

Taking the Ground of the New Man

by Keith Malcomson

This sermon emphasizes the importance of standing on the new ground of the Lord Jesus Christ, leaving behind the old nature and embracing the new man. It highlights the significance of baptism as a symbol of death to the old self and resurrection to a new life in Christ, followed by the laying on of hands to signify identification with the body of Christ. The message encourages believers to forsake despair, self-pity, and doubt, and to come onto the heavenly ground of faith and revival.

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Scripture: Colossians 3:1, Ephesians 4:13, John 20:24, Hebrews 6:1, Hebrews 10:25

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Description

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Transcript

Praise God. Please turn with me in your Bibles. We're going to Ephesians chapter 4 and Colossians chapter 3 this morning.

Welcome to School of Christ this morning. If you haven't been with us this week, you've missed a great blessing. We've already gone through a week of the School of Christ.

We've got two weeks still to come. It's been a powerful, very blessed week of prayer, meeting together, being together, just sitting under the Word of God, series after series, message after message. And we thank God for just working in our hearts, people from different nations, different cultures, different colors.

I love it. But there's only one people born again by the grace and the mercy of the Lord Jesus Christ. Praise God.

It's a wonderful thing when God works in your heart. This morning, early this morning, we dealt with part three of our series on sanctification concerning putting on the new man in Christ Jesus. I want to go to our fourth and our last lesson in the sanctification series.

My title is Taking the Ground of the New Man. Reading from Colossians chapter 3 and verse 1. It says, If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections above, not on things on the earth, for ye are dead and your life is with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupinateness, covetousness, which is idolatry, for which things the wrath of God cometh on the children of disobedience, in the which ye also walked sometime when ye lived in them. But listen, the saints of God, but now ye also put off all these anger, wrath, malice, blasphemy, filthy communication out of your mouth.

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 or uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all. Then reading as well from Ephesians chapter 4, very briefly, Ephesians chapter 4 and verse 13, it says, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.

And then Ephesians chapter 4, 24 lastly, and it says, and that ye put on the new man, which after God is created in righteousness and true holiness. Let's pray here together. Father, we do thank you God for the new man in Christ Jesus.

Lord God, help us to put off the old, the old Adamic nature, the old man, the old life, both individually and as a church gathered together. And Lord God, that we might put on the new man, the Lord Jesus Christ, and everything that he means, his character, his nature, his way of thinking, his way of working. Father, I pray, oh God, grant us grace this morning.

Lord God, as an act of holiness, that we put on Christ, that we put on this new man. Lord God, not molded by this world, but Lord God, according to the Lord Jesus Christ. We love you and ask for your blessing on the word of God.

Touch every heart, stir us to holiness, to see that even our sanctification is in Christ, by Christ, through Christ, and for the glory of the Lord Jesus Christ. My God, let it be by faith today, that even as we hear the word of God, we will reach out and put on the Lord Jesus Christ, that you might be glorified in our lives. In Jesus mighty name.

Our message, taken the ground of the new man. We've already seen this morning about putting on the new man, which is the person of the Lord Jesus Christ. Now there is one particular application of this truth that I want to stress to you this morning.

Taking the ground of the new man, or what we are calling the heavenly man. There is an entire lifestyle, an entire character, an entire way of thinking, and it's the person of Christ. In him you have the new man.

You are commanded in Ephesians and Colossians, put on the new man. What is this new man? Who is this new man? It is the Lord Jesus Christ. Whether you consider the new man personally for you and your salvation experience, or collectively as the whole new local church, putting on the new man.

The word of God is very clear here about the absolute necessity of moving onto the ground of the new man. God will never deal with you on that old ground, or anything outside of the Lord Jesus Christ. God has nothing to say to you.

He will not work with you. You've got nothing to say to God in your own self. It is only in this new man that you've got access to God.

You can pray and the God will deal with you. Only in the new man, the Lord Jesus Christ. There is no word from God for you.

There is no prayer from you that can be answered, unless it is upon this ground. If you're not standing upon the ground of the heavenly man, the new man, the person of Christ, you're not in the right position to receive or even to function in the church. You see God's attitude towards this is very simple.

If you want him to speak to you, you have to leave the old ground of Adam, of the flesh, of the old nature, and move onto the new man. You've got to stand there and being in that position, God speaks to you in this position of the new man. All sin and unbelief are products of that old man.

You cannot be fleshly, carnal, living your own life, and yet God have a deal with you. Christ is the only ground of God's dwelling with man. God will only dwell with you through the person of the Lord Jesus Christ on this ground.

First, as we look at this, we see that the Father has set forth his Son, Jesus Christ, to be that ground. It is heavenly ground. That's what we're calling it.

He is the heavenly man. This is the ground you must stand on if God the Father is going to have a deal with you. Jesus of Nazareth was anointed by God, and that is God's ground alone.

God will not recognize any other ground. He won't anoint you on any other basis. He will not speak to you on any other basis.

If you wish to have anything to do with God, or if you wish God to have anything to do with you, it must be in the Lord Jesus Christ. And so we see in this subject of sanctification, being made holy, what is it really? It is being conformed to the image of Christ. What is holiness? Just becoming more like Jesus.

It's His life being revealed in us and through us to the glory of God. That is sanctification, being conformed to the image of Jesus. But it's only upon the ground of Jesus.

He is set forth. He is sealed. He is anointed of the Holy Ghost.

