

## **THE NEW MAN IN CHRIST**

### ***1. Introduction: Method of Treating The Study***

The 'new man in Christ' is contrastive with 'the old man in Adam'. If we want to know the new man in Christ we must first see what he was (a) As created man, under God and in fellowship with God, and (b) Fallen from the initial created state. Only then can we contrast the 'old' and the 'new' man. In doing so we will be aware that there are also two epochs, the 'old' and the 'new'. Of course these terms abound such as 'old wine', 'new wine', 'new song', 'new creation', 'new covenant', and even 'new heavens and a new earth' and 'all things new'. They are intended to show us that man in Christ has escaped from the old world, and old bondages, and is in a new world and the inheritor of a new age. As we say, only by knowing and then contrasting the two will we really see who and what is the 'new man in Christ'.

### ***2. The Nature of Created Man***

Two source passages are found in Genesis chapters one and two. From them, together with other source passages (e.g. Psalm 8:3f., Heb.2:5-8, Gen. 9:6, 1 Cor. 11:7, Eccles. 3:11, 7:29, Jer. 10:23, Psalm 37:23, James 3:9, cf. Jer. 2:13, Prov. 4:23, James 1:14-15) we may derive the following pattern of what created man was:-

- (i) He was in the image of God, i.e. like Him in His being and actions. We mean he was the active, dynamic representation of God by what he was and did. He was not static, immobile, expressionless, but dynamic, reflecting God.
- (ii) He was part of a functional world, and climaxed it by being a little less than God (or, lower than the angels). In this respect he had 'glory and honour'.
- (iii) He was involved in God's plan for the world and His work within it.
- (iv) He was innocent of evil, and simple. Not being as God he did not, of his own discernment, know good and evil.
- (v) As God is the fountain of living waters so was man, from whom flowed 'the issues of life'. He is an under-fountain.
- (vi) Man's created nature was contingent upon God. From Him he had the breath of life. He was a contingent creature, a contingent subject (servant), and a contingent (originated) child of the Father-God. This means:-
- (vii) He was a relational creature. He related to God and his fellow-beings.

(viii) The exercise of his powers was to be (a) In conformity with the commands and laws of God, and (b) for the benefit of man himself and his universe.

(ix) He was not subject to sin, death, guilt, divisions, broken relationships, etc.

### ***3. The Coming of The Old Man: Man In Adam***

#### **(i) The Fall**

In Rom. 6:6 Paul says ‘our old man was crucified with him’, meaning ‘our old humanity’, that is (a) Adam as the progenitor, and (b) The solidary mass of humanity as it was in Adam. It can also carry the thought, ‘the kind of humanity which is ours because we descended from Adam’.

How did this Adamic humanity come to be? The answer is, ‘By man acceding to the temptation of the serpent (Gen. 3:1-6, cf. Rev. 12:9-10).’ The temptation was for man to be autonomous, to be as God, to be independent, with his own sense of morality, so that he could make his own choices without reference to God, even the choices of good and evil.

#### **(ii) The Effects of the Fall**

We cannot easily know these effects, not only because being sinful we rationalise our state and oppose the truth, but because we cannot know them until we understand the nature of the universe. We see from the creation accounts that it is one functional whole which is purposive (Gen. 1:31, Proverbs 16:4), and which has certain powers, celestial authorities, so that the world is divided into principdoms or areas of rule. All this hierarchical order is from God. Man had to relate to that.

Prior to the fall of man was the rebellion of part of this hierarchical order (cf. Rev. ch. 12, Isaiah 14:12ff., and Ezekiel ch.28). Whatever relationship man had to this order, something altered once he sinned, i.e. in regard to the rebellious angelic elements, his situation was changed. If we understand the harmonious order of creation which previously obtained, then we must recognise there was also some kind of change in it consequent upon man's fall.

1. **Man has departed from the truth.** He has ‘exchanged the truth of God for a lie’. He no longer knows truth as such. Romans 1:25.
2. **Man no longer knows God as God.** Man denies (a) his contingency upon God as an originated child, a creature and a subject-servant of God. Thus in his supposed autonomy he has also (b) died in relationship to God. Since he relates to himself and others through God he has died in relationship to them (cf. Gen. 2:17, 3:1-10, 11 Cor.5:15, Rom. 3:11, Psalm 14:1-2, cf. Rom. 1:28) by dying in relationship to God (cf. contra 1 John 3:14).
3. Whilst undoubtedly created to be the image of God, he cannot truly reflect God. Rom. 3:23 says **he has fallen short of the glory of God**, i.e. he

does not truly reflect, however much the image may not be said to be lost.

4. The seeming or partial loss of the image can be described variously. The under—fountain, instead of sending out the issues of life, is a muddied stream’, ‘a polluted fountain’ (cf. Prov. 4:23, 25:26). Mark 7:2Off., Jer.17:9 are powerful descriptions of this element of the depraved man.
5. Man no longer knows the will of God: he is baffled as to living truth and true life. God is purposive; God has given man work-in-purpose. Man has rebelled, hence he has a loss in meaning and purpose, which are indispensable to being truly human. Man in fact has to oppose the creational mandate of Gen. 1:28ff. Note in this connection Gen. 4:17 and Gen. 11:4 which represent a deliberate refusal to come under that mandate.
6. Man has lost his simplicity. This was the simplicity of innocence (see Eccles. 7:29). It was not ignorance (cf. Titus 1:15). ‘Man has sought out many devices’, i.e. he has become devious. His rationalisations of God and the creation have to be complex, since he has lost the wisdom of innocence and denied the essential nature of ‘things-as-they-really-are.’
7. Man has come under the power of evil and many enemies, who are hostile to him and seek to dominate and enslave him. These are as follows:
  - (a) **Satan.** Man is enslaved to Satan by fear of death (Heb. 2:14-15). In acceding to the temptation he came under Satan, the ‘prince of the power of the air’ (Ephes. 2:1-3). The whole cosmos lies in this evil One (1 John 5:19). He is the Strong Man who keeps his prisoners and goods intact (Luke 11:18-21). He has a great weapon ‘the fear of death’ (Heb. 2:14), which is really the fear of judgement. This Enemy is the Accuser of man (Rev. 12:9-10, cf. Jude 9, cf. John 14:30-31) and claims to judge man, or to prevent him from being acquitted of his sins and guilt.
  - (b) **The World System.** Man is part of the cosmos which is under Satan (cf. Luke 4:5-6), and this system is called ‘the world’. It has its powers (Ephes. 5:12, 1 Cor. 2:8). In Gal. 1:4 it is called ‘this present corrupt system (aeon) or age.’ It has its own ‘wisdom’ mentioned in Romans 1:21-22. However, it is a devilish wisdom (Jude 19) for it is the wisdom of the anti-God forces who seek to establish the kingdom of darkness over and against the kingdom of light. Man is held into this world-kingdom (Col. 1:13) by guilt (Gal. 1:4). This system is doomed (1 Cor. 7:31, 1 John 2:17), but whilst man is in it he is caught up in the ‘deceitful lusts’ (Ephes. 4:22) which are ‘the lust of the flesh, the lust of eyes, and the pride of life’ (cf. Gen. 3:6).
  - (c) **The World Powers.** These are those celestial creatures which rebelled against God under the leadership of Satan (Rev. 12:1f.). They attack God’s people (Rom. 8:38, Ephes. 6:12), seek to be worshipped (Col. 2:18), and are also accusatory in their domination (cf. Col. 2:14-15). In some cases they are demonic, and infest men and other elements of creation, and even cause illnesses of certain kinds, e.g. dumbness, epilepsy, etc.<sup>1\*</sup> They fasten upon man’s sin and guilt to keep him in bondage (cf. Gal. 4:8, cf. 1 Cor. 8:5, 10:18-21, Col. 2:20, 2:14-15).

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<sup>1</sup> See ‘The Dominion of Darkness and the Victory of God’ (G. Bingham, N.C.P.I. 1977).

