"How to be an UNSELFISH Christian"

(Constrained to Live for God & Not Self)
2 Corinthians 5:14-21
4/3/2010

Introduction:

***You were not merely saved to live for yourself, but for God and others (v. 15)**

How can we live unselfishly?

I. To be an unselfish Christian. . .
You must be <u>motivated by the unselfish LOVE OF CHRIST FOR YOU</u>
(v. 14a) (He died for us)

II. To be an unselfish Christian. . .
You must <u>have a FUNERAL for your own selfish desires, plans, & interests</u>
(v. 14b-15) (We died to self)

III. To be an unselfish Christian. . .
We must <u>be OTHERS-CENTERED</u>
(v.16-20) (We now live for God by living for others)

We have obtained:

A. A new <u>unselfish perspective</u> of people (v. 16)

B. A new <u>unselfish nature</u> (on the inside) (v. 17)

C. A new <u>unselfish ministry</u> (of telling others how they can be right with God) (v. 18-20)

Conclusion: v.21

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Introduction:

All forms of sin have their root in selfishness (cp. Strong, p. 569).
Selfishness is the underlying factor behind all sin.

There is selfish motivation behind every sin!

Why is selfishness sin?

Basically: selfishness is a violation of the greatest of God's commands (a breaking of the all-encompassing requirement of the Law) -- to love God (Matt. 22:36-40; Rom. 13:8-10; Gal. 5:14).

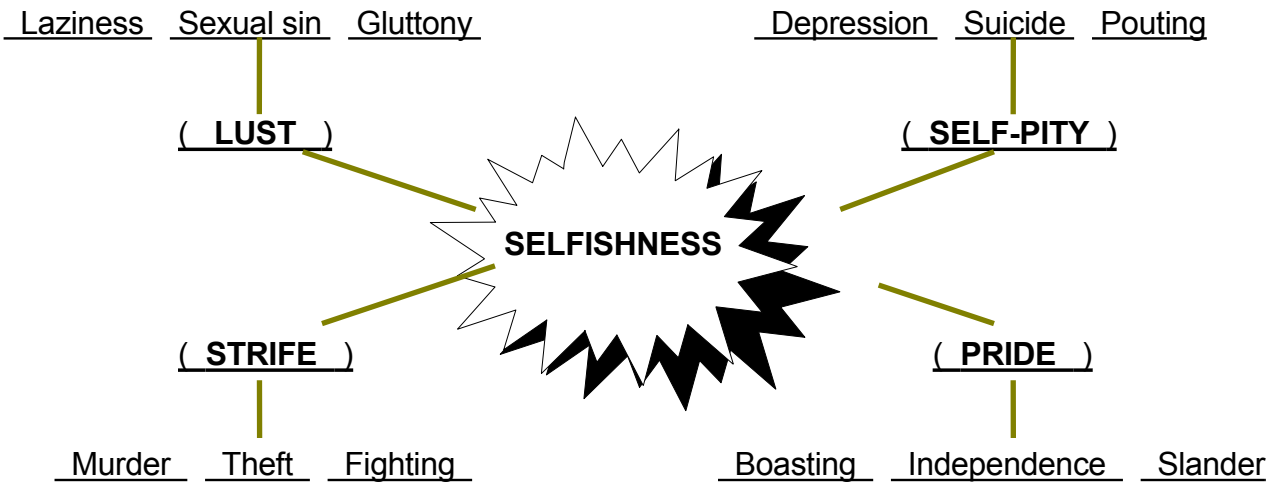
1) Selfishness places self ahead of God.

   a) Selfishness says: "Me first" not "Thee first."
   (Luke 9:57-62; it is actually idolatry - Col. 3:5)

   b) Selfishness says: "My will be done" not "Thy will be done" (Mt. 6:10)

2) Selfishness places self ahead of others (Phil. 3:21; I Cor. 10:24)

Diagram of selfishness being the core, cause, or source of every other sin:



The manifestation of selfishness:

Selfishness basically expresses itself in four ways:

1) **Lust** (coveting for yourself)

Motive - Lust is the drive of selfishness
Attitude - Lust says, "I want it!"
Scripture - James 1:14-15; EX: David - II Sam. 11:1-5; Ahab - I Kings 21

2) **Self-pity** (feeling sorry for yourself

Motive - Self-pity is the justification of selfishness
Attitude - Self-pity says, "I deserve it!"
Scripture - EX: Elijah - I Kings 19