And it is only in this position of the Son of God that there's an open heaven. Do you want an open heaven above you? Do you want the Holy Spirit to come down on you? Do you want God's hand to rest upon you? Then just get on the heavenly ground. Get out of the flesh.

Move away from your old life. Move away from Adam and stand on that ground and look above you for an open heaven and for the Holy Spirit to come down. That is the place of blessing.

That is the place of God's provision. That's the place where God will always speak to you when you need it. Just stand in that position of Christ.

I'm talking about the new man. This is the new man, whether individually or us as an entire church. How wonderful that Jesus Christ is everything that we ever needed.

This is so beautifully portrayed in Genesis chapter 28. We know about Jacob's vision when he had the dream in the night as he lay sleeping. He saw a ladder reaching from earth to heaven and angels were ascending and descending upon that ladder.

Do you know what he called the place when he woke up? He said, this is Bethel, meaning the house of God. He said, this place where the ladder comes down and angels ascend and descend, this place is God's house. Where this ladder descends onto in the Bible, unless it's a person's house, when it talks about the house of God, it talks of Jesus Christ being that house.

He is a picture of God's house and we can dwell in that house. If you find God's house, I'm in Christ, you will find the presence of God, the provision of God, the angels of God. They ascend only around the person of the Lord Jesus Christ.

Do you know over in the New Testament, we read about Jesus talking to Nathanael in John chapter 1. Listen to what he said. Do you want to open heaven this morning? Then it's on a certain type of ground. He said to Nathanael, and the angels of God ascending and descending upon the Son of Man.

This is a direct quote from Genesis 28. In Genesis 28, we see a ladder with angels ascending and descending. But in John chapter 1, it is Jesus who is the ladder.

We no longer see the ladder. We see the angels ascending and descending upon the Son of Man. You see, many are trying to get things in the kingdom of God, but they ignore the Lord Jesus Christ.

They don't stand in the position of Christ and they wonder why nothing happens. Why is God not speaking to me? Maybe you're not in the right position. Maybe he's not in the place that he told you to stand in.

The meaning of the divine appointment of the Son. God has appointed his Son. He'll never deal with you apart from his Son.

Unless you seek for him by way of the Son, you're going to miss it all. It's all in the Son, only in the Son, only through the Son. And using the term heavenly man, we are doing something more than just referring to a divine person called the Lord Jesus Christ.

Listen carefully. When we talk about the heavenly man or the new man, we are talking about a whole new order of mankind. I mean a whole new racial order.

There's only two races in our world. There aren't many races. There's many nations, many colors, many tongues, many languages, but there's only two races.

Either you're of Adam or you're of the Lord Jesus Christ. You see, when Christ came, he didn't only come as an individual man. He now represents an entire new race.

I mean a new culture. I mean a new racial group. And that racial group that are in Christ, that belong to the family of Christ, they have a certain way of acting, of thinking, of talking, of believing.

Do you know what it is? When you look at Christ, you see heavenly life. It is life from heaven. He is the Son of Man.

In other words, when you look at Christ, you see what Christ expects a man to be in a born-again condition. Whenever you deal with that term, the heavenly man, you see a whole entire heavenly order. Our life is to be in heaven.

Do you realize that? We don't live our lifetime here. As a Christian, I live my life. I have my conversation in heaven with Jesus Christ.

Every word, every conversation, every relationship, we live it as if we are dwelling in the very presence of God. I'm talking about a whole new culture here. You know, in this new world order, they're trying to bring in a whole new civilization, a whole new culture, mixing all the world into one new culture.

I want to promise you, it's not an original thought. With the Lord Jesus Christ, here came a whole new civilization that wasn't going to be like this world. We are different saints.

We are part of an entire culture, an entire civilization that comes out of heaven. When we speak about the heavenly man, we're talking about a lifestyle. When he walked in this earth, he walked both as God and man.

But I'm not talking about him in his divinity as God. I'm talking about Christ as the heavenly man who came as a man to live upon the earth. What he is, how he lived on the earth is what God is changing us into.

In him, we see the kind of man that God actually wants us to be. What he is changing us into, God can only deal with that kind of man. So we must leave the ground of Adam, the old racial order.

You know what Adam looks like. All of us know what Adam looks like. I meet Adam on the corner of the street.

I go, you're Adam. If ever I met Adam, you are part of that racial order. I can go to any country in this world, any city, any town.

I meet a man or woman and I go, you're part of a different race. You're part of this new man in Christ Jesus. I'm listening to you.

Five minutes I'm with them and I'm saying, you're my brother. You're my sister. Boom of boom, flesh of flesh.

You think in a certain way. You believe in a certain way. You walk in a certain way.

Do you realize you're a family member? It wasn't long after Rory walked in the door just over a year and a half ago. I said, I think I'm dealing with a family member here. You don't know when they walk in the door, but I'll watch how he responds to the word.

I believe in the authority of scripture. Oh, this is looking good. He believes in the authority of this book.

I love Jesus Christ. Man, this is getting better. You see, I'm dealing with a racial order.

I'm dealing with a person that is not born after Adam. I know what Adam's like. I know what Adam's race is like.

I know how they think, how they manipulate, how they lie, how they maneuver things. But I also know what a Christian looks like. Oh, even in its weakest state, I can identify what that new creature in the Lord Jesus

Christ is.

You see, it is only when a man believes in the Lord Jesus Christ. That term belief, we've destroyed it in our generation. Everyone says, I believe in Christ, but you don't see the new creature, the new civilization, the new man in Christ.