(d) **Sin.** Sin is one of man's greatest enemies. Rom. 3:9 shows man to be under the practical power of sin, i.e. man sins, and becomes the victim of sin. John 8:34 shows that men become slaves to sin. This is also seen in Romans 6:17, 11 Peter 2:19, Proverbs 5:22-23. Man is enslaved to sin by reason of its penalty, pollution and (so) power. The power of sin lies in guilt as is seen from 1 Cor. 15:

55-56, Rom. 6:14. Man fears the judgement because of sin. Romans 5:12ff. shows that sin has power by reason of death. Equally then man is under the power of -

(e) **Death.** Death is a most terrifying monster as is seen from Heb. 2: 14-15, 1 Cor.15:55-56, Romans 5:12, 17, 21. Fear of death keeps man in bondage. Man is repelled by the physical corruption which will infest his body at death, but he fears death 'not so much because he has to die, but because he deserves to die' (Tillich). Man, living under the fear of death is also actually dead (Ephes. 2:1-6). His death to God is not merely a matter of 'spirit' but of his whole personality. In this state of death he fears physical death because it ends this life and faces him with the future. It faces him with the future, the judgement and God Himself. It is really the fear of -

(f) **Wrath.** Romans 1:32 shows that no matter how debased man is, he has a sense of the fact of judgement. Romans 1:18 says he is actually under this wrath, now, as God reveals it from heaven. Whatever this may be it is ultimately, climactically, to be consummated, since it is 'the wrath to come' (cf. 1 Thess. 1:10, 11 Thess. 1:7). Man is bound under this coming doom because he is a part of the evil system which is itself under judgement. Sin alone keeps him bound to this world-system, and so under impending wrath.

(g) **The Law.** Without the law there is no wrath. The law shows the righteousness of man, and demands the due punishment for transgression. To be under the law is to be under curse (Gal. 3:10) if one fails to obey the law. Hence man is held in bondage to the law by his failure to obey. His life is to obey law as ordained by God, but yet at the same time he can be in bondage to principalities and powers and their laws. Legal bondage is a grim tyranny (cf. Rom. 7:1-3, Col. 2:20-23, Gal. 3:10, 2:16-19, etc.). Man's guilt, his sin, the wrath of God and bondage to evil are all linked with the fact of law. Man is a kind of 'law-creature' even though he be rebellious. In this sense he can be said also to be the slave of his conscience. Conscience, too, relates to law, wrath, judgement, death.

(h) **The Flesh.** Romans 8:5-8 shows how incorrigible is the flesh which has been described as 'the nature of man as conditioned by sin It is man's self-assertiveness of himself over against God, the creation, and others. It is the ego under the domination of sin and evil, rationalising its state, and which is incorrigibly opposed to God and His law. It has its 'deceitful lusts' (Ephes. 4:22) and keeps man in bondage. 'The lust of the flesh, the lust of the eyes and the pride of life' are all elements of the flesh. Rom. 8:12 shows us that we have a bondage to the flesh (cf. Col. 2:13f.) by reason of our guilts and sins. Whilst sometimes the word 'flesh' in the N.T. has the simpler connotation of 'humanity', yet mostly it is evil or rebellious humanity, or simply humanity incapable of doing the things God commands, e.g. 'all flesh is grass.'

All of these are the enemies which dominate man. In another sense he is his own worst enemy, since he has refused the truth, i.e. 'things-as-they-really-are', and has chosen to be awry in his universe, dislocated, without eternal purpose, misusing, or abusing the gifts given to him. His own pollution must be a misery to him. His rebellion brings him no peace. Often he is totally unaware of his unholy alliance with all forms of evil, and may even rationalise these powers into non-existence. His evil may take the form of religion, in which case it is probable that 'the light that is in him is darkness', and that he makes 'bitter sweet and sweet bitter, and light darkness and darkness light' (Matt. 6:23, Isaiah 5:20-21). Being morally weak and impotent (Rom. 5:6) he can accomplish nothing. As an enemy of God (Rom. 5:10, 1:30, Col. 1:20-21) he refuses anything of God, and is doomed to be destroyed with all enmity. Such is the condition of man fallen, i.e. man in sin.

### **The Corporate Nature of Adamic Humanity.**

Paul says, 'In Adam all die: in Christ shall all be made alive' (1 Cor. 15:22). He has already said in Romans 5:12-21 that all humanity sinned, in Adam:- ..... sin came into the world by one man and death through sin, and so death spread to all men because all men sinned....' He is not saying as in Rom. 3:23 'all have sinned', i.e. a practical fact of life, but rather that all men did sin in Adam, i.e. they were one with his will to sin, and so the act of sin. This posits humanity as a solidary body. In fact man as a total body of humanity in Adam is the figure of the new humanity in Christ, it, too, being a total body. This principle is borne out powerfully in Rom. 5:12-21.

Hence when we speak of man as a sinner, we must see him in the context with the totality of humanity. Likewise we must see the whole operations of evil as a concerted operation against God. In this operation are Satan, his system, his powers, and so the world, the flesh, and fallen humanity. None of the enemies is singly an enemy of man, but all concertedly exercise enmity. Together all humanity opposes God, and together all evil forces seek to subvert Him.

Having seen this tragedy of rebellious evil, fallen humanity and frustrated creation, we are in a better position to examine that work which makes the new man in Christ and discover what in fact constitutes this new man. Even so, and knowing what we do, we need to see the principles we have examined above in a practical way. We mean that we must see examples of those principles, so that our thinking does not remain merely in the world of abstractions or abstract principles.

### **Man - Sinful in State and Action.**

When it comes to seeing man in his active sinful state we are confronted with actual life around us. The media describe the events of the day. Whilst much is good, much is also terrible. In fact they seem bent on describing that which is terrible. If we begin with Adam we see he is filled with insensate pride. His son Cain is a murderer. His descendants build a tower in insolence against God, and 'there is nothing they will not (be able to) do' if God does not frustrate them. As Satan is proud so is Nebuchadnezzar, king of Babylon. He has built, himself, 'great Babylon'. Others are of the same ilk. Herod delights to be acclaimed as a god. Ishmael hates Isaac; Esau and Jacob wrestle in the womb. Religious pride is seen in the systems that man creates. Buddha sees no God at all. Some religions require human sacrifice. Pharisaism for those 'that trust in themselves that they are better than others, and so despise them'.

The continuous round of wars which occupy twelve out of every thirteen years of man's history show man's capacity for greed and cruelty. The need for accounts, receipts, police-forces, and criminal punishment are signs of man's deceitfulness. Wars, violence, genocides, rapes, bestiality are all part of what a man can be, in fact any man can be part of these. When in Romans 3:9-18 Paul describes sin and sins, he does it in terms which we understand. When Jeremiah (17:9) and Jesus describe the human heart (Mark 7:20ff.) they do it in practical terms which we understand. Man in general may appear to be depraved. Each person in particular is certainly evil in action. No wonder he needs not merely reformation, but, in fact, regeneration.

We do not conclude that there is not an equivalent, or even better list (who knows?) of man's good acts and his excellencies. We could compile such, but we mean that man's evil would not appear so evil did we not know that it is remiss and wrong of man to do these things which are not essentially part of his created self. He was not made in order to do these things, but he does them.<sup>2</sup>

Is there, then, a way out of his painful and wrong state? Is the new man in Christ that kind of person who escaped 'the corruption that is in the world through lust'? We shall see.

## ***4. The Nature of Redemption***

### **(i) What is Required for Man in Redemption.**

We have understood that man, to be man, must be contingent upon God. He is truly man when he is wholly the reflection of God. This means that in practice man is a creature who relates to God in the context of God being Father, Creator and King. God's being this (i.e. Father, Creator, King) is not contingent upon man's being son, creature and subject (servant). Yet man is only truly man as he relates to God. This means, also, that he must relate to his fellow-man, and to his creation, of which, of course he is part. Man's sin is his refusal to relate truly to God, his fellow-man and creation. This involves rebellion against, and non-acceptance of, the laws of the universe, which viewed from one vantage point can be called the functional law or principles of creation, both for relationships and operations, and from another view-point can be called moral laws, that is laws which call for congruous choices on the part of man with the nature of true morality.

