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## The Pauline Concept of the New Man

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THE PAULINE CONCEPT OF THE NEW MAN

by

CLARENCE WILLIAM FRANZ

A thesis submitted in partial fulfillment of the  
requirements for the degree of Master of Arts  
College of Religion

Division of Graduate Instruction  
Butler University  
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## CHAPTER I

### INTRODUCTION

The importance of this theme.---It is quite unnecessary to begin this thesis by affirming the importance of the doctrine of the new man. The fact that it is purely Pauline is enough to insure that. Anything of Pauline authorship is important. All thinking people will agree with Philip Schaff when he speaks of Paul as

The apostle of the Gentiles who decided the victory of Christianity as a universal religion, who labored more, both in word and deed, than all his colleagues, and who stands out, in lonely grandeur, the most remarkable and influential character in history.<sup>1</sup>

This has been one of the great doctrines in the church down through the full length of its history. Such an undertaking as this does not sound new. Countless divines and theologians have written on the same subject.

A different treatment of the subject.---However the underlying purpose of this present undertaking is not apparent in the title of the thesis. I have no inclination to treat this subject as it has been treated these many times past. Invariably it has been dealt with theologically. Theology is just another way of saying divine psychology, for it deals with those things that God does. My intention is to approach this study from the human standpoint. The major emphasis will be placed upon man himself, both the old man and the new. This will necessitate fitting the materials of this New Testament study into a psychological framework.

The subject of this dissertation may promise more than its development gives. It assumes to disclose more than it possibly can. The

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<sup>1</sup>Philip Schaff, History of the Christian Church, (3rd ed.; New York: Charles Scribner's Sons, 1895) Vol. I, p. 286.

writer realizes at the outset that he is attempting to do something which the Apostle Paul himself never completely did. It is therefore impossible to find in the writings of this Apostle a comprehensive definition of either the new man or the old. His writings are, however, redundant with vivid and colorful descriptions of these contrasting characters. It is from these many scattered descriptions that an attempt will be made to formulate a character outline.

The specific nature of this study.--This thesis is to be primarily a character analysis. Naturally that will eliminate considerations that might be easily included. As far as possible a strenuous effort will be made to avoid detailed discussions about theological issues that inescapably belong to such a study as this. In a character analysis we must be concerned principally with individuality in persons. By that we mean to treat all those features and characteristics which distinguish the new man from the old. Those theological factors having to do primarily with the state of man in his relation to God will only be touched upon. It is impossible to locate such factors as justification, pardon, sanctification, adoption, and salvation in a character study. These are basic to the character of the new man it is true, but they constitute a relationship between himself and God and cannot possibly be discerned excepting as the results manifest themselves in qualities of character. The Apostle Paul vividly describes the characteristics of both the old man and the new. These can be arranged and classified under the primary functions that constitute personality.

Inasmuch as the Apostle Paul makes no effort whatever to give a comprehensive definition of the principal characters in this study, it becomes the interesting undertaking with which this paper will be occupied. The



problem immediately presents itself as to how this can be accomplished. If the Apostle did not furnish a complete definition of the characters he himself created, how can we attempt this large and seemingly impossible task? But Paul was an astute student and observer of human nature. His writings are person centered. He loved people. Wherever he went, wherever he was, he was always surrounded by persons.<sup>1</sup> Not just crowds, impersonal and unpredictable, but individuals whose constant presence he seemed to require. These many personal friends, all fellow workers with him in his great missionary undertaking, furnished him with many varied observations about human nature. He watched closely their actions and their reactions. Were he living today he would be world famous as a psychologist of the first order. Seldom did he encounter experiences with persons wherein he did not assign to their actions this reason or that. Demas, a young and ardent companion in his Roman prison experience, not able to stand the gaff finally forsook him, "having loved this present world."<sup>2</sup> Describing certain persons, who were making his imprisonment difficult by their insincere preaching, he says of them, "they preach Christ out of envy and strife."<sup>3</sup> So when this Apostle begins to talk about these two figurative men, the old man and the new, he speaks of them as living characters and with realistic language he describes their conduct and the reasons for it.

The plan.--In attempting to classify the many descriptions Paul ascribes to these old and new characters, we will first of all formulate

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<sup>1</sup>2 Tim. 4: 9-21; Tit. 3: 12; Phil. 23: 24; Col. 4: 7-17; Phil. 4: 21-22;

1 Cor. 16: 16-19; Rom. 16: 1-15, 21-24.

<sup>2</sup>1 Tim. 4: 10.

<sup>3</sup>Phil. 1: 15.

a diagram suitable for a character analysis. This diagram will follow a psychological pattern for the definition of a person. There are certain basic functions whereby a person can be defined. These functions are universal.<sup>1</sup> They are basic in man's nature, whether he be the new man or the old. All of Paul's varied descriptions of persons can be classified under these heads.

This will be a New Testament study in that all of the Pauline Epistles will be clearly examined for references to the Christian religion in terms of persons, both as regards the old man and the new. A study such as this would necessarily be limited to the writings of this Apostle. For he alone, among the sacred writers, employs figurative language that is descriptive of these antithetical persons to whom he so frequently alludes.

The Apostle Paul seems to speak out of deep seated personal experiences as he paints his graphic word portraits. There is something highly personal and testimonial about the way he speaks of the two selves that inhabit the human organism. "I" is opposed to "me" in a conflicting array of circumstances.<sup>2</sup> An old "I" dies, another "I" begins to live. Perhaps the tremendously emotional and extraordinary conversion experience he had on the Damascus road left its imprint upon Paul's consciousness in such a way as to cause it to always remain a vivid memory.<sup>3</sup> The seventh chapter of the Roman letter is a poignant portrayal of a tremendous inner upheaval. Could this be a description of a state of mind in which the Apostle had found himself?

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<sup>1</sup>Arthur Holmes, The Mind of St. Paul, (The Macmillan Company, 1929), p. 28.

<sup>2</sup>Rom. 7: 16-25; Gal. 2: 20.

<sup>3</sup>Acts 9: 3-8; 22: 6 ff; 26: 12 ff.



Surely few conversions of men have gone on record that can compare with the sharp contrasts that are drawn from a comparison between the unregenerate and the regenerate Paul. This apostle may well have posed for the portraits he paints of the old man and the new. A brief and general survey of the conversion of this man who was appointed an Apostle to the Gentiles would be sufficient to bear this out.<sup>1</sup>

The very first introduction to Paul that is furnished by the author of the book of Acts presents a man so far removed from all later impressions of him that we almost pass him by unnoticed. He is a proud, haughty looking youth, standing on the edge of a murderous crowd engaged in the act of stoning a man to death.<sup>2</sup> His arms are loaded with the garments of the men who, for the want of greater ease in action, are venting their wrath upon the defenceless victim of the mob's assault. No vestige of pity appears upon the finely chiseled contours of his face. He merely looks on in haughty contempt for the man who is thus being abused and murdered. A closer inspection of his person reveals that he occupies a high position in Jewish circles. The cut of his clothes, the manner of his bearing, and the hatred that flashes in his eyes as he approves this scene--all indicate his identity.<sup>3</sup>

It is the crumpled and bruised body of a peculiar type of man that is finally left in a bloody heap upon the ground. Peculiar because not many like him had yet made their appearance in this world. But the disdainful youth who held the garments of the men who stoned him was destined to the

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<sup>1</sup>Schaff, op. cit., pp. 296-307.

<sup>2</sup>Acts 7: 58-8: 1.

<sup>3</sup>Matthew Henry, Matthew Henry's Commentary, (Fleming G. Revell Co.) Vol. VI, p. 95.

same sort of experience a few short years later.<sup>1</sup> The crime that incurred the wrath of that Jewish mob was destined to become the sublime obsession of the youth who gave his consent to the murderous expression of that wrath.

This introductory scene reminds us that Christianity is in the chaos of infancy. The Christian church has just been established. The new converts to the Faith are unbounded in their zeal to infect others with their transcendent salvation. They are Jews and they are determined not to rest until their countrymen become as they. But to the intensely patriotic and zealous Jew this new faith is a threat. It cannot seem otherwise until all the facts that support it are weighed in the balance of reason. The message that describes it must be heard through. The hateful Jesus whose crucifixion is constantly blamed upon them and their leaders must be thoroughly explained. But these Jews are not all patient listeners. Many of them find it hard to reason soberly when the content of the Christian message sends their blood boiling into their heads, surging into their ears and bubbling before their eyes.

Among the most zealous, the most patriotic, the most self-righteous and the most informed among the Jewish leaders is this young man who is at first so briefly introduced to us.<sup>2</sup> He is a "Pharisee among the Pharisees." His culture and education rank him high in the social and intellectual circles in which he moves.<sup>3</sup> The pride of his life lies in his conscientious devotion to God and the Law of Moses. He is eager to keep the peace that

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<sup>1</sup>Acts 14: 19

<sup>2</sup>Schaff, op. cit., Chap. V, p. 292.

<sup>3</sup>Ibid., p. 286.



his countrymen have established under the Roman rule. A threat to that is a threat to national solidarity. The great Temple in Jerusalem is his dearest shrine. It is the Mecca of all his countrymen the world over. From far and wide they come to honor Jehovah God in the great days for religious observance.

