

# He Says the Old Is Better

by Phil Beach Jr.

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*The sermon explores the necessity of embracing the new life in Christ over the old ways of humanity, emphasizing the transformative power of God's grace.*

**Duration:** 1:14:55

**Scripture:** Luke 5:33

**Topics:** "Christian Life", "New Life in Christ", "Transformation"

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## Description

Phil Beach Jr. emphasizes the transformative power of Jesus as the new wine, contrasting it with the old ways of humanity that often feel more comfortable. He explains that Jesus did not come to patch up our old lives but to introduce a completely new life that is only found in Him. The sermon highlights the struggle of accepting this new life, as many prefer the old, familiar ways, which can lead to spiritual stagnation. Beach calls for a revelation of Christ's glory and righteousness, urging believers to see the necessity of embracing the new humanity that Jesus offers. Ultimately, he encourages the congregation to seek the Holy Spirit's help in understanding and living out this new life.

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## Transcript

Your love and your grace and your mercy. And we need help today, Lord, we need help from the Holy Spirit. And we call upon you, Lord, to open up the eyes of our heart and enable us to see.

Enable us to lay hold of, Lord, in a very living and real way. Your thought today, your heart today, Lord. We are aware, Lord, that in ourselves we are very undone.

That in ourselves, Lord, we don't have life. But we turn our hearts and our minds and our thoughts away from ourselves now. And we ask for the help of the Holy Spirit to turn them steadfastly upon you.

And so we just call upon the name of Jesus, Lord. We call upon the name of Jesus and pray that an unveiling will occur in our hearts to see Jesus, to see him, to see his glory, to see his beauty and to see his majesty. And to see all that you have, all that you have ever longed to do has been secured in your son.

Oh, God, what beauty. And so we pray, God, for a release of this revelation to be dispersed into our hearts and spirits through your word today. For Jesus' sake, we pray.

Amen. We're going to read a number of scriptures today, God willing, and we're going to begin in Luke. Luke, chapter 5, God's purpose in his son as the heavenly man.

God's purpose in his son as the heavenly man. This is what we're going to look at today. God's purpose in his son as the heavenly man.

We're beginning in Luke, chapter 5. And let's turn our Bibles to Luke, chapter 5 and begin reading in verse number 33. Luke, chapter 5, beginning in verse number 33. And they said unto him, why do the disciples of John fast often and make prayers? And likewise, the disciples of the Pharisees, but thine eat and drink.

And he said unto them, can you make the children of the bride chamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them. And then shall they fast in those days. And he spoke also a parable unto them.

Now, before we read this parable, let's understand that this parable is in direct relation to the statement he just made. And what he's trying to do with this parable is he's trying to explain the significance of verses 34 and 35. Particularly, he's trying to explain the significance of why the disciples of John and the Pharisees fasted.

But his disciples at that time were not fasting. He wants us to understand. So he gives us a parable.

And this parable reveals God's purpose in a very lucid manner. And he spoke a parable unto them. No man puts a piece of a new garment on an old.

Now, before we go on, I just want to say, in your Bibles, make a note how many times in this little parable the phrase new and old appear. New and old. New and old.

New and old. It is essential that we understand this new and old. Comparing the new with the old.

Okay? After we read this, we're going to find out that Jesus himself made a comment indicating new. Indicating that he's making all things new. But make a note of this in your Bible.

It's imperative that we understand this. No man puts a piece of new garment upon an old. If otherwise, then, both the new maketh a rent, and the piece that was taken out of the new agrees not with the old.

Okay? That's number one. The first parable. The second.

And no man puts new wine into old bottles. Else the new wine will burst the bottles, and he spills it, and the bottles shall perish. But the new wine must be put into new bottles, and both are preserved.

And now number three. And this is perhaps one of the most important aspects of this parable that we're going to focus on today with the help of God's grace. No man, having drunk the old wine, straightway desires the new.

He says, the old is better. Now, in this parable, Jesus is connecting the reason why the Pharisees, the disciples of the Pharisees, and the disciples of John fasted, and his did not fast. He's explaining why.