If man is to be redeemed, then he must be redeemed first in regard to relationships, or, relationally. Hence redemption and reconciliation will be closely related<sup>3</sup>. Redemption relates to the bondage of man to his enemies, and man has come into such bondage because of his guilt, and the way these enemies relate to man's guilt and God's justice and judgements. Reconciliation

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<sup>2</sup> The evidences of man's 'goodness' are many. The doctrine of depravity does not obviate them. The question of their purity, adequate motivation and so on does not here concern us. They are evidences that although all man's activities are tainted, they are not so reprobate that he has lost, totally, all recognition of good.

<sup>3</sup> See then, Living Faith No. 20 'Creation and Reconciliation'. With this should also be read Living Faith Studies Nos. 1, 2, and 15, i.e. 'The Nature and Meaning of Love', 'The Whole of Forgiveness', and 'The Christian Doctrine of the Atonement'.

relates to man's attitude and approach to God, his fellow-man, and the creation. Briefly it is clear that man has an objective impediment which prevents him from being fully reconciled to God, fellow-man, and the creation. This is sin. Isaiah 59:2 says that man's sin separates him from God. This same sin, especially in its effects, is the subjective impediment to reconciliation. We mean that objectively man has no right to come to reconciliation with God because his sin brings him under judgement and death. Subjectively, because of his guilt, he not only does not desire to come to reconciliation but increasingly comes to hatred of God and enmity with him, because such are the effects of actual guilt, whether felt consciously or not.

We have seen from Romans 5:6 that man is, in any case, too weak to be able to do anything morally. Even redeemed man, of himself, is too weak to accomplish moral obedience (Rom. 7:13-25). It must mean that God must take the initiative to redeem man and effect reconciliation. He must free man from his enemies, and give him the opportunity (right, authority), power, and motivation to come back to God and know reconciliation in all relationships. Let us repeat that unless this system of reconciliation is totally viable, the enemies of man will not allow him to be restored.

The scope of redemption, rightly seen, is stunning. How can this depraved creature, man, awry and dislocated in his universe, again come into harmony with all things, and be restored as a true human being? What work could possibly effect this? Certainly not just a fiat of God. Such a fiat would first have to be prophetic in its promise, and then re-creative in its act. Only in this sense could a fiat achieve that goal and effect.

#### **(ii) The Action of Redemption<sup>4</sup>.**

As we have said, redemption and reconciliation are to be seen together in the whole operation and accomplishment of the atonement. The central problem for God and man is man's actual guilt. He is a creature of sin because in Adam he has sinned and the entail of sin, its judgements, and man's proclivity to sin have aligned him with evil powers and brought him under their domination. The depravity of man is related to the deprivation of the (moral) glory which is part of his essential created nature. In this glory once lay his moral powers. We saw that Satan, the world, the world powers, sin, death, wrath and the flesh all hold him in thrall because of his guilt. We noted that the objective guilt dooms him for judgement, and subjectively man experiences alienation, hatred of God, and the break in relationships with God, himself, others and his creation.

Doubtless it seems simplistic merely to say, 'Destroy the guilt and man is set free', but this is the truth. The objective impediment is removed, and so then the subjective impediment. If guilt-bearing by Christ does this, then it also does more. It gives a new objective relationship with God, and so a new subjective response and therefore a new subjective relationship. This can only be seen when we realise the depthful nature of the Cross. Christ goes down to the depths of the earth, he identifies with man's lowest moral degradation. He bears the actual sins of the world, and bears them to extinction. He is made to be sin itself, for man, and so plays out that sin, an act of sin-bearing which itself brings the judgement of sin to fulfilment. Sin is judged and destroyed, the guilt is removed. Total cleansing of the sinner is

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<sup>4</sup> See then, Living Faith No. 20 'Creation and Reconciliation'. With this should also be read Living Faith Studies Nos. 1, 2, and 15, i.e. 'The Nature and Meaning of Love', 'The Whole of Forgiveness', and 'The Christian Doctrine of the Atonement'.

now provided for, and so the hold which Satan and evil powers exercise over man - indeed all man's enemies - is now broken. Repentant believing man is now free to come to full reconciliation with God, himself, fellow-man and the creation. The substantiation of this can be seen in a careful examination of the following:- Ephesians 4:9, 1 Peter 2:24, Isaiah 53:4-5, 10-11, 11 Cor. 5: 21, Romans 8:3, Heb. 1:3, 9:14, Heb. 2:14-15 (John 16:11, 12:31), Col. 2:14-15, Gal. 1:4, 2:20, 5:24, 6:14, 11 Cor. 5:18-21, Romans 5:11. Cf. Heb. 9:26, 10:12-22, 1 Peter 3:18, Rev. 1:4, Ephes. 1:7, Col. 3:13-14, Acts 2:38, 3:19, 22:16.

Man, redeemed, is now reconciled to God. He has moved from the aeon of sin and death into the aeon of life and obedience. He has moved from Adam to Christ. He is out of the 'old man' and into the 'new man'. However, we must translate all this into intelligible terms. We must see, now, how a man comes to be the new man in Christ, and then what it is to be that new man. This will bring us to discuss the modes of the new man, and his eschatological hope and its promise of ultimate glorification.

## ***5. The New Man In Christ: I - Becoming The New Man.***

### **(i) Introduction: The Meaning of 'The New Man'.**

#### **(a) The O.T. Promises of Renewal.**

In order to understand the term 'new man' we must first set the background of the thought 'new'. Paul's statement, 'If any man be in Christ he is a new creation: old things have passed away, behold, they have become new', relates to the many promises in the O.T. of 'the new to come'. In Isaiah 43:19, 48:6, 65:17f, 66:22f., and Jer. 31:31f. God promises He will do a new thing. This new thing relates to (a) Renewing Israel as a nation, or 'restoring the kingdom to Israel', (b) Creating new heavens and new earth (i.e. a renewal of the present ones), (c) Giving a new covenant, as against the old (Mosaic) Covenant. In a passage such as Ezekiel 36:24-28 there is the promise of a new heart which is virtually a new spirit of man. In Ezekiel 37:1-15 there is the prophetic picture of a new Israel in that the old is resurrected and 'born anew'. In all these cases there is a rehabilitation or re-generation of what has become old. It is renewed. In every case the renewal comes in a corporate situation, i.e. where men are participators in a corporate body (Israel), a corporate Kingdom (the Kingdom of God), or a corporate Covenant (God's Covenant with Israel, and even wider, with all mankind, cf. Gen. 12:1ff).

#### **(b) N.T. Fulfilment of the O.T. Promises.**

In the N.T. we find that man is in an old situation. Gal. 1:4 speaks of the 'present (current) corrupt aeon'. This aligns with 1 John 2:15, the world (kosmos) which is passing away (cf. 1 Cor. 7:31), and its lusts which are corrupting (decaying) through its own deceits (Ephes. 4:22). Satan ('that old serpent') belongs to the system which is under doom of judgement and decaying death, and can bring nothing new. Hence the newness that comes is part of the eschatological fulfilment.

In Revelation 21:1-5 (cf. 11 Peter 3:13) we see the new heavens and new earth, as promised, come into being. In this great banquet of the new age there is new wine (Mark 14:25), and His people receive a new name (Rev. 2:17, 3:12). They sing a new song (Rev. 5:9, 14:3, cf. Psalm 96:1). In fact God makes 'all things new!' (Rev. 21:5).



Hence when we come to the terms 'new creation' (11 Cor. 5:17, Gal. 6:15), 'new man' (Col. 3:10, Ephes. 4:24) and 'new humanity' (Ephes. 2:15) then these oppose the 'old creation' of the 'natural man' (1 Cor. 2:14, cf. Jude 19), the 'old man' (Rom. 6:6, Ephes. 4:22, Col. 3:9), as the 'new spirit' (cf. Ephes. 4:23) is opposed to 'the spirit of this world' (1 Cor. 2:12), i.e. 'the spirit of the old age' or corrupt aeon. From these O.T. prophetic fulfilments we then derive understanding of the new state of affairs. We now proceed to see how man who was under the 'old' comes under the new

### **(ii) Becoming the New Man.**

The N.T. talks about (a) The old man (Ephes. 4:22, Col. 3:9) and (b) Our old man (Rom. 6:6). It means that the old man is an entity, and our old man that entity to which all men belonged. Hence we think of the 'old man' as a corporate entity. This is seen in Romans 5:12ff., where the old - Adam -is contrasted with the new - Christ. Our old man means we are in him, this is our natural habitat. We are part of him. Hence when the N.T. talks about 'the new man' then this can only mean Christ (Col. 3:10, Ephes. 4:24, 2:15). That means that the new creation is that person who participates in the New Man, Christ. This makes sense of 'if any man is in Christ he is a new creation'. Hence to 'put on' the new man is really the same as 'putting on' Christ (Gal. 3:27, cf. Ephes. 4:24, Col. 3:10).

