

**Series:** Divine Healing Series

**Title:** Session 2 – The New Creation Mindset

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## Foundational Truths & Definitions

### 2. The New Creation Mindset

- Everything related to healing has to be approached and filtered through the lens of the new creation concept. Healing in itself has not changed from the Old Testament to the New Testament, but the way of ministering healing in the new creation era changed. It is different even from the way the disciples of Jesus ministered healing during Jesus' time.
- Usually in a healing situation in the New Testament, there was the crowd, the sick person, the disciples, the Pharisees and Jesus. Depending on your spiritual level or condition, you will look at those passages through the eyes of one of those people: most commonly through the eyes of the sick person (you identify yourself with the sick person), or of the disciples, or the multitude. You definitely don't want to be the Pharisees. However, the only person there that we should now identify with, is Jesus. Although He wasn't yet a new creation, He was the closest to what we are now in Christ. So, even when we are sick, we should identify with Jesus. The only person we can imitate is Jesus.
- You need your mindset changed if you are a believer, because you are no longer an Old Testament person.

#### 2 Corinthians 5:17–18 (NKJV)

<sup>17</sup>Therefore, if anyone is in Christ, **he is a new creation**; old things have passed away; behold, **all things have become new**.

<sup>18</sup>**Now all things are of God**, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

- You are not just a cleaned-up sinner, you are the righteousness of God in Christ. When He fixed you, He fixed you for good. All things have become new, and all things are of God. God made us a brand-new species that has not existed before. Your spirit is completely recreated, but then the mind is renewed progressively (Romans 12:1-3), so that what's inside of you (the power and the spirit) can come out, and be manifested into your body, and to other people.
- When we minister to people, we represent Jesus. There is this idea in the church, that I, who I am ministering, I go to God on behalf of the sick person. And this is wrong. We are not going to God for them, but we are going to them for God. God has told me to lay hands on you and you will recover. We represent God to the people, and not the other way around: represent people to God. It's a total different mindset. When Jesus walked on the earth, He represented God to people. Whenever He spoke to the people, He spoke to them as if God was there. So, when we represent God, we talk as if God talks. "What do you need me to do? Receive my sight. Ok, go receive your sight." That doesn't mean we think we are God.

### Galatians 2:20 (NKJV)

<sup>20</sup>I have been crucified with Christ; **it is no longer I who live, but Christ lives in me**; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

- Paul says that it's no longer I who lives, but Christ lives in me. Well, if it's no longer I who lives, why would it be I who tries to minister? When I minister to someone, it's not I the one ministering, but Christ ministering through me. When I speak, I speak the words of God. Look at what Peter says here:

### 1 Peter 4:11 (NKJV)

<sup>11</sup>If anyone speaks, let him speak **as the oracles of God**. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

- However, when you start speaking like God, that kind of talk is always full of confidence and boldness. And because of that, many times you will be interpreted and judged by religious people as proud. "Who do you think you are?" If you look at all the lives of people that have ever been greatly used by God, you will notice they tend to say things that religious people don't like. They said it to Jesus that He blasphemed.

### John 10:32-33 (NKJV)

<sup>32</sup>Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

<sup>33</sup>The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because **You, being a Man, make Yourself God.**"

- There is this saying that "A good evangelist is just one beggar saying to another beggar where there's bread." That is totally wrong. The Bible says:

### Psalms 37:25 (NKJV)

<sup>25</sup>I have been young, and now am old; Yet I have not seen the righteous forsaken, Nor **his descendants begging bread**.

- Jesus said: "Pray this way: Give us this day our daily bread." And then when He stood in front of the Syrophenician woman He said:

### Matthew 15:26-28 (NKJV)

<sup>26</sup>But He answered and said, "It is not good to take **the children's bread** and throw it to the little dogs."

<sup>27</sup>And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table."

<sup>28</sup>Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

- What was the children's bread that Jesus was referring to? It was healing and deliverance for the people of Israel. This daily bread we're supposed to be getting on a regular basis. It's not a little crumble out of the box of promises. Our daily bread is everyday life, healing, and blessing of God. That bread is ours, the Christians. Even though Jesus told her no initially, He turned around and gave her the bread. We are not trying to plead with Jesus and God, by begging Him for healing on behalf of other sick people.