Anyone could say, I have believed in the Lord Jesus Christ, but there's no change within their life. That's just a mental thing of their own mind, but it's not an absolute committal of their life to the Lord Jesus Christ. It's not a moving off the ground of Adam onto the ground of the Lord Jesus Christ, from the old man into the new man.

I've met a lot of people in the church. They have put on the old man. They live in the old man.

They function in the old man. When they speak, I hear the old man. When they give opinions, I go, that's the old man.

But there is another type of person in the church. When they give their opinion, I go, that's heavenly opinions. When I see their actions and their conversation, I go, their lifestyle has come from heaven.

It's not of this world. It is the absolute committal of our self to the Lord Jesus Christ. That's what makes a Christian, a Christian.

Failure to make this real. What we just heard, you must be born again. You must be born again.

There is no other way. We think that's a simple decision. No, it's a radical change of order.

You've been taken out of a racial culture and civilization. It is bad things. And you've been brought into the Lord Jesus Christ.

Do you realize I'm talking about sanctification here? If you're in the new man, this is everything I want to be. Lord Jesus changed me. This is what I want to be.

What Christ was in the scriptures, that's what I'm being changed into. This is what we need to get back to in the church of our day. In our churches today, we give all of our money to prepare buildings for a bunch of tears.

We bring them in, say a little sinner's prayer. Do you want to go to hell? No, I don't want to go to hell. Do you want to go to heaven? Yes, I want to go to heaven.

Do you believe God is real? Yes. Then say this prayer after me. There, you're a born again Christian.

Now we'll baptize you, we'll pray for you in an altar, and we'll say, welcome to the body of Christ. You've said a little prayer. Since we need to know that to believe in the Lord Jesus Christ means you've moved onto a new ground, into a new civilization, into a new way of acting.

You don't have rights to live out of Adam any longer. For this to be our nature, we must move position. Since it's time that the church again learns what true spiritual education is.

It's not mental education, it's not information, it's not storing up more sermons. The word of God, if it doesn't affect you this morning, there's something terribly bad with you. If you say amen and walk out and it has no effect, since you need to get on your knees and repent again, you've become a hearer of the

word, but not a doer of the word.

That's a dangerous position when the word of God has no impact anymore, no sanctifying power. Do you know what's wrong with you? You're not in that position of the new man. If you were on the ground of the Lord Jesus Christ, when you heard the word of God, you'd say, oh God, change me.

Oh God, move on me. Oh God, work in this heart. But when you move off that ground and you're on the ground of Adam, you know what? You're casual.

You can shout amen and go out and care less. That is not the ground of the new man. What is true spiritual education? It is growth in the spirit.

If you're not changing, if you're not growing, then you're not maturing. If all you do is gain years, gain knowledge, but never move in your spiritual life, you're not growing. You see, true spiritual growth and education means there is a maturing within the life.

You're overcoming sin. You're overcoming obstacles. There's too many in the church.

Like in the book of Hebrews, it said there was a day when you were a teacher. You could have taught everyone. Now you've become a baby.

Do you know you can lose maturity in the body of Christ? You could be a two-year saved. You could be a mature Christian. And by the time you get 30 years down the road, you're a babe that needs to be fed milk again.

There was a day when you ate meat. You sat down to a big steak. You went, man, I can't wait to eat this steak.

Now you say, just give me a little bit of a bottle of milk. You know what's happened? You lost your maturity. It happened to the Hebrews.

It happened in Bible days. Paul had a deal with it in the church. What happened to you? You should be teaching others.

And yet now I'm having to feed you like you're a little babe in my arms. You know, the church of our generation has moved off the ground of this new civilization. They think God blesses you when you live in Adam.

You can be out there in the flesh in carnality. You don't obey the word of God. You don't live it out.

You don't speak it. You don't think it. Oh, God bless me.

Oh, God fill me. Why isn't he answering? Because you're not standing on the right ground for God to answer. Now there's some things that die instantly when you get born again.

When someone gets born again, you're going to stop getting drunk. You're going to stop sleeping with your girlfriend. Those things instantly stop.

You don't need someone to beg you. You're going to desire to be at the house of God. Someone who says they're born again and I can't get them to church.

There's something wrong. There's something terribly wrong. They need to deal with an issue in that heart.

But you know what? There are things that change instantly, but I've got an entire life to be changed. There's an entire civilization I've come into. I'm a newborn Christian.

I'm a babe in Christ. This is all new to me. I love it.

I desire it. This is my new home. But you know what? There's so much of this ground I haven't been to.

When Hannah first came into Ireland, flew in, oh, the cows, the green fields, how I love Ireland. But there's a lot of ground she hasn't seen. She's here and she loves it, but she's seen very little of the ground.

Spoken to very few people apart from Farmer Joe. She hasn't seen all the hills, all the valleys, all the mountains, but you know what? She's embarking on a whole new culture and life. She found herself an Irishman.

All the time she's becoming more and more Irish. I think I even hear her speaking a bit Irish. I start going, she's conforming.

One of these days, I'll have someone come in here and say, you must be a real Irish lass and girl. You've so conformed to the whole culture. You speak like it.

You think like it. You act like it. I hope not in every way, Hannah.

But all of this, there's a conforming where you can't tell the difference. Do you realize when you're born again, there's a lot of ground to cover. There's a lot of changes to endure.

It's only a beginning, but since you're in a whole new culture, there is one act in the beginning of this journey. One step away from the old man. That ground was your entire life.

That way of speaking, thinking, acting, doing, that was your entire life. You couldn't go beyond that. You couldn't think beyond it.

