see in a mirror? You see yourself. When we look into the glory, it means without the law. What does it mean, "without the law"? We're not referring anymore to ourselves according to Jew/Gentile. But we are referring to ourselves as seen in the glorified bodily raised Jesus. As we behold that, we are changed into the very same image. So, yes, we are not there but we are being changed into what we are beholding where there is no Jew or Gentile, black or white, or any of those things. As we see that as in a mirror, I see that image right now. And that is the reality about me right now. That's how I refer to it and then, as by that Spirit of life, we are then changed into the same, by the Spirit. That is what he is saying. So, I don't have any other reference point and I think the Church should start to preach that as the reality and the truth. That means that when we look at the solutions for problems, we are not looking for it outside of this reality. The truth is that the only solution would then be Jesus and the belief in the Gospel. That's the only solution! Amen

It says, "And all these new things..." Bertie, so you just want to say that everything is new... even the body!" **John 3:16, John 3:3**... What does John 3:3 say? He said to Nicodemus, "Don't be amazed that I tell you that you must be born again!" What did Nicodemus hear? He heard that he must be bodily reborn. "I cannot go a second time into my mother's womb and my body be born there." "Nicodemus, don't be amazed that I tell you that you must be born again. Yes, your body was born from your mother but your body now needs to be born from God! That's what needs to take place."

Now, we who believe in God, we are born again of this new hope we have. How can we then refer to ethnicity in reality as what people, that are not believing in Jesus, do? How can we try and find solutions for problems in this world, politically, outside of the reality of God? Church, how can we be drawn into these lies? We cannot. We should not! We should be very careful.

:18 And all things are of God (You might say, "Oh, Bertie, all these new things...") Listen, all these things are of God. It's not me. It is God! It is God's way of doing things. This is what God has done. Our God is so great and mighty and there is nothing we can do about it. This is what He has decided. This is what He has brought for us. Amen!), ***who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;***

And now he says,

I am here **:19 To wit** (witness), ***that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.***

20 Now then we are ambassadors for Christ (So who are we ambassadors for? I can never be an ambassador for a certain physical nation. I am an ambassador for Christ.), **as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

God has reconciled the whole world to Himself but there are people that are not acknowledging this reconciliation and now he says, "Acknowledge this reconciliation that God is the One that makes all flesh new, that God is the One that stops sinning in you, that God is the One that makes everything new and we cannot relate to that."

Now for the practical application: If we look at South Africa today and we look at what is happening in our nation, and we are looking at a model wherein we can help people, the only true model, and this is the practical part, to teach the white people that they are not white. They are sons of God. Where they don't relate to themselves according to the flesh which would mean, practically, and I am going to use an example of a friend, a German lady, Helena and I have. She understands the Good News very, very, well. We were just talking about accents as we travel the world. She said that she has a strong German accent. She grew up in Germany all her life. When she travels to different places in the world, when you have a German accent, she felt like she and many other Germans, wished that they could have a different accent than a German accent because it is connected to Hitler and the Germans and the Nazis and what happened there. So, there's a shame that is being carried now.

But the reality of the Gospel is, if we are a new creation, we cannot refer to ourselves according to the physicality of what comes from this world... what ethnic group you are from... what nation you are from. I cannot refer to myself as a South African anymore and from there define what is righteous and not righteous... not as a Christian. I can say, "I am a South African according to the laws of this country. But I am of a different system. I'm of a different kingdom. I am in this world and because I am in this world, you can define me in this world according to the world system. But that's not what I refer to when I think about myself.

So, others can call me South African but I don't call myself that in the place where I find my true identity. I find my true identity in the reality that comes from God. That would mean that every German today can be free from shame, in one moment in the realization of the truth by saying, "I am not a German. You might call me German but, according to God, I am not. And according to God I am a new creation and God took the German and recreated the German." I am using Germany now as an example but now let's get to South Africa.

If I look at my life as a South African, I want to say this to South Africans: If I look at my life and I look at what happened politically in South Africa under the Apartheid System and all of that, I'm not going to carry the shame of that. You might say, "But Bertie, you are not taking up your responsibilities!" No, no, my responsibility is to believe in Jesus and have a life born from Him. That's my responsibility. I don't have any other responsibility.

It's not my responsibility to heal anyone else's heart. It is God that will heal you. I cannot heal you and I am not going to make myself the Savior. I cannot set you free. God is not going to rob you from having a personal relationship with Him in me healing you. I cannot heal you. I cannot relate to you in any other form but what Christ has done. So, the answer is the preaching of the Gospel, the bringing of the truth of the kingdom and that people believe that. That is how true freedom will come and no other way, my friend! No other way!

So, to me, I'm not going to carry the shame of that. Neither am I going to look at what my great-grandfathers have done in South Africa through the Apartheid System oppressing people. And then, from that perspective, relate to myself as a South African and now I must make some form of a restitution or retribution or payment because that's who I am and I am indebted. I refuse to carry that! I will not carry that. I am new. I am a citizen of heaven and when I look at what happened in the old man and I look at oppression and everything because of the compassion that is in my heart, because I'm a new man, I can help people that are oppressed and that have been oppressed and are suffering. But the first thing that I will teach them is that, "You are not the oppressed because, yes, maybe somebody did take something from you in the past or put you under Jim Crow laws or did all those things, but let me tell you something greater that happened: There was a man that died on a cross for you 2,000 years ago, that has taken away all sin and all death, that was raised from the dead, who is the Lord over the earth, who has not looked at your trespasses, who doesn't impute trespasses to you, that has offered you eternal life... that loves you with all His heart. And that has also happened to you 2,000 years ago.