This other young man whose body lay crumpled in the dust represented a growing and menacing threat to all these things that this proud and ardent young Pharisee held dear. So, though he held himself at this time above the sordid level of a participation in mob murder, he did not feel it beneath his dignity to hold the garments of those who were so willing to carry out the hateful desire of his own heart.

Our second introduction to Paul is a picture of the same man having advanced from a somewhat passive contempt to an active and violent assault upon the converts to Christianity.<sup>1</sup> With what realistic language Luke describes him as he pictures him, "breathing threatening and slaughter against the disciples of the Lord."<sup>2</sup> The zeal of this devoted Pharisee knows no bounds. He is out to serve his God at all costs, and pity the man who stands in his way! No follower in the new "Way" is safe in his sight or within the knowledge he has concerning the convert's profession. Here we see Saul on his way to Damascus, supported by letters of authority from the high priest at Jerusalem, intent upon a murderous mission.

But on the Damascus road something happens. An experience comes into the life of this arrogant devotee to Judaism which completely humbles him

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<sup>1</sup>Matthew Henry, op. cit., p. 108.

<sup>2</sup>Acts 9: 1-2

and turns him about in an opposite direction of living.<sup>1</sup> A revelation comes to him that shatters the foundations upon which his religious endeavors rested. And out of that experience comes another man, a new creation and an Apostle of Jesus Christ.<sup>2</sup>

Our further associations with Paul through his missionary endeavors and his many letters reveal to us a new man. Truly the old man, the vengeful persecutor of Christian converts, becomes an entirely new man! But in this transition many issues are involved. Truly Saul became Paul. But what part of him changed? Was he not still recognized only as Saul by many who feared him even after his conversion experience?<sup>3</sup> If, as a person, he remained the same from all outward appearances, what is the nature of the continuity that remained? These questions will not be taken up in an analysis of Paul himself, but they will be included in the general analysis this paper will attempt to give of the new man.

In this character study a number of contrasts will be drawn. Chief among them will be the compelling force or the leading sentiment by which the old man and the new man respectively is controlled. This dominant compulsion in each will be indicated as the central factor which determines the nature of the man.

There is no intention whatever being made in this paper to prove anything. It is merely the presentation of one person's viewpoint concerning the Apostle Paul's intriguing character portraits. To state exactly the Pauline conception of the new man would be impossible. To presume that this has been accomplished in this study would be sheer egotism. But to attempt

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<sup>1</sup>Acts 9: 8-9

<sup>2</sup>Acts 26: 16-19

<sup>3</sup>Acts 9: 13, 14, 21. 26.



to discover what the Pauline concept of the new man might possibly be has been an undertaking that has proven itself to be both fascinating and worthwhile.

## CHAPTER II

### PAUL'S DESCRIPTIONS OF THE OLD MAN

The Apostle's method of description.--A logical and necessary preliminary to a study of the new man would be an inquiry into the nature of the preceding man. The Apostle makes reference to this correlative person in terms of the old man, and synonymous expressions such as the "outward" man and the "natural" man.<sup>1</sup> It is peculiar to Paul alone, among the New Testament writers, to include in his writings a contrasting arrangement of these expressions. Throughout most of his letters we find these and kindred antithetical terms used for the purpose of marking sharp distinctions between the old and the new man. In order properly to understand what these distinctions are, it is necessary to form correct ideas of the Pauline terms employed for describing the man, both old and new. We cannot form a correct idea of the new man without first forming a correct idea of the old. So at this point this study naturally turns to an inquiry into the nature of this man who precedes the new creature.

The term "old" affords no basis whatever in itself for a definition of the old man. It is merely temporarily descriptive. It marks a point of departure in time. By it we point to any or all of those attributes that compose the man who precedes the creation of the new man. But the Apostle Paul employed a comprehensive term which included all that can be said of the old man. It is the word "natural."<sup>2</sup>

The etymology of the term.--The natural man is the old man. What is

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<sup>1</sup>1 Cor. 2: 14; Rom. 6: 6; Eph. 4: 22; Col. 3: 9; 2 Cor. 4: 16

<sup>2</sup>1 Cor. 2: 14

meant by this expression can be discovered by exploring the etymology of the term "natural." This term comes from the Greek 'psychikos.' Literally translated it means "with animal nature." The natural man literally translated means, "the animal man" or "the soulical man."<sup>1</sup> The Greek word for soul is 'psyche,' which literally means, "animal life," or "the breath."<sup>2</sup> This natural man, or 'soulical' man, or 'animal' man, to which the Apostle refers, is placed by him in contrast with the 'spiritual' man. He undoubtedly asserts a real difference between these two, as also between 'soul' and 'spirit.' That such a distinction existed in the mind of Paul is borne out further in the following:

In the Pauline epistles it is undoubted that a real distinction is asserted (between soul and spirit). The natural or unconverted man is said to be 'soulish,' the renewed man 'spiritual' (psychikos, pneumatikos, I Co. 2: 14, 15; cf. Jude 19, psychikoi, pneuma me ekontes). Again St. Paul asserts that the body which all men carry to the grave is 'soulish' but the body of the resurrection is 'spiritual' (psykikon, pneumatikon, I Co. 15: 44); that the man was made a living 'soul,' the last Adam a quickening 'spirit' (v. 45). The distinction of the adjective is repeated in v. 46.<sup>3</sup>

The use of the term in Scripture.---The Apostle Paul is consistent with all of the other Scriptural writers in his use of the term soul when it is translated in his writings as "natural." By it he indicates that part of man's nature which constitutes his individual life--his physical life. He contrasts this individual or physical life with the higher life that comes from God, which he speaks of in terms of "spirit":

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<sup>1</sup>1 Cor. 15: 44

<sup>2</sup>"Psychikos, Psyche," Greek-English Lexicon of the New Testament, Joseph Henry Thayer.

<sup>3</sup>J. Laidlaw, "Soul and Spirit," Psychology, Dictionary of the Bible, ed. James Hastings, Vol. IV, p. 166.



All through Scripture 'spirit' denotes life as coming from God, 'soul' denotes life as constituted in the man. Consequently, when the individual life is to be made emphatic, 'soul' is used. 'Souls' in Scripture freely denotes persons. My 'soul' is the ego, the self, and when used like 'heart' for the inner man, and even for the feelings, has reference always to special individuality. On the other hand, 'spirit' - seldom or never used to denote the individual human being in this life - is primarily that imparted power by which the individual lives. It fitly denotes therefore, when used as a psychological term, the innermost of the inner life, the highest aspect of the self or personality. Thus the two terms are used, over the breadth of Scripture as parallel expressions for the inner life. The inner nature is 'soul' according to its special individual life; it is 'spirit' according to the life-power whence it derives its special character. The double phrase 'soul and spirit' presents the man in two aspects of his life as viewed from two different points.<sup>1</sup>

That Paul saw in the natural man, as representing the old man, a clear distinction between him and the new man, is seen in his own words as follows:

"Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged."<sup>2</sup> Having said this, he then proceeds to contrast with the natural man the man that is spiritual, which is, of course, another way of saying the new man.

Getting a correct view of Pauline terms.--The Apostle Paul's many descriptions of the natural man are necessary in order that an adequate knowledge of his constitution can be formulated. It is further extremely necessary to get a correct view of these many descriptions. Many of the attributes belonging to the natural man are misunderstood. They are commonly taken to mean what they do not mean. In referring to the attributes of the natural man, as they are referred to by Paul, there is no intention at this point to present an organized definition of the natural man. This would require a psychological analysis of the man, and that attempt we will

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<sup>1</sup>Ibid. p. 167.

<sup>2</sup>1 Cor. 2: 14

make later in this thesis. It appears most fitting now to allow a full description, in the Apostle's own words, of the natural man to precede a systematic analysis of him. Then, with the descriptions in mind and the vivid picture thereby painted, they can readily be drawn upon.

There are many separate factors and functions of the "natural" man. The etymology of this term has revealed to us its substance. But a concrete picture of the old man cannot be seen until the many varied manifestations of his nature are described. This Paul does repeatedly throughout his letters. Two words stand out in all of his references to the old man, "body" and "Flesh."<sup>1</sup> Closely allied to body are expressions such as "instruments," "members," "servants," etc.<sup>2</sup> These are used many times with reference to the body.

Clarifying the use of the term "flesh."--A great deal of confusion surrounds the meaning of the word "flesh," as it is used throughout the Scriptures. The Apostle used it extensively. He did not confine his use of it to a specific meaning. To many people this word means just one thing-- a man's sinful nature. To such as these the word can only mean the body--the physical nature of man. But Paul employs this term with reference to something honorable and noble in man's nature as well as something evil and sinful. Writing to Timothy of that great miracle of the incarnation he says, "He who was manifested in the flesh," reminding his readers of the honor God has bestowed upon fleshly nature.<sup>3</sup> And, of course, his position is fortified by the words of John, the writer of the fourth Gospel and of the Epistles

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<sup>1</sup>Rom. 6: 6, 12; 7: 24; 8: 6; 1 Cor. 1: 26; 3: 3; Gal. 5: 17, 20.

