



E8. Q.4. Old Man New Man

This message is divided into two parts: The first is a review and summary of some scriptural concepts recently presented; the second part examines the scriptural significance of the “old man and new man.”

The Review

Question 4 was introduced in *Episode 3* of this “*Spiritual Foundations Series*.” It reads:

What does it mean to be “*in the loins of*,” or “*of the seed of*” another? If man inherits more than just biological genes from their parents that affect our appearances, but something that affects our nature as well, is there also a kind of *spiritual* inheritance that also affects our nature _ that determines who we are?

To help answer this question two **core scriptures** were examined in detail, they are:

1 Jn. 3.9 “*Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.*”

Gal. 5.22 “²²*But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³gentleness, self-control.*”

The **intertwining spiritual concepts** established in subsequent Episodes 4,5,6, and 7 are as follows:

1. **The Seed of Christ.** At salvation, the “*new birth*”, (being *born again*, or *regeneration* (Jn. 3.3,5, Tit. 3.5)) is a spiritual experience in which the believer is actually born of the spiritual “*seed of Christ*,” whose seed is now “in” the believer and it becomes a resident a force or influence. Though one was born of his parents after the flesh, he is now born of God after the spirit. God is thus more than a father by creation; He is now our Father by spiritual birth. (Jn. 1.12-13) By faith, we are a new creature, a new man, the old has passed away, and all things have become new. (Eph. 4.21-24)

1 Jn. 3.9 “*Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.*” What a powerful verse of scripture! But, what does it mean? It can be a grave error in judgment to think that believers are above the capacity to sin. (1 Jn. 1.8) As long as we are in these earthly mortal bodies we are subject to lusts, temptations, and fleshly pursuits; but how we respond to these influences is critical. To be subject to evil is one matter; to become submissive to it and given over to it is yet another matter. The “*seed of Christ*” in us, if believed upon, is a inherent force to deter the power of sin. (Rm. 7.14-17) Understand, sin is a term used for both a present power that may act upon you, as well as the evil deed committed. The power of sin works in one to bring forth sins committed by one.

2. **Major and Minor Sins.** Where it is written, “*he cannot sin, because he has been born of God,*” refers to the new regenerated man’s reluctance to sin, “*for His seed remains in him.*” The conscience of natural man is strong inflicting guilt upon the heart; the conscience of the “new man” born of the Spirit of Christ is particularly sharp and instantly convicts with intense guilt and shame, leading to Godly repentance so that the believer does not “continue to walk in that sin.” (2 Cor. 1.12; Heb. 10.2)

Major sins are noted in Gal. 5.19-21, “*19Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.*” Should a stiff neck, defiant believer willingly and determinately walk in any of these sins Divine consequences will surely follow. (1 Cor. 5.5, 1 Cor. 11.27-30)

In regards to **minor sins**, Jam. 3.2 reads, “*For we all stumble in many things.*” To *stumble* is a moral or spiritual lapse, making a mistake. Certainly these are not virtuous acts but should be acknowledged with the intent to repent and mature beyond them. This can be highlighted when Jesus washed the feet of His disciples. (Jn. 13) He told Peter those who have bathed only need to have their feet washed, because the sandaled feet picks up the dirt of the day. If one is cleanse, or washed in the blood of the Lamb their sins have been forgiven and they stand sanctified before God. However, minor sins are as dirt on their feet, and if we confess these sins He will cleanse us of all unrighteousness having been sanctified we are being sanctified.

3. **Fruit and Vices.** So, just what are these *minor sins*? They are *vices*, moral failings, and immoral weaknesses in character. They may be considered the exact opposite of *virtues*, which are moral excellences; virtues exhibit character and conduct more closely aligned with God’s nature. These moral virtues may be regarded as the *fruit of the Spirit* as recorded in Gal. 5.22-23, which reads, “*But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.*” These are all righteous virtues, desirable qualities to be clothed with, as a “spiritual garment” that is pleasing to our Lord. This garment of virtue is referred to Rev. 19.7-8 as the “*fine linen*” the Church of believers being clothed with as the eternal bride of Christ, where it reads,

“*7Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.*” *8And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*”

And so we understand that immoral vices are the exact opposites of moral virtues, the fruit of the Spirit, the most desirable traits with which to be adorned. What are these opposites? They may be paired up as follows: **love/empathy**, **joy/sorrow**, **peace/conflict**, **longsuffering/impatience**, **kindness/harshness**, **goodness/external goodness**, **faithfulness/unfaithfulness**, **gentleness/pride**, and **self-control/lack of self-control.**”

