

PERVERTING THE “FIRST PRINCIPLES”

Part Two

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

Hebrews 6:1-3

Tonight I would like to continue exploring some of the ramifications of accepting twisted and perverted versions of the first principles of the doctrine of Christ. I thought this was only going to be a two-part message, but it looks like it's going to be a bit longer. The first thing I want to do is show you how *easy* it is to extrapolate a false gospel from one of the most important chapters in the Bible. In Romans chapter four, Paul is using the truth of being justified by faith to get a very important point across to the believers at Rome, particularly the *Jewish* believers. The point was: believing Gentiles can partake of the promises God made to Abraham just as much as faithful Jews can.

The Jews—including many *believing* Jews—had a problem with *racism*. They thought the Jewish race had a monopoly on the promises God made to Abraham. They thought those promises belonged Abraham's biological descendants alone. Paul was using faith to show them the promises apply to anyone—Jew or Gentile—who places their trust in God for salvation. He was telling them the requirement for receiving the promises made to Abraham is not that you be born a Jew, but that you have faith. This is why, after taking a whole chapter to explain that we are justified by faith, he goes on to say:

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law [believing Hebrews], but to that also which is of the faith of Abraham [believing Gentiles]; who is the father of us all.

Romans 4:13-16

Paul was not *preaching* the gospel to the Roman Christians. Nor was he *explaining* the gospel to them. He was explaining the relationship of God's promises to Abraham to the Gentiles who believed. I'm going to show you through Scripture tonight that not only Paul, but everybody in the New Testament preached the same gospel message, and that gospel was the gospel of “repentance”. I'm not going to read the entire forth chapter of Romans because that would make this message too long. It's already too long as it is. I'll just highlight the points I want you to notice. There are two basic terms Paul uses in his teaching on justification in this chapter. They are “faith” and “believe” (or believed).

He said Abraham: “...believed God, and it was counted unto him for righteousness” (v. 3). He said: “...to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (v. 5). He said: “...it is of faith, that it might be by grace...” (v. 16). He said Abraham: “...staggered not at the promise of God through unbelief; but was strong in faith (v. 20). And he said Abraham was: “...fully persuaded that what he [God] had promised, he was able also to perform; and therefore it was imputed to him for righteousness (vs. 21-22). So then, according to what Paul taught in this chapter, what are the requirements for justification? What is necessary in order for a person to be justified? The answer is: a person must believe or have faith to be justified—correct?

Noticeably absent in Paul’s teaching about justification in Romans chapter four is the need for repentance. Read that chapter for yourself and you will see that repentance isn’t even mentioned. Paul said we can be justified without repentance. He said justification comes by *believing* what God has said. Therefore, my question is: *Is this the gospel?* Was Paul “preaching the gospel” in Romans chapter four?

If your answer *Yes*—you are part of the majority of today’s Christians, including most theologians, scholars, preachers, and Bible teachers, who agree. You are part of the majority who have based their *entire* theology of Redemption on what Paul taught in Romans chapter four. If your answer is *No*—if you do not believe this is the gospel—then you are part of a very small minority of Christians who are continually being accused by the majority of trying to be saved by “their own works” because we require more than belief to be saved.

The gospel of belief—with or without repentance—is a false gospel, and this is precisely the message that’s being preached all over this planet. I find this incredible, given the fact that according to the Scripture, repentance is every bit as important as faith. As a matter of fact, repentance must *precede* faith. When God is drawing a person and that person is responding, repentance comes before faith!

*The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and **preach the baptism of repentance** for the remission of sins.*

Mark 1:3-4

*Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, **preaching the baptism of repentance** for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

Luke 3:2-4

There must be a preparation in the human heart to receive the Lord, and that preparation is repentance. John preached the gospel of repentance—not a gospel of *belief in Jesus*; not a gospel of *being fully persuaded of the promises*! It’s not belief that makes the heart ready to receive the Lord; it is repentance. Repentance makes His way straight. Repentance breaks up the fallow ground (the hard heart) of the sinner so he can yield to God after he receives the Spirit through regeneration.

Whenever you hear somebody using Romans chapter four *alone* as a basis for their doctrine of justification, you need to realize you are listening to a false gospel—and probably to a false teacher as well. Anyone who is that far away from the truth regarding such an important and fundamental issue as how we are justified, is probably teaching all kinds of strange and unbiblical errors.

*And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, **Thus it is written**, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that **repentance and remission of sins should be preached** in his name among **all nations**, beginning at Jerusalem. And ye are witnesses of these things.*
Luke 24:44-48.

This account is of the two men on the road to Emmaus. They walked with Jesus for quite a while before He revealed His identity to them. Notice what the Lord said about the gospel that was to be preached to all nations. The gospel is that: “...**repentance and remission of sins should be preached in his name**”. Belief and faith aren’t even mentioned!