<sup>2</sup>Rom. 6:13, 19; Co. 3: 5.

<sup>3</sup>1 Tim. 3: 16;



that bear his name.<sup>1</sup> The Apostle Paul refers to the "works of the flesh," but in these he includes along with acts of bodily uncleanness evil functions of the spirit.<sup>2</sup> In other writings he speaks of "fleshly wisdom,"<sup>3</sup> "fleshly mind,"<sup>4</sup> and "the mind of the flesh."<sup>5</sup>

It is extremely necessary that a clear idea of the scriptural meaning of this term be received in order to fully appreciate the nature of the old man as Paul describes him by the employment of it. The following statement serves to clarify a great deal of the confusion surrounding the word.

From the first application of 'flesh' to fallen man (Gn. 6: 3) there is nothing in the O. T. which identifies it with the principle of evil. 'Not a single passage can be adduced wherein basar is used to denote man's sensuous nature as the seat of an opposition against his spirit and of a bias towards sin! (Muller, Christian Doct. of Sin, i. 323). It is true that 'flesh' is used for human kind in contrast to higher beings and to God (e. g. Gn. 6: 3, Ps. 76: 39), and, so used, brings out his frailty and finitude. It is true that 'flesh' as a constituent of human nature means the perishable, animal, sensuous, and even sensual element of it (e. g. Ec. 5: 6, Is. 40: 6); but which of these ideas is prominent in any passage must be learned from its connexion and content . . . . .

But the conclusive proof that nothing of moral depreciation is necessarily implied in this use of 'flesh,' is its application to Christ as designating His human in contrast with His Divine nature. 'The Word was made flesh' (o logos sarx egeneto, Jn. 1: 14). 'Who was manifest in the flesh, justified in the spirit' (I Tim. 3: 16); 'made of the seed of David according to the flesh, declared to be the Son of God with power, according to the spirit' (Rom. 1: 3 f.). But in the Pauline Epistles a specific meaning of the term emerges. In certain well-known passages it denotes the principle which resists the Divine Law, as contrasted with the 'mind' consenting to the law that is good, and which, even in the regenerate, makes war against 'the spirit.' Here we have a very marked ethical significance given to the term 'flesh.' Nor is it the only term of its kind used to denominate the evil principle in man's nature as now under sin. 'The old man,' 'the body of sin,' 'the body of the flesh,' 'the law in the members,' 'our members which are upon the earth,' are kindred expressions, more or less closely denoting the same thing, although 'the flesh,' in its counterpoise to 'the mind' and to 'the spirit' respectively, is the leading expression. (Ro. 7: 23; 8: 6, Gal. 5: 17) . . . . .

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<sup>1</sup> John 1: 14; 1 John 1: 2

<sup>2</sup> Gal. 5: 20

<sup>3</sup> 2 Cor. 1: 12; I Cor. 1: 26

<sup>4</sup> Col. 2: 18    <sup>5</sup> Rom. 8: 6



But, according to St. Paul, it is not in the physical alone that sin has its seat. There are sinful desires of the mind as well as of the flesh. (Eph. 2: 3) There is defilement of 'the spirit' (2 Co. 7: 1). There are works called 'of the flesh' which have nothing to do with sensuality, e. g. hatreds, variance, emulation, wraths, factions, divisions, heresies (Gal. 5: 20, I co. 3: 1, 3). The apostle calls by the name of 'fleshly wisdom' what was evidently speculative tendency derived from the Greek schools (2 Co. 1: 12). There were heretics at Colossae whose ruling impulse he calls their 'fleshly mind,' though they were extreme ascetics, attached to some form of Gnosticism (Col. 2: 18, 21, 22, 23).

Throughout St. Paul's Epistles Christians are enjoined 'to yield their members as instruments of righteousness unto God' (Ro. 6: 13), to 'present their bodies . . . . . ' (Ro. 12: 1), to regard their bodies as 'members of Christ,' and as 'the temple of the Holy Ghost' (I Co. 6: 15, 19); that the body is for the Lord, and the Lord for the body (I Co. 6: 13). . . . .

If sin were the inevitable outcome of man's possession of a body, redemption ought to culminate in his deliverance from the body, instead of in its change and restoration to a higher form (Ph. 3: 21).

He (Paul) denies the presence of evil in Christ who was partaker of our fleshly nature, and he recognizes its presence in spirits, who are not partakers thereof. Is it not, therefore, in the highest degree probable that, according to him, evil does not necessarily pertain to man's sensuous nature, that 'sarx' denotes something different from this'? (i.C.i. 321 - Julius Muller).<sup>1</sup>

From the foregoing it can readily be seen that the term "flesh" can as easily be referred to the new man as well as to the old man. But the specific meaning of the term must be taken from the context. So when the attempt is made to identify "flesh" with the old man, it must be kept in mind that the descriptions which accompany the scriptural reference are really the decisive factors.

Paul's meaning of "flesh" in the natural man.--The descriptions the Apostle Paul gives of the old man in terms of the "flesh" have to do with undisciplined obedience to and expression of natural impulses.<sup>2</sup> He

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<sup>1</sup>J. Laidlaw, "Flesh" Psychology, Dictionary of the Bible, ed. James Hastings, Vol. IV, p. 165.

<sup>2</sup>Holmes, op. cit., p. 31.

pictures the undirected expression of the impulses of the flesh manifesting itself first in a physical way, namely, "fornication," "uncleanness," "lasciviousness," "drunkenness," "revellings," etc., and second in a spiritual way, namely, "idolatry," "sorcery," "enmities," "strife," "jealousies," "wraths," "factions," "divisions," "heresies," and "envyings,"<sup>1</sup> The natural man possesses a mind toward religion and worship that is fleshly: "Let no man rob you of your prize by a voluntary humility and worshiping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind."<sup>2</sup> In describing his own religious attitude the Apostle writes, "not in fleshly wisdom but in the grace of God."<sup>3</sup> Thus it is seen that a redundant representation of the old man in the writings of Paul is in terms of "fleshly."

Clarifying the use of the term "body."--When Paul draws an analogy between the "body" or the "bodily" nature and the old man, he always does so with respect to sin, unrighteousness, uncleanness, iniquity, death, humiliation, and kindred expressions.<sup>4</sup> And invariably along with these he contrasts the new man by references to the "body" or "bodily" nature with respect to righteousness, life, and glory.<sup>5</sup> The full force of this line of argument is borne out in these words,

And if Christ be in you, the body is dead with respect to sin; but the spirit is life with respect to righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.<sup>6</sup>

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<sup>1</sup>Gal. 5: 19, 20.

<sup>2</sup>Col. 3: 18.

<sup>3</sup>2 Cor. 1: 12.

<sup>4</sup>Rom. 6: 13a, 19a; Col. 2: 11; Phil. 3: 21a.

<sup>5</sup>Rom. 6: 13b, 19b; Rom. 8: 11; Phil. 3: 20, 31b. <sup>6</sup>Rom. 8: 11.



But to point out the Apostle's manner of describing the old man in terms of the body or of the bodily members being used as instruments of unrighteousness, various passages can be referred to throughout the letters of Paul. There are these words, "for as ye yielded your members servants to uncleanness and to iniquity,"<sup>1</sup> indicating that a former state of living found Paul's readers living opposite from the manner in which they should live as new creatures. Again speaking to Christians, Paul says, "let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."<sup>2</sup> These references serve to point out the bodily practices of the natural man.

From all the references to the body or the bodily nature several conclusions are forthcoming concerning the old man. First of all, the members of the body are used as instruments of unrighteousness. In the second place, sin reigns in the body. And because of this, the body is dead. Thirdly, in the natural man sin becomes embodied; through him it finds expression. If there were no natural man or "old" man in the world, there would be no evidences of sin.<sup>3</sup>

Related considerations.--Several considerations that naturally relate themselves to the old man are not included here. Among these are such as are described in the familiar terms, the "unregenerate," the "disobedient," the "alien," the "unsaved," the "un-Christian," etc. But a discussion of these would be lengthy and altogether out of place here. They belong primarily to a treatise in which the principle emphasis is placed upon the old man. Here the old man is being considered only as preparatory to the larger

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<sup>1</sup>Rom. 6: 19

<sup>2</sup>Rom. 6: 12

<sup>3</sup>E. R. Bernard, "Sin, Dictionary of the Bible, ed. James Hastings, Vol. IV.

and altogether central theme, the new man.

Recapitulation.--Before proceeding to a systematic and organized analysis of the old man from the view point of psychology, it would be well to recapitulate the Scriptural descriptions of the old man that have already been gleaned from the writings of the Apostle Paul. It has been pointed out that the word translated "natural" used by the Apostle, refers to that division of man's nature which constitutes his individual life. We have seen that throughout Scripture it stands in contrast with that higher life which comes from God and is referred to as "spirit" (pneuma). Both terms essentially mean life. But the "natural" or "soulical" life is that which belongs to all animals--it is the "animal life." Inherent in this "animal" life are all the impulses and constituents common to all mankind. Individuality, selfhood, and what constitutes "persons" are all included in this term "natural." But beyond and above this living organism is a life principle which comes from God. A consciousness of this life principle does not belong to the natural man.