3) **Strife** (being wrongly ambitious for yourself)

Motive - Strife is the action of selfishness
Attitude - Strife says, "I will get it!"
Scripture - Phil. 1:15-16, 2:3; Ja. 3:14-16

4) **Pride** (showing off yourself)

Motive - Pride is the display of selfishness
Attitude - Pride says, "I have it!"
Scripture - Daniel 4:30ff

Illustrations of the essence and nature of sin:

1) Satan's most basic temptation: A promise of selfish independence ("You shall be as God" - Gen. 3:5)

2) The "Man of Sin" - "opposing and exalting himself against all that is called God" (II Th. 2:3-4).

*Victory over selfishness is salvation! **II Cor. 5:15; Gal. 2:20)**

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How can we live unselfishly?

I. To be an unselfish Christian. . .
You must be <u>motivated by the unselfish LOVE OF CHRIST FOR YOU</u>
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"Whereas verse 11 introduced the *fear* factor ("therefore, knowing the fear of the Lord'), verse 14 introduces the *love* factor : "For the love of Christ controls us." Fear of Christ had motivated Paul, and now Christ's love for Paul completes the motivation." (Hughes, p. 114).

"The love of Christ" - could be interpreted as our love for Christ (objective genitive) or Christ's love for us (subjective genitive). The context seems to favor Christ's love for us, as Paul describes Christ's love as showing itself by His death for us (v. 14b & 15).

Note: Knowing Christ's love for us is what motivates us to love Him (1 Jn. 4:19).

In all three times the phrase "love of Christ" is used by Paul, it always refers to His love for us –

Romans 8:35
Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Ephesians 3:19
And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Being fully persuaded of Christ's love for us (as demonstrated at Calvary – Rom. 8:9) is the grand impetus which motivates us to live for Him and others.

"Constraineth" - *sunecho* – to hold together or to press together. To constrain then means to <u>compel</u>. To (in a good way) be forced to do something.

"Constraineth us" - constrain = to apply pressure so as to hold us to the task of living for the cause of others. Paul had just said how he ministered for "your cause" (v. 13). He now picks up on the thought of unselfish ministry for others.

The love of Christ literally ties us to the task of living for others.

Paul felt constrained (compelled) to live for others. For example, he had the attitude of "Woe is unto me, if I preach not the gospel!" for, says Paul, "Necessity is laid upon me." (1 Cor. 9:16).

II. To be an unselfish Christian. . .
You must <u>have a FUNERAL for your own selfish desires, plans, & interests</u>
(v. 14b-15) (We died to self)

"We thus judge" = we come to this conclusion. After Paul's conversion to Christ, he came to the conclusion or opinion that Christ's death for His sin, meant his death to sin.

"A seemingly more reasonable expression would be, "One died for all, therefore all did not die." Or "On died for all, therefore all lived." (Hughes, p. 115)

"One died <u>for all</u>" - The "all" here is the same as the "all" of verse 10. That is, Christ died for <u>all believers</u>. While it is true that His death was sufficient for all men, it was only efficient to those who believe (cp. 1 Tim. 4:10; 2 Pet. 2:1; 1 Jn. 2:2)

Only those who realize that He died for them will benefit from His death. And only these are considered dead to their old life and alive unto the new life.

"Gresham Machen explains: Christ died for all, therefore all died . . . is so because Christ was the representative of all when He died. The death that He died on the cross was in itself the death of all. Since Christ was the representative of all, therefore all may have been said to have died there on the cross outside the walls of Jerusalem when Christ died." (Hughes, p. 115).

"Were all dead" - dead in what sense? Dead to self (v. 15). Dead to selfish ambition; dead to living for ourselves. All believers need to have a funeral to what we want, so that we can live for what God wants.

Romans 6:11
Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

v. 15

Christ died for all so that (with the purpose that) they which live should not (from the point of salvation onward) live for themselves.

"He died for all. . . that (we would) live unto Him" –

Christ's death was <u>not</u> merely for the purpose of gaining us entrance into eternal life, but was so that we might live an abundant (Jn. 10:10) and unselfish life here and now.

"Should not henceforth" – should no longer. Beginning after salvation, the believer from that point on should live for Jesus Christ.