Now you move on to the new ground in Jesus Christ. You know what this is? This is spiritual education. This is growth in the spirit.

This is sanctification. This is becoming more like Jesus Christ. I'm talking about taking the new ground.

Go in and possess this ground. Oh, well, I'm just waiting around here. I hope God brings it to me.

You better start putting feet to your legs. You better start walking and saying, I want the ground. I want to go forward.

Now this truth is illustrated in the case of Nicodemus in the New Testament in John chapter 3. Nicodemus, a religious man, a good man as far as this world goes, a man who knew the Old Testament scriptures. He knew the truth, the morality, the ethics. I believe he was a very moral man, a very good man, a very well-taught man, a man of earnest sincerity.

He comes to the Lord Jesus Christ. Listen to what he says. Rabbi, we know that thou art a teacher sent from God.

He addressed him as a teacher, one who could teach him. I'm coming to you as a teacher. I want to learn. I want education. I have heard of the miracles that you're doing. I believe you've got something in part. I want to learn something. I want educated. I want to learn this new information.

Do you know what Christ says to him? You've got it. You must be born again. Twice in John chapter 3 we read, you must be born again.

Can you imagine this mature man, this man of years with great respect, reputation, enormous learning, years of study, and you say, you've come to me to be taught. Do you know what? You can't be taught. I can't teach you what you need to learn.

You know what? Until you are born again, you need a radical new birth to bring you onto this new ground. As soon as you're born again, you're in a position to be taught. Christ can't teach you anything.

We could teach you the entire Bible, and yet it has no effect on your life. You must be born again. This is the great necessity, and this is where the church of our generation has gone wrong.

Oh, born again, that's old hat. That's simple. How many times have we heard someone say, it's simple to get someone born again? That's a lie from the pit of hell.

It's easy to get them to say your prayer, easy to get them to think the way you think, but I assure you to be born of God and to come onto the new man, the new ground, the heavenly ground. That takes a miracle. No man can come unless God draws him.

You can't even desire God unless God drew you supernaturally. It is an act of his grace, an act of his mercy. Follow the conversation between Nicodemus and Jesus, and you find you must be born again.

You know what he was saying to Nicodemus? You don't fit here. You don't get in the door here. You don't have access here.

You can't even begin to open up what is held within me. All knowledge is held in Christ, and you have no access. You have to become like a child.

You must be born again. You know what he's saying? You need to die and be raised again. You need to die to that old ground.

You need to die to that old lifestyle. You need an experience of coming to the end of yourself, and then to cross over and have a resurrection where in that supernatural resurrection, you become a new creature, a new person, and you begin an entire new lifestyle. Now teach me.

Teach me how to grow. I've seen it all through the years. People who thought they were theologians, the word isn't in the Bible.

They have desired to listen to YouTube videos without number. I've met them. They've never been a member of a church.

They've never walked right. They've never tithed. They've never given to God.

They've never been to a prayer meeting, but they have watched every YouTube video that you can possibly imagine. They know more than you could ever learn in a lifetime. YouTube has educated them, but you meet them and say, where's your local church? Oh, I don't need a church.

Where are you given? Oh, I do with my money what I want to do. You hear all of this. You know what they're saying? You haven't been born again.

There's something wrong because if you're born again, you desire to listen. This truth is set forth in the inquiry of the Greeks that came seeking for Jesus. In John chapter 12, certain Greeks came to the feast in Jerusalem.

They found Philip, one of the disciples of Jesus, and they said to Philip, knowing that Philip is a disciple, someone close to Jesus, they said to him, sir, we would see Jesus. All these Greek Gentiles come up to the feast. We want to see him.

We have a desire. We have a longing. We know there's something we haven't seen.

Isn't it wonderful when you meet a sinner and they say, I'm seeking for something I've never experienced. I know there's something more. There's always hope for that person.

When Jesus was told about the inquiring Greeks, he said, listen to his answer. We want to see Jesus. What's he going to answer? In John 12, 23 and 24, Jesus says, the hour has come that the son of man should be glorified.

Verily, verily, I say unto you, except a corn of wheat fall into the earth and die, it abideth by itself alone. But if it die, it beareth much fruit. Can you imagine these people saying, I want to see Jesus.

I want to see his miracles. I want to see his glory. I want to see the one that I've heard about, the greatest teacher, the greatest miracle worker, the new man, the heavenly man.

I want to see him. I want to hear him. I want an experience with him.

What does Jesus say? Unless the corn of wheat falls into the ground and dies and then bears fruit, you've got to die and come alive. You want to see me. You want to see Christ.

You want to hear the voice of Christ. You cannot as you are. You're going to have to die and come alive again.

You need a supernatural experience. That's what Jesus is saying here. If the Greeks are to see him, they must come on his ground, no other ground.

You don't decide how you come to God. Haven't we seen hundreds, hundreds, literally hundreds come through this church. They come in.

They say, I've been looking for this church. This is my church. Paul himself, over the years, we've looked at our watch and go, how long do you think they'll be here? Since I'm not making fun, I'm not making light, but there's lots of people who think they're looking for Jesus.

But when they find out, it means a death and a resurrection. Do you realize to know Christ, to believe what's being taught here will mean your death. It'll mean the demise of your ambitions, of your dreams, of

your visions.

You'll have to become that corn of wheat that falls into the ground. Oh no, I don't want that. I just want the excitement.

I want to be a part of this. It means your death. Those Greeks could not come in and see Christ without hearing, it'll mean your death.