### Luke 10:19 (NKJV)

<sup>19</sup>Behold, **I give you the authority** to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

- Jesus gave the disciples authority over all the power of the enemy. He said: “You go and find them, and when you find them, you set them free.” Example: This is how police works. You will not see a policeman calling in, and asking for permission to arrest a robber. He has authority from the government to do it himself.
- Jesus said to the disciples that they will receive power when the Holy Spirit will come upon them (Acts 1:8). The power is not somewhere in heaven waiting. The power is resident within us and is always available.
- When we go, we are like ambassadors delivering the decrees of the Kingdom. Ambassadors don't start making new policies. They just deliver what their country's policies are.
- Another thought is that we are supposed to follow the faith of the Old Testament heroes, but not always their actions, which don't apply to the new creation. For instance, people like Gideon who put out a fleece. That's not a new covenant concept, because we have the Holy Spirit to show us which direction to go.

#### 1 John 3:2 (NKJV)

<sup>2</sup>Beloved, **now we are children of God**; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

#### Romans 8:19 (NKJV)

<sup>19</sup>For the earnest expectation of the creation eagerly waits for **the revealing of the sons of God**.

- The sons of God are to be revealed here on earth. We are NOW the sons of God on this earth. We are expected to grow up, to look like Jesus, act like Him, talk like Him, and produce like Him.
- Jesus used the below analogy of the grain of wheat about Himself:

#### John 12:23–24 (NKJV)

<sup>23</sup>But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

<sup>24</sup>Most assuredly, I say to you, unless **a grain of wheat** falls into the ground and dies, it remains alone; **but if it dies, it produces much grain**.

- If the grain of wheat doesn't go into the ground, it doesn't produce more wheat. So, what did Jesus do? Jesus went into the ground and died. God didn't sow a Son, to reap servants. He sowed a Son, to reap sons. And when you plant a son, you grow sons.

#### Romans 8:29 (NKJV)

<sup>29</sup>For whom He foreknew, He also predestined to be conformed to the image of His Son, that **He might be the firstborn among many brethren**.

- Jesus is the firstborn among many brothers. Jesus is our older brother.
- Healing doesn't work because God shows up somewhere, but because you show up somewhere. That is why I am not such a fan of waiting for revivals to happen. That was a revelation of the past and God did revivals according to that time's revelation. But now God is moving the church to a higher revelation, and we are the revival wherever we go. God is in us and with us. He is not just

visiting us from time to time.

- You are not evolving into a better Christian by coming to church. You are not getting better. You have been completely recreated at once. You're just catching up with what happened to you by renewing your mind.

#### **Colossians 2:9–10 (NKJV)**

<sup>9</sup>For in Him dwells all the fullness of the Godhead bodily;

<sup>10</sup>and **you are complete in Him**, who is the head of all principality and power.

- We are COMPLETE in Christ, with no need of improvement. When you look at a brand-new born baby and check him (his feet, his hands, his body), you can conclude that he is healthy and complete. However, is he grown up, matured? No. But he is complete. Growing up and maturing means the baby begins to learn how to use what he already has. When they start walking, they are beginning to use their legs, which they were already born with.
- Example: There are 2 types of potters or sculptors: (1) One that takes clay and then he keeps adding clay randomly until it looks like what he wants. That is how many Christians try to do it. Here I am, but I need an anointing, a gift. This is not the type of sculptor that God is or that you are supposed to be. (2) Another one that takes a big block of marble, sees in it what he wants to do and then chips away everything that is not in what he wants to be. You see Jesus in that big block of marble, and then chip away everything that is not Jesus. You do not need ANYTHING added to you, but you need some stuff to be chipped away.
- Example: Another example is with a rough diamond stone. All the shines and value of the diamond is present in it from the beginning. But, in order for the diamond to shine, we need to polish it and take off the dirt.

#### **Luke 7:24–28 (NKJV)**

<sup>24</sup>When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?

<sup>25</sup>But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts.

<sup>26</sup>But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

<sup>27</sup>This is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'

<sup>28</sup>For I say to you, **among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he.**"

- V. 28 above says that John the Baptist was the greatest prophet among those born of women. He was greater than any other prophet of the Old Testament. Now, what is a prophet? A prophet is a messenger of God, a person who has a message from God. That means John the Baptist had the greatest message. All the other prophets were saying: "He is coming, He is coming...", but John the Baptist's message was: "He is here."
- However, v. 28 goes on and says that the least in the kingdom of God is greater than John the Baptist. Why? What does it mean to be in the kingdom of God? It means to be born again, to be in Christ, to be a new creation, and to have the fullness of the Spirit in you. The least believer in the kingdom of God is greater than John the Baptist, and greater than all the prophets of the Old Testament. We don't need the anointing of Elijah, or the double portion of Elisha, or the anointing

of Ezekiel, because all those are far inferior to what the new creation has. In the Old Testament, the Holy Spirit would come and go, but in the New Testament, the Holy Spirit comes and stays forever in the believer.