- In the descriptions of the natural man furnished by Paul, it was discovered how the natural man, or the "animal man" functions. The impulses of the flesh dominate not only his bodily members but also his mind. In the old man the bodily members are instruments of evil and unrighteousness. The whole life energy is centered in the self--the ego. All the streams of life turn into self, making of the individual life a dead sea. The bodily impulses and appetites seek self-satisfaction. They become separate ends in themselves, leading to disunity and a disorganized life. Complete disintegration is the ultimate result. The natural or animal or soulical life belongs to the temporal, decaying, and material world. The impulses of the



natural man when they relate themselves solely to this temporal material creation can only pave the way for dissolution. Because of this the outward natural man is constantly decaying. The Apostle Paul writes these words in this regard:

But though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.<sup>1</sup>

The "flesh," as it pertains to the natural man, is that physical and conscious equipment with which all human kind are endowed when they come into this world. This "fleshly" equipment, as has already been pointed out, includes not only the body with its various members but also that inner conscious life that belongs natively to all men. We have seen how the members of the "body of the flesh" are "instruments of unrighteousness" and "servants to uncleanness." We have also seen how the inner or mental life of man can be described as "fleshly." The word that best describes this inner life of the natural man is consciousness. Inasmuch as the scriptural usage of the word "natural," which has already been indicated, includes the idea of the Ego--the self--and individuality, we can say that the natural man is a self-conscious being. By this we mean to indicate that all men are born into the world possessing the rudiments of an inner function which makes them eventually conscious of self and its relationship to the universe. The following statement serves to clarify further the Pauline concept in this regard:

Paul's doctrine of human nature is that of the O. T. Man is constituted of flesh and spirit--allied by the former to the perishable material creation, by the latter to God and the world unseen. 'The body' is flesh in the concrete, the man's individual form; 'the soul'

with Paul, as throughout Scripture, is not a tertium quid between spirit and flesh, but rather their unity, the living self behind the bodily form of each man. 'Soul' is a word relatively infrequent in Paul; the 'heart' takes its place as the seat of the manifold thoughts and feelings, which psyche concentrates into the self, the conscious Ego. 'Pneuma is the principle, psyche the subject, and kardia the organ of life' (Cremer). The nous of Ro. 1: 20; 7: 23-35, etc. is the pneuma operative as a faculty of knowledge directed toward Divine things, while the suneidesis of Ro. 2: 15, etc. is the same power introverted, the ethical self-consciousness. 'Flesh' and 'spirit' hold in Paulinism a more specific religious sense based upon, but distinguished from, their psychological meaning: the former term regularly denotes 'the sinful nature,' the latter its opponent in 'the influence of God' operating in and through His spirit (see e. g. Ro. 8: 1-17; Gal. 5: 16-25).<sup>1</sup>

It must always be kept in mind that when we speak of the "natural" man, with reference to Pauline usage, we mean by "natural" all that is meant by "soul," and that we are at the same time speaking literally of the "soul-ical" man. From Scriptural usage and from the etymology of the word a man is spoken of as a living soul, in that he has within himself the "breath of life" and acts in a "self-conscious" way. The best we can say of soul as it pertains to man is that, inasmuch as a man lives and breathes and acts in a way common to his universally constituted nature, he is a living soul. This happens to be the O. T. way of saying what is meant by Paul when he speaks of the natural man. In the quotation that follows we see this stated very clearly.

Soul is throughout a great part of the Bible simply the equivalent of 'life' embodied in living creatures. In the earlier usage of the O. T. it has no reference to the later philosophical meaning--the animating principal, still less to the idea of an 'immaterial nature' which will survive the body. 'A living soul' in Genesis and other records is simply an 'animated being,' and the word is applied equally to the lower animals and man. When the life is emphasized as human, it signifies life in the individual. This meaning it takes when psyche is put in contrast with pneuma, 'spirit,' which then comes to signify 'the principle of life.' In this way 'soul' acquires more precisely the

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<sup>1</sup>G. A. Findlay, "Spirit and Flesh" Man, Pauline Doctrine of, Dictionary of the Bible, ed. James Hastings. Vol. III.



idea of the individual life in man, the self, the Ego, although it may denote other aspects of man than the intellectual, and, in fact, is sometimes equivalent to 'heart' as well as to 'mind.' In the N. T. the emphasis on the personality becomes most marked in such sayings of our Lord as Mr. 16: 25, 26; Mk. 8: 35 . . . . .

The following is an analysis (abridged from Oxf. Heb. Lex.) of the usage of the Heb. terms for 'soul.'

1. *nepesh*, lit. 'that which breathes,' 'the breathing substance of being' *psyche*, *anima* (op. *basar*, 'flesh' (Dt. 12: 23, Is. 10: 18), or *beten*, 'body' (Ps. 31: 10) ); its source of life is the *nishmath hayyim* breathed into the nostrils of its *basar* by God (Gn. 2: 7), in virtue of which man (ib.) becomes a *nepesh hayyah* (this expression elsewhere always of animals, Gn. 1: 20, 24, 30; 9: 12, 15, 16 (all P), Ezk. 47: 9; cf. *nepesh hahayyah* in Gen. 1: 2; 9: 10 (both P), Lv. 11: 10, 46 (H) ). The life of the *nepesh* resides in the blood (Gn. 9: 4, 5; Dt. 12: 23, 24; Lv. 17: 10, 11, 12, 14). *Nepesh* is used for 'life' itself; either (a) of animals, Pr. 12: 10, or (b) of man, Gn. 44: 20, 30; Ex. 21: 23; Lev. 24: 17 et al. '*Nepesh*,' as the essential of man, stands for 'the man himself,' and may thus paraphrase the personal pronouns, esp. in poetry and ornate discourse; e. g. 'me' (Gn. 49: 6; Nu. 23: 10; Jg. 16: 30; La. 3: 24, 'thee' (Is. 43: 4; 51: 23), etc.; or it may represent the reflexive 'self': e. g. 'myself' (Job 9: 21), 'thysself' (Dt. 4: 9), 'himself' (I S. 18: 1, 3; 20: 17); or it stands for 'person,' 'individual.' '*Nepesh*' is largely used for the 'seat of the appetites': e. g. 'hungry soul' Ps. 10: 79, Pr. 27: 7; in Is. 5: 14 it is said that 'Sheol enlarged her appetite'; similarly it is the 'seat of emotions and passions'; e. g. 'soul desires' (Dt. 12: 20, 14: 26; I S. 2: 16; II S. 3: 21; I K. 11: 37; Job 23: 13; Pr. 13: 4; 21: 10; Mic. 7: 1). The LXX and N. T. *Psyche* follows very closely the above usages of *nepesh* (see Cremer or Grimm, s. v. ).

The development of a double expression for man's inner life (*Psyche*, *Pneuma*) gives throughout the whole Bible usage which is often not much more than a vague parallelism, as, e. g. in Is. 26: 9; Lk. 1: 46, 47; Ph. 1: 27 (R. V.). It undoubtedly, however, contains a hint everywhere of the antithesis between the life principle and the individual life. Where the two are set side by side, as in Heb. 4: 12, the actual relation subsisting between the 'soul' and its life principle ('spirit') is brought into view. While in the older language of the Gospels *soma* and *psyche* appear as the two constituent parts of human nature (Mt. 10: 28), there is in the Pauline usage a threefoldness: to *pneuma* the Divine life-principle, h' *psyche* the individual life in which the *pneuma* is manifested, to *soma* the material organism vivified by the *psyche* (I Th. 5: 25).<sup>1</sup>

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<sup>1</sup>J. Laidlaw, "Soul", Dictionary of the Bible, ed. James Hastings, Vol. IV.

Further along in this paper, in the treatment of the new man, in Chapter IV, a great deal will be said concerning the higher life element constituted in the 'pneuma,' which has already been briefly touched upon. But inasmuch as this is the spiritual factor which represents the difference between the old and the new man it will be reserved for discussion at its proper place. It is necessary here, however, to say that it is a vital part of Paul's natural man to oppose the spirit.<sup>1</sup> This has already been indicated in the various quotations that have been made. Paul's picture of the old natural man opposing the Spirit of God contains in it the idea of deficiency and need.

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<sup>1</sup>1 Cor. 2: 14; Gal. 5: 17; Rom. 7: 23; 8: 7.



### CHAPTER III

#### THE OLD MAN PSYCHOLOGICALLY ANALYZED

This study now proceeds to an analysis of the natural man from the viewpoint and method of psychology. Various approaches to this study can be made because of the many varieties of psychology that are known and practiced. There is no necessity for discussing these in this paper, excepting to state that applied psychology will be made use of in this study, with 'person' representing the unit of consideration. There are the schools of psychology which magnify one division of man's nature to the near exclusion of others. Dr. A. Holmes makes the following classification:

The Intellectualists magnify perception, memory, imagination, and reason; the Voluntarists make will, or conation, or energy, primary, and think of experience as dynamic; the Freudians, while accepting the primacy of will with Schopenhauer, have done much to bring emotions into prominence.<sup>1</sup>

But in this study the whole person will be included with each division of his nature receiving its due emphasis. Psychology is, in the final analysis, the study of human personality.<sup>2</sup> On this all psychologists are agreed. They divide into their various schools of thought over the definition of person. Several factors already discussed in this paper as constituting the nature of the natural man would be denied by modern psychologists. The space already devoted to 'soul' would be an unnecessary consideration in a study of man by the modern Behaviorists. The train of development from Wilhelm Wundt, who discarded any consideration of soul in 1879, has proceeded down through

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<sup>1</sup>Holmes, op. cit., p. 19.