Now, I’m not trying to say faith or belief aren’t necessary. If I were trying to do that, I would doing the very same thing all these false teachers do—which is isolate certain passages from the rest of the what the New Testament says concerning a subject. I’m just pointing out the fact that repentance is every bit as necessary as belief. Repentance is every bit as necessary as faith. It’s not like belief or faith are *the* issues, and if there is repentance, fine, but if there’s not, it’s no big deal because belief and faith are really the things that count. That’s Satan’s theology of justification.

If there is no repentance—which includes *feeling the guilt* of your sin and having a *godly sorrow* for that sin—there will be no justification. You can believe like Abraham all you like, or be fully persuaded like Abraham, it doesn’t matter. Your faith will be a counterfeit. You will be one of those “professing” Christians that Paul Washer, John MacArthur, and all the rest of them talk about.

*Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for **to give repentance to Israel, and forgiveness of sins**.*

Acts 5:29-31

When the apostle Peter was witnessing the truth to the leaders of Israel, notice the terms “belief” and “faith” are not even mentioned. This is because the focus of the gospel is repentance toward God! We must repent. If we do not repent, our belief will be worthless; our faith will be counterfeit.

*And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, **repentance toward God, and faith toward our Lord Jesus Christ.***

Acts 20:20-21

This passage takes place in Troas, where Paul talked all night and the boy fell out of the window. Notice what he says. The gospel he preached was not to simply believe (with or without repentance). That's the gospel of Antichrist. Paul's gospel was: "...**repentance toward God, and faith towards our Lord Jesus Christ**". Repent and believe. Repentance is just as necessary as believing. Moreover, repentance is required first. We cannot receive *true* faith without repentance.

The importance of repentance should be obvious to anyone who reads the New Testament. I mean, Hello? Hebrew 6:1 says repentance is the *first* of the first principles of Christ. I don't know how anyone could possibly establish the importance of repentance more solidly than listing it first among the first principles of the Christian faith—do you? Yet the necessity of repentance for justification has been jettisoned from today's false gospel.

In order to understand the Scriptural view of what is required to be justified, we need only look at what John the Baptist, Jesus, and the disciples preached. We already saw the message John preached—it was the message of repentance. What was the message of Jesus?

He called the people to repent. The Scripture says: "*From that time [after His temptation] Jesus began to preach and to say, **repent**: for the kingdom of heaven is at hand*" (Matt. 4:17). It also records that He "...came into Galilee, preaching the gospel of the kingdom of God and saying, the time is fulfilled and the kingdom of God is at hand: **repent ye and believe the gospel**" (Mk. 1:14-15). Speaking of His mission, He said: "*I am not come to call the righteous, but sinners **to repentance***" (Matt. 9:13). Speaking to those who told him about the Galileans who were killed by Pilate, He said: "*I tell you...except **ye repent ye shall all likewise perish***" (Lk. 13:3). You have to be stupid on purpose to miss the focus of gospel Jesus preached! He called people to repent and believe—but repent first!

How about when Jesus sent the twelve disciples out two by two? What was their message? Did they go from place to place quoting Romans chapter four, telling people to believe like Abraham did? No. The Scripture says they went from village to village and "*preached that men should **repent***" (Mk. 6:12). On the Day of Pentecost, when Jerusalem was filled with Jews from all over the world, what gospel did Peter preach? Did he stand up there and say: "*Brethren, you need to believe God like Abraham did. You need to become fully persuaded that God will fulfill His promises to you, just like Abraham did. If you will simply believe, you be justified just like he was*"?

Sorry folks—that's not the gospel Peter preached because that's not the gospel! First, he told them they were guilty of the most horrible crime—murdering their own Messiah. That word pricked their hearts, meaning, it condemned them. They *felt the guilt* of their sin. That's what made them ask him what they had to do to be saved. And what was Peter's answer? He said: "**Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins...**" (Acts 2:37-38). Repent! That's the focus of the true gospel—not believe like Abraham did.

What was the message of the apostle Paul? He told the pagan Athenians that although God had winked at their ignorance in the past, He “...*now commandeth all men every where to repent*” (Acts 17:30). Later, after he was arrested, he recounted his ministry before King Agrippa, saying that he: “...*shewed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God.*” (Acts 26:19-20). Neither John the Baptist, Jesus, or any of the other apostles ever told sinners to just believe like Abraham believed. That’s a counterfeit gospel because it’s only half the truth. It’s only presenting half the requirements for salvation.

I’ve said this before, but it bears repeating. We can make the Bible say anything we want it to say as long as we don’t have to make our theories fit the *whole counsel* of Scripture. There are a few places—and Romans four is one of them—where “belief” is said to be the only requirement for salvation. But the overwhelming testimony of the New Testament is that repentance is not an option; it is *every bit* as necessary as belief. When you accept the *whole counsel* of Scripture, it’s easy to define the “gospel” because everyone in the New Testament preached the same message—repent and believe. Repent first; then believe. Nobody went around using Roman’s four to preach justification.