A similar concept is taught in 1 Cor. 6:19-20 –

1 Corinthians 6:19-20
What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?
For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Our goal in life is no longer to live for the selfish advantage of ourselves. The interests and needs of others should now come to our consciousness. Whom have we lived for lately?

III. To be an unselfish Christian. . .
We must <u>be OTHERS-CENTERED</u>
(v.16-20) (We now live for God by living for others)

Phil 2:4 Look not every man on his own things, but every man also on the things of others.

Rom. 15:1-3 - "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Gal. 6:1 - "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself also, lest thou also be tempted."

Illus. in marriage: You & Me become "WE"
It is no longer my ___ and my ___
It is "our ____"

Cp. Phil. 2:19-22 - Timothy's looking out for others.

V. 22 - "For all seek their own, not the things which are Jesus Christ's"

I Cor. 10:24 in a context of refraining from practices (eating meat sacrificed to idols) that might cause others to stumble, Paul said: "Let no man seek his own, but every man another's wealth (welfare)."

We have obtained:

A. A new <u>unselfish perspective</u> of people (v. 16)

"Wherefore" - therefore; in light of this fact that Christ has considered people as precious and valuable enough to die for, we should have a different viewpoint of others.

When we view people from a fleshly perspective, we fail to see their spiritual worth; their "made in the likeness of God" nature.

We tend to look at people and make judgments based on their physical appearance and attractiveness (usually for selfish advantage).If we could see people through God's eyes we would have a vastly different opinion of them.

Guys, instead of carnally lusting after the flesh of that well-built female, if we would see her as a needy soul created by God yet fallen in sin and in need of redemption and reconciliation with God, we would stop the lusting and have a burdened heart for her salvation.

People lust after the flesh of others when they view them according to the flesh.

Viewing people according to the flesh is the cause of:

1) Racism and prejudice
2) Pornography and lust
3) Envy and jealousy
4) Hence, worship and vain glory in a man or men

"From now on we look beyond the sculpted physiques, the Caribbean tans, and the designer clothes. . . beyond the beggar's rags and the cancer patient's frail limbs. We look beneath the surface to the person inside, a person who not only needs Christ but in some ways represents Christ." (Swindoll, p. 79)

"A thousand things that work to draw us into ourselves are attached parasite-like to our possessions and passions and appetites." (Hughes, p. 115)

"*People Magazine* is the devotional literature of our day, and it is read with an adoration and reverence that amounts to a religious longing. Looks, eternals, dominate our existence." (Hughes, p. 118)

"How we look as been elevated to a moral virtue. For example, whereas in the past good girls were defined in terms of traditional moral categories, today good girls are categorized as to how they take care of their bodies. Good girls eat one apple a day. Bad girls eat hamburgers. Good girls work out. Bad girls don't." (Hughes, p. 118).

"Image is everything. People evaluate one another externally according to their wealth, their position, their connectedness, and their fame or infamy (either of which is to be coveted)." (Hughes, p. 118)

“We have known Christ after the flesh” - In his past, pre-converted state, Paul thought of Christ as just being a mere man; a mere mortal, flesh and blood (not God, not divine, only human).

However, when he personally met Jesus Christ, he found Him to be the sovereign “Lord” of the universe.

“Christ after the flesh. . . know we Him no more” - “Paul was not denying knowledge of the historical Jesus . . . and) this does not mean that Paul had no interest in the historical Jesus, His example, teaching, and the traditions about Him. He knew about Jesus. The basic meaning is that Paul had a new, fuller understanding of the whole Christ, by the Spirit and by faith, and he sees others in a new way according to their standing with him in the new creation (Rogers, citing Fraser, NTS, p. 403).

Application: Fleshly Prejudice and Pornography

Prejudice:

To be prejudiced is to pre-judge a person without knowing any facts about his/her own personal character.

Prejudice is judging a book by its cover without seeing the contents of its pages.

What is prejudice?

Prejudice is the sin of pre-judging a person based on a superficial, non-moral, exterior, surface evaluation. Prejudice evaluates externals over internals and often esteems the temporal over the eternal.

How quick people are to judge (become critical of) a person based on:
--the clothing he/she wears (which is not necessarily an indication of the heart)
--the car he/she drives
--facial hair (beard - a symbol of rebellion; Beware: Mormons are as clean-cut as you can get!)