It is essential to understand this, otherwise we will think of the old man as being a person who is 'old', i.e. the natural man who is sinful. In this case it will be 'his old man' which is crucified in Romans 6:6, and so he will be 'the new man' himself. In other words, this new creation is not simply a participator in Christ, the new man, but is himself the new man. Of course he is a new man insofar as he is a participator in Christ the new Man. This understanding helps us to avoid the dreadful 'split personality' of one who is supposed, at the same time, to have both 'an old man' and 'a new man', the two of whom are interlocked in an internal struggle, within him, so that it is bewildering to find out who he really is - the old man, or the new, or the two, or a mixture of both, when in fact what really happens is that he is what he is according to his relationship with either the old man or the new man.

If any man is in Christ he has cut his ties with the old man; he is in union with the new man, hence he is new in the new man. His 'newness' always remains contingent upon his continuing to relate to the new man, the true sphere of his new life, the proper home of his redeemed existence. It is of course to be regarded as unthinkable that he will relate to other than the new man, Christ.

### **(iii) The Steps to Becoming the New Man.**

We need to examine what Paul means in 11 Cor. 5:17 when he says, 'old things have passed away, behold they have become new.' The R.S.V. says, 'The old has passed away, behold the new has come.' This is true only if we understand that the old has become new.

In 11 Cor. 5:15 we see a principle that because of the Cross man who lived to himself (the 'old' pattern of Adam) now lives to God (the e pattern of Christ). That is there is a reversal of his relationships. 'New' (Greek *kainos*) will mean something new, not so much that it is different as it is fresh, i.e. the old renewed so that it is no longer old, but new. We ask, 'What then changes when a man becomes a new creation?', and the answer is, 'in one sense, nothing. In another sense, everything.' We mean that man's physical properties, his shape, outline, mental abilities, natural gifts and capacities remain the same, but the bent or thrust of them completely changes.

This is the effect of metanoia ('change of mind') i.e. repentance. Repentance itself is effected by a view of God through the Cross. Thus a man 'changes his mind' although from another point of view God changes it. All of this action is seen under various heads and subjects within the N.T., and we will seek to deal with them. However, we have to understand that the themes or figures used are all part of that one complex of events which we call variously, 'conversion', 'regeneration', 'new birth', 'justification', and so on.

### **A. Justification.**

This is the acquittal of a person from accusation of sin or crime. To be justified is to have the accusation or its judgement removed. Hence Rom. 5:1 says 'Wherefore being justified by faith we have peace with God, through our Lord Jesus Christ', whilst Romans 8:1 says, 'There is no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death, for God judged sin in his (Jesus') flesh.' This is saying that since sin was judged on the Cross, I am not judged as a sinner. Rom. 6:7 gives the explanation, 'He who has died (his judicial death) is Justified (acquitted) from sin('s judgement).'

The effects of justification are not only objective (i.e. peace with God, practical reconciliation, freedom from objective guilt, etc.), but subjective. The acquitted one loves the acquitting Judge. He is no longer under the power of sin, seeing he is not under its guilt (Rom. 6:14, 1 Cor. 15:55-56), hence he is not a slave to sin, but a slave (willingly) to righteousness (Rom. 6:18). Other effects are that he is not condemnatory towards others as he was formerly impelled by his own guilt so to be.

### **B. Reconciliation.**

Man is at total enmity with God (Col. 1:20-21, Rom. 1:30, 5:10) and has irreversible, implacable hatred of God, even though he may appear not to hate God.

Reconciliation means total rapprochement with God. Man is at one with God by the act of the Cross. We have seen that the eradication of objective guilt (the guilt of actual things done) removes the barrier between man and God. God has no prior barrier, but His holiness prevents Him accepting the fellowship of polluted man, even though He does not cease to love him. Hence when the barrier is removed man may have fellowship with God. This opens the way for full relationships with himself, his fellow-man and his creation, for he was out of harmony with them all. The effect of his being reconciled by God, is to have a ministry of reconciliation towards all things. The enmity is destroyed at the Cross (Ephes. 2:14-17) and man now loves God (1 John 4:19) and so lives in the desire for continuing experience of reconciliation with God and man.

### **C. Forgiveness.**

God is a God who while being merciful 'will by no means acquit the guilty' (Exodus 34:7, Numbers 14:18, etc.), which must mean He does not forgive the impenitent. He cannot even forgive the penitent without a basis for just forgiveness, such as is mentioned in 1 John 1:9. The New Covenant Promise of forgiveness (Jer. 31:31-34) is also the promise of cleansing (Ezekiel 36:24-28, cf. 34:25, 37:27). Hence John the Baptist announces the coming of the Kingdom and a baptism commensurate with preparation for it. This baptism is 'with a view to (Greek, eis) the forgiveness of sins'. Christ promises such forgiveness (Matt. 26:28), and after his resurrection commissions the disciples to preach it (John 20:21-23, Luke 24:44f.), which they do (e.g. Acts 2:38, 3:19, 11. cf. 5:30-31, 10:43f.).

On repentance and faith the old sinner is forgiven all his sins. This forgiveness is a gift. He is also cleansed (Heb. 1:3, 9:14, cf. Acts 3:19, 22:16, 1 Cor. 6:9-11, and Titus 3:5). The objective fact is that he is no longer under guilt or pollution. The effects of both justification and forgiveness are the same (cf. Romans 4:1-8, Psalm 32:1-2). Man is loosed from his sins, and is in fellowship with God. Whilst justification refers primarily to law (though this is not to be divorced from God), yet forgiveness relates to God, personally (Psalm 51:4 'Against Thee, and Thee only have I sinned'). Hence man, knowing himself to be forgiven of God, and having lost both his guilt and pollution, now loves God (cf. Luke 7:47, 1 John 4:10, 19), and responds in gratitude and willing, voluntary obedience and service.

#### **D. Redemption.**

For the most part we have already dealt with this. Redemption in Biblical language refers to (a) Slavery, (b) Captivity, and (c) Indebtedness. Romans 6:17, cf. John 8:34 refer to man as the bondslave of sin. Jesus in Luke 4: 17-18, 11:21 infers that man is the captive of sin and evil powers. Many references speak of man being under the bondage of Satan and his world powers (Ephes. 2:1-3, Heb. 2:14-15), whilst we have seen that man lives in the fear of death, judgement, the wrath of God, yet cannot escape their bondage. His guilts bind him irretrievably to evil. As to man's indebtedness, sins are a form of an account which man has with the law, and with God, but one which he cannot repay, even if he were so inclined, which he is not. Matthew 18:21ff. outlines the huge indebtedness of man to God, in fact it is an incalculable debt.

What we have to see is man's utter inability to liberate himself from slavery, bondage and indebtedness. The promises of freedom in passages such as John 8:31-36, Luke 4:17-18, 11:21f., Mark 10:45 and others show us that Messiah has to accomplish some work whereby the legal hold and right which evil powers have over man is destroyed. By this we mean it is finished. Col. 2: 14-15 shows that the guilt of the law is borne and expended by Christ on the Cross, so that the grip of evil powers is finished.

The new man in Christ now is totally liberated from all forms of evil, and fear which springs from law, death, and the wrath of God. Romans 6:10, with 11 Timothy 1:10 shows that in dying Christ defeated the power of death, and so 'abolished death and brought life and immortality to light'. The effects of redemption are to bring man to freedom, and then to couch him in that freedom. When we look at the practical side of man's living we will see that the Holy Spirit is the one who causes the fruits of redemption to come into operation.