The *affect* this false gospel has on those who accept it can be deadly. Many of those who have tried to come to Jesus without repentance have ended up establishing a relationship with *another* Jesus. They have become entangled with an *angel of light* who poses as Jesus. They have been entangled with a spirit that’s not the Holy Spirit. This is the price they pay for trying to come to Jesus without any guilt or conviction of sin. This is the price they pay for trying to come to Christ with selfish motives and hearts of stone. Multitudes of people who have tried to be saved while meeting only *half* the requirements for salvation have gone into complete deception. They have no idea they are serving another Jesus.

Not only must we have a real experience of repentance when we *initially* come to the Lord, that initial *breaking* must stay with us our whole life. People who *lose* their spirit of repentance *after* they have been saved, usually end up in deception. Repentance is every bit as critical as faith. Our faith will be counterfeit if we don’t come to God in true repentance and sorrow for sin. And even a true faith can eventually become counterfeit if we don’t *continue* to walk in a spirit of repentance! If feeling the guilt of sin and having a godly sorrow for sin is not part of our daily walk, we’re headed for trouble. If there’s no sorrow for the things we do that we know are displeasing to God, we are headed for trouble because nobody with an *unbroken* spirit and an *un-humbled* heart is going to stay out of deception very long.

When our understanding of justification is twisted and distorted, we will be an *unbalanced* Christian from the very start and we are more likely to end up in deception somewhere down the line. That’s why the enemy has taken such great pains to pervert the Biblical teaching of justification—it affects us in so many different ways. Satan has confused us regarding the need for repentance in order to receive justification; he has confused us regarding what justification does and doesn’t do for us; and he has confused us regarding the relationship between justification and sanctification.

Everyone thinks they understand justification. But the fact is, multitudes are walking in deception regarding this basic Christian doctrine. It’s incredible how Satan can deceive so many believers without them even realizing it. I want to take a few minutes and look at how the current misunderstanding of justification can affect us when we try to move into the deeper things of God.

The first truth we must be established in, once we realize it's possible to go on to perfection, is what's commonly referred to as the "death to self message" or "the message of the cross". I've made quite a few enemies over the last few years because I won't go along with the twisted views of "dying to self" that so many Bible teachers and writers out here are propagating. The reason I can't go along with them is because they really don't understand what they are talking about.

It's like when you have a child who's just old enough to figure out that the engine of a car is what makes the car go. One day you start having engine trouble and you are discussing what it might be with someone, and the kid comes into the room and starts analyzing the trouble for you. The only problem is, he knows absolutely nothing about engines—except that they make the car go.

Such a situation can be cute, or even funny, because he isn't doing any harm. Nobody takes him seriously. But when *spiritual* children do something like that regarding the deeper things of God, it's not cute—it's dangerous. If you're going to teach about going to perfection, you better *know* what you're talking about because if you don't, you're going to end up *hurting* God's people instead of helping them.

It's not hard to get a basic understanding of "dying to self". Dying to self means we no longer do our own thing. It means we no longer follow our own desires, our own goals, or our own plans. It means we allow God to deliver us from everything that can defile us spiritually—material possessions, sin, the flesh, the world, evil spirits, relationships, etc.; and sometimes, being delivered from these things can be painful. That's the suffering of the cross.

However, for us, spiritual death isn't the whole message of the cross, any more than physical death was the whole story regarding Jesus. The other half of that message is *life*—spiritual resurrection life—and right here is where all the confusion begins because although many of these ministers aren't confused about *who* it is that must die and be buried with Jesus, they sure are confused about *who* it is that must be raised and live with Jesus.

*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, **that are dead to sin**, live any longer therein? Know ye not, that so many of **us** as were baptized into Jesus Christ were baptized into **his death**? Therefore **we** are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so **we** also should walk in newness of life.*

*For if **we** have been planted together in the likeness of his death, **we** shall be also in the likeness of his resurrection: Knowing this, that **our old man** is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For **he** that is dead is freed from sin. Now if **we** be dead with Christ, we believe that **we** shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:1-14

Paul used the physical death and resurrection of Jesus in this passage to illustrate our spiritual death and resurrection. When we read this, most of us know intuitively that this is the key to a victorious Christian life, but we don't really know how it works. Listen to what Paul said: "*Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection*". Who is Paul talking about when he says, "we", "ye", "you", "I", "your", "yourselves" and "the old man". Who is it that died with Jesus? Who is it that was raised with Jesus?

You may say: "*Oh, that's easy. The answer is, you. You are the one who was buried and raised.*" That's true—but my question is: which you? Don't you realize that in order for you to be spiritually planted one kind of creature *and* spiritually raised another kind of creature, there must be *two* of you? Surely you don't think the "you" who went down into the grave is the same "you" who came up out of the grave, do you? There's more than one you! There's the old you and there's the new you.

But this is not what's being taught by preachers and Bible teachers out here. What they are teaching is, it's you went into the grave but only *Christ* came out. They quote Paul's words: "*I am crucified with Christ*" (*Gal. 2:20*); and "*I die daily*" (*1. Cor. 15:31*)—but they don't really know what they are talking about because for them, everything is Christ, and Christ *alone* must get all the glory. If you take any credit for anything God does through you—I'm not talking about taking *all* the credit; I'm talking about taking *any* credit—you're guilty of stealing God's glory. They know the identity of the "you" who has died with Christ, but they don't know the identity of the "you" who lives with Christ.