And he is indicating in this parable that the Pharisees and their disciples, and John and their disciples, were part of that which pertains to the old. Jesus himself introduced that which pertains to the new. And as long as Jesus was with his disciples, they didn't sense the need to fast and pray the way the disciples of the Pharisees or the disciples of John did, because Jesus was right there with them.

But Jesus predicted that the days would come when he would be taken away. He said, and then they shall fast. A piece of new cloth is not used to patch an old garment, for it fails to match the old garment.

Jesus was saying in this, he has not come to patch up the old life. Jesus has not come to patch up your life and my life. God did not bring his Son into the world to do a patch job.

Now, as this is discussed, keep in mind the very last verse that we read. No man, having drunk the old, straightway desires the new. So Jesus did not come to patch up the old life, but he came to introduce an altogether new life.

An altogether new way. It is not the revision of the old. It's an altogether new one.

Number two. The new wine is not put in old bottles. The new wine would burst the old bottles.

Jesus was saying that he was not going to put his new life, his new wine. The new wine was the new life. He wasn't going to put that in the old life, the old wineskins.

Because if he did that, the old wineskins would burst. Because the old wineskins, as we learned months ago, do not retain flexibility. They don't retain the capacity to stretch.

They become rigid. And now, the third parable that Jesus taught is he's saying the new wine, the new life that he came to bring is difficult to accept. It's actually impossible to accept without a deep, deep work of God's grace.

It's difficult to accept because if we've been drinking the old wine, the old wine is very satisfying. The old wine is very enjoyable. The old wine is very satisfying.

And therefore, what we say, according to what Jesus said, is that the old wine is better than the new wine. And so, in this last verse, Jesus is explaining to us the conflict, the war, the resistance in our lives toward the new wine. Because the old wine, in our estimation and in our judgment, is better.

The new wine is better. Because of this old wine that we're drinking from, we don't see the need to fast. We don't see the need.

This is what Jesus was saying. We don't see the need because we are quite content with the old wine. Now, what we're going to do this morning, with God's help and God's grace, is to demonstrate from the scriptures exactly what the old is and exactly what the new is.

Exactly what the old is and exactly what the new is. Now, you remember last week we looked at John chapter 1. Let's turn there for a moment. These scriptures that we just read, the parables, define God's purpose.

These scriptures that we just read define God's purpose in removing the old and establishing the new. Not reviving the old. Not making the old religious.

Not patching over the old an appearance of godliness. Not patching over the old an appearance of righteousness. Not patching over the old a smile.

But if we take the smile away, there's a big huge frown. God is establishing in these parables a divine principle that is governing his purpose. Now, we know that in John chapter 1 we read last week, beginning

in verse number 1, in the beginning was the word.

The sacred word of God, the eternal son of God. In the beginning. Now, this beginning is going beyond the beginning of Genesis 1.1. In the beginning God created.

That's a beginning. That is a time of reference. In the beginning, in Genesis 1.1, God created.

That, in Genesis 1.1, indicates it's the beginning of a time reference. But this beginning, in John chapter 1, is a beginning before time began. It is an eternal frame of reference.

An eternal frame of reference. That is, God who always was in the beginning, the word always was with him in the beginning. Now, brothers and sisters, this is God's word introducing the principle, the principle that is governing his purpose.

The principle that we saw in Luke chapter 5. God is introducing an altogether new plan. A new plan. In the beginning was the word and the word was with God and the word was God.

The same was in the beginning with God. All things were made by him. And so God is going all the way back to himself.

All the way back to himself as the source and solution to the big problem. That is in the world, that is in our lives, that is in the lives of every single human being. The sin problem.

The sin problem. What's the answer? God is going all the way back to himself. He is the answer.

In him was life and the light was the light of men. And the light shines in darkness and the darkness comprehended it not. There was a man sent from God whose name was John.

The same came for a witness to bear witness of the light that all men through him might believe. He was not the light but was sent to bear witness. That was the true light that lights every man that comes into the world.

Now watch. He was in the world and the world was made by him. And the world knew him not.

The new wine is difficult to accept if one has been drinking old wine. The world. Knew him not.

There he came as we talked a little bit about last week. And he stood in our midst and we knew him not. Why? The old is better.