Going on to Spiritual Maturity

The question now becomes, just how does the believer abandon a life of flawed moral character and acquire a more virtuous life? Well, if we were living under the Law of the Old Testament, which we are not, we would become determined to follow as closely as possible the 613 commandments contained in the first five books of the Bible (known as the Torah). These are laws, rulings, and other requirements encompassing various aspects of Jewish life, including religious practices, social justice, and personal morality. Even though the most gentle, sincere Jew may try with all that is within them to keep the whole of the Law, it is quite impossible to do so—the fallen human nature simply will not allow it. James 2.10 reads, “*For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.*”

Thus, the real hope of man lies not in the Law, under the Old Covenant, but in the New Covenant in Christ, as it is written in Gal 4.4-7,

“4But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, sto redeem those who were under the law, that we might receive the adoption as sons. 6And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” 7Therefore you are no longer a slave but a son, and if a son, then an heir of God [d]through Christ.

There is a great gulf between the Old and New Covenants. It is only out of complete ignorance, deception, or some inexcusable sense of a cultural bondage, would anyone want to leave the life and freedom in Christ and return to the bondage of legalism and ceremonies under the Law. It is spiritual foolishness and contempt for the blood of Christ to deny “the life” as a *son of God and heir to the Kingdom of God* in favor of being a servant bound under the oppressive rites and rituals and legalism of the Law. The early church at Galatia attempted this very thing, to go back under the Law and legalism, to which Paul sternly rebuked them saying, Gal. 3.3, “*Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?*” Paul would infer that this is just plain stupid. To be restrained by endless commandments is one thing, but to be “*led by the Spirit, you are not under the law.*” Gal. 5.18 Outward obedience under the Law is gladly forfeited for the inward life in Christ. 1 Jn. 5.11-13,

“11And this is the testimony: that God has given us eternal life, and this life is in His Son. 12He who has the Son has ‘the life;’ he who does not have the Son of God does not have ‘the life.’ 13These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.”

The principle of the Old Covenant does not contain life, but is more so a religious legal system of laws, ceremonies, and moral obligations—it is a set of principles or procedures according to which a kind of relationship is formed with God of being an earthly representative people. However, ‘the life’ spoken of in the above verse bears the all-important testimony that whosoever believes in the Lord Jesus already has the element of eternal life in his soul, and that life is our relationship with God, and is eternal.

The Law requires much behavior training and memorization of commandments and ordinances, and great fortitude of determination, thereby conforming the outward man to these rules and regulations. But in Christ it is no longer a matter of being *conformed to*

outward rules and principles, but that of being *transformed* from within in newness of life (see Rm. 12.2). It is written in Gal. 6.15, *“For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation”* _the emphasis here is an altogether “new creation,” a termination of the old and a new beginning; not a reformed life mind you, but a new life altogether. Both Testaments require faith; The Old requires faith that the Bible, principally the Torah, the first five book of the Bible, reveals the mind and will of God for His creation and for a representative people on the earth; The New Testament requires faith that, 14“*the Word (of God) became flesh and dwelt among us,*” in the person of Jesus Christ, and that “17“*the law was given through Moses, but grace and truth came through Jesus Christ,*” (Jn. 1.14, 17) _ two similar but distinctly different covenants, the first physical for a physical people, the second spiritual for a spiritual people.

Old Man New Man

Therefore the approach to salvation under the New Covenant is altogether different. Here, it is first represented in a new beginning, and then followed in a continuance or refinement of salvation; much like a child that is born, then spends the rest of his life growing up and maturing. The new beginning, the *new creation*, has its origin in the *new birth*; (Jn. 3.3,5) but then it has its continuance is in the transformation of the soul. What is initiated in spiritual regeneration persists to a continual change in character, thought and actions throughout one’s lifetime. It is a walk from vice to virtue. This is noted in Eph. 4.22-23,

*“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.”*

In order to fully appreciate and understand this passage of scripture there are a few things to remember concerning the “*old man*” and the “*new man*.” The old man is all that predates the new birth experience. Thus it consists of the unredeemed man, body, soul and spirit, remembering the spirit of the old man is dead and unresponsive to God. Thus, in terms of one’s relationship to God, the old man may well be principally thought of as body and soul, that combined is frequently termed the “*the flesh*” or “*carnal man*.” The old man can only be restrained from his evil deeds by strict obedience to a law of commandments for he possesses a nature contrary to the will and purpose of God. Of course history is full those who wish to redefine the will and purpose of God according to their own thoughts, and thereby retaining a false sense of righteousness. However, how can they whom God has made attempt to explain the mind of its creator? They cannot! That is, unless they become born again, where it is written,

Col. 3.9-10 “since you have put off the old man with his deeds, 10and have put on the new man who is renewed in knowledge according to the image of Him who created him,”

1 Cor. 2.16 For “who has known the mind of the LORD that he may instruct Him? But we have the mind of Christ.”

Putting off the old man. By the term “old man” is meant man in his fallen nature alienated from God. This nature has spread over the whole man; it rules and governs in him. It is the lingering poison of the old serpent infected by him from the beginning; it is derived from the

first man, Adam. It stands in opposition to and in contradistinction from the new man created anew in Christ Jesus.