We all know who the old "you" is, don't we? The old you is that person who was a selfish, ignorant jerk. The old you was that person who bar-hopped and partied and lived for the world. The old you was that person who smoked and cussed. Or maybe you weren't that wicked *outwardly*. Maybe you were a *moral* person. Maybe you were a *religious* person. Maybe the old you was raised in a Christian home but never actually became a Christian. Maybe the old you was one of those "professing" Christians.

Whatever the old you was, I'm sure you can easily identify it. My question is: can you identify the *new* you? This may surprise you, but most people can't. They are actually quite confused when it comes to the *new* you. Sometimes they say it's Christ. Sometimes they say it's the old you. The fact is, they don't know who it is—and such ignorance doesn't help people; it only confuses them. You can't just preach death all the time. You must also preach life. The message of the cross is death *and* resurrection, not just death. To preach the one without the other is to preach error. When Paul said we are dead to sin, and that we walk in newness of life—what "*we*" is he talking about?

Is the old “you” dead to sin?

Can the old “you” walk in newness of life?

Can the old “you” walk in the likeness of the Lord’s resurrection?

Obviously, the answer is no. The old “you” is fallen and sinful—right? Even if it’s moral and religious, it’s still sinful; it still can’t walk in newness of life. The old “you” was crucified with Christ. The old “you” was buried with Christ. Well then, what about the new “you”?

Is the new “you” dead to sin?

Can the new “you” walk in newness of life?

Can the new “you” walk in the likeness of the Lord’s resurrection?

Obviously, the answer is yes, for that is exactly what Paul said we should be doing! We should be dead to sin and walking in newness of life. So I ask again: who is this new you? Is the new you, Christ? It can’t be—Paul said it’s Christ in YOU. Well then, is the new you, just the new you? It can’t be—Paul said it’s CHRIST in you.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 2:20

This is one of the key verses ministers use when teaching on death to self. Unfortunately, they really don’t understand what Paul meant when he said: “...nevertheless, I live; yet not I, but Christ liveth in me”. What he meant was, Christ lives in me. He didn’t mean Christ replaces me—which is exactly what most of these people are teaching. There is as big difference between those two concepts. There has to be a me for Christ to live in. There has to be a vessel for Him to dwell in and that vessel can’t be the old wicked me that was buried. There has to be a clean vessel—a new *me*. If there has to be a clean vessel for Christ to live in, then there must be a “you” which is *neither* the old you (which is rotting in the grave), or “Christ in you” (who is God). There must be a new vessel for Christ in you to live and work through.

Of course, that righteousness must come from Jesus. It must be His righteousness. But that righteousness has to be more than a *legal* position that’s covering the old, sinful you (who is supposed to be dead). It has to be *fruit* that’s coming from the new you (who’s supposed to be walking in newness of life). The new you is not a sinner; the new you is righteous.

Unfortunately, most of those who talk about dying to self don’t believe what Paul said in Romans chapter six anymore than the drunk down at the local pub believes it! The only *entity* they recognize *after* you have been buried with Jesus, is *Christ in you*. According to them, you must basically disappear. You must remain hidden; you must stay out of way and out of sight. You must never come into the picture and take

any credit for anything you are doing. You must never presume that any righteous thought, any righteous desire, any righteous word, or any righteous deed which comes from you, has *actually* come from you because nothing righteous can ever possibly come from you! It can only come from Christ in you. You remain wicked; even though the old you was (supposedly) buried with Christ. You remain unrighteous; even though the new you has (supposedly) been raised with Christ!

These ministers deny the reality that *the person* who came up out of the grave is righteous. That's why they are constantly reminding us that only God is righteous. That's why they are constantly warning us not to steal God's glory by thinking *we* can actually be righteous. That's why they constantly tell people they must never take any credit for anything they do because God will never "share His glory" with another. If you say "I" did this, or "I" said that, they think you are taking God's glory for yourself!

For instance, if you saw a little old lady who needed help getting onto a bus, and you went over and helped her get on that bus, you have no right to say: "*I helped a little old lady get on a bus today*"—because in their warped little Calvinistic minds, saying such a thing is the same as stealing the glory from God. The fact is, they don't believe the desire to help that little old lady could possibly have come from you because there is no new you—there's only the *old* you (which is still desperately wicked) and "Christ in you". These are the only two entities they recognize or understand.

Therefore, to them, a righteous desire like helping a little old lady get on a bus could never come from wicked old you! Such a righteous desire could only come from somebody who is righteous; and the only one who is righteous is God (or Christ in you). You have no right to say "you" helped that little old lady get on the bus. Instead, you must humble yourself and give God the glory by saying: "*Christ in me had a desire to help a little old lady today and Christ in me helped her*".