Isn't that what Jesus said? Those who drink the old say the old is better than the new wine. The old is better. I prefer.

This is what Jesus is saying. I prefer my righteousness over the righteousness of the Son of God. The old is better.

I prefer my own goodness over the goodness of the blessed Son of God. I prefer my own glory over the glory of the Son of God. I prefer my own love.

I prefer my own value system. I prefer to meditate on the person I see in the mirror every morning. I prefer to give that man and all of his desires and all of his interests first place in my life.

Having drunk of the old he saith the old is better. Here's one that stands in our midst. Not just any man.

But God who becomes a man. He stands in the world. He stands in our midst often in our homes.

He often stands in the midst of our assemblies. He stands in the midst of our family gatherings. Our birthday parties.

He stands in the midst of our celebrations. Our thanksgivings and our Christmases. But he's in the shadows.

Often times. And he's not a welcomed guest. Often times.

And it's because we are so infatuated with the old. The old is better. We haven't seen him in the manner that Jesus wants us to see him.

We haven't seen him. We haven't understood the finality of what Calvary represents. At Calvary in Christ we were crucified.

We died. We were buried. And God set aside and ruled out one whole type of man.

And at the resurrection of Jesus Christ, God installed an entirely new, different kind of man. And that is the new wine. The man.

The humanity. The manhood that satisfies God. The holy, sacred Son of God.

That's the man that is the righteousness of God. That man reveals the righteousness that God accepts. He won't accept any other righteousness.

The only righteousness that God accepts is the righteousness he sees in his Son. That is the righteousness of God. God has taken the righteousness of Deity.

His own righteousness, which by the way is the only righteousness that will get us into Heaven. Did you know that? Did you know that if you or I come to God on the basis of anything other than the perfect righteousness of Jesus Christ, God cannot let us into Heaven. Did you know that? God is perfect.

He can't accept a righteousness other than his own. And so what he did was, we just read it. The righteousness of Deity was placed in humanity.

And he called his name Jesus. Now, please think about this. The righteousness of Deity was placed in humanity.

And they called his name Jesus. And so Jesus was the righteousness of God in a man. Verse 10.

And the Word was made flesh and dwelt among us. Oh my. How we need the eyes of our heart to be opened when we talk about Jesus.

When we read about Jesus. The Word became flesh. All the righteousness that God is in himself.

All that perfect righteousness. All the moral perfections of who God is. Was housed in a human being called the man Christ Jesus.

The baby that was born of a virgin conceived of the Holy Spirit. The scripture says all have sinned and fallen short of the glory of God. All have sinned.

God could not accept any human being. Because every human being has sinned. Every human being has fallen short of the glory of God.

And when we see the glory of God in scripture. It is never isolated. It is never an isolated experience.

Unrelated to the moral perfection of God. The glory of God is seen in the face of Jesus Christ. The glory of God is directly related to his moral excellence.

Wherever the Lord Jesus is, the glory of God is. Because the glory of God bears witness to the intrinsic moral value of who God is. And so we have fallen short of the glory of God.

Because our righteousness misses the mark. Our righteousness is not the same kind of righteousness that God himself possesses. Our goodness is not the same kind of goodness that God possesses.

Our love is not the kind of love that God possesses. And so what does God do? Does he come to patch us up? Does he come to put on top of us a religious garment? To make us appear righteous? Make us appear holy? Make us appear loving? Make us appear righteous? Make us appear kind and caring? But that's on top of the truth. And the truth is we're not at all loving.

Or our love at its best turns to hatred when it's crossed. Doesn't it? So is that what he does? Absolutely not. Turn to John.

The Holy Spirit's deepest passion and mission in this hour that we live in. Listen closely dear friends. Is to use the word of God in our hearts as the church.

To more and more and more get us to see the finality of Calvary. God has set aside altogether one kind of man. And he has installed and forever blessed an altogether different kind of man.

And that altogether different kind of man is the man that the eyes of our heart must see more and more and more. For he is the purpose of God. The plan of God revealed.

And he is the new wine. John chapter 6. John chapter 6. When this dawns on us our lives will be devastated. But in that devastation God will birth hope.