<sup>2</sup>Ibid., p. 16.

the psycho-physics of Germany, and the physiological-psychology in the British Isles to modern Behaviorism.<sup>1</sup>

The modern mechanistic concept of man.--The Behaviorists, guided by the views set forth by our modern mechanistic scientists and by mechanistic evolution, would deny that man is much more than a machine.<sup>2</sup> They are driven to this position by a thorough-going materialistic mechanism which teaches that everything is matter moving according to efficient causes. All of man's behavior is, for them, inherited or acquired, or conditioned reflexes, or mechanical re-actions to physical stimuli.<sup>3</sup> Behaviorism is a systematic description of the behavior of the human body as a whole, derived from observation, measurement, and reflection, designed to predict what a man will do under given circumstances.<sup>4</sup> It excludes "consciousness," and from the Behavioristic viewpoint it would be impossible to accept the Pauline concept of the natural man, for it has already been seen how consciousness is integrally wrapped up in "soul." The mechanistic concept of man is introduced here because of its prevalence in the thinking of so many who are guided by our modern inductive sciences. In attempting to eliminate consciousness from any consideration of man's nature, we must necessarily eliminate introspection. This the Behaviorists readily attempt to do, and they substitute for it 'sense-observation.' But the folly of this is easily seen, for such a procedure only succeeds in contradicting itself. There can be no observation without introspection. The only alternative to the

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<sup>1</sup>Ibid., pp. 17-19.

<sup>2</sup>Charles B. Upton, "Atheism", Encyclopedia of Religion and Ethics, ed. James Hastings, Vol. II (1913)

<sup>3</sup>Ibid., Article on Behaviorism, Con. Ll. Morgan

<sup>4</sup>Albert W. Beaven, Remaking Life, (Nashville: Cokesbury Press, 1940), "Is man a robot"? pp. 85-86.



mechanical notion of man offered by the Behaviorists is that he is some sort of an accident, an unaccountable appearance in a mechanically evolving world. If man is not a machine, he may be "a small but boisterous bit of organic scum that for the time being coats a part of the surface of one small planet." He is a "cosmic scum," a congeries of colloidal cells, a mistake of nature. All human history is "a brief but discreditable episode in the life of one of the meaner planets." The science of astronomy delights to humiliate and minimize men by comparing them with the size of some celestial suns, and his life with the almost infinite being of the world. But it is odd that science must indeed define man as it does. That alone proves he is not a cog, not a machine, not a device that machines have produced.

Refuting the mechanistic Behaviorists.--Several lines of argument serve to disprove that man is a machine.<sup>1</sup> The composition of a machine itself, when considered in this light, does in no way compare with a man. A machine is made throughout of matter, inert mass. The origin and development of machines can in no way compare with that of man. Machines do not grow. They are always made by a rational being. We know of no machines that are made other than by the genius of man. The end, function, and value of machines, when compared to the same elements in man, become ridiculous by comparison. The end or purpose of a machine lies outside of itself. Men do not build machines for the Machine's sake. On the other hand a man is an end in himself. Machines produce some product different from themselves. They do not reproduce themselves. They do not originate themselves, nor repair themselves; nor improve their skill with usage; but rather wear out and decay. On the other hand, men strive to better themselves; they aim con-

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<sup>1</sup>William James, Psychology, (Henry Holt Company, 1896) Vol. I, pp. 138-144.

stantly at their ideas of perfection. The value of machines is based upon what they produce and the efficiency with which they produce. Men in themselves, as organically and structurally considered, have no value! But men set values on everything else.

In the way of a concluding statement concerning the Behavioristic conception of man as a machine the following serves well:

Perhaps the most conclusive reply to the atheism which asserts that out of uncreated matter and energy all that we know of life and consciousness has been evolved, is based on an appeal to the recognized philosophical principle that no effect can contain more than is contained in the ground and cause from which the effect has proceeded. The American writer Dr. M. J. Savage thus expresses himself on this point:

'If you can prove to me that "dead" matter, the matter we find in a brick or a piece of marble, under some mysterious transformation comes to have the power to live, to think, to feel, to love, to hope, to sacrifice itself to another, to aspire, to look onward towards an immortal life--if you can prove to me that matter can do that, you have simply changed your definition of matter, and made it coincide with what I call spirit.' (Belief in God, Lond. 1881, p. 40)

Haeckel would probably reply to this by saying that in his view the element of the ultimate and self-existent 'substance,' out of which the universe arises, have their psychical as well as their physical side or aspect, and that it is owing to the former aspect that organic compounds of matter become capable of feeling, thinking, and volition. Does he, then, mean that all the higher attributes of mind are already implicit in the ultimate eternal 'substance,' out of which, by condensation or otherwise, that which we call matter, energy, and life proceeds? Is the perfection of all human ideals already present, though invisible to the scientific gaze, in 'the Infinite and Eternal Energy,' which is H. Spencer's mode of describing Haeckel's ultimate 'Substance'? If so, the self-existent 'Substance' is nothing less than the theist's Eternal God; and the molecular corpuscles are simply variously limited modes which the will of God imposes upon a portion of His own eternal life, or, as Lotze and Martineau would say, are differentiations or individuations of his own essential being, to which he delegates some measure of individuality or selfhood. In each of them the Ground and Cause of all created things and persons is immanent and active, and through His creative presence there is no limit to the possibilities of the development of the creatures whom He calls into existence. If it were true, as Tyndall said, that 'in matter are the promise and potency of all terrestrial life,' that could be the case only in the sense that in the ground and cause of each molecule there are already involved all the energy, all the intellectual, moral, and spiritual powers and ideals, which are gradually evolved in the course of the development of the cosmos. The fallacy in



Haeckel's 'Weltanschauung' is that, though he gives to the separate molecular corpuscles out of which the universe proceeds a mental side, a germ of consciousness, there is nothing in his account of these elements of matter and energy which at all explains how it comes about that all these innumerable corpuscles conspire together to produce the present harmonious and intelligible cosmos, or how sentient organisms should at length become cognizant of those authoritative ideals which prompt them to subordinate their own personal aims to the general good, and which enables them in a measure both to see and to act from the point of view of the immanent God. It is for want of this recognition of the constant creative presence of the source of ideals throughout the course of evolution that Haeckel's theory, no less than the theories of coarser materialists, must be condemned as unsatisfactory. It fails to show that the 'Substance,' which he represents as the cause and ground of all things, contains within itself the power to produce the effects which we experience in ourselves, and which we discern in the cosmos."<sup>1</sup>

Proceeding to our definition of the natural man.--Dismissing the notion that man is a machine, he is, as has always been asserted, a person. There still remains the necessity for defining what is meant by person. Much time has been spent opposing attempts to define persons, especially persons considered in terms of soul, which is the necessary consideration here in a study of the Pauline concept of the natural man. For it must be kept in mind that this analysis of the natural man maintains soul as the equivalent of natural in man. A great deal of the opposition is based upon an idea of any definition being at once too large and too small, too absolute and too relative.<sup>2</sup> But a definition is like a tool. It serves its purpose as long as it can be effectively and efficiently used, but when its usefulness has worn out it must be discarded for a better one that has been developed to replace it. Definitions are ideas, concepts, propositions, etc. which are not final, complete, perfect or absolute. They are arrangements of words

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<sup>1</sup>Upton, op. cit., pp. 174-175.

<sup>2</sup>Henry C. Link, The Rediscovery of Man, (New York: The Macmillan Co., 1938) p. 56.

symbolizing ideas (concrete or abstract), derived from observation and reflection, and used to economize man's energy in thinking and acting. A definition is only adequate for the purpose in hand, and it is true or not depending on its serving the end in view. The end in view here is to formulate a definition that will allow the fewest and simplest words possible to stand for all the many ideas included in the term person. There are varieties of definition. One is nominal and another is real. A nominal definition is one in which nothing in perception corresponds to it. "A straight line is the shortest distance between two points" is a classic illustration. Such a thing as a straight line exists in no order of experience. Real definitions stand for corresponding things in experience. They are made up of words, ideas, and things all related together by custom and association. A real definition of a person that will serve the purpose must be formulated in this way. So, to this end, a person may be defined as: (I) a self-conscious, self-directing organism; (II) composed of (1) spirit (soul), consciousness (mind) or thinking; feeling and willing of the spirit; and a body. (III) derived from organic creation; (IV) and aspiring to self-betterment without limit, or to moral perfection. All that can be said of a human being is contained in those few words. The organic and the inorganic parts of the person, body and mind, are included.