The reason these blind guides view things in such a perverted way is because they are following the *perverted* doctrines of a *perverted* man named John Calvin. Calvin was an unconverted lawyer, politician and murderer who had absolutely no idea what Redemption is all about—and those who follow his errors are just as ignorant as he was regarding the issue.

God's ultimate purpose for creating this thing we call the human race is to make it like Himself. The *first creation man* (Adam and Eve) was merely a prototype of what God was after. Even at its best, that first creation was not what God intended—though it could have become what God intended if Adam would have obeyed God and eaten from the Tree of Life. Unfortunately Adam chose to rebel in order to save his relationship with Eve, after she was deceived by the Serpent and fell. That fallen state is what Paul calls the "old man". The first creation man is "old" because it fell. So God is making a *new creation man*. This is His ultimate intention and Paul calls that ultimate intention "one new man".

*For he is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition [the Law of Moses] between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain **one new man**, so making peace.*

Ephesians 2:14-15

Notice that Paul didn't say God is making a bunch of new men (plural) in this passage—though He is also doing that. In this passage, Paul's talking about a new man (singular). He's talking about a completely new race of people. He's talking about a new race of humans who will be much more than human. They will be *Christ-filled* humans. They will be *both* human and divine.

In First Corinthians 15:45-47, Paul said the Lord Jesus is the “last Adam” and the “second man” because He was the beginning (ie: head, forerunner) of that new race of people. He was the first one off the *spiritual* production line. This is why it's so important to understand that Jesus is much more than God's Messiah. He is much more than the sacrifice for the sins of the world. When the Lord walked among us, He was the head of a *brand new race*. He was the “Pattern Son”. He is the *first* new creation man, and God is bringing forth whole body of people just like Him. This new race is *divinely* human.

The problem with most of the “death to self” teachers out here is that they don't really believe this. They don't really believe we are being made *divine*, and they don't believe we are being made divine *today*. They talk and talk about how that wicked old you must be buried, but they can't say a word about how that righteous new you must come up out of that grave! To them, all such talk is an attempt to establish our own righteousness and steal the glory from God.

Now, before anyone accuses me of saying we can become God—like the New Age guru's and the Humanists teach—let me assure you that I realize we will never become God. I also realize that Jesus is *the* Son of God in a way that we will never be His sons. He is the Second Person of the Trinity; He is THE WORD made flesh; and He is the sacrifice for the sins of the whole world. None of that will ever apply to us. Nevertheless, regarding His character, regarding the way He walked with God while He lived as a man on this earth, regarding the fact that He overcame all temptation to sin, and regarding the fact that he revealed God to others, He is our *pattern*. He is the first of this new race.

The saints who are *even now* being made like The Pattern Son will still have their own wills and their own personalities. But those wills and personalities will have been conformed to His image and filled with God's Spirit. Jesus isn't replacing us like aliens in some Sci-Fi movie, who destroy the person and then walk around in that person's body. That's Satan's version of “I am crucified with Christ”—and many ministers out here are preaching that sadistic version.

*That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on **the new man**, which after God is **created in righteousness** and true holiness.*

Ephesians 4:22-24

*Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on **the new man**, which is renewed in knowledge **after the image of him that created him**: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

Colossians 3:9-11

Notice what Paul said about this new man. In Ephesians, he said it's: "...**created in righteousness and true holiness**". In Colossians, He said it's: "...**renewed in knowledge after the image of him that created him**". The term "created" lets us know this new man is not the Holy Spirit. The Holy Spirit is not created. He is God, and He existed with the Father from eternity. What's created is a new man—a new race, which is a marriage between a vessel made clean and the Spirit who dwells in that vessel. The new creation man is created by God, just like the first creation man was created by God.

The message of the cross is not just about you dying. It's also about you living! Jesus changes us into *another kind* of creature and then expresses Himself through that new creature. But this truth has been turned into something grotesque by *spiritual babies* who are trying to teach people things they themselves don't even understand.

Our walk with Jesus is (or should be) much the same as His walk was with the Father. The Lord said He came to reveal the Father. He pointed men to His Father and told the people the Father was "greater" than He was (*Jn. 14:28*). He told us He came to "glorify" and "honor" the Father (*Jn. 8:49*), and that He did not come to do His own will, but the will of the Father (*Jn. 5:30*). In John seventeen He said: "*I have manifested thy name [or nature] unto the men which thou gavest me out of the world*" (*Jn. 17:6*). That's our call as well. We are called to reveal God to the nations.

How did Jesus reveal the Father to Israel? Well, first of all, we must realize that while Jesus has always been "the Son" of God, His name has not always been "Jesus". Jesus is His human name. The name of the Second Person of the Trinity is THE WORD. THE WORD became flesh. THE WORD became a man, and that man's name is Jesus. In order to do this, THE WORD emptied Himself of His own glory and powers of Deity. What that means is, everything Jesus did, He did through the *indwelling* Spirit—just as everything we do, must be through the *indwelling* Spirit. John said the Lord was given the Spirit, just like we are, the only difference being, He was given the Spirit *without* measure (*Jn. 3:34*). We are given the Spirit by measure. The Father was leading and guiding Jesus every day, through the Spirit, just as Jesus leads and guides us every day, through that same Spirit.