*Outward appearance vs. the heart
(I Sam. 16:7)

*Labels vs. inner reality
(cp. Mark 9:38-40)

Prejudice is "thinking negatively of others without sufficient justification. Prejudice is the process of stereotyping, by which certain characteristics, either positive or negative, are ascribed to all members of a group." (Gordon Allport, The Nature of Prejudice (1954), cited by Breckenridge, "What Color is Your God?" p. 61)

Jesus described the heart of prejudice very succinctly when He said: *"Judge not according to appearance, but judge righteous judgment"* (John 7:24). The word *"appearance"* is derived from the word *opsis* (akin to "optic," the eye), which refers to that which you see, outward appearance, the outward aspect of a person, his face (Jn. 11:44) or countenance.

To the legalistic Pharisees, who were making a judgment of Him for healing a man on the Sabbath, Christ said, in effect, "Stop judging based on outward, face value, external criteria, and make decisions about Me based on the truth and righteousness of my actions.

The Bible does not teach that we should not judge; indeed, we must have discernment and make discriminatory judgments (I Thes. 5:21; Rev. 2:2; I Cor. 5:5-11; Rom. 16:17; John 7:24).

However, we are never to judge with a nasty, unmerciful, harsh, censorious, critical, and condemning attitude (Mt. 7:1), nor are we to prematurely discriminate against a particular person or situation without having all the facts about that person or situation.

No discerning man of God should make inalterable pre-evaluations about anything without seeking the truth and concrete evidence about a man or matter.

". . . the honor of kings is to search out a matter" (Prov. 25:2).

God's Word is clear about the folly of making judgments about any matter before obtaining the specific facts (cp. Prov. 18:13).

The basic, underlying, core cause of prejudice is sinful pride. How we view "self" will influence how we view others. People naturally love themselves; it is part of man's selfish nature to elevate self and anything related to ourselves. Our egotistical pride will therefore favor others who look like us, act like us, have some resource or material that will benefit us. At the heart of prejudice is a vain idolatry, an attitude of supremacy.

It is a sinful tendency (of fallen, depraved humanity) to think of themselves--and hence their nationality, race, or color--as being superior to others.

Examples:

--The Greeks during the time of Alexander the Great
--The Romans during the time of the Caesars
--The Germans during the time of Adolph Hitler
--The Klu Klux Klan of today
--The Nation of Islam (Louis Farrakhan) and the Black Israelite movement of today

Why is prejudice so wicked?

>It often extols race over righteousness
>It often esteems color over character
>It often respects popularity over principle
>It often glorifies culture over conduct
>It often values wealth over worth
>It often evaluates externals not internals
>It often elevates nationalistic pride over Christ-like humility

People behave in response to what they believe (how people act toward others is a manifestation of the belief system they hold to). A flawed or skewed theology will result in an erroneous view of God, self, and others.

Pornography:

Matthew 5:28
But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Matthew 5:29-30
And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

"The eyes and the hand are usually the two 'culprits' when it comes to sexual sins, so they must be disciplined" (Wiersbe, p. 24) (I Cor. 9:27)

Ephesians 5:3 - But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints

> ***"fornication"*** - sexual impurity
>
> ***"All uncleanness" -*** anything that would defile or stain our heart (spirit) or body
>
> ***"Covetousness" -*** an illicit lust to have that which is not yours; a greed (the 10th commandment)
>
> ***"Let it not be once named among you" -***
>
> ***"Named" -*** to have a reputation for any of the above is a disgrace. Our testimony is vital to uphold.
>
> ***Once" -*** impurity is never OK. It is always wrong.
>
> *"Be ye holy (set apart) for I am holy"* (Lev. 20:7; I Pet. 1:15, 16)

Colossians 3:5 - Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry

"Mortify" = put to death; the Aorist imperative points to a decisive act. A decision to once and for all execute or do away with certain sins that at one time were very much "alive" in our lives.

When you commit "fornication," you are taking the body that belongs to Christ and placing Christ's property in a domain that is abhorrent to Christ.

When you are guilty of "uncleanness" you are subjecting your mind, soul, and body to stains and defilement that is contrary to the nature of Christ.

When you are driven with "inordinate affection," you are taking your heart which should be devoted to Christ and becoming obsessed with someone or something other than Christ.

When you are overcome by "evil concupiscence" (bad lust), you are taking a mind that belongs to Christ and plunging it into the cesspool of debauchery.