A psychological pattern for a character analysis.--This psychological analysis of the natural man must necessarily be a character analysis. It could hardly include an analysis of his bodily structure and functions. That is a problem for the physiologist and the biologist. Eliminating the composition and structure of the body from consideration, the body becomes a consideration only as it relates itself to the other divisions of human



nature, which the definition of person includes under the head of spirit. These are thinking, feeling, and willing. From these stem what is known as character. This word has had a long history and it has undergone many variations of meaning, until it has come to mean today "the aggregate or sum of qualities and features by which a person or thing is distinguished from all others, or is individualized."<sup>1</sup> When the three functions, thinking--feeling--willing, are bent in the pursuance of some chosen end or purpose, character is the result. The nature of the goal or the purpose determines the quality of the character, whether it is good or bad, weak or strong.

The natural man is an unconverted person who thinks, feels, and wills. These are mental processes common to all men.<sup>2</sup> For the purpose of this analysis these three functions should be expanded to include the related processes that stem from them. This character analysis can be diagrammed for the purpose of reference in the progress of this study in the following manner. The natural man affirms:

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|-------------|---|
| A. I think. | 1. Perceive through the special sense; see, hear, touch, etc.   |
|             | 2. Remember: Store; recall, recognize past experiences.   |
|             | 3. Imagine: Put together old experiences in modified ways.<br>Form ideas.<br>Fancy, or daydream, or imagine without purpose.<br>Imagine constructively: arrange material for ends, construct, invent, organize. |
|             | 4. Reason: Formally, as in pure logic and mathematics. Inductively and deductively.<br>Understand: Examine a complex situation to discern its cause or end.   |

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<sup>1</sup>Holmes, op. cit., p. 29.

<sup>2</sup>Ibid., p. 28.

Judge: The worth of ends and means to ends.  
This is practical reason, or common-sense.

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|------------|--|
| B. I feel. | <ol style="list-style-type: none"> <li>1. Pain or pleasure, agreeable or disagreeable experiences; -               <ol style="list-style-type: none"> <li>a. Appearing in sensations; sweet, agreeable, want more.</li> <li>b. Appearing in instinctive emotions, - fear, anger, wonder, etc.</li> <li>c. Appearing in sentiments, attitudes, ideals, which include love, hate, and self-respect, or are our developed likes and dislikes for things, people, ideas, activities.</li> </ol> </li> <li>2. Temperament, or coenasthesia, or usual emotional tone: - Melancholy, sanguine, choleric, phlegmatic.</li> </ol> |
| C. I will. | <ol style="list-style-type: none"> <li>1. Pay attention or adjust sense-organs and body to stimuli, or: - things interesting without noticeable effort.<br/>Things uninteresting with voluntary effort and feeling of strain.</li> <li>2. I choose both (a) ends, and (b) means to ends.</li> <li>3. I use energy, spiritual and physical, to accomplish my aims.</li> <li>4. I also act automatically, reflexly, instinctively and habitually, with some or very little control of such actions.</li> </ol>   |

Pertinent considerations.--The natural man, whose conscious life is thus diagrammed, can be analyzed psychologically to discover the nature of his thinking, feeling, and willing. By what is he guided and controlled in these functions inclusive of his whole being? What is the result of the sum total of these functional processes? These and other questions are vital considerations involved in arriving at an understanding of the nature of the old man. The first inquiry into the nature of the natural man reasonably appears in the form of a three-fold question: What is the nature of his thinking, of his feeling, and of his willing? These will be taken up in their respective order.



Discovering the determinant.---Before engaging in an analysis of this three-fold question it is necessary that the over-all controlling factor in the constitution of the natural man be indicated. There are two kinds of men under consideration in this study; one is the old man and the other is the new. In speaking of these two men in contrast Paul, in his first Epistle to the Corinthians, refers to them in the order of their appearance in the world and he also makes an allusion to their basic nature. I quote: "The first man is of the earth, earthy: the second man is of heaven."<sup>1</sup> In preceding references Paul's descriptions of the earthy nature of the old man have been indicated. It is sufficient here to quote the following:

Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, when ye lived in these things; but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man.<sup>2</sup>

Observing these functions which Paul ascribes to the old man and which he also states are of the earth, it would seem reasonable to determine, if possible, what master sentiment controls the whole being of the natural man. It must necessarily be a sentiment deriving its emotional compound from the primary emotions of instinct. The instincts are inborn dispositions to act in certain ways under certain conditions.<sup>3</sup> These constitute part of the old man's native equipment. Inasmuch as the etymology of the word natural, used by Paul, includes the idea of the Ego--the self and refers to life as constituted in the man, then the master sentiment must necessarily be one which is most closely allied to the self--the Ego. The sentiment which stands in

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<sup>1</sup>I Cor. 15: 47.

<sup>2</sup>Co. 3: 5-9.

<sup>3</sup>Holmes, op. cit., p. 44.

greatest contradistinction to the ruling sentiment in the new man, which of course is love, is greed. This is the sentiment that belongs to the earthy man. It is this sentiment that is constantly engaged in getting; getting for self. It seeks to satisfy the self, the life constituted in the natural man, and it effects a control over every function of the old man's being. This can be illustrated by referring to the scripture just quoted from Paul's Colossian letter. The members "which are upon the earth" are here referred to as "fornication," "uncleanness," "passion," "evil desire," and "covetousness." Taking these up one at a time in the order in which they appear it is interesting to observe how the earthy self-getting sentiment of greed operates: (1) "fornication" is illicit sex expression which aims at getting for self the satisfaction of a desire created by lust. It hasn't included in it the honorable and God-intended considerations of marriage, parenthood, home, and love. (2) "uncleanness" is conduct which aims at getting for self the satisfaction of an impure desire. It may be evil mental activity. (3) "passion" is intense emotion of any kind which aims in an overpowering way to get for self something for which it has an inordinate desire. It in no way resembles a strong feeling which is under perfect control and aims at the good of another self. (4) "evil desire" is a form of activity which, for the purposes here, speaks for itself. (5) "covetousness" is excessive desire to get for self that which belongs to another. Each of these definitions can be expanded into a more elaborate one, but they suffice here to illustrate the sentiment of greed as it operates in the life of the natural man. It should be remembered that greed is an egoistic sentiment. Greed is self centered. It turns all of the primary functions of the person in towards self as the ultimate end. In the natural man the instincts



and emotions are aroused capriciously and the sentiments compounded from them become haphazard and inconstant. He lacks consistency of purpose, and even though he may fitfully succumb to the control of one or more noble sentiments he will ever and anon obey the leading of his master sentiment, greed.

The natural man defined.--In approaching our analysis we can modify our definition of a person in making it apply specifically to the natural man by saying of him that he is a man who strives for sensual satisfaction, and that this striving is prompted by his master sentiment, greed. All of the primary functions that constitute his nature, namely thinking, feeling, and willing, are under the control of this self-getting sentiment. We find in the writings of the Apostle Paul a section which serves as further evidence for these conclusions.

In the seventh and eighth chapters of Romans Paul makes reference to two Laws:<sup>1</sup> the Law, variously described as the law of the "letter," "commandment," "my members," "of sin" and of "sin and death"; and the Law, described as the law "of the spirit," "after the inward man," "of the mind," and "of the spirit of life in Christ Jesus." To these two laws Paul relates two kind of men--the old man and the new man. The old man is described as "in the flesh," "carnal," "wretched man!," "body of death," "mind of the flesh." The new man is described as "dead to the law," "the inward man," "in Christ Jesus," "in the Spirit," "sons of God," "children of God," "heirs of God," and "joint heirs with Christ."<sup>2</sup>

Paul proceeds from his descriptions of two Laws and two kinds of men to a description of the terrible conflict that is waged before the old man

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<sup>1</sup>Rom. 7: 22--8: 2.

<sup>2</sup>Matthew Henry, op. cit., Romans, p. 411-415.

is completely vanquished and superseded by the new. It is really a conflict between two master sentiments. The sentiment of greed, which we have pointed out as constituting the controlling force in the natural man, is the evil compulsion revealed by the Law of commandment. How clearly this is pointed out by the Apostle Paul can be seen in the following analysis: Each of the Ten Commandments, when examined separately, demonstrate the presence of greed in man's constitution. The most familiar word in Scripture that serves as a synonym for greed is the word "covetousness." When Paul proceeds to condemn the Law he does it on the sole basis of this sentiment:

I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me all manner of coveting: for apart from the law sin is dead.

What the Apostle is really saying about the Law might be put in the following manner: the Law, by its commandments, makes man conscious of the ruling sentiment in his life. Inordinate desire, covetousness, greed, the insatiable demands of the "flesh" to get for self more than God would entitle him, leads the natural man to (1) get more gods than the only true God, (2) to get sensuous images of other gods, in order to see and handle them, (3) to get a vulgar familiarity with his God, whereby he might use his name with caprice, (4) to get an extra day in the week for himself, (5) to get all the possessions of his parents for himself, (6) to get the life of another if it stood in the way of a selfish end, (7) to get sexual satisfaction illegitimately, (8) to get the property of another by robbery, (9) to get the guilt and condemnation of an innocent party by false witness, (10) and to plan and scheme how the property of another might become the property of one's self.