It was the Father's words that Jesus spoke—through the Spirit. It was the Father's doctrine that Jesus taught—through the Spirit. It was the Father's nature that Jesus manifested—through the Spirit. It was the Father's healing and delivering power that Jesus displayed—through the Spirit. It was the Father's will that Jesus carried out—through the Spirit. So in this sense, the relationship between Jesus and the Father is no different than our relationship is to Jesus. The same thing Paul said about God working in us, applied to Jesus—"For it is God which worketh in you both to will and to do of his good pleasure" (*Phil. 2:13*). It was the Father who worked in Jesus both to will and to do of his good pleasure.

How then did Jesus relate to this reality? Did He act like a Calvinist? Was He obsessed with making sure everyone knew He wasn't the one who was teaching people, that He wasn't the one who was healing people, and that He wasn't the one who was doing the works of God? Did He go around saying: "*Oh, it's not me who's doing any of these things. It wasn't me who just healed that leper over there. It wasn't me who just taught you the Beatitudes. It wasn't me who just walked on the water. It was the 'Spirit in me' who did all those things. I had nothing to do with it, except that I yielded to what the Spirit wanted to do through me*".

Please! That's not the way Jesus talked. And do you know why He didn't talk that way? Because that would have been sin—the sin of religious pride (masquerading as humility). Jesus talked like any normal person. He said: “*I have compassion on the multitude*” (Matt 15:32); and “*Behold, I have told you before*” (Matt 24:24-25). To the disciples, He said: “*...teach the nations all things whatsoever I have commanded you*” (Matt 28:19-20). He said: “*I am come to send fire on the earth*” (Lk. 12:49-50); and “*I have prayed for thee*” (Lk. 22:31-32); and “*I have made a man every whit whole on the sabbath day*” (Jn. 7:23-24). He said: “*I have kept my Father's commandments...*” (Jn. 15:10); and “*I know whom I have chosen*” (Jn. 13:17-18). I could go on and on, but I think you get the point.

The Lord wasn't afraid to say “*I*” did something, even though it was the Father's will He was carrying out, and even though He did it through the Holy Spirit. He wasn't afraid to look at His disciples and say, “*I have chosen you*”—even though it was really the Father who chose them. That's right; technically speaking, Jesus didn't decide who His twelve disciples would be. The Father showed Him which ones to choose during an all-night prayer session (Lk. 6:12-13). Yet Jesus had no problem saying: “*I have chosen you*”. Do you know why? Because it was true. He did choose them. He was the vessel who carried out God's will, so there was nothing wrong with saying *He* did it!

When preachers quote the words or the acts of Jesus, do they stop and say: “*Now we have to remember folks that Jesus wasn't really doing or saying any of these things; it was really the Spirit in Him. He just yielded to that work?*” No. They know very well Jesus was the one who was teaching, healing, and doing the works of God—even though He was doing these things through the Spirit.

What about you? When you read the Gospels, do you sit there and constantly remind yourself that Jesus isn't the one speaking—that it's the Spirit *in* Him? Do you constantly remind yourself that Jesus isn't the one who is doing the works—that it's the Spirit *in* Him? Do you constantly take all the credit from Jesus for what He's saying and doing and pass it back to the Holy Spirit? Of course not! You know very well that Jesus was the one who was teaching and doing those works, even though it was the Father's will He was fulfilling, and even though He was fulfilling that will through the Spirit!

If we know better than to look at the relationship between Jesus and the Holy Spirit in such a perverted way, why do we listen to ministers who tell us we should view *our* relationship with the Spirit that way; and that if we don't, we're guilty of stealing God's glory? These people don't understand the new creation any more than a 2-year-old understands a car engine! They are spiritually immature; they are ignorant of what God is doing; and they are blindly following the false teachings of an unconverted murderer!

Go through the letters of Paul—you know, the guy who said: “*I am crucified with Christ*”—and see if he acted like these Calvinists do. See if he was obsessed (like they are) with making sure nobody ever gave him any credit for anything he said or did. Was he always being careful to be sure he never said “*I*” did this or “*I*” taught you that because he was afraid he would be stealing the glory from God? No. He wasn't caught up in the kind of false humility so many of today's believers are.

Paul did say there was no good thing in his “*flesh*”. But Paul's flesh was the *old* Paul. That was the Paul who was supposed to be rotting in the grave! Paul never said there is no good thing in the *new* creation! He never said the Paul that came out of that grave was still wicked. He said just the opposite. The Paul that was crucified was Saul, the Pharisee. The Paul that was raised was a new creation.

The new creation is righteous; the new creation is holy; the new creation is *divinely* human. Yes, God worked through Paul; but Paul also worked. Yes, God works through us; but we also work. When God did something through Paul, it was still *Paul* who was doing it. When God does something through you, it's still *you* who is doing it. Of course, you're not doing whatever it is you are doing alone; but neither is "Christ in you" doing it alone! It takes *two* to Tango.