So let us now look at what is the greatest thing; You've got the kingdom of the Almighty, that has come your way, that takes away the old man and makes everything new, that offers a new bodily birth to you, offers you eternal life and makes you the heir of the whole world! And now you want to find your life based on what someone else did to you?

Let me use myself as a practical example of what the English did to us as Africans in oppressing us as in putting my great-great-grandmothers and people in the concentration camps and all those things --- you want me to find my life on what happened there and what I could have had in this world if that wasn't there! Do you want me to find my life in that but I can find my life in the resurrected Jesus? I will not find my life in this little thing, man. It's nothing compared to what God has given me, compared to what God has brought me. By that I am not saying that we can't love on those who are suffering and those kinds of things. We do that, not from guilt, because if we do it from guilt, we are in the flesh and we will bear the fruit of the flesh and we will become legalistic and we will destroy our own lives.

What we do is we look at the new creation and the first thing, we as Christians teach those who have been oppressed is their identity in Jesus where they can have freedom from Christ. We cannot be anybody's savior. We cannot save people from hurt and pain. Jesus saves them from hurt and pain!

Let us put it this way... practical. I have three boys. They've heard the Gospel since they opened their eyes... only the Gospel of Grace. They have never been in a house where there was law preached to them... not one day. I have the fruit of the Spirit in my life in loving them. I love them. I'm good to them. I provide for them. I'm a father. I counsel. I'm good to them with everything that I can be born from God. But, in order for them to have peace, they cannot have it from me loving them. They're going to have peace from believing in Jesus and being born from Him. That is how it is going to work. There's no other way! That is how the kingdom of God works. And as we preach this truth, people will be set free.

No government can bring us peace. It is impossible! It doesn't matter who is in power. You are still stuck with yourself. Every person needs to come to the realization that Jesus died. He was raised. The resurrection has everything to do with bringing forth a new, physical creation of which we are part of now as we believe to the point that we cannot even relate to Jesus as a Jew... or any person according to the physical! You might say, "But are you drunk?" According to the citizens of this world I am drunk but I'm sober as pertaining to the logic of God. Let us preach this Gospel, Church. Let us believe this Gospel. You are a new creation under a new jurisdiction. The only way that we can right the wrongs of the past, righting of wrongs that can take place that can satisfy the human heart, is the correcting of the wrong that took place in Adam and that was corrected by the resurrected Jesus! Let us take that as the reality.

I end off by saying this: As we submit to that, as we are reconciled to God, God has reconciled us to Himself but I, as an ambassador of the kingdom of God, am pleading with you, "Be reconciled to God! Have your identity in Jesus and not in the political things! Especially in South Africa, don't have your identity in being black. If your identity is you being black and that you find that righteousness is revealed in what the government does to Blacks and how they help, you are never going to be happy. I'm just saying it straight out. You're never going to be happy."

If you are a white person in South Africa and your identity is in, "I am white", and you are looking at what you now call injustices being done by the government towards you, get your focus on Jesus. If you wait for the government to fall in line, you are never going to be happy. The systems of this world cannot produce joy. Unless you can be happy, it doesn't matter what the government does. Having a life born from God, looking at people like the Apostle Paul and those people, they were killed. And when they died, they had joy saying, "What a glorious thing that we were counted worthy to be killed!" That sounds as if a person is crazy or drunk, out of his own mind. But that is because of God, because of what He has done.

If you are an American and you are waiting for the police system to change before you can have peace, I want to tell you that you are going to wait forever. If you are an American and you are want to protect the police system as it is now, there's always going to be an onslaught for it to change. You're never going to live in peace. Why don't you just stand back and say, "My identity is fully in Christ. He is the One where I am safe. If I'm not safe under any circumstance, I'm not safe at all."

Having your identity in Christ, you are a new creation. You are not saved by the works of the law or the structures of this world. You are safe in Christ by the resurrection power of Jesus that protects you! Amen and amen

Thank you so much that I could minister this message to you and just serve you with the good news of Jesus Christ. Let us just pray together.

Father, I want to thank You that I can say this prayer that You've taught us to pray in Jesus.

Our Father, which art in heaven. Hallowed be Your name. Your kingdom come...

I know Lord, that Your kingdom is already, now, manifesting in this world and we acknowledge it. Thank You for that!

Your will, will be done in earth (in our lives), as it is in heaven...

Thank You, Lord, that it is now on earth as it is in heaven. As we behold the resurrected Jesus who is not a Jew, we say, "Now it is like that on earth for us who are in You."

Give us this day our daily bread...

Thank You, Lord, that we receive our daily bread today which is to say that we eat the body of Jesus and we drink His blood, daily, acknowledging that we live from Christ and nothing else.

And forgive us our debts, as we forgive our debtors.

Thank You, Lord, that our trespasses are forgiven as we forgive all people. Thank You, Lord, that we see ourselves as much in need of salvation as anybody else and that we are not saved by our own works. Thank You for that, Lord. Thank You, Lord, that You are so good...

for Yours is the kingdom. Yours is the glory. Yours is the honor. Yours is the power for ever and ever, and to no other. Amen

Thank you so much for allowing me to serve you today with the Good News of Jesus Christ. This was challenging but I want you to go and pray about it. Ask God if what I preached is true or not. God bless...