The “putting off of the old man” is not removing him altogether, though it would have been nice to be rid of it once and for all; it does not mean destroying him, nor does it mean changing his nature to one approved by God; for he remains alive. The “*putting him off*” is from his seat central to the heart of the believer, and putting him down from the power and authority of his government; showing no regard for his rule and authority, to his laws and lustful desires. If there be any change in the life of the believer it is not in the old man who can never be altered, but in the new man created in righteousness. The old man is put off but not put out; and though he no longer reigns he often rages and threatens to have his way for he has the entire world in his support.

Putting on the New Man. The effect of “*putting off the old man*” is at once absorbed in the stronger idea of “*putting on the new man*.” The “new man” implied here is NOT the rejuvenation of the “old man” but a fresh beginning of a new and higher nature, Eph. 2.15 reads, “*having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace*—thus, the creation of a new man. It is spiritually juvenile to think of a Christian only as one who believes in Christ Jesus without considering him also a new species of beings upon the earth, one born of the *seed of Christ*; birth is the beginning, spiritual growth is its continuance. Consider the contrast of the following:

Gal. 3.27 “*For as many of you as were baptized into Christ have put on Christ.*”

Rm. 13.14 “*But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*

Thus, to put on the new man is, therefore to “*put on the Lord Jesus Christ*” taking on His nature and character. Now many will stop reading or listening at this point as the message shifts from the old physical nature, which is easily understood, to the new spiritual nature which can be only understood by faith in the word of God; these things are invisible and intangible, yet are a reality in themselves. One does not have to believe in his old nature because he has it, and it is evident to him. The source of all things of the old nature comes from the natural physical environment, we are born into it and learn to adapt and mature making decisions on how best to survive in it. Things are done “naturally” with intellect, reasoning, emotions, and strength. We even learn to grow and change in it.

But now the new man must learn to live in the new spiritual environment into which he was spiritually born again. One in the natural cannot just pick up a screw driver and wrench and becomes a mechanic, but first must learn from a master mechanic; or to become a teacher but first must learn from a master teacher. In His call to be His disciples Jesus used the example of the yoke and oxen, Mt. 11.29

“*Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.*”

The clause “*take My yoke*” is most significant to understand and not taken lightly; for it gives a physical picture to a spiritual reality. A yoke is a wooded bar placed over the neck of a pair

of animals so they can pull a load together; figuratively it is what *unites* or *joins* two people to move together “as one,” and work together “*for one*,” and for no other. To the believer it is not a physical union of labor for God, but a spiritual union referring to a profound connection of our spirit with the Spirit of Christ, with Christ being the Divine source and driving force in the relationship. And so, being yoked with Christ is infinitely more than following His teaching, obeying His Commandments, and emulating His character. Because of our spiritual union with Christ, it means we may assimilate into our souls the qualities of His divine nature; (2 Pet. 1.4) and at the same time gaining His sense of calling and purpose to obedience to the Father’s will. (Jn. 6.38) This is spiritual Christianity, far removed from religious Christianity.

And so we will learn of the Master and from the Master His meekness and humility in both disposition and behavior. And we will learn His patience and faithfulness to even the most insignificance of task in service to the Father, as well as His love and goodness. We will each *learn of Him*, directly as well as indirectly, as it is written in 1 Jn. 2.27,

“But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.”

I wish to elaborate on this passage a little more fully, but first preface it with a concern. It is now, in the closing pages of this lesson, we come to what I would call, for me, a place of concern; for though I fear to appear condescending, or judgmental, or accusative in any way, or to be superior or above any in knowledge or revelation, yet I am challenged to boldly proclaim the absolute truth of salvation and the Gospel of Christ as made known and revealed by His Spirit in His word. If anyone minimize the truth as you know it for the sake of appearances or for any other reason, then you have failed in your calling.

We will begin in the bold statement of faith, “**The truth, or spiritual reality of Christ abiding in you, is the ultimate means to both sever us from sin, and to unite us to the Son of God in a living and experiential way.**” To settle for a salvation that is anything less is to minimize the Gospel and compromise the full potential of salvation.