The people who walk under the influence of Calvinism and the false gospel it has produced, have no problem saying the person who was buried with Jesus was *wicked*. They can wax eloquent for hours about how wicked we are, and how we must die. But they have a big problem admitting the person who came out of that grave is a *new creature* who belongs to a *new race* of people, which is both human and divine. That's something they will never be able to admit because of all the error they believe.

*I am the LORD: that is my name: and my glory will I not give to another,
neither my praise to graven images.*

Isaiah 42:8

This is a favorite passage of those who walk under the influence of today's false gospel. Any time you disagree with them, they accuse you of trying to save yourself by works. Then, they will solemnly quote this verse to you and say: "*Your flesh always wants to take the credit for what God is doing*". It's like a broken record—just like the answer they give you about the ones who fall away.

The truth is, if you are risen with Christ; if you are walking in newness of life; if you are truly living and walking in the spirit; then you are not "*another*". You are no more a foreign entity to God than Jesus of Nazareth was. You are part of God's new creation man and He most certainly WILL share His glory with that man! God DOES share His glory with the body of that new creation man, just as He shared it with the Head of that new creation man. When we are walking and living in the Spirit; when we are doing the will of God and allowing Him to live and work through us, we are not "*another*"! We are of the same *divine* nature as our Father—as the Scripture says:

*Whereby are given unto us exceeding great and precious promises: that by these ye **might be partakers of the divine nature**, having escaped the corruption that is in the world through lust.*

II. Peter 1:4

*For they verily for a few days chastened us after their own pleasure; but he for our profit, that **we might be partakers of his holiness**.*

Hebrew 12:10

The problem with most of the people out here who are talking about dying to self is, they don't believe their own doctrine. All their talk about becoming a new creature is just that—talk. They continue to view themselves (and everyone else) as *separate* from God. They continue to view themselves and everyone else as "*another*". They aren't really identifying themselves with the new creation. That's why they accuse people like me of stealing God's glory and of trying to be saved by our own efforts.

Regardless of what they say or how eloquently they say it, they are not identifying themselves with the resurrection of Jesus. If they were, they wouldn't be afraid to say *they* are righteous. They wouldn't be afraid to say *they* are a new creation. If they were identifying with the Lord's resurrection, they wouldn't say God won't share His glory with us because we are "another". They wouldn't say God can't share His glory with us because we are still wicked, or because we are still a sinner (saved by grace). If they were identifying with His resurrection, they wouldn't keep telling the brethren they are *wicked*. They would start telling them they are *righteous*, and that they need to start identifying themselves *as* righteous and bring their conduct in line with that reality!

When you are walking in the spirit and doing God's will, you are *not* a foreign entity that God refuses to share His glory with. You are part of His new creation man, which is divinely human. When God does a work through you, He's not sitting up in heaven, fretting over whether or not you are going to steal some of His glory. God is not a Calvinist! He doesn't mind sharing His glory with His new creation! Don't we realize He's going to be sharing His glory with us for all eternity? When we're resurrected, we will be of the same divine nature, we will be filled with His Spirit, and we will be immortal!

I guess these people never read the book of Revelation. I guess they don't realize what Jesus said about those who overcome. He said: "*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne*" (Rev. 3:21). Hello? Where is Jesus sitting, right now? He's sitting in the Father's throne. And where will you be sitting if you overcome and are set down with Jesus in His throne? You will be sitting in the Father's throne, along with Jesus. If that's not sharing God's glory, nothing is!

We need to wake up from the stupor these ignorant children have put us in and realize who we are in Christ! We are a new creation. We are righteous! We are not the same person who was buried with Jesus. We are not a foreign entity. We are not part of the first Adam; we are part of the second Adam! I say again, most of the "ministers" out here who are (supposedly) "preaching the cross" don't know what they're talking about. All they can ever do is tell you, you're wicked and you have to die. They can't ever tell you, *you're righteous* because you've been raised! They can't ever tell you, you're a new creation because they don't really believe what Paul taught in Romans six. It's all death, death, death. There is no resurrection. They don't recognize the *new* you. They only recognize "Christ in you".

When I say we have to die in order that the life of Christ might come forth in us, I'm talking about something vastly different these people are. I'm saying the *old* you goes into the grave and a *new* you comes out. They're saying the *old* you goes into the grave and only *Christ* comes out. There is no new you. There is only "Christ in you".

When I say "Christ in you", that's exactly what I mean—Christ in you. It's YOU who are doing the works. Christ in you is empowering you and enabling you to do God's will. When they say "Christ in you", they mean something entirely different. They mean Christ AS you. You must disappear, or at the very least, remain hidden in the shadows.