#### **E. Adoption.**

Paul introduces this term in Romans 9:4 when he says, 'They are Israelites and to them belong the sonship, etc.' The root word of adoption is 'son' (Greek, **huics**), and it is probably better to use the term sonship than adoption which has some connotations not related to Paul's view. Often, in the O.T., a young person was taken by childless parents and given the status of a son. Even if a son were later born he still received an inheritance on the death of the father. Again when a young child, naturally born to its parents came to maturity, it was said to be adopted, or, pronounced to be fully mature. This accords with Gal. 4:1f. In Paul's usage, which relates somewhat to John's teaching of the sonship of grace, Paul sees this sonship planned from before

the foundation of the world (Ephes. 1:4-7). In Gal. 4:1-7 he sees Israel in an infant stage when it was in law, yet being matured for full sonship in and by the coming of grace. Hence he shows four steps in development, especially in vs. 4-6:-

- (a) Man under law,
- (b) Man redeemed from law by Christ's incarnation and death,
- (c) Man receiving the sonship, and
- (d) The Spirit of sonship being sent into the heart, that Spirit crying 'Abba!', i.e. 'Father!'

In Romans 8:14-17 the new son also cries 'Abba!' alongside the Spirit, and so this twin cry is assurance of sonship received.

If we take the view (as some do) that adoption is but the renewal of creational sonship (cf. Luke 3:38, Acts 17:28), and the extension of Israel's covenantal sonship (cf. Mal. 2:10, Jer. 3:19, Exod. 4:22, Hosea 11:1, Deut. 14:1), then it must mean that not only is man redeemed from bondage, and reconciled to God, but that he has now become a son of God. This is, as someone has said, not only that God the Judge has acquitted man, but has welcomed the (once accused) acquitted defendant into his home as a member of his family!

The effects of sonship are enormous. The man in Christ sees himself as related to God as Father. Paul, in every epistle makes the greeting, 'Grace to you, and peace, from God our (or, 'the') Father and the Lord Jesus Christ'. Being a son means that each believer is a member of the family (household) of God, and so all within it (the church, the Kingdom) are his brethren. This makes the principle of love most intelligible. Notice that one comes out of slavery into sonship, so that sonship signifies freedom (cf. John 8:34-36, 11 Cor. 3:6, 17).

### **F. New Birth: Regeneration.**

From John 3:1-14 and 1 Cor. 2:14 it is evident that the state of the natural (i.e. fallen) man is his inability to perceive spiritual truth and to see the Kingdom of God. Titus 3:1-7 speaks of 'the washing of regeneration and the renewal of the Holy Spirit'. The washing away of sins is the ridding of both guilt and sin's pollution with their dynamic and disastrous effects. Washing is what brings regeneration. Jesus speaks of 'being washed every whit' in John 13:10., i.e. the bath of cleansing (cf. John 15:3). He also speaks of a work of the Holy Spirit which brings new birth or 'being begotten from above' or 'being begotten anew

The work of regeneration is that referred to both in Ezekiel 36 and 37:-(a) The new heart, and (b) the new life, or the regeneration (resurrection) from the dead. 1 Peter 1:3 speaks of us as having 'been born anew to a living hope through the resurrection of Jesus Christ from the dead'. In 1:23 he says, 'you have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God.' We see then that through the Word and the Spirit regeneration is effected. It involves the ministry of the Spirit in application of the work of Christ (John 16:7-11, 12-15, Rom. 8:1-3, 11 Cor. 3:6, 17, 1 Cor. 6:11). In Acts 15:8-9 it is evident that God has cleansed the hearts of those who believe. This by the work of the Holy Spirit and accords with Titus 3:5 and 1 Cor. 6:11. With this 1 Peter 1:2 and 11 Thess. 2:13 should be linked.

This new birth brings new life, for the Spirit has led through repentance and faith to forgiveness, cleansing, justification, redemption and sonship, and so the person is the new creation in Christ. Being new, having new life,

he can live in a new way. The former rebellious attitude of mind has changed. He has 'escaped the corruption which is in the world, through lust', and has become 'a partaker of the divine nature'. (11 Peter 1:4) James says, 'Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures.' (1:18)

## **G. Dying and Rising with Christ.**

### **(i) Dying with Christ.**

Most of the themes we have dealt with are primarily objective, in that God is the Initiator, and He completes the work, through His Son and applies it to man, the object of His love, by the ministry of the Holy Spirit. However, when it comes to dying with Christ and rising with him, many have thought this to be primarily a subjective experience. We can surely say the effects of this work of Christ are felt or experienced subjectively, for that is the area where we do experience things. However the work of dying and rising is one which was accomplished on the Cross.

In 11 Cor. 5:14 Paul says, 'We are convinced that if one died for all, then did all die.' He means that Christ so identified with man, that he died man's death. This is seen in Romans 6:6-7. In v.6 Paul says 'our old man was crucified with him', and proceeds in v.7 to say 'He who has died is justified from sin', meaning that when Christ died we died. This is seen in Gal. 2:20, 'I have been crucified with Christ'. This is in the perfect tense which means, 'I now go on receiving the benefits (effects) of an act which happened in the past'. In Col. 3:3 he says, 'For you died', in Col. 2:20, 'If with Christ you died to the elemental spirits of the universe....'; in Gal. 2:19 'I through the law, died to the law'; in Gal. 5:24 'They that are Christ's crucified the flesh'. Again in Gal. 6:14 Paul speaks of the Cross by which he was crucified to the world. In Romans 6:2 he speaks of having died to sin, and so in 6:11 of being dead to sin. To all of these he adds in 11 Tim. 2:11, 'The saying is sure: if we died with him, we shall also live with him.'

It is clear, that our death took place on the Cross 2,000 years ago. Paul is not speaking of a subjective death. Nevertheless he says 'all of us who were baptised into Christ were baptised into his death'. He means, 'That death has become yours by identification with him (through baptism), so that now it is accorded to you.' 11 Cor. 5:14 assures us that in that death he identified with us otherwise baptism could not identify us with him. Hence our baptism is the reception of the benefits of the work previously done. Judicial death being accorded to us, we are now free from penal accusation, judgement, and punishment. We are legally free from all things since, 'He who has died is freed from sin.'

Again Gal. 5:24, when saying, 'They that are Christ's crucified the flesh' has two aspects of meaning:

- (a) Christ crucified the flesh at the Cross, hence we are not under (legal) obligation to it (cf. Rom. 8:12), and
- (b) By faith we have accepted this fact, and we live in it, i.e. faith sees the flesh crucified there, at the Cross, and faith leaves it there, crucified, for ever, on the Cross! There is no question of us dying to the flesh by any effort of our own.

In short, then, what does 'dying with Christ' really mean? It means that the death we deserved to die, he died, and the penalty and outcome of sin which was our due was borne by him. It means that we have been relieved of all of this. We are free to live!

### (ii) Rising with Christ.

In the same definite terms that our death-with-Christ is spoken of, so is our rising-with-Christ spoken of. In Romans 6 it is made clear that as we have been united with him in his death so 'we shall certainly be united with him in a resurrection like his'. This could mean that we have not yet been united,<sup>5</sup> yet in vs. 10 and 11 Paul points out that 'in that he died, he died unto sin once, in that he liveth he liveth unto God (death shall no more have dominion over him), so likewise reckon you yourselves to be dead to sin and alive unto God', i.e. 'He died once: he rose once. When he did, you did, once for all, an event never to be repeated. Baptism seals this for you, makes what is so to be so in your case.'

This is the same story in Colossians 2:13 which says, 'You who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us our trespasses, having cancelled the bond which stood against us with its legal demands'. If our deadness here is not our death with Christ, nevertheless our resurrection is our life. Again Paul refers back to this in 3:1, 'Since you then be risen with Christ'. In Ephes. 2:5 the same principle is repeated, '...when we were dead through our trespasses, made us alive together with Christ'. This is basically the same in Gal. 2:20, 'I have been crucified with Christ, but yet I live...'