Brethren, in what is known today as “the church,” we have the false and the true Christians put side by side; we also have the nominal, or by name only Christian, and the real born again believer often sitting side by side; we have the unknowing and unstable infant believer amongst the mature; all indistinguishable to the outside world for outwardly they all appear equally religious church goers, but they are not the same. In reality, Christianity is not a religion, for religion is simply a system of beliefs, of rituals, and practices existing only to pacify consciences. One says, “I believe this way,” and another says, “I believe that way,” and they both say “I am happy for you that you have found something meaningful to believe in.” Nonsense! Religion gives people a sense of feeling good about themselves and a kind of spiritual safe haven. They gather as unto God, but keep Him at arm’s length, taking care they not allow Him to close, less they become “fanatical.” *But the Spirit of life in Christ Jesus has set us free from the law of sin and death* (Rm. 8.2), from false religion imposed upon mankind by demons and the minds of man.

The bold truth is bound up in the bold statement of faith just cited: “**The truth, or spiritual reality of Christ abiding in you, is the ultimate means to both sever us from sin, and to unite us to the Son of God in a living and experiential way.**”

By the above expression, that “*you do not need that anyone teach you*,” does not mean there is absolutely no need of human teaching, but that the need for teaching diminishes as the one “*born of the seed of Christ*” matures, and is weaned from the milk of the word, and is able to receive now meat of the word. They now have operating “in them” the spiritual principles of *light* and *life*; the “*light*” is spiritual, and enables them to see and discern right from wrong, true from false; and the “*life*” is an altogether new nature of Christ abiding in them; imagine that, the Spirit of Christ, fused as one, with their spirits. A mature Christian still receives the meat of a teacher, but is able to assimilate it into his life, whereas the babe can only barely handle the milk of the word and is totally dependent upon the teacher. The nominal Christian receives neither milk nor meat, but only a diet of indigestible religion.

Abiding. Note it is both written, “*the anointing... abides in you*,” and the thought is completed, “*you will abide in Him*.” Whenever these conditions of abiding are met, wherever a human soul is connected with Christ in such a living way, “*life*” flows forth from Christ into that soul, and that soul bears much *fruit*_ like the essence from the vine flowing into and giving life to the branch. (Jn. 15.5, Gal. 5.22-23) This “*life*” manifests itself in the only way it can: in “what we are,” and “what we do.”

What we are is a “new man” the “old man” has passed away by faith and all things have become new. We are a new creation in Christ. We have crossed the threshold into the kingdom of God and the whole of the Kingdom lay before us. We are truly children of God, born of His Spirit, and He is our spiritual Father. We have become partakers of His divine nature as the seed of Christ is in us; the “old man,” reckoned now deceased, is still resident but is rendered powerless, inert, and ineffective over us.

What we do is we become “disciples” of Christ. Having learned of Christ, our Master, our Rabbi, having taught us through His word, and by His apostles and teachers and evangelists, we now become in our turn the scribes of the Kingdom, the teachers, the evangelists, and pastors; the helpers, the prayer warriors, the psalmists, the nurturers, the comforters, the trainers in truths and character; all the individual members that form the Church, the Body of Christ. This is our solemn commission.

In conclusion, if we therefore abide in Him, and He in us_ which is the essence of salvation for now and all eternity_ we are a “new man,” one that has never existed before but now is, and we are *becoming* His “disciples.” By *abiding* means we are being taught and refined daily. The perfection of our maturity as a new man, and the end of our discipleship is never reached on earth. There is perfection by grace as we stand before God clothed with Christ, not to be mistaken with the perfection or completion of His transfiguring work in us transforming us and conforming us to His will. We never so much “*are*” as we are in the process of “*becoming*” Christ’s true followers and servants and sons of God.

This has been a heavy lesson. It is the meat of the word, not its milk. (1 Cor. 3.2, Heb. 5.12-14) It is intended to challenge to the highest God’s calling in Christ Jesus. Milk is easily swallowed, meat must be chewed and entertained before ingesting, but is much more satisfying and enduring.

S5.E8. Questions for Discussion

- 1 Explain the concepts of:
 - a. The seed of Christ
 - b. Major and minor sins
 - c. Virtues and vices
- 2 What is the difference between understanding these concepts intellectually and experientially?
- 3 Why can the “old man” only be restrained by laws and commandments? How does the New Covenant differ from the Old Covenant?
- 4 How does one “put off” the “old man”? And, if put off, is it gone for good? Explain.
- 5 Explain the spiritual principle of the yoke and what it means to be yoked together with Christ.
- 6 Explain the following principle of faith: “The truth, or spiritual reality of Christ abiding in you, is the ultimate means to both sever us from sin, and to unite us to the Son of God in a living and experiential way.”
- 7 What is a disciple of Christ?