## THE NATURAL MAN'S THINKING

Approaching, then, the first question in our threefold inquiry, we ask, what is the nature of the natural man's thinking? In the diagram of this character analysis there are four intellectual processes included in man's thinking nature, namely, Perception, Memory, Imagination, and Reason. These processes are common to all men. To determine what a man thinks it is necessary to determine first of all what his chief purpose in life is, if any. The natural man may have a real purpose. It may from all appearances be very worthy. But whatever the purpose, if it does not include God, it lacks that unifying power which organizes all the thinking processes into a harmonious whole. The largest purpose he can of himself possibly conceive goes no further than himself. Strength of character and integrity depend upon the largeness of a man's goal. In order to make of his life a working whole a man must have an ultimate goal which is large enough to unify all of his being into a striving for that attainment. Not striving to go beyond himself or another human inspiration for his goal, his entire intellectual processes remain on a self-constituted level.

The level of the natural man's thinking.--A great deal of the natural man's thinking is on the sense-perception level. His most convincing knowledge is that which comes to him through the special senses. There is little room in his life for conscious faith in things he cannot see or experience in some other sensory way.<sup>1</sup> Even when he tries to be religious he remains on this level. The Apostle Paul illustrates this in his description of false and unchristian attitudes of worship that were filtering into the church at Colossae:

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<sup>1</sup>2 Cor. 5: 7; 4: 18.

Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind. . . . .

If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, handle not, nor taste, nor touch (all which are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.<sup>1</sup>

The kind of thinking that had been responsible for the Colossian heresy Paul describes as issuing from a "fleshly mind." The reason for this he makes apparent by condemning the attitude of worship, belonging to the leader in this heresy, as "dwelling in the things which he hath seen." The Apostle further condemns this 'sensory-level' of thinking about Christianity by his reference to the fleshly prohibitions concerning "handling," "tasting," and "touching." The natural man, on his sense perception level of thinking, lives an altogether perishable existence. Only the perishable "rudiments," or more literally the "elements," which compose the world relate themselves to the natural man on this level. If he continues to live life out with a major emphasis here decay and death can be the only ultimate end. The perceptual plane of existence is the animal plane. Animals live primarily by instinct and their instincts are bound up inseparably with the special senses. The natural man, not controlled by a goal which extends beyond the natural level, is inescapably bound down to a disintegrating process of living.

The process of memory in the natural man's thinking is corrupted with the prominence of self. He remembers personal injuries and insults he has suffered from others. These he stores up for opportune moments of

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<sup>1</sup>Col. 2: 18, 20-23.



retribution.<sup>1</sup> Because of this there is little room in his nature for real forgiveness. The natural man, continuously conscious of self and motivated by the self-getting sentiment of greed, cannot bear to see that self overreached or bested. So slights and injustices cannot be forgotten. The remembrance of past failures and defeats continually prey upon his mind. He finds it difficult to forget those things which are behind, for he isn't motivated by a supreme goal which is forever ahead of his best. The remembrance of past victories and achievements constantly satisfy the self and in a measure serve as a check to further progress. That which is done in the way of a real achievement always looms larger in memory than that which still remains to be done, for he never has a clear picture of the goal after which he is striving. He is always able to think clearly about the accomplishments stored up in memory, but he gropes confusedly toward the mastery of problems yet unsolved.

The natural man's visionary equipment, among his intellectual processes, is made cloudy and confused by the constant intrusion of his leading self-getting sentiment. The putting together of old experiences in modified ways has self always at the center. In his formation of ideas he cannot escape thoughts about self advantage and satisfaction. All of the ends towards which he arranges the material in his constructive imaginings begin with self and culminate there. The world and others may be included in his thinking, but, at the end as an ultimate goal, self and his self-getting sentiment looms the largest of all. Glory, fame, influence, power, wealth, and achievement are entwined with appearances of altruism, sacrifice, humility, modesty, and indifference to riches.

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<sup>1</sup>Rom. 12: 19.

In the same way does self-centeredness, with its controlling sentiment of greed, corrupt reason in the natural man. He is able in the abstract to reason. But the natural man does not reason logically. For logical reasoning seeks unity and strives after the whole. The only way in which a working and harmonious whole can be affected in personality is for the sum total of what constitutes the person to be integrated into a supreme purpose. This the natural man lacks. All of his intellectual processes are not so organized around such a goal as to make them move in concert toward its achievement. The self-getting sentiment drives him hither and thither in its blind striving for satisfaction through the senses, the memory, the imagination and the function of reason. Judgment in the natural man is continually blinded and befogged by an end in view that proceeds no further than self. The worth of any end is judged always in proportion to the way in which it serves the self-getting sentiment. Means to ends are always judged legitimate when they can be seen to serve the same end, no matter what the nature of those ends may be. There is little contiguity in his thinking. The natural man is not conscious of a continually growing and expanding life that is constantly mounting upward toward a goal which ever advances beyond him. His thinking in terms of goals and purposes is sporadic and capricious.

In all it can be affirmed that the thinking processes of the natural man, described by the Apostle Paul, are destructively deficient. A leading sentiment that aims at nothing but getting for the self ultimately leads that self to its own destruction. The words of Jesus in the final analysis prove to be true, "he that seeks to save his life shall lose, but he that loses his life, shall find it."<sup>1</sup> Self-getting is self-losing.

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<sup>1</sup>Matt. 10: 39.



## THE NATURAL MAN'S FEELING

His chief desire.--The next step in this character analysis of the natural man leads to a consideration of the second question of this three-fold inquiry: What does he feel? An answer to such a query now to be considered could encompass volumes, and then it possibly would not be complete. But it will suffice in this study to indicate how the master sentiment of the natural man operates in this division of his being. His chief desires lie in the realm of pleasure. He avoids pain with all the effort and all the ingenuity he can command. To him pain is the worst evil imaginable. His self-getting sentiment impels him toward every pleasure appearing in sensations, instinctive emotions and in sentiments, attitudes, and ideals.<sup>1</sup> Thus he secures for himself the enjoyment of pleasure and the avoidance of pain.

Not desiring pain or anything that may in any way be disagreeable the natural man primarily seeks to fill his sensory life with pleasurable sensations. This craving is never satisfied. One pleasurable sensation leads to a desire for another. Disagreeable sensations are regarded as an attack upon the good of the self. Any infliction of pain is to be borne with bitter resentment. Unlike the new man, who sees in affliction and weakness opportunities for the development of inner strength, the natural man rebels against painful inroads upon his peace of mind and comfort of body.<sup>2</sup>

Pain and pleasure are intermingled as they appear in some of the instinctive emotions. But at all times the natural man allows that emotion to find expression in him which at the moment gives him pleasure, although

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<sup>1</sup>2 Tim. 3: 4; Phil. 3: 19.

<sup>2</sup>2 Cor. 12: 7-10.

due to his lack of foresight, it may bring pain later. The emotion of anger, which is derived from the instinct of pugnacity, may bring him pleasure if he is seeking satisfaction in revenge by fighting or injuring some enemy.

The emotion of fear derives from the instinct of escape and is excited by some strange object or some object of danger. This emotion is primary in the natural man.<sup>1</sup> His aversion to pain and his constant thought of self protection, which is another way of saying "self-getting," causes this emotion to be dominant in his life. To him his own life and skin is the most important thing in all the world, for his goals are all set within himself. There is no larger goal without himself which offers rewards that transcend anything this life can possibly afford.

The sentiments, attitudes, and ideals of the natural man are all affected in the same manner. For him love is largely an emotion. It is rooted and grounded in the parental instinct with all its related instincts of sex. He cannot help this emotion. It was put there by his creator just as the instinct from which it is derived was put in the animals. Love, as an emotion, brings its own satisfaction and pleasure. Love, when obeyed purely upon the instinctive level of sex, brings sensual pleasure. But when this emotion has been compounded with other sentiments to form the Christian sentiment of love, or Agape, it is no longer the property of the natural man. The natural man is deficient in this sentiment. For it is a constant presence in the life of the man who possesses it, and it cannot contain any vestige of the self-getting sentiment. The two sentiments stand in direct

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<sup>1</sup>1 Tim. 1: 7.



contradistinction. However, in the high grade natural man, it is possible for a love sentiment to be developed which transcends the love emotion. But even then, the altruism that results will not be pure and constant. Self-getting motives will persist in lurking in the background. The natural man will always exercise this sentiment when it gives him pleasure, but never when it brings a disagreeable feeling.

The attitude of self respect in the natural man is developed because it brings him pleasure. It brings him pleasure because it enlarges the Ego. The natural man is constantly conscious of the life that is constituted within himself--in his individuality. An attitude, such as self respect, that will lend emphasis to this individuality and enhance it, is desired because of the pleasure it brings. Even in the evil commitments of his life the natural man seeks to find a coloring of self respect. He avoids self-disrespect with all the intensity he can command, for if it finds a place in his life it will bring him pain. Confession and penitence are difficult attitudes for the natural man to acquire. But the natural man is driven to a constant attitude of self respect because there is nothing larger in his life than himself toward which he aims. His goal of perfection is self constituted. No ideal larger than himself or another mortal forges ahead of him.

Thus it is observed that in the realm of feeling the natural man is moved by one chief desire--pleasure. His appetites, his instinctive cravings, and his acquired likes and dislikes are all controlled by the self-getting sentiment directed toward pleasure. Pain he avoids. Getting for himself any satisfaction from pain is foreign to his constitution. So too, as with his thinking, the feeling of the natural man turns upon himself. Its

ultimate aim and object is the satisfaction of the self at every point of expression, and dissolution is the final result.