### (iii) Conclusion on Dying and Rising.

Death was once for all; rising also was once for all (Rom. 6:10-11). This means the legal penalty has been paid, satisfied. The law withdraws from judgement. Evil powers have no legal hold over their former-slave-prisoner-debtors. Yet having died to sin, we must live as those who have died, as also those who have risen to new life. The new life is that of Christ and of his Spirit. It is sonship with the Father. Hence when anything appears which is consummate with the old life we must seal its death with seeing it as dead and giving it no power. 'Put to death for you died' is the principle<sup>6</sup>. We are not told that it died, i.e. the evil, but we do know it lost its psychological power by loss of its theological right! 'Sin shall not have dominion over you, for you are not under law, but under grace.' (Rom. 6:14)

We can see, then, that insofar as Christ died, so did we, and his 'insofar' is all that was required. Insofar as he rose, so did we, thus we are beyond sin and death. As the hymn-line has it:-

**'We have been crucified with Christ; now we shall live for ever.'**

Fear of death is gone. Legal dread is dissipated. Positive release has come. Shall we then 'die daily'?<sup>7</sup> No, we shall live daily as those who have died. We shall live daily as those who are alive. All we do is live consistently with the mortification Christ accomplished. Because of it we are vivified. In vivification we have life to put death to death.

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<sup>5</sup> It is evident in Pauline writing that believers are already resurrected (Col. 3:1, etc.). It is also evident that they are yet to experience resurrection of the body (Phil. 3:11). The 'legal' resurrection (Rom. 4:25) is the basis for the future, bodily resurrection.

<sup>6</sup> Even here we do not have the power of ourselves to regard the death of sin as real and so to mortify it in its effects. We need the power of the Holy Spirit in order to effect mortification of sin. Rom. 8:13 is the way we kill the deeds of the body - by the Spirit.

<sup>7</sup> Taken out of its context this verse (1 Cor. 15:31) seems to point to continual dying, continual crucifixion. Not so: Paul means he stands in jeopardy of death because he proclaims the Gospel. Every day he stands in jeopardy of death.

## ***6. The New Man In Christ: II - Being The New Man.***

### **(1) The New Relationships.**

We have seen that man is a relational creature. His fullness depends upon his relationships with God, himself, his fellow-man, and his universe. John 17:3 and 1 John 5:20, as 1 John 1:3 indicate that his true life is in relating to God, Father, Son and Spirit. To this is added 1 John 3:14 - to live is to love the brothers. Outside these relationships he is not really, and not consistently the new man.

#### **(i) In the Father.**

The N.T. gives us the formula 'in Christ', for that is basically the believer's habitat, his place of operations, the source and supply of his life. Yet the term 'in the Father' is also found. In 1 Thess. 1:1, and 11 Thess. 1:1 this phrase, 'in the Father' means the whole church is in Him. In John 17:21 Jesus speaks of being in the Father '...I in Thee'. Of course, then, to be in the Son is to be in the Father. At the same time the Father is in us. Whilst Matthew 10:20 speaks of the Spirit of the Father speaking from within, yet John 14:21-23 speaks of the Father coming and taking up his dwelling within us.

The practical fact is that the new man has come to the Father through the Son, by the aid of the Spirit (John 14:6, 16:12-15, Ephes. 2:18), and so is a member of the family of God. 'Grace and peace' come to him from the Father, as all the epistles tell us. He is above all, but then through all and in all (Ephes. 4:6) so that Paul primarily bows his knees to the Father knowing that all fatherhood and familyhood stems from Him.

Jesus sees his ministry as leading men to the Father, and thus to full maturity as sons (cf. Ephes. 4:13). He wants not only to be in the Father himself, as the Father also is in him, but that all be in the Father and the Son (John 17:21). Paul's epistle to the Ephesians is structured upon man's sonship of the Father, and the maturity of man growing into the measure of the Son himself. The people of God are the family of God, and the church is the habitation of the Father (Ephes. 2:22). John in his first Epistle presupposes the family; Otherwise his epistle does not really make sense.

#### **(ii) In the Son: In Christ.**

Jesus told his disciples that he was the true vine, and that they were the branches. His doctrine of abiding is that they are totally dependent upon him, and cannot be fruitful apart from him. This doctrine of being in Christ Paul has developed so that some 164 times he uses the term, 'in Christ', 'in him', 'in the Lord'. What then is it to be 'in Christ'? We could imagine it to be some mystical relationship. Others see it as clear factual faith. Some have called it 'faith-mysticism' thus guarding against a formless, vague, emotional relationship on the one hand, and against mere intellectual assent and acceptance on the other. It is exercised in the context of knowing rather than feeling, of believing rather than emotional religious imagination.

In fact, this being 'in Christ' is simply being constantly dependent upon him for all that is needed. To commence with all salvation has been accomplished by Christ, and his identification with us in that work has made us to be one with him, e.g. 'We judge that if one died for all then did all die.' The powerful passage of Romans 5:12-21 shows that his elect, in him, receive the

rewards of his obedience, and the measure of his life through the grace he gives, or exercises. Redemption, sanctification, reconciliation, justification, access to God, forgiveness of sins - all of these are in Christ (see Rom. 3:24, 1 Cor. 1:2, 11 Cor. 5:19, Gal. 2:16, Ephes 2:13, Ephes 4:32). In fact it is difficult to find anything which the believer experiences which is not in Christ

What we should see, both in regard to being in the Father and in the Son, Christ, is that both have been, and are, constantly moving in history to fulfil the plan which was 'in Christ' before the foundation of the world. See Ephes 1:3f. and 11 Tim. 1:9. However it is the practical matter of a person being not in himself, but in Christ. He is a different person when he is in Christ. In fact he can only really be either 'in Adam' or 'in Christ'. It seems that to be truly human, and fully human, i.e. to be a true human, being, is to be in Christ. This brings man to salvation, sanctification, and ultimately to glorification (cf. 1 Cor. 1:30).

### **(iii) In the Spirit.**

The terms 'in Christ' and 'in the Spirit' are virtually synonymous. This is seen clearly from reading Romans 8:9-11. Just as the opposite of being 'in Christ' is being 'in Adam' so the opposite of being 'in the Spirit' is to be 'in the flesh'. The test of true salvation was 'If any man have not the Spirit of Christ he is none of his', i.e. to be saved is to possess the Spirit. Life in the Spirit is the only true life that can be. We have seen above that the whole complex of salvation from conviction of sin through to the thorough fulfilment of man as a new creation is by the applicatory work of the Spirit. What Christ accomplishes the Spirit applies. This is seen in passages such as Romans 8:1-3, 11 Cor. 3:6, 17, 1 Cor. 6:11, and these should be studied closely.

When it comes to the life of the believer the experiences of love, fellowship, worship, proclamation, witness, spiritual maturity (and a host of others) are dependent upon the work of the Spirit (see Rom. 5:5, 15:30, Gal. 5:22, Phil. 2:1f., Acts 2:42, John 4:23, Phil. 3:3, Acts 1:8, 1 Cor. 2:5, 1 Thess 1:5, Gal. 3:1-5, 5:16, 18, 25). The Spirit of course is at once the Spirit of the Father and the Spirit of the Son, as also the Spirit of family- hood.

For the moment we cannot speak of the subjective elements of being 'in' the Father, the Son and the Spirit, but to repeat what we said; being 'in', is being dependent upon, drawing from, being obedient to each Person of the Trinity as indeed to the whole Godhead.

### **(iv) The Indwelling of the Godhead.**

Not only is the new man in the Father, the Son and the Spirit, but they, too, are in him. In John 14:15-23 John speaks of the Spirit indwelling the disciples, and of the Son and the Father coming to take up their abode. John 17:20-24 contains the prayer of Jesus that believers might be in them, i.e. the Father and the Son, and that the love of the Father be in them, and the Son also in them. We have seen in Matt. 10:20 that the Spirit of the Father speaks from within His people, which is virtually the Father within them.

Again we do not need to speak too mystically of this indwelling. Just as Ephes. 4:6 speaks of the Father being 'above all', so it speaks of Him being 'In (you) all and through (you) all.' It means that the Father, Son and Spirit bring their life and enablement to redeemed men, helping them to be participators in the Divine nature. Looking at this from one point of view the indwelling of the Godhead is stunning; from another point of view it is humbling, awe-inspiring.