A hope that's based not on trying to reconstruct or rebuild the life that's been devastated. But a hope based on an altogether different life that is available to us. But all remember having drunk the old for so long.

And even currently drinking quite regularly from it. We say the old is better than the new. For had we come to the place where Paul at the road when he was heading to destroy the churches.

Had a vision with the man in glory and was blinded and devastated. Had we come to that kind of an understanding of the significance of Christ. Then our hearts pursuit would truly be after the new.

And we would not say the old is better. We wouldn't say the old is better. We would find our lives in a similar condition as that of Paul's and all others who have seen Jesus in that way.

John chapter 5. I'm sorry John chapter 6 beginning with verse number 47. Verily verily I say unto you he that believeth on. But really a more accurate translation is he that is believing continuous.

It's a continuous process not on but into. Into. He that is believing into.

He that is believing into me hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness and are dead.

This is the bread which comes down from heaven that a man may eat and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever.

The bread that I will give is my flesh which I will give for the life of the world. The Jews therefore strove among themselves saying how can this man give us his flesh to eat? How can this man give us his flesh to eat? What is this man saying? Oh please beloved let's listen carefully. What is this man saying? Is he condoning cannibalism? Is he condoning cannibalism? How is this man going to give us his flesh to eat? Jesus in this particular portion of scripture was walking in the midst of humanity.

And here is what he was saying. You see me? Not my physical body. Not my flesh and bone here.

Not this. But do you see me? Do you see the moral majesty of who I am? Do you see the kind of righteousness that flows out of my life in my words, deeds, thoughts and actions? Do you see the kind of man that I am? Do you see that? This is what he was saying. We're going to read it.

Do you see that? Do you see how altogether different I am than you are? Do you see my love compared to your love? Do you see my righteousness compared to your righteousness? You're all hypocrites. That's what he's saying to us. You're all hypocrites in your own righteousness.

We don't believe that though do we? We don't. Because we still drink of the old wine. You see your love? All I have to do is tell you the truth about yourself.

And your love for me will turn to hatred. All I have to do is cross your will. And the one who embraced me will be the one who will betray me.

Do you believe that about yourself or not? Do you believe that about yourself? Well, I'm not. I guess I do, but I guess I don't. Then shall they fast.

When this holy, sacred righteousness of God displayed in humanity is taken from them and they're left to what? They're left to the corruption of themselves. And they know it. They know it.

Now I'm in their midst and they're living in the glory. They're living in the tenderness of who I am. They're living in the light of my righteousness, my teaching.

They don't need to fast. They feel by association with me. They're feeling comfort and security.

But the day will come when I will be taken from them. And they will be faced with a full unveiling of the kind of humanity, the kind of humanity that they are in themselves and how altogether corrupt, altogether rejected by my Father it is. Then they will fast.

Then they will pray. Then they will gather. Because they'll realize, oh how poor in spirit I really am.

How my righteousness in the light of the righteousness of Christ has been revealed as nothing more than a show. It is unrighteousness. How my love in the light of Christ has proven to be hatred with a smile.

Then shall they fast. When I'm taken away. And they're left alone.

But Jesus said, but I won't leave you as orphans. I'm going to send another one, another comforter. And brothers and sisters, the comforter, when he comes, he comes to do one thing and one thing alone.

He comes to establish the place that God has given his Son in our hearts we sing it. When he comes we say, oh there's the righteousness, there's the glory, there's the beauty, there's the holiness, there's the love, there's the kindness, there's the kind of life that God accepts. That's what the Holy Spirit comes and does.

He takes our eyes and puts them on the man in glory. But at the same time he shows us the righteousness that is in our own hearts, out of our own humanity, and he shows us how it is altogether rejected of God. Completely rejected of God.