You will have to fall into the ground and die. Do you want to suffer? Do you want your name to be mocked? Do you want to lose friends? Do you want people to mock you or ridicule you? Do you want your heart broken in two? Don't you realize death does bring you to resurrection, but very few actually want to go the way of death. When they come, they must come on that ground.

You must be born again. You Greeks must be born again. Nicodemus, you must be born again.

Only as you stand on this new ground, you get eyes to see, ears to hear, a heart to receive. How do I know a Christian when I meet them? They've got ears to hear, eyes to see, and a heart to receive and understand. I meet someone, their ears are closed.

Haven't we met them? You'll tell them what Jesus said, and they'll call you a Pharisee. They'll say, you're as black as my boots. We had a guy come in here, an ex-guarded police officer.

He sat there at the back. I went, man, he fell asleep during the whole message. And then just before the end, he exploded.

He was listening all the time. He wasn't sleeping on me, I want to assure you. He exploded.

He got up and come for me. Paul and Sue stood up. When they seen the height of him, they sat back down again.

Sorry, guys. That man come up, starts saying, you're as black as my boot. You know that guy? He wasn't paying his tax on his car, his insurance on that car.

He said, I'm under grace. I don't need to pay those things. I'm free from the law of the land.

I can do anything I want. And in that message that I preached, I stood all over his toes. He's an angry man.

And he said, you're a legalist. You're as black as my boot. You're deceiving this people.

No, I'm a Christian. You see, that man never got in on this ground. He had never been born again.

All natural ground must be forsaken. In the dispensation of God, it is not meeting Jew or Gentiles as Jew and Gentiles. It's not about Jews and Gentiles.

All that ground has to be forsaken. I don't care if you're a Jew. I don't care what your family background is.

It matters nothing here. It doesn't matter if you're a man or a woman, a Greek or a Hindu. It doesn't matter whether you're religious or an atheist.

You're not a special person because you backslid 10 times. We're not going to treat you like a hero. You're treasonable in the house of God.

Since there's only one racial family means anything. Not Jew or Gentile, but the Lord Jesus Christ. That's the reason why I don't have a lot of time for this messianic Jewish stuff that goes through the church.

Messianic churches, why are they not joining with us Gentiles? Why do they want us to conform? Prayer shawls, skullcaps, all of this ritual. Since when did a Gentile have to conform to that? I want my Jesus roots, not my Jewish roots. Oh, do you know that we're full Jews? We're the most perfect Christians.

You actually aren't a best Christian unless you come through Judaism. What a load of tripe. Sing to God there's only true racial orders.

Either you're in Adam or you're in the Lord Jesus Christ. I could care less what your background is, your color, your country, your citizenship. Are you born again? That's the only thing that matters.

You don't bring all of these isms into the church, divide in the church. I think we need a youth church that meets separately. Really, really.

I think we need an African church that has a different style of worship. I think we need a Hebrew speaking church since we're one body of Christ. That's the beauty of this.

All the different countries, we come together in the Lord Jesus Christ. He's not going to meet you as a Jew or a Greek, a male or a female. He's not going to meet you on the basis of being black or white, none of these things.

Are you standing on heavenly ground? Have you come onto his ground? Are you standing on that old ground? You know what? I think this church should be like this. I think the preaching should be like this. I think the prayer should be like this.

I think we should do this in the city. I think we should have a feeding program. Well, you already know what I think of all that.

The Lord will not meet us on that old ground. Come onto the new man. He tells you what to do.

You're going to conform. This is what the church is. This is what a preacher is.

This is what preaching and ministry is. This is what evangelism is. Oh no, I want to bring my isms in here.

I want to bring my program. Sorry, not in here. This is a church.

This is a new civilization. This is a new man in Christ Jesus. You don't bring all of your ideas in with you.

Well, I think it's okay to get tattoos as a Christian. You're on the wrong ground. I believe we can have the music of this world look like them, act like them.

That's the old man. It's an entirely different culture. Oh, how dangerous.

We say to the Lord, you're going to have to meet him on this new ground. You see, there's a lot in your flesh, in my flesh, and we're trying to move the Lord. Lord, come over here and meet me on this ground.

I'm going to stay in this ground in Adam, and I want you to meet me here. He says, no way. No way am I going to meet you.

You need to come over here. We say to the Lord, Lord, I am weak. I'm suffering.

I'm lonely. I'm tired. I'm discouraged.

I'm disappointed. I'm fed up. Will you meet me over here? Those sorts of people rarely move on.

They get stuck. They're there moving around, whimpering, crying, and I'm not minimizing. We all have those times.

I'm not talking about that. I'm talking about somebody who says, you're going to meet me in my sorry state. God has no time for that.

He has no self-pity for the flesh. Most of the time, that is the flesh. Adam, the old nature, he doesn't respond to Adam.

Adam's there crying out, Lord, who are you? You're Adam. You're not in this new culture. You're not on the new ground.

Adam is lost. Adam is outside. That old nature, that old civilization, no matter how religious it is, it can cry on the ground.

It can throw a tantrum. You know, the best thing my mom ever done, I used to take tantrums as a baby or as a young boy. I would go in the corner.

I'd close down. I'd go in a huff. She just ignored me.

Just ignored me. You can lie like that all day. I won't call you for food.

I'm not going to. You can stay there. We'll just wait you out.

She would come up. She beat me in that thing. I want to assure you, she got victory over that.

I'm weak. Well, God says, forsake that ground. Come onto the ground of my son and I'll strengthen you.