### (v) Relationships with Others.

We have said that man is a relational creature. We saw that 'man-in-Adam' became hostile to God. In the break of relationship with God there was the inevitable break from full relationship with man. John 17:3, 1 John 5:20, and 1:3 show us that all true relationships are through God. If there is enmity with God, then there is enmity with man, for there is an inability to love as God demands (1 John 4:20). The principle of reconciliation through the Cross brings man back to relationship with God. 'We love because he first loved us' (1 John 4:19) is the principle for all relationships, i.e. first love with God, then with all.

The man in Christ has experienced the love of God, and now the norm for his life is to love others and relate to them. Hence Paul's injunction, 'As much as lieth within you live peaceably with all men.' (Romans 12:18). If others will not reciprocate, then that should not prevent love flowing from the new man to all men. In fact the new man has to 'do good unto all men, but chiefly those who are of the household of God: (Gal. 6:10). This leads us on to our next theme which is the new man and love.

### (vi) The New Man and Love<sup>8</sup>.

There are three realms in which the new man in Christ is to exercise his relationships of love:-

(a) **In the family of God** - that family in which he is incorporate by coming to the Father through Christ. All in this family are by redemption the children of God (Gal. 3:26, 4:4-6), and so special relationship exists. This family relationship is worked out in the life, fellowship, and concern of the whole church. Its outworking is through the eldership and the diaconate, as also the exercises of gifts and mutual concern and care of members for members. It involves every element of life.

(b) **The nuclear family.** By this we mean primarily that family constituting father, mother and the children. However it may also cover, at the same time, the household, which then includes grand-parents to grand-children, and the wide range of relationships within one or two generations of relatives. The nuclear family is a functional unit, and therefore deserves special attention. For example if a man will not provide for his own household he is worse than an infidel (1 Tim.5:8). It can be seen that the test of one's love for God as Father is whether one has love for one's own father, brother, etc. (1 John 4:20).

(c) **The family of mankind.** Anthropologically all men are brothers. Because man is fallen does not relieve him of responsibility to relate and care for all. If he will not care for all, then it is doubtful whether he really cares for any, at least in the way in which true love demands. In this connection Matt. 5:43-48 shows that love must be total, and to all. Two qualifying statements are used in Gal. 6:10. The first is 'as we have opportunity', and the second 'chiefly to those of the household of God'. In the first case we are not always afforded ample opportunity; in the second the Christian people were generally poor, excluded from working, persecuted, and so needed special care.

Love is greatly emphasised by Paul, John and Peter in their epistles. Love is always practical, and never merely emotional. For Paul it covered the way in which husband and wife related to each other, the parents to the children,

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<sup>8</sup> For the whole treatment of love see Living Faith No. 1 'The Nature & Meaning of Love'.

and the children to the parents, and then all members of the family to one another. Hence the whole of ethics is in the realm of love, for love motivates to obedience (1 John 4:19, John 14:15, 1 John 5:2-3, 11 Cor. 5:14) and love is, in fact, obedience (1 John 5:2, John 15:10). In the wider family of the church is the care of widows, the fatherless and the poor. Where there is a deficiency in relationships (e.g. the fatherless) it is made up out of the resources of the entire family (e.g. the elders act as fathers to the fatherless, etc.).

Finally, in this relational-love operation is the constant ministry of forgiveness. The new man is new because he has been forgiven. It is obligatory for him, then, to forgive, and so show love (Ephes. 4:30 - 5:2, Col. 3:13-14). Forgiveness liberates both the forgiver and the forgiven, and keeps the stream of love flowing.

## **(2) The Life of Truth and Holiness.**

### **(i) Sanctification<sup>9</sup>.**

Often we fail to understand the Scriptures because we do not realise their thrust of salvation history. In other words, all history is in some sense eschatological. Since God has planned the goal and end, then all matters must relate, in some way, to that end. In this sense all prophecy is eschatologically oriented. So is salvation. Hence all we have been saying about the 'new things' of the new man in Christ are, in fact, eschatological.

We mean by this that the new man is the man of the new age. The old age is passing away (Gal. 1:4, 1 Cor. 7:31, 1 John 2:17), and the new age has invaded the old (Heb. 2:5, 6:5, Ephes. 1:21). In fact we are those upon whom the ends of the ages have come (1 Cor. 10:11). There was an age of the Old Covenant; there is one of the New. There was an age of law (Moses); there is an age of 'truth and grace' (Jesus Christ). Yet all things are of God (11 Cor. 5:18), and He is directing all things to the end. In Christ all things will be unified.

Salvation is eschatological (Romans 8:23), and so is sanctification. Holiness and purity are signs and elements of the last things and the new age. This is seen in 11 Peter 3:9-14, 1 John 3:1-3, 11 Cor. 7:1, Heb. 12:14, Rev. 21: 8, 27. Because the new man in Christ is the man of the new aeon he must espouse holiness. He has been purified (1 Cor. 6:11, Acts 15:8-9, cf. 26:17-18, Titus 3:5) through the work of the Cross and the Spirit. Now he walks in holiness (Ephes. 5:7-14, 1 Thess. 4:3) and in fact calls upon the Father in this respect (1 Peter 1:13-17).

### **(a) Sanctification a Setting Apart.**

In 1 Peter 1:2, 11 Thess. 2:13, cf. Romans 1:7 it is clear that sanctification is what we called 'consecration', the setting apart of some thing or person for use in God's service. This is the thrust of Romans 12:1-2, of 1 Cor. 6:19, and of Romans 6:13. Both passive and active elements are seen here - God sanctifies or sets apart for Himself; man recognises this and responds accordingly, seeing himself as a sanctified person. The crisis in which this takes place is the conversion-complex, well set out in 1 Cor. 6:11 and Titus 3:5-7. Where there is washing there comes inner cleansing. Where this comes there is a setting apart for the work of God. Hence in Exodus 19:5-6 God sanctifies Israel for His purposes. In 1 Peter 2:9-10 - the N.T. counterpart - God sanctifies the church as the new, true Israel, to show forth His wonderful works.

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<sup>9</sup> For a fuller treatment of the subject see Living Faith No. 6 'Sanctification: The Doctrine of Christian Holiness:

**(b) Sanctification is Practical Holiness.**

This sanctification must issue in the inner holiness of God's obedient children. In it is involved the mortification of the flesh, the rejection, continually, of the world and the devil and sin. Hence in this sense continuing holiness is a process. Even this relates to the ultimate eschatological climax when all things will be pure.

Another way of saying this is that the new man in Christ is obedient to the law of Christ. The thrust for obedience as we have seen in Jer. 31:31-34, and Ezekiel 36:24-28, is firstly the internalising of the law (by the Spirit), secondly the cleansing of the heart, and thirdly the motivation of love and gratitude. Hence Christian holiness is no mere nit-picking legalistic operation, but the thrust of loving-obedience.

At the same time the fear of the Lord is always the beginning and the continuing of wisdom. Many injunctions against unholiness are given to the saints. 1 Cor. 6:9, Ephes. 5:6, Gal. 5:21 and 6:7 warn against unholiness. With these prohibitions is also the inference that a believer can live the life of holiness<sup>10</sup>. As we have seen his moral enemies, and all evil influences and powers have been paralysed by the Cross. He can say a resounding 'No !' to the world, the flesh and the devil if he will! Because the guilt of sin has been removed he does not have to come under the domination of sin.

What we must keep in mind is that the life of holiness is not a thing pursued for its own sake. Were this so it might become very negative. True obedience provides its own motivation for further obedience. Holiness of life is the automatic 'spin-off' of a life of loving submission and experimental obedience.

**(ii) The Life of Truth.**

The truth is something the new man does, just as evil is something the old man practises. See 1 John 1:6, 1 John 3:17-18, John 3:21. To suppress the truth one has to actually do its opposite, e.g. purity (an act and state of being) is suppressed by (an act of) impurity. The truth is also 'things as they really are', i.e. those things congruous with God and His creation. The truth which concerns us is 'the truth as it is in Jesus' (Ephes. 4: 21). When it was said that 'the law came by Moses, but grace and truth by Jesus Christ', it means that the true way of life and action was not hitherto seen until the incarnation. Then the truth of living (acting, doing) and the truth of doctrine were present in the person of Christ. Rightly speaking the word of truth is also the word of action, or the truth in action. This truth of Christ has redeemed man and made him new (James 1:18, 1 Peter 1:23). Now man must live in the truth.