Someone may say: "*If the new me is righteous, why do I still sin? Why do I still run ahead of God at times or miss His checkings at times. Why do I still have a problem in this area or that area of my life?*" How can I view myself as righteous when I know I'm not? Isn't that lying. Isn't that being a

hypocrite? Isn't that walking in spiritual unreality? That very question shows you don't understand what Paul taught in Romans six. The key to understanding this spiritual engine lies in the term "reckon". We are to reckon ourselves dead to sin and alive unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 6:11-14

Reckoning ourselves dead is something we *do*. It's not something we believe or confess. We do have to believe it, but believing it isn't enough. We also have to *act* on that belief every day. In God's eyes, we *were* crucified with Jesus; we *were* buried with Jesus; and we *were* raised with Him. It's a done deal. But that's only our position. Our position must become an earthly reality. God sees the *finished* product because He dwells *outside* of time and space. But down here, inside of time and space, we have to actually become that finished product. The way we move from God seeing us as the finished product to actually *becoming* that finished product is by reckoning ourselves dead to sin *and* alive unto God.

With regards to reckoning ourselves dead, we have to do more than "believe" our old man is dead. We have believe it enough to *choose to be dead* every day. Whenever the desires of the old man begin to rise, we must ACT. We must deny them. This is where using our wills to resist sin becomes extremely important. Whenever those old desires crop us, we have to resist them with all the strength we have, and we have to ask the Lord to *empower* our wills. If we call on the Lord for help, and exercise our wills against sin, God will strengthen us with His own power.

When we refuse to give in to the desires of the old man, that's reckoning ourselves *dead*. But that's not the whole story. We also have to reckon ourselves *alive*. This is just as important as reckoning ourselves dead. We reckon ourselves alive by no longer identifying ourselves *as* the old man. Yes, we still *have* an old man; but we are no longer *that* man. In order to reckon yourself *alive*, you have to stop saying: "These are '*my*' bad desires or '*my*' sins and I need to get delivered from them". When you talk like that, you are confessing that you ARE the old man. You've just confessed that the old man's desires and sins are "your" desires and sins. Stop doing that!

Start confessing that the old man's desires and sins are no longer your desires and sins because you are *no longer* that man! Start confessing that you are a new creation. My Lord; we sing that song—"I'm A New Creation"—but we don't even believe the words we're singing! We don't really believe we've been raised with Jesus. To reckon ourselves alive, we must start *identifying* with the new man.

This is not hypocrisy or a denial of reality—we *are* a new creation. Just because we haven't been fully delivered from the old creation yet, that doesn't mean we *still are* that old creation! Satan wants us to keep identifying with the old creation because he know that if we do, we will never get free from it. That's why it irritates so much to hear these ignorant ministers telling God's people week in and week out that they are

wicked. That's exactly what Satan wants us to believe! He wants us to believe we are wicked and that we will always be wicked. These ministers are continually focusing the minds of God's people on the *old* creation, and they are constantly telling them they *still are* that old creation. Those who only preach death, death, death, are helping Satan to keep God's people from walking in life, life, life!

They can talk about "the cross" all they like—Satan is laughing because he sees what they are really doing. He sees that week in and week out, they tell the God's people they are still the old creation. He sees that week in and week out, they tell the God's people their *hearts* are desperately wicked.

Well, I've got news for all these ignorant children—*my* heart isn't wicked. The Holy Spirit *cleanses* the heart of genuine believers. Yes, the *old* me is still wicked—that's true. And yes, I can come down off the cross any moment of the day and yield to his wickedness. But he ain't me, and I ain't him, anymore! I'm a new creation. So don't talk that kind of trash to me! If *your* heart is still desperately wicked, then I suggest you REPENT and become a REAL Christian. If *your* heart is still wicked, you should go talk to Paul Washer. He's real good at helping "professing" Christians become real Christians.

When we walk in a spirit of repentance every day, we know very well what we are *without* Jesus. We know very well what the old me is like—and this is good. We must walk in that kind of reality. But that's not the end of the story. We must also know what we are *with* Jesus. We must also know what the new me is like. The new me is not "Christ in me"! Christ in me is God.

Talk about preaching heresy! That's exactly what these ministers are doing (without realizing it). In their view, there is no *new* me. There is no clean vessel who is actually righteous. There's only the *old* me (which must disappear) and Christ in me (who is God). Excuse me! If there is no new you who is righteous—guess what? Christ has replaced you. And if Christ has replaced you—guess what? Christ *is* you. You have become Christ. You have become God!

Brethren, it's time to wake up! It's time to stop listening to this kind of Calvinistic trash. These people don't know what they are talking about. They don't realize they are propagating Satan's lies under the guise of "preaching the cross". We must cleanse our minds of all this error and start walking in the truth.

Positionally, we are not only dead to sin, we alive unto God.

Experientially, we not only have to die to sin, we also have to live unto God.

Living unto God is walking in newness of life. Living unto God is being a new creature. You *are* a new creature! Start confessing it; start identifying with it; and start ACTING like it! Lay hold of the goodness of God; lay hold of the power of God; and start walking in the life He has made available to you!

In Jesus name!

Amen