Just get onto Christ, the new man. Put the new man on and say, I'm so sorry for feeling sorry for myself. Forgive me for trying to make you deal with me on another basis.

I thought if Adam looked really sad, Adam looked so pitiful, crying on the ground, stomping and throwing a fit, I thought Christ would come running. Oh no, you need to come over here to this new ground. God has no time for that.

No time for self-pity, feeling sorry for yourself. You can sit down there, but he'll have no dealings with you. God is going to keep moving straight ahead.

Many years ago, I told you earlier, I was going to tell you some sad stories. Let me quickly. Some years ago, all hell broke out.

We were holding meetings from Belfast to Cork. Hundreds of leaders, big meetings. The Holy Spirit was falling in remarkable ways.

Men were phoning and calling me all the time. And then all hell let rip. Men joined together to destroy the school.

And they said, we will not rest until School of Christ and Keith Malcolmson is out of Ireland. From Belfast to Cork, they set themselves to remove the school out of the land. Well, I start feeling sorry for myself.

People left, people deserted. They plotted our destruction. Well, I started to whimper around.

I went on the phone one day with Brother Clendenin in Beaumont, Texas, and I had a long list of things. I just knew he's going to be interested. I just knew I'm going to be able for the next 30 minutes to pour all this out.

I mean, this is serious. They're plotting my downfall. This is serious in the whole land.

I've never in my lifetime seen anything like this. I just knew Brother Clendenin's going to listen to me. I said, Brother Clendenin, and I started.

He gave me about 10 seconds. And he said, oh, son. He said, you need to stop that.

Just repent and get on with it. We've got business here. And he just spoke on.

I was dumbstruck. I went, that's the best sermon I ever heard. That's as good as any sermon.

Do you know what? He could have left me in that condition. Oh, woe is me. Oh, woe is me.

Look what they're doing to me. I deserve to, I'm so discouraged. I'm so depressed.

I don't know what to do. Look at them all against me. He had no time for that.

I said, oh, son, you see what he preached, he practiced. Son, you need to come onto this new ground. Now, here's the answer.

Just repent and let's move on. Take you about 30 seconds before we get on with this phone call. That was one of the best things that man ever done to me.

That same man, we were driving into a prayer meeting in Limerick at 5.30 in the morning. It was freezing outside. As we drove in, we're sitting quiet in the car, three of us.

He's in the front, I'm driving. And all of a sudden he starts to laugh and he slaps me in the chest. He said, oh, boy, son.

He said, they sure are testing you, pulling you, aren't they? And we all burst out laughing. I went, I don't know another man on the face of this planet that could make me laugh at my trials like that man. He wasn't making light, but he knew how God deals with a person.

Since self-pity is a terrible thing, none of us are free from it. It is so easy to say, but look at all of these things. Lord, you need to meet me here.

He said, oh no, you need to meet me here. I'll meet with you here. Get onto Christ, get into Christ, into that new man, and I will speak to you.

Here you find the meaning, as we close, here you find the meaning of the testimony of baptism and the laying on of hands. In Hebrews 6, we have first the doctrine of baptisms, followed by the doctrine of the laying on of hands. As we look at this message of the new man, whether individually as a person or the

whole local church as the new man, we are the new man.

This is a new civilization. This is an entire new culture. This is sanctification in the house of God.

But to get in there, it is through baptism and the laying on of hands. Baptism is on the one hand, dying to your own ground. That's what water baptism represents.

When we baptize someone in water in this church, do you know what we're saying? You're dying to that old ground. You're alive to that new civilization. When you follow Christ through the waters of baptism, do you know what it means? I have died.

The real meaning of that, I have died to Adam. My old lifestyle, my opinions, my thoughts. When you get born again, I don't care about your your little sinner's prayer.

When you go through the waters of baptism, do you want to identify with Christ? You see, there's masses of people in the church that have been baptized in water, come up laughing, rejoicing. Thank you, Jesus. They're not dead.

They know nothing about death. They're still living on that old ground. They don't want to leave that old ground.

You don't know what water baptism is. You see, the first act of a disciple, be baptized in water. It's the first act of a disciple.

It's meant to mark your entrance into the local church, to function as a member. You have left that old nature behind you. You've come onto this new ground, and you're saying, I was buried.

When I got baptized in water, I've been buried with Christ. I died with Christ. I leave my old lifestyle behind.

I'm saying, bye-bye old lifestyle. All that sorrowful, pitiful mess of the old life of bickering, fighting, gossiping, pointing the finger, all that's going to be left in the grave. And then you come into the body of Christ.

We are the new man. There's resurrection life. There's a whole new experience in Christ.

In baptism, you have been raised with Christ. You've come onto the ground of Christ and altogether different ground. In this truth, we set forth the truth of Colossians, that we read at the beginning.

Paul urges the recognition of it. Colossians 2, verse 20. Wherefore, if ye be dead with Christ from or to the rudiments of this world, in other words, the order of this world, the arrangement of how things get done in this world, are you dead to the things of this world through Christ in this world? Why, as though living in the world, are you now subject to its ordinances? If you have been crucified with Christ through baptism, you have died to all of these things.

Why are you living in this world as if they carry authority? You know, when the government, I don't care who it is, the government, social services, the guards come in and contradict this new civilization. I promise you they can do whatever. I'm not giving ground to them.

They have no authority over this new civilization. I will not bend the knee. I will not compromise.

Abortion will never be right. It is a sin to abort a baby. Homosexuality is sin.