Hence in Ephes. 4:17-24 the new man lives according to the truth he learned of Christ. This constitutes putting off the old man (once for all) and putting on the new man (once for all) and then living daily as one who has 'put off' and (so) 'put on'. Therefore in Col. 3:1-17 to have put off the old and put on the new means also to continually put off things which invade from the old, and put on things which flow from the new. Moral choice is always involved in the action of the truth.

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<sup>10</sup> See appendix - 'The Strength and Weakness of the New Man'

### **(iii) The Life of Service.**

In many ways we have already dealt with this subject. As the new man travels towards the appointed end he is called or drawn on by the dynamic of hope. He will be perfected; he will be glorified; he will be a son of God. To these ends he looks with motivating hope. If there were not such promises of perfection and glorification he would be greatly mollified in and by the present. As it is he knows he is being changed from one stage of glory to another (11 Cor. 3:18), and that his present suffering is featherweight compared with the glory for which it is preparing him (11 Cor. 4:16-18).

Hence he is not greatly pre-occupied with enhancing his holiness, but is concerned to be obedient. If obedience were simply conformity to a set of laws, that would be one thing. Yet law is simply the true way of life and so, no end in itself. Its practice adds up to love, especially love of one's neighbour (Romans 13:9-10, Gal. 5:14).

The command which is so pertinent is the command to preach the Gospel. Even the life of service with the community of God's people, has partly as its reason the power to strengthen the inner life of the church for its outer life of action. This action is proclamation of the Gospel. It is telling out the Kingdom. This is not in word only but in power (1 Cor. 4:20, 1 Thess. 1:5). When we become preoccupied with the coming of the new man, the manner of life of the new man, and his patterns of living, holiness, and truth, we might miss the point that they only have their true and sane perspective in the expression of obedience which is the proclamation of the Gospel. Of course this is the ministry of the whole church, and its constituent ministries differ according to gifts, temperament, and so on. All, however, share in this ministry. All in some sense or another can cry, 'Woe is unto me if I preach not the Gospel!'

After all, it is the Gospel which made the sinner into the new man in Christ.

## ***7. Conclusion To The Whole Study: The New Man In Christ.***

We have to say, sensibly, that our study has been very sketchy. In many cases we have simply pointed to the issues, but not plumbed their depths. In looking at some details we have missed the grand sweep of the wider view. In being concerned as to the 'what, why and how?' of the new man, we have neglected the full salvation-history perspective which comes to its grandeur in the eschatological consummation. Hence much of what we have said is disproportionate.

Nevertheless we have adduced some practical elements, both of man becoming the new man in Christ, and then, of his continuing as the new man in Christ. For this reason we would like to draw our conclusions as follows:-

God had planned man's creation, redemption, sanctification and glorification prior to creation. By the end of time He will have concluded this operation. Only by knowing something of what He has done can we truly understand who He is. The grand work of the Cross required the build-up of all history prior to it, and then the consolidation of all history which followed it.

Here we cannot speak of the mystery of the participation of the Godhead in the Cross and Resurrection, nor the inner work of the Spirit in effecting within man what Christ had effected upon the Cross. To some degree these

things must always remain a mystery. For that matter we cannot rightly explain the indwelling of God in man, or man in God, but faith can figure these things and depend upon them.

The new man in Christ is a reality, a dynamic, persistent, living reality. The great day will tell it out, even if it does not spell it out. We will see the fruit of the grace of God, the new man totally sanctified, totally glorified, and fully like the Son of the Father, and the Father of the Son.

Anyone following this study could be excused for thinking its factual nature has obscured the wonder, the joy, the vibrancy, and the glory of being the new man in Christ. Not to be any more the old man, or in the old man, is a wonderful thing, but to be in the New Man is unspeakably rich. The experience of the redemptive powers of the Gospel and the Spirit, to come under the Fatherhood of God and the Lordship of Christ and the leadership of the Spirit is something fallen man who is unredeemed cannot know. The fullness of love in the new life, the new gifts, powers and graces which come to make the life of the new man, and the amazing moral power which can defeat hitherto dominating and tyrannous forces - why this is astonishing. The life of love within the community of God's people, and the joy of proclamation to those outside it - even though they oppose and persecute - has to be experienced to be believed.

As though this were not enough, there is the ever-approaching eschaton in which all the reality of new life shall be sealed. The new heavens, the new earth, the new song - of Moses and the Lamb! - the new name, and then, everything new - why that is the greatness of being the new man in Christ.

True, for this time much of it is veiled, and the new man struggles on. Yet he is aware of the new Spirit within him, and the new heart and the new obedience. Hence he glories in being the new man, until what it is shall be more fully shown - in that day.

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## **APPENDIX**

### **The Strength and Weakness of The New Man.**

We have made it clear that the new man in Christ, although new, is not innately new. He is contingent upon God both creationally and redemptively. He cannot be created, or continue as a created being apart from God. He cannot be redeemed or continue as a redeemed person apart from God. We have seen that his subjective experience of all things is contingent upon the prior work of Christ, and the current work of the Spirit.

The puzzling question is, 'How can this person, being in Christ, the Spirit and the Father, yet be weak and fail so often?' That is a practical question. Two passages of the N.T. help us to see the answer. The first passage is Romans 7:13-25 and the second 11 Cor. 12:1-10. In the first Paul says the law is spiritual, but that he is carnal, sold unto sin. The key to this passage is the term 'I, of myself'. In one sense there is no such person. We can say that 'Adam, of himself' was in fact no true creature, since 'of myself' obviates contingency. Hence we should see Paul's reasoning in the Romans 7 passage as an exploration of what he of himself can or cannot accomplish.

The only thing he can accomplish is to delight in the law after the inner man (v.22). To delight in the law is not simply to be charmed by its nature and significance, but to set out to obey it. Paul finds that when he sets out to obey it there is always a principle, and that is that dynamic sin is always present to prevent him doing good, and to force him into doing evil.

We should conclude then, that unaided Paul cannot desist from doing evil, and cannot accomplish good. If man would see that his strength lies in contingency upon God, then in that contingency he could be strong, though of course never of himself. Romans 8:13 shows what he can do through the Spirit, and Philippians 4:13 says 'I can do all things in him who strengthens me.' In the Godhead man can accomplish anything required of him by God. Man is always weak without God, but then he is never truly man until he is submitted to, and contingent upon, God.

This is borne out in the 11 Cor. 12 passage. The one who views the heavenly mysteries cannot desist from being proud, and then of himself cannot cope with the 'stake in the flesh' which is given to keep him humble. True contingency brings the needed strength.

All of this is very apposite to our study. Some insist on talking about 'old nature' and 'new nature' as though conversion innately changed man. At the best it rehabilitates or restores him (i.e. regenerates him), but even then this rehabilitation is operative only by faith and in the state of grace. In fact the total restoration awaits the eschaton. At the same time the new man is a new man because he is in Christ, and his disposition has become God-oriented. He is dependent upon God for moral success and moral achievement.

We can say that the new man in Christ is at once both weak and strong. He is weak because he can do nothing of himself - not, anyway, in this moral realm. He is strong because 'he is more than conqueror through him that loved him', but yet he is not innately that way.

Probably man does not relish being contingent in any sense, and upon anyone. He would like to show himself strong. In Christ as a man he is strong. Out of Christ his weaknesses are evident. Rightly speaking he should glory in his weakness (a) Because God does not demand directly of him what he cannot be - i.e. other than, more than, or beyond, being a human, and (b) Because in this state God enables him and so he knows the power of God.

When this is applied to the life of holiness, the life of love, the life of truth and obedience, man flourishes when he sees he is a contingent creature. He fails, morally, when he refuses to be contingent. He can live a holy life, love properly in relationships, and walk in truth, living out its facts by the never-ending power which is his in contingent being.

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