And when you allow yourself to become obsessed with "covetousness," you have taken eyes which should be kept fixed on your God and focused them on the empty, meaningless, futile, vain, vanishing dainties of the world. And in so doing, Christ's worship suffers loss, because your worship becomes limited to what you are covetous of.

The most powerful reason for being pure and free from indulging in selfish lust is because "I am one with Jesus." I dare not drag Him into the muck and mire of the Devil's playground.

What disciplines should be incorporated into one's life to avoid such sexual sin?

1) Turn off the sexual sewage drain
(Avoid sexually explicit TV, video, magazines, music; Don't go to certain beaches; Avoid the stores which sell pornography)
In 1988 TV averaged "at least one sensual-arousing scene for every 40 minute segment" (Ronald E. Johnson, Fund. Journal).
Job 31:1 - "I made a covenant with mine eyes; why then should I think upon a maid?"
Ps. 119:37 - "Turn away mine eyes from beholding vanity; and quicken thou me in thy way."

2) Don't be idle; be busy serving Christ
II Tim. 2:22 - "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

3) Realize that women are not sex objects but people with an eternal soul who need Christ
It is vain to lust after external flesh. Ask God to help you to view people through God's eyes.

4) Read God's Word every day to purify your mind
Memorize Scripture which address the subject of sexual purity.
Ps 119:11 - "Thy word have I hid in mine heart, that I might not sin against thee."

5) When you do have a wrong thought, confess it to God as soon as you are convicted (I John 1:9)
Don't let sin build up in your life.

6) When tempted to take an indiscreet "look" counter the temptation by praying for your family and friends to be pure (if married, thank God for your spouse.)

7) If married, seek to satisfy your spouse's sexual desires so he/she will not be driven to "look" elsewhere (I Cor. 7:3, 5; Prov. 5:18-19)

8) Form an accountable friendship with someone who will challenge you toward purity. You also can encourage that person in a mutually accountable relationship. (II Tim. 2:22b; Heb.10:24-25; I Cor.15:33; Prov.27:6)

9) Don't put yourself in situations where you know temptation will be great. "If you don't plan to eat, don't set the table"
Romans 13:14 – *"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."*

10) When tempted to look at pornography, realize it's destructive, enslaving, and Anti-God nature.

A Christian has no business reading material which…
1) uses vulgar language;
2) Ridicules God's standards for purity;
3) breeds on new sensations such as obscene violence, bestiality, incest etc.[note: Leviticus 20];
4) Dishonors the love relationship of marriage [Pornographers leave committed love out of sex; Love is deeper than a physical act];
5) breeds discontentment;
6) Leads to covetous lustful passion; masturbation etc.
Note: Masturbation is sin because it is selfish in nature; It is a manifestation of a covetous spirit. A lustful desire to have that which is not yours. Fornication or adultery is not merely committed by the act but by the thought.)

11) Don't settle for a cheap substitute for the real thing, which God will give in His way and in His timing.
(Beware: Pornography fills the mind with distortions about sex and unrealistic expectations)

B. A new unselfish nature (on the inside) (v. 17)

2 Corinthians 5:17
Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

"Therefore" - In context, this newness of life includes:

1) Death to the old life (v. 14)

   As the chorus goes: "The things I used to do, don't do them anymore," the believer has died to his/her old nature, ambitions, goals, wants, desires, lifestyle, etc.

2) A new lifestyle for Christ (not self) (v. 15)

3) A new perspective of people and of Christ (v. 16)

4) A new ministry of reconciling others to God (v. 18-20)

5) A new righteous standing with God (v. 21)

"If any man" – newness of life applies to all believers, to all who are "in Christ." No one is excluded, regardless of gender, age, race, cultural background – all experience the same re-created changed life.

Christ is an equal-opportunity life changer!

"In Christ" – This is the key to the new life. You must be positioned "in Christ."

Your life must be entrusted to Him. Just as being in Noah's ark meant safety and blessing, so being in Christ means the same and even more!

Everyone is either "in Christ" or outside of Christ. No middle position; no limbo.

1 John 5:12
He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

The means by which we are brought into Christ is Spirit baptism.

1 Corinthians 12:13
For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

The Spirit of Christ joins us to Christ and His body (1 Cor. 12:13) and comes to live inside of us.

Romans 8:9
But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Christ is "in you" (Col. 1:27) and you are "in Christ."

Being in Christ primarily affects our position (our standing with God) and Christ being in us affects our practice (our lifestyle for God).