It'll send you to hell. There's no compromise in this. You can do whatever you want.

You can threaten me, sue me, do whatever. I'm going to tell you, sin is sin. It's part of this civilization.

And if we ever compromise on that, we've lost the ground to be in Christ, to be in the local body. You've died to that old world. Oh, I'm a born again homosexual.

I love Jesus. I believe the Bible. I've been born again.

Why are you living in the old man Why are you in that old ground? You've never changed. God will never deal with you. A real Christian, you've died.

But not only baptism. After baptism comes the laying on of hands. What does the laying on of hands represent? If water baptism represents death, death and resurrection, burial of that old life, coming onto the new ground.

What does the laying on of hands as the new man, the body of Christ, the laying on of hands immediately after water baptism in Hebrews 6, it signifies, what does it signify? It witnesses to our coming into the ground, moving ground. That's what it represents. When someone stands on the new ground and we lay hands on them, we're saying welcome to a whole new civilization.

When we lay hands on them, they are identifying with us. In that act, you're saying, I'm part of the body of Christ. All these people who are Christians say, I don't need the church.

I don't need to be in the church, part of the body of Christ. I don't need to go to meetings. No one can tell me what to do.

There's something terribly wrong with that. You've never identified with the body. After baptism, death to yourself.

I can always tell someone who's died to themselves because then they want to identify. You know what this isn't about me. Christianity doesn't revolve around me.

It's the body of Christ. It's the church. I have been brought into something far bigger than me.

Listen to what an early church writer just after the first century wrote. In that early time in baptism, when the people came up out of the water, then a single member of the body, not an apostle, would actually come and lay their hands on that member of the body. They're representing the same anointing that was on that local church, was coming on that individual.

They were identifying. There's one head. There's one master.

There's one new man. There's one body of Christ. By that laying on of hands, after water baptism, you're saying you are embarking on a whole new lifestyle.

And now it is absolutely new. We see this truth in Hebrews 10.25, not forsaken the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. It is a sin to forsake gathering with believers.

I know there's many that are going to watch this online. They can't find a church in their community. It's heresy, apostasy.

I understand that. I'm not preaching. I understand that.

I fully do. But pray that God leads you to a real body. Do not neglect the gathering together of the real church.

In Christ, the heavenly man, everything lives. There is life in it. There is real life in the Lord Jesus Christ, and on this heavenly ground.

You can say, Lord, I'm weak. Then stay there until you die. Those lepers, you know they had leprosy.

Every time they walked, they had pain in their body, real pain. Their feet hurt. Their legs hurt.

Their arms hurt. Their ears hurt. They've got leprosy.

They're going to die, four of them together. Do you know one day what they said? Why sit we here until we die? We're moaning. We're complaining.

It's real saints. They've got leprosy. They're not imagining it.

It's sore. It's hurtful. It's going to kill them.

Everything is against them. They can't walk into the city. They can't go back to their family.

They can't go and see their wife. They're lepers outside the camp. But do you know one day one of them said, why sit we here until we die? Do you know what they've done? All four said, we've got nothing to lose.

We can mope about here, sad, pitying. Aren't I the most lonely person in the entire city? God help you, get someone saved. You know, when we first started this church, Candice, because of the stand we made, she lost all of her friends.

They backslid, went off into relationships. They got caught up in carnality. The church she came out of, immorality swept that church.

Another spirit swept that church. It was awful. She lost so many good friends that she loved.

It was very hard. I told her, you need to pray in, you friends. They're sitting here this morning.

They're sitting here in this city. I just said, you need to begin to pray. I could have sympathised with her and said, oh aren't you, you're really suffering.

I said, you need to begin to pray. There's no friends. Pray them in.

Go looking for them. Labour. Begin to work with them.

You may not have much at first, but let's raise up. She's began to raise up ladies in this church that are now a blessing unto her. Since you can sit down and cry all you want, or you can go forward with God.

You can get offended. You can sulk around. You can nurse grievances.

You can talk about, they've done this to me, and that church hit me, and I'm not going back in the church, and I'm not going to go. You can just stay there. You'll have a lifetime of that.

An entire lifetime. Anyone I found like that, they never settle in any church. They always go, I'm not talking about heresy.

I'm talking about personal offence. I don't like this. They said that.

They shouldn't have done that to me. What about you? Your attitude? Get onto the new ground in the Lord Jesus Christ. It is real.

Here's some poor kid in our land. Kills two people. In the newspapers, the psychologist, and now the judge says, no one told him that they loved him.

His daddy didn't tell him he loved him. I want to tell you, I had a good dad who worked hard. I don't remember him once in my entire lifetime saying, son, I love you.

Never once. He was a man of his era. He was a good man, a hard worker, but he didn't tell me he loved me.

But you know what? He worked night duties. I wouldn't see him. I'd be going to bed.

He's working through the night. He provided for me, put food on the table, put clothes on my back, made sure I had everything. He prayed for me.

One Saturday night, I come downstairs, and as I come tiptoeing, I was going to get a drink, and as I come down, my dad's in the living room, and he is praying, praying for me and my two brothers by name. He's pacing up and down the living room. Oh, God, Keith.

Oh, God, Paul. Oh, God, Ian. He's praying.

Do you know what it's like for a kid to go back to bed? I never heard him say he loved me, but I have no doubt. I wasn't a kid going, nobody loves me. My dad doesn't.

Never once in my entire life. I used to go to bed and cry and say, thank you, Jesus. Some poor kid doesn't have his dad in the house with him tonight.

