



E.8. Pt. 1 - A New Man

Lk. 22.42 *“not My will, but Yours, be done.”*

Human and Divine Wills

In a normal “religious” lifestyle, man tends to live a sporadic life dabbling back and forth between things of our natural life and that of our spiritual life. Life tends to become compartmentalized as certain days and/or hours are set apart for more spiritual pursuits such as times for prayers, Bible reading, and worship, while the remainder of time is caught up with “normal” life activities such as family and home activities, education, work responsibilities, recreation, and all those things surrounding our natural lives. Just by virtue of existing and living our lives brings constant daily reminders of the needs of our bodies, the satisfying of the thoughts and emotions of our souls, recalling the needful duties for the day we must take care of, and of the plans and preparations for tomorrow. These are an inescapable part of life.

And so we exercise our wills hundreds or thousands of times a day making major and minor and/or easy or difficult choices of what we think and hope to be informed decisions, decisions that impact our lives and often the lives of others as well. At creation mankind was given a free will which is the ability to make choices and act independently or in union with another or others. This free will was demonstrated in the Garden when God gave Adam the freedom to independently live and work in the garden as he saw fit, exercising authority or control over all living things. But on the other hand, God set limits on the exercise of that free will restricting certain choices that would affect His relationship with man and the proper functioning of the Garden; thus entered the concepts of obedience or disobedience and of reward or punishment.

We give our children the freedom to play with and enjoy their toys but set limits on the amount of time spent doing it and on the proper or improper use of them, which also requires the use of obedience/disobedience and reward/punishment. Even in the most free societies on earth, limits are set on the free will of man to help ensure the proper harmony and functioning of that society. Thus, in this naturally created world the range of the free will of man is limited under the controls of governments and authorities and the freedom of choices, though much remaining, yet remain limited.

The believer, however, is also quite aware of his spiritual needs and its importance in his life. So, he dabbles also in some measure in the spiritual realm attempting to learn Godly ways, His Divine principles and moral standards, and seeking Divine guidance that also helps in our

decision making. We read our Bibles, pray, and worship in order to draw closer to God in an attempt to live a life pleasing to God and to enjoy His blessings. In varying degrees of magnitude among believers, we know our lives must be guided by His Holy Spirit as well.

Mic. 6.8 writes, *“He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?”* It is written here that, *“He has shown us...”* His will is well documented in the Bible which is to be understood as the Word of God, and by the guidance of the Holy Spirit in believer’s lives. It is also written *“what the Lord requires of you.”* This Hebrew word for “*require*” is used here with respect to God seeking something in man, but it is also used elsewhere to describe the act of man seeking God, His will, or His guidance.

The New Man- A Foundation

Just how do we “balance” these two wills: the natural will tied to decision making in the worldly environment, decisions that govern the course of our natural lives, and the spiritual will focused on God but also having influence on our natural lives as well as having eternal implications? However, is the word “balance” the proper term to use; for it implies a proportioning of time, energy, and resources between the two different wills: the natural and the spiritual? Is this what we really want to do, to divide up our time, energy, and resources between worldly and spiritual pursuits? Or, is there something greater than balancing the natural and spiritual wills; is there a dimension “in Christ” in which the two wills actually begin to merge into one? Is there a point where the natural will and the spiritual will seem to come into union with one another and we simply live life guided by one new will? Indeed there is. We must look into this matter of wills more closely because so much depends upon it.

Most critical and essential at this point of discussion is to establish a firm foundation built upon the principle of what is termed the “*new man*” or “*the new creation*,” (Part 1 of our discussion) and then to subsequently build upon that foundational truth of the “*new man*” and how he functions in life (Part 2 of our discussion). Please be patient and note carefully as we read through the following six scripture passages, which are somewhat repetitive but are intended to be so as to lay a firm foundation.