And his intent is to so devastate us, so awaken us, so show us the absolute finality of God placing a rejection of who we are in ourselves, in our old humanity that we inherited from Adam, that is corrupt. The finality of his rejection of that, and the finality of his acceptance of his Son, and then the Holy Spirit comes to take what is true objectively in the Son of God, and by the power of a new birth, a new birth, take that righteousness, that righteousness, not patch up our righteousness, but take the righteousness of the Son of God, and impart it, impute it into us, so that we begin to live out of the righteousness of another, namely, the Lord Jesus Christ. Now, verse 52, And the Jews strove among themselves, saying, How can this man give us his flesh to eat? Jesus said, Verily I say unto you, Except you eat the flesh of the Son of Man and drink his blood, you have no life in you.

Eat his flesh, drink his blood. What could Jesus be talking about? Whosoever eats my flesh and drinks my blood has eternal life, and I'll raise him up. For my flesh is meat indeed, and my blood is drink indeed.

He that eats my flesh and drinks my blood dwells in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven.

Not as your fathers did eat and are dead. These things said he in the synagogue as he taught. And many, therefore, of his disciples, when they had heard this, said, This is a hard saying.

Who can hear it? This is a hard saying. Who can hear it? And to this very day, this remains true. This is a hard saying.

Who can hear it? Who can hear it? In having drunk of the old, he straightway saith, The old is better. The old is to be preferred. The old is sufficient for me.

Except you eat the flesh of the Son of Man and drink His blood, you have no life. Except you see that it's only what I am. It's a new humanity.

A new manhood. A new righteousness. It's the righteousness of God in a new man.

We've got to get what is in Him in our lives. That's what Jesus was saying. We need what He is.

And if we don't get what He is, we are all together dead with no life. And Jesus, verse 61, knew in himself that His disciples murmured, and He said to them, Does this offend you? Does this offend us? Does this make us stumble? Does this cause our hearts to stumble? When we see Jesus in our midst and He says, I completely reject anything you offer Me as the basis of your standing before Me. I reject it.

Does this offend us? Then He said, verse 62, What and if you shall see the Son of Man ascend up where He was before? In other words, Jesus was saying, If this offends you, what will you do if you see the Son of Man ascend up where He was before? In other words, He's saying, listen, this might offend you, but this is God's message because the Son of Man, Man, the Son of Man will eventually die, atoned for the sins of the world, and in dying He'll bring the whole human race, the first Adam, into death, rule it out, rule it out completely, and in resurrection He will introduce to God the righteousness that God accepts. And not only will He introduce that to God, but as man He will be placed at the right hand of the throne of God. In other words, He's saying, listen, God is going to approve who I am and only who I am.

The only righteousness God will accept is the righteousness that I myself possess. What are you going to do if you see the Son of Man ascend up where He was before? It is the Spirit that quickens. The flesh profits nothing.

The words I speak to you are Spirit and Life. Now Jesus was explaining to them the words that I'm speaking to you are Spirit and Life. They can't be interpreted literally.

You're stumbling because you hear me say you have to eat my flesh and drink my blood. You're stumbling, you're wondering, is this guy condoning cannibalism? How can we eat his body? Jesus said, you're stumbling. I'm speaking spiritual truth and words of Spirit and Life.

They have spiritual value, spiritual significance. You have to pray that your eyes are opened. That's what Jesus was saying.

Then He said, verse 64, But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not. Therefore said I unto you that no man could come to me except that were given of him by my Father.

Now, verse John 6, 6, 6. Interesting, huh? 6, 6, 6. Which is the number of man. It's what man is in his natural humanity. This is what man in his natural humanity does when he is confronted with the man in glory and must renounce what he is and embrace who he is.

This is what man does. From that time, many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will you also go away? And Simon Peter said, Lord, to whom shall we go? You have the words of eternal life.

And we believe and are sure that you are the Christ, the Son of the living God. Let's turn our Bibles just for a few more minutes to 1 Corinthians chapter 15. 1 Corinthians chapter 15 beginning in verse 45.

And so it is written, The first man, Adam, was made a living soul. The last Adam was made a life-giving spirit. Albeit that was not first, which is spiritual, but that which is natural, and afterwards that which is spiritual.

The first man is of the earth or pertains to that which is earthly. The second man is the Lord of heaven. And as the earthly, such are they also that are earthly.

And as is the heavenly, such is are they that are heavenly. And as we have borne the image of the earthly, we shall also be bearing, it's not so much a future tense, it is a present as well as a future. We also shall be bearing the image of the heavenly.