Thank you, Jesus. Why did you love me so much to give me all of this? You know, we can get in a sorry state where we're self-centered. It's all about me.

My needs, my wants, my hurts. Do you realize what a dangerous position that is? You better get out of that. Maybe God's ordained suffering for you.

Oh, no, he wouldn't do that to me. Read Matthew chapter 5. When you're persecuted, rejoice exceedingly. Oh, no, that's old.

No, it's in Matthew. Matthew's for the Jews. It's not for the church.

God, help us. If we separate ourselves, break fellowship, which is spiritual, you'll begin to lose ground. Since we've been brought in through baptism, death, through the laying on of hands, I'm part of a body.

I've been abused by leaders that were wrong, but I never gave up in the body of Christ. I've been lied on by pastors more than any breed of man. Pastors have lied on me.

You know what? I'm not a skeptic. I still trust people when I meet them. I don't prejudge people.

I've got strong confidence. I've forgiven everyone who's done me wrong. And you know what, saints? You can do the same.

Let me finish. One last finish. Paul the apostle had three finales.

This is my finally here. We read about just after the resurrection, when the disciples are in the room, and it actually says that Christ appeared to the 10 apostles, the disciples. Listen to this in John chapter 20, 24.

But Thomas, one of the 12 called Didymus, was not with them when Jesus came. Why was Thomas not with the 10 when Jesus came? Why is he the only apostle, the only disciple, not in that room? Why is he not with the church, the believers? Why is he missing? Why is it going to be another week before he encounters Christ and sees the marks on his hands, in his feet, on his side? Where is Thomas? Where is he? Listen to the pulpit commentary as we close. We can never know why he, Thomas, was absent.

He was given to moody fear. If you know anything about Thomas, doubt in Thomas. He's the one that Jesus said, I'm going to go up and they're going to crucify me at Jerusalem.

Thomas said, oh well, let's all go up and die together. He's a pessimist. He always looked in the dark side.

We're finished. It's over. It's hopeless.

What's the point? So listen what it says. He was given to moody fear and he shrank into solitude and doubtless into many ways and words as well as those recorded that implied the wreck of his hopes. He separated himself from the fellowship of kindred spirits.

He augmented or compressed his gloom. He was fast tending towards unbelief. Thank God they got him that room.

Someone got him in that room. Someone went and found him. Said, Thomas, you need to get here.

You won't believe what we've seen. Jesus is alive. I'll believe it if I see it.

Are you getting the picture? I'll believe it if I see it. Thank God he came to that meeting. I know a brother in Northern Ireland.

Him and his wife had been missionaries in India, become disillusioned, backslid, got away from God, fed up with the church life, seen all the religion, the Pharisee-ism, the game playing and just shut it out. With Brother Clendenin, we were holding, first time Brother Clendenin ever came to Ireland, to Belfast, had arranged the meetings and was in a church. Little did I know that that night Brother Clendenin was going to preach for the first time.

That couple were in a car on their way to the meeting that night. Do you know what he turned to his wife and said? He said, this is the last meeting I'll ever walk into. I'll never walk into a church again.

He had zero hope because it was an American and he knew what Americans were going to be like. He had zero hope or confidence. I didn't know that.

Brother Clendenin didn't know that. And in that meeting, Brother Clendenin preached the word of God, poured his heart out and then opened up the altar and said, come, kneel in this altar. Nobody moved apart

from one man, that man.

He came walking down, I'll never forget it. No one else in the entire church moved. Church of 150 people, no one moved apart from this one man.

He came walking down that aisle and right in the middle fell on his face and began to get ready from God. It was a divine appointment. Thomas had a divine appointment in the house of God amidst believers at the very point of utter despair.

That man that night, do you know what he's doing this morning? He's in Northern Ireland preaching to a full church of a hundred plus people, preaching to people and pointing them to the Lord Jesus Christ. Saints, I'm talking about dealing with God on this new ground, heavenly ground, the ground of the new man. God won't deal with you in any other place of despair than this ground.

If he can get you back there, he'll get you on fire for God. Stand with me here. Hallelujah.

Oh, hallelujah. Praise you, our God. Oh, let's begin to praise him.

Thank you, Lord Jesus. Oh, we worship you. We bless you.

We adore you, our God. Hallelujah. Oh, hallelujah.

Hallelujah. Glory be to you in the highest. Glory be to you in the highest.

Glory be to you, God. Oh, my father, my father. Oh, hallelujah.

Here this morning, saints, let's make an altar. You can come forward in this church. You can make an altar at your seat.

You can just stand where you are. Even stand and just make it an altar. You can kneel, just whatever you are.

All of you that are at home watching, even right now, turn your living room into an altar. Make this an altar. Set it aside.

Begin to see that ladder that is ascending between heaven and earth. Saints, it is the new man. It is the Lord Jesus Christ.

It is time for us to make our stand in the new creature, the new man, to see the church of God revived in this hour. Have a deal with him. If you stand on this new ground right now, God will meet you right where you are.

There is an open heaven for you if you meet God and this new man. If you come on to this ground, move away from your own thoughts, your own ground. If you come on to this ground, I promise you the heaven is open.

Come and experience it. Come and see that there's an open heaven. The anointing of the Holy Spirit is here.

He will bless you. He will speak to you. He'll minister unto you.

Hallelujah. Thank you, Lord Jesus. Thank you, Lord Jesus.

Thank you. Thank you for stirring Timothy Thomas again. Thank you for stirring Thomas.

My God, we bless you. We praise you.

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