- 1) **Eph. 4.20-24** *“²⁰But you have not so learned Christ, ²¹if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: ²²that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, ²³and be renewed in the spirit of your mind, ²⁴and that you put on the **new man** which was created according to God, in true righteousness and holiness.”*

The “*new man*” actually refers to the creation of a new species of humans upon this earth. It has no reference to reforming the *old man* or learning to control old urges even with the aid of

the Holy Spirit. This *new man* is altogether new formed when the Holy Spirit, the very Spirit of Christ, comes into unity, or oneness with our own spirits and we become *born again from above*. (Jn. 1.12-13; 3.3,5) It is of the utmost importance to not minimize this great mystery, now made known to the Church. It is not like anything of the natural; it is a supernatural work of God by which He first sanctifies us by His grace through Christ and then puts His own Spirit of Life into us, where we become living *temples of God*. (1 Cor. 6.19; 2 Cor. 6.16)

To come to be “*in Him*,” that is “*in Christ Jesus*,” is to “*put on the New Man*” in the sense of first acknowledging by faith the power of the indwelling Christ to arise and find His expression in our lives, and then progressively adorning ourselves in the nature and character of Christ. The apostle Paul was so overwhelmed by this revealed mystery that he wrote in Gal. 2.20 “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me;*” and in Col. 1.27 where he wished to, “*make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.*” When received, the personal revelation of this great mystery will forever change your life and outlook on Christ. Imagine that, “*it is no longer I who live, but Christ lives in me.*”

This passage of scripture speaks of the “*new man*” - “*which was created according to God, in true righteousness and holiness.*” Not wanting to overwhelm with too much heavy discussions at one time, I anticipate discussing this a little later in Part 2 while explaining 1 Cor. 1.30, but for now let it be understood that being a “*new man*” “*in Christ*” is being conformed to the Divine nature in respect to *righteousness and holiness* (sanctification); *righteousness* denoting personal “uprightness” in behavior acceptable to God the Father, and *holiness* (or *sanctification*) as the state of the spirit being separated and consecrated unto God. These are two very powerful life-apprehending thoughts.

This “*new man*” is called in other places the “*new creature*” or the “*new creation*,”

2) 2 Cor. 5.17, “*Therefore, if anyone is in Christ, he is a **new creation**; old things have passed away; behold, all things have become new.*”

The verb tense here is so strong: *he is a new creation, old things have passed away, and all things have become new.* These phrases are emphatic! We must become “*renewed in the spirit of your mind*,” and think in faith of the invisible and intangible world of the Spirit, which includes believing in the veracity of the Word of God, and to no longer consider our faith relying on the tangible things of this world, and in feelings, in logic, and the intellect. We “***are a new creature***,” the old life “***has passed away***,” and all things “***have become new***.” A *new creation* has occurred in the soul of man; it is the truth of regeneration and the new birth. The believer now knows Christ not only according to the flesh as the Son of Man, but now he knows Him according to the power and life as the resurrected Christ, and he now sees himself in an altogether new spiritual condition. A new life has arisen within, a spiritual and

divine life with spiritual senses, a new way of looking at things, and with new desires and hopes for the future.

- 3) **Col. 3.10**, *“and have put on the **new man** who is renewed in knowledge according to the image of Him who created him,”* and...

The phrase *“have put on”* is reminiscent of Mt. 22.1-14 and the parable of the wedding garment. A king arranged a marriage for his son. Of course, in the parable the king is God the Father and the son is Jesus Christ. Keeping this in mind, a certain man showed up at the wedding hall not adorned properly; he was not wearing a proper wedding garment. When confronted by the King as to why he was not properly dressed, the man had no answer; he was speechless. The king then commanded his servants, *“Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.”* Spiritually speaking that wedding garment is the new man clothed with Christ. And there will be such a wedding of Christ and His church bride in the age to come. (Rev.19.6-10)