And so we have two men. In 1 Corinthians, we have it in other places too. We have the first Adam and the last Adam.

The last Adam is the old wine. Or the first Adam is the old wine. The last Adam is the new wine.

Now, we've got the first Adam, the old wine, man at his worst, and man at his best. Man at his worst. What is man at his worst? He's a law breaker.

And so, every law that can be broken, man at his worst is. He's a liar, right? He's a thief. He's a murderer.

He's an adulterer. Adultery. He's greedy.

He dishonors. He dishonors. He dishonors parents and God.

He's an idolater. And the list can go on and on and on. Now, most of us would not have a hard time seeing that man at his best is certainly rejected by God.

Man at his worst is certainly rejected by God. Wouldn't we agree with that? We know that no murderer, John says, has eternal life dwelling in him. We know that in Revelation 22, it says all liars and thieves shall have their part in the lake of fire.

So, we're pretty comfortable with that, right? We're pretty comfortable with that. And all of these works can be defined in Galatians chapter 5, the works of the flesh. They're all right there.

Man at his worst. But now, what about man at his best? What is man at his best? Well, let's turn to Philippians chapter 3. We're bringing this to a close. Philippians chapter 3. Now, listen to what it says here.

Philippians, is everyone there? Philippians chapter 3. Man at his worst. What an ugly... Now, listen, listen, listen. This is a type of humanity, or a type of manhood.

It's part of the first creation, which is Adam. The first creation. Remember what Jesus said, Behold, I make all things new.

New. Now, see, Jesus is not going to come and put a big, huge patch on this mess here and make that patch shine with beauty and shine with holiness, covering up what's under it. This is the first creation.

So, man at his worst. Now, what's man at his best? Some of us may fit into this category. Finally, my brethren, Philippians 3. To write to you these things is not grievous, but it's safe.

Beware of dogs. Beware of evil workers. Beware of the concision.

Now, I just want to say this. Verse 2. Dogs, concision, and evil workers. Are you ready for this? Those are three words the Holy Spirit uses to describe, not man at his worst, but man at his best.

Did you know that? Did you know that? You'd think that dogs, you'd think that dogs and evil workers and those of the concision were words used to describe God's wrath against law breakers and liars and thieves and murderers and adulterers. No! That's God's wrath against the righteous Pharisee. Did you

know that? That's God's wrath against the best of humanity in the first Adam.

The best of it. I mean the best of the best. We have that with Paul.

He's a perfect specimen of that. And you know what? You're going to be amazed at what Paul claimed. You're going to be amazed at it.

Let's get together and bow our hearts. Watch this now. Beware! Beware! Be warned! Be on alert! For we are the circumcision which worship God in the spirit and rejoice in who? Christ Jesus! And have no confidence in the flesh.

Though I also, though I might also have confidence in the flesh, if any man think that he hath where it is he might trust in the flesh, I more. What's Paul saying there? If there's any human being that thinks that they have grounds to think highly of their own best of humanity. If there's anyone that thinks that they have grounds to think highly of, Paul said, I'm a step above you.

That's what Paul was saying. Show me a man that has really good humanity being displayed for all the world to see. Show me a man! And Paul said, I'm a little bit above him.

I'm a little bit better than him. Now watch. Circumcised the eighth day of the stock of Israel of the tribe of Benjamin.

A Hebrew of the Hebrews. As touching the law, a Pharisee. Concerning zeal, persecuted the church.

Now watch. Brothers and sisters, touching the righteousness which is in the law, he was what? Huh? Flawless. So is it possible for the best of humanity to be flawless and blameless when it comes to outward obedience to the law? Paul said he was.

Paul said he was. Is it possible to polish your humanity up so much that you can teach it to obey outwardly all that God says? Yes it is, because Paul did it. Something happened to Paul.

Paul loved the old wine, didn't he? Paul drank the old wine. Paul loved it. Paul was so pleased with his righteousness and his holiness and his life.

He was so pleased with it. Touching the righteousness which is in the law, blameless. But.

But. When does this but come in here? B-U-T. But.