Note: The emphasis in this context is our position of righteousness, which is "in Him" (SEE: 2 Cor. 5:21).

"'In Christ' describes the most intimate union possible. And when we are in Christ, there is a detonation. In fact, the Greek is explosive, "Therefore, if anyone in Christ (*boom!*) new creation." Sometimes the detonation is a bang, other times it is a long, rolling thunder, but the outcome is the same – "new creation." Just as with the creation in Genesis, God's Word (His will) does it. As Paul said in 4:6, "For God, who said, Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." We became "his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:10). God's finger sculpted us (so to speak) and then carved out a life for us to serve Him." (Hughes, p. 120).

"A new creature" =

"New" – (*kainos*) – <u>not</u> new in time (*neos*), but new in form or quality; of different nature from what is contrasted as old (Vines, p.431).

This newness of life was foretold in the Old Testament.

Jeremiah 31:31-34
Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:
But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Isaiah 43:18-19
Remember ye not the former things, neither consider the things of old.
Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

"Creature" - *ktisis* – a creation of God.

While God ceased from His physical creating on the sixth day and rested on the seventh (Gen. 2:2), He is still performing the miracle of spiritual recreation!

"Old things are passed away" - The aorist tense shows a finalized past completed action. From the moment of salvation the believer's old sinful heart, old anti-Christ perspective, and old fleshly selfish lifestyle are gone!

"Behold" – look; see! Something so important deserves quite a bit of emphasis.

So as to grab our attention and focus it on our new life, God says: "Behold, all things are become new."

"Are become new" – the perfect tense here indicates a past, completed event with abiding continual results.

The KJV uses the word "are" to express the fact that the newness applies to right now!

"Behold" - "The jubilation flows from the fact that the old has passed away permanently and that the new has come to stay. . ." (Hughes, p. 120; citing Murray J. Harris)

Not only did things become new in our past (when we were first "in Christ"), but the results of this newness abides to this day and will continue till Christ comes back!

Philippians 1:6
Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

"All things" - Not some things; but everything becomes new! Why? Because the Spirit of God has entered our lives!

What are some of the new things that we have "in Christ"?

v. 18

This newness of life and all of the "new things" that come with it are all of God; all of our new thins find their source exclusively in God!

Not due to our works, our fleshly efforts, or our religious affiliation or practices, but from Him alone.

"When Christ invades a life, He performs a creative act. . . a miracle of metamorphosis. . . an inside-out transformation. Just as a caterpillar's whole body dissolves in the cocoon and is restructured into a butterfly, so our entire value system, our relationships and our philosophy of life dissolve and are restructured around Christ. This leads us to the question, Is this new life something Christians put on like a new suit of clothes? We find the answer in the next verse." (Swindoll, p. 79)

The Gospel brings with it newness!

--A new birth (Jn. 3)

--A new covenant (Mt. 26:28)

--A new commandment (love) (Jn. 13:34)

--A new creation (Gal/. 6:15)

--A new man (Eph. 2:15; 4:24; Col. 3:10)

--A new name (Rev. 2:17, 3:12)

--A new song (Rev. 5:9; Ps. 40:3)

--A new heaven and earth (Rev. 21:1)

--A new Jerusalem (Rev. 3:12; 21:2)

--A new everything! (Rev. 21:5)

Some "in Christ" Passages of Scripture:

Ro 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

2Co 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

Ga 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

2Ti 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

As far as time is concerned, some believe and are considered "in Christ" before others are:
Ro 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

In God's mind however, God's purpose and grace was given to us "in Christ" before the world began:
2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Some of the New Realities in the Life of a Believer:

We have received. . .

- **A NEW FAMILY** (Being "born again")
- **A NEW FUTURE** (Having eternal security)
- **A NEW FOOD** (Knowing the Bible)
- **A NEW FAITH** (Trusting God to answer prayer)
- **A NEW FIGHT** (Overcoming trials, temptations & tribulations)
- **A NEW MASTER** (Obeying Christ my LORD)
- **A NEW FELLOWSHIP** (Assembling with God's people)
- **A NEW FRUIT** (Bearing fruit in my life)

I sing a new song
since Jesus came
serve a new master
wear a new name
walk a new road
have a new goal
know a new peace
down deep in my soul!

C. A new <u>unselfish ministry</u> (of telling others how they can be right with God) (v. 18-20)

Conclusion: **v.21**