It is written here that the new man is *“renewed in **knowledge** according to the image of Him who created him.”* This word for knowledge in the original Greek (*epignosko*) refers to a deep, thorough, and precise understanding or discernment that goes beyond mere factual awareness. Used here, it denotes a spiritual or moral insight that is granted by God, particularly in the context of knowing Christ and the will of God. This was well illustrated in Mt. 16 where Peter confessed, *“You are the Christ, the Son of the living God.”* Jesus said to him, *“Blessed are you, Simon son of Jonah! For this was not revealed to you by flesh and blood, but by My Father in heaven.”* It is the Father’s good pleasure to reveal the true nature of *“the Christ.”*

- 4) **Gal. 6.15** *“For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a **new creation**.”*

It is not a matter of religion, of rites and rituals, of sacrifices, feasts, days, circumcisions, and holy offices, but only that of a *new creation*—the fact that a man is created anew, or born again, constitutes the real difference between him and the entire world of unbelievers. This is the distinction designed by Christ for the life of the believer. It is not by conformity to religious customs or strict obedience to a law of commandments that one is accepted by the Father; it is not by rank or title, or stature or wealth, or bloodline; it is not by gender or race, slave or free; but the only question to be Divinely asked is whether a man is born again and is in fact a *new creature*. In 2 Cor. 13.5-6 Paul poses a stark question to those of the Church in Corinth, he writes, *“Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified. But I trust that you will know that we are not disqualified.”*

5) Rm. 6.4 *“Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in **newness of life.**”*

The ritual of water baptism is largely symbolic in the natural but speaks volumes of the spiritual. The medium of the water represents the Spirit of Christ, the Holy Spirit, into which one is coming into union with; submersion shows his oneness in death with Christ, an action declaring, *“the old has passed away;”* while coming up out of the water shows the oneness in the resurrection of Christ in spiritual resurrection_ *“putting on the new man created in righteousness... all things have become new.”* Being baptized by ritual in water is largely religious; being baptized into Christ is a new life, and life more abundantly. The last of the six scriptures is,

6) Rm. 7.6 *“But now we have been delivered from the law, having died to what we were held by, so that we should serve in the **newness of the Spirit** and not in the oldness of the letter.*

In the act of baptism, in which we are united to Christ in a new and living way, we obtain a release from our old tyrant, the Law. To live a life of striving for obedience to a set of commandments and ordinances, some of which were imposed by man, shackles man to a life of legalism which purports the idea that salvation is earned and/or maintained by obeying a detailed set of religious laws and accompanied by good works.

As our old life may have been one in bondage to a dead and formal “letter,” for example the over 600 laws and ordinances specifying moral behavior, duties, and obligations in the Old Testament, whereas our new life is one in which we serve an active living Spirit. The one is by works, the latter is in life. There remains a devious tendency of believers to subtly fall back into that old familiar obedience to laws and good works, for this does not require the work of faith but simply an attempt to outwardly obey a set of religious practices and commandments. This was the tendency of the church at Galatia to which Paul wrote a sharp rebuke, Gal. 3.1-3,

*“**1**O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? **2**This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? **3**Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?”*

This whole discussion has centered upon the shaping of our will to conform to the righteous standard of God. To the true believers the law speaks as to deaf men and is therefore both dumb and dead to us; but we, the new men in Christ, have our wills shaped by the Holy Spirit.

Continued next time in S4.E9. Part 2. Partakers of the Divine Nature

S4.E8. Questions for Discussion

1. How would you best describe the “will of man?” Give some examples of exercising the will regarding the natural life. The spiritual life.
2. How well can you “balance” your worldly and your spiritual pursuits? Do you find conflicts managing the two? Explain.
3. Explain the difference and the significance of the “*old man*” and the “*new man*” of Eph. 4. 20-24.
4. *What* does it mean to be “*in Christ*?” Cite a relevant scripture.
5. What is the “*new creation*” or “*new creature*” of 2 Cor. 5.17? If it be said to be of overwhelming significance, explain.
6. What is the relationship between to new man and religion? Especially the of the Old Testament Law.