All of that. So what's the best here? Let's make a list of what's the best. What are some of the qualities of the old humanity that represent the best? Anyone? Huh? Oh, right.

Knowing scripture. Knowing scripture. Two.

Loving your neighbor. Loving your family. Being a giving person.

Huh? Being a righteous person. Being kind. Being fair.

The best of humanity. The worst of humanity. And watch this.

But. This is the great transition. The transition from the old humanity to the humanity that is in the last Adam which is the righteousness of God.

The transition occurs with this word. But. The only way brothers and sisters that we can be forever delivered from this intoxicating beverage of the old wine being infatuated Oh, we sort of ignore this and we focus on this.

We love all of our good righteousness and our good Christianity. We focus on this. The only way to be delivered from the old to the new is we must have an encounter with Christ that causes us after we do what Paul did and rehearse all of our righteousness and all of our good deeds the bad humanity the good humanity gather it together put it all on the table look at it, look at it and then say But.

Can you say but today? Can you really gather it all together and with a whole hearted cry say But. What things were gain to me those I count loss for Christ. Can't say it.

Can't say it unless the eyes of our heart the eyes of our heart turn from here and we see him. We must see Jesus in order to say But. Those things that were gain to me those things that were beneficial to me I now count loss.

Not only do I count them loss yea doubtless I count all things loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but done that I may what? What does it say? That I may win win Christ and be found in him. Listen. Not having what? My own righteousness.

So if it's not the righteousness of this humanity then whose righteousness must it be if it's not the righteousness of my humanity?

The righteousness of a new Adam a new humanity a new manhood in whom listen closely in whom the righteousness of deity the righteousness of deity is in a man only righteousness that God accepts now we're closing with this last scripture Ephesians chapter 4 Ephesians chapter 4 Oh God how we have to see this brothers and sisters this is the only message of hope this is it right here the only message of hope Ephesians chapter 4 now watch but but all that was gained to me all that was gained to me Paul would never admit to being a liar, a thief, a murderer, an adulterer, a greedy he was he was drunk with this old wine the best of humanity the best of humanity but the source of all this comes from what? the old humanity it's no good it's no good brothers and sisters this is super practical but

Acts chapter 9 when Paul saw the man in glory the righteousness of God in a man and it wasn't in Paul Paul didn't see a picture of himself he saw the picture of another man behold I make all things new God to deliver us from what we are in our humanity does not create a new religion doesn't put a patch on us but he brings forth a new what? a new man a new man Ephesians chapter 4 watch this beginning in verse 11 and he gave some apostles prophets, evangelists, pastors and teachers for the perfecting of the saints God's goal perfecting of the saints for the work of the ministry for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge the full knowledge means full knowledge full knowledge of the son of God unto a perfect man look it unto the

measure of the stature of the fullness of Christ now who has another translation that says manhood in it or how does it read? that captures it mature manhood it is it is a mature it is a new manhood a new humanity so the humanity that is in the last atom listen the moral quality of the humanity that's in the last atom comes to us through the Holy Spirit and that humanity the full humanity the full moral value intrinsic value of that humanity is now imparted to the church and that humanity is now to become ever increasingly more and more and more so that we together as the body of Christ experience and obtain and walk in not

anything to do anything to do with the old that has been set aside at Calvary the cross that's them now it's all about the last atom the new humanity the manhood that

is in the glorified Christ that manhood the moral value of that manhood through the new birth comes into our lives and by the Spirit of God and the Word of God that righteousness that love that goodness that kindness the moral worth of that humanity is now being etched into our being seen in our actions words and deeds it's an all together different and so we're going to bring it to a close although believe it or not this is an introduction to this entire subject this theme runs all through the whole Bible and so we can bow our hearts I know that this was a lot but the seed is sown and it will bring forth in God's timing and so now let us just all pray together and let's ask the Holy Spirit to show us the Lord Jesus Christ the kind of man the kind of manhood the kind of morality that must

in ever increasing measure be demonstrated in our lives Father we just commit this into your hands as we spend a few moments in prayer Lord we pray Lord for your unveiling of these things Lord to our hearts

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