### THE NATURAL MAN'S WILLING

Attention, choice, energy.--The volitional side of the natural man will next be considered. To what things does he pay attention?<sup>1</sup> What things are interesting without noticeable effort, and what things require voluntary effort and a certain amount of strain? What about his choices? What are the ends he has in view and what means does he employ to gain them? How does he use his energy to accomplish his ends? All these questions naturally fall under the head of volition.

Keeping in mind that the master sentiment of the natural man is always directed toward sensual satisfaction it will not be difficult to analyze his will. The sensual and fleshly level on which he lives makes him respond automatically to all forms of stimuli that will gratify his appetites and passions. His sense organs need no special adjustment to these. He responds to such forms of stimuli instinctively. It is part of the natural man's constitution to live on that level--it is the animal, "soul-ical" level. All manner of things on this sensual level interest him and secure his attention without any noticeable effort on his part. However things above this level get his attention only by voluntary effort. Matters of spirit are most uninteresting. When he is forced to give his attention to such things he does so with a considerable amount of strain.

His choices are all governed by sensuous desires. The only worthwhile ends to the natural man are those which satisfy his sensual nature. He is interested in bodily comfort and pleasure. Any end seems worthwhile to him which aims at these things. The most acceptable means to such ends

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<sup>1</sup>Phil. 3: 18-19



is money. So he spends much of his time in money making. Any means which the law allows for making this money is satisfactory. Of course if he can make it otherwise with absolute certainty that he will not get caught, that too is all right. Money represents to the natural man in present times about the only means to the end of all his satisfactions. The desire for money becomes then, for the natural man, the root from which stems a multifarious array of sensual satisfactions.

The natural man may be very energetic. He may drive himself night and day along the lines of pursuit he has chosen. He may be feverishly occupied with many different means to accomplish his sensual ends. The energy may be spiritual or physical, or it may be both. But whatever spiritual energy he expends, it too is fleshly. He has the fleshly mind of which the Apostle speaks in several instances. Even his spiritual activity is engaged in the fulfillment of sensual ends. But it is the kind of spiritual activity whose results are not accumulative. These results are accumulative for a short span of time, but they are powerless to build up to a sum total of eternal value. The end here, as in the realm of the intellect and the emotions, is self. When self is through, all the energy that has been expended, either physically or spiritually, will vanish into the great separation from God.

The automatic actions of the natural man follow the instinctive impulses of his sensual nature. There is not a great deal of control exercised over such actions. To exercise much control would be defeating the self-getting sentiment. Any limitations imposed upon self-expression come to the natural man as something to be resented. His great slogan is self

expression. Such things as discipline, direction, and control are unpleasant evils against his nature.

Summary.--In summary we can say that the natural man, through every process of the intellect, emotions and will, strives for sensual satisfaction, which is itself prompted by greed. This self-getting drive is the center around which all his thinking, feeling and willing revolve. He is self centered, greed-motivated and sensually satisfied.



## CHAPTER IV

### THE NEW MAN

We now advance to a study of the new man. We propose to develop this main body of the thesis along the same lines pursued in the study of the old man. A great deal that had to be undertaken in the former treatment will not have to be included here. Much of what has been said of the natural man serves as a foundation for the analysis of the new creature.

Related issues briefly considered.--There will be no effort made to enter into an intricate treatment of many of the theological issues that will naturally relate themselves to this undertaking. A separate and distinct dissertation could occupy itself with these matters. For all intended purposes here we will not do more than refer briefly to those factors which describe the state the new man occupies in his relation to God. The picture the man himself presents to us, as we search out the Pauline descriptions of him, is our major field of interest.

Before entering into a psychological analysis of the new man we shall take up the main points of theological importance that belong to this study. All students of theology are well acquainted with five predicates which describe the state of the new man. When the transformation has been completed from the old man to the new, a new state exists between him and God. The several aspects of this state are usually described as pardoned,<sup>1</sup> justified,<sup>2</sup> sanctified,<sup>3</sup> adopted,<sup>4</sup> and saved.<sup>5</sup>

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<sup>1</sup>Eph. 1:7; Col. 1:14, etc.    <sup>2</sup>Rom. 3:20, 28; 6:7; 8:33; Gal. 2:17; 3:24, etc.

<sup>3</sup>Rom. 15:16; 1 Cor. 1:2; 6:11, etc.    <sup>4</sup>Gal. 4:5, etc.

<sup>5</sup>1 Cor. 1:16; 2 Cor. 2:15; Eph. 2:5; 1 Tim. 2:4, etc.

An understanding of these terms adequate for our needs can be received from the following brief statement:

These predicates are but so many counterpart aspects of a new state in reference to an old one; or they represent the gospel as affecting the position of man in the universe in all those points in which sin affected him. Was he guilty, condemned, unholy, alien, and lost, in Adam the first? When in Adam the second, he is just in an opposite state; - he is pardoned wherein he was guilty - justified wherein he was condemned - sanctified wherein he was unholy - adopted wherein he was alien - and saved wherein he was lost. Sin, then, condemns, pollutes, alienates and destroys its subjects. Grace justifies, sanctifies, adopts and saves its subjects in reference to these points. Pardon has respect to guilt; justification, to condemnation; sanctification, to pollution; adoption, to alienation; and salvation, to destruction. Those out of Christ are, then, in their sins, condemned, unholy, alien and lost; while those in Christ are pardoned, justified, sanctified, adopted into the family of God, and saved.<sup>1</sup>

We can gather from the foregoing that in the conversion from the old man to the new God has done something for the new man. All that God accomplished he has accomplished through His Son. The new man is marked by God; he is God's man.

The new man bears a new name. He is known to the world as a Christian.<sup>2</sup> It is the descriptive name he bears in common with all who, just as he, have through Christ been pardoned, justified, sanctified, adopted, and saved. The name reveals his relationship to that One who has accomplished all these things in him. Christ claims him for his own. The possessive suffix is appended to His name to indicate the identity of the new man. If "as in Adam all die, so in Christ shall all be made alive," then the newly created man's constitution is inextricably bound up with his Re-creator. The new man is not only a Christian in name, but he is a

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<sup>1</sup>Alexander Campbell, The Christian System, (St. Louis: Christian Publishing Co., 1890), pp. 278-9.

<sup>2</sup>Acts 11: 26.



Christ-man in the new state of his being.

The creation of the new man.---We shall now consider the creation of the new man. What are the factors involved in the transition that takes place between the old man and the new? The most familiar term employed in theology to describe this change is regeneration. It is a purely New Testament word. And there it is found just twice. It is used first by Jesus Christ.<sup>1</sup> In its second use we find it employed by the Apostle Paul.<sup>2</sup> To understand the word properly, we must first of all discover what it is universally recognized to mean by Bible scholars, and in the second place discover what it means from the Scriptural use of it. The latter will not be easy, inasmuch, as we have already indicated, as it is found but twice throughout the Scriptures.

Regeneration.---Alexander Campbell writes about the term in the following vein:

This word is found but twice in all the oracles of God - once in Matthew xix. 28, and once in Titus iii. 5. In the former it is almost universally understood to mean 'a state of things,' not of 'persons' - a peculiar era, in which all things are to be made new:-- such as the formation of a new church on the day of Pentecost, or the commencement of the Millennium, or the general resurrection. The biblical critics of eminence have assigned it to one or other of these great changes in the state of things. So we use the word 'revolution,' and the phrase 'the Revolution,' to express a change in the political state of things. The most approved punctuation and version of this passage renders it altogether evident that a new era is alluded.

Jesus answered, Indeed, I say unto you, that at the renovation (regeneration) when the Son of Man shall be seated on his throne, you, my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel.

In this study, however, we are mainly concerned with the term regeneration as it relates to the individual person. It is worthwhile to

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<sup>1</sup>Matt. 19: 28.

<sup>2</sup>Titus 3: 5.

receive a working understanding of the term in its social use as it was employed by Jesus. But for all intents and purposes here we are interested in the full meaning of the word with relation to our new man. Paul's employment of the word had unmistakable reference to the Christian, the new creature, which can be easily gathered from the context: "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."

The method employed by Alexander Campbell for arriving at the meaning of this word in its second use is thorough, and its appearance here suits our needs completely. Referring to Paul's use of regeneration, Mr. Campbell writes -

All the new light which we propose to throw on this passage will be gathered from an examination of the acceptation of the word 'generation' in the sacred writings. One reason for this is, that we object to a peremptory decision of the meaning of a word which occurs only in the passage under discussion, from our reasonings upon the isolated passages in which it is found. In such a case, if we cannot find the whole word in any parallel passages, the proper substitute is the root or branches of the word, so far as they are employed by the same writers. Moreover, we think it will be granted, that, whatever may be the scriptural acceptation of the word 'generation,' regeneration is only the repetition of that act or process.

After a close examination of the passages in which 'generation' occurs in the writings of the Hebrew Prophets and Apostles, we find it is used only in two acceptations - as descriptive of the whole process of creation and of the thing created. A race of men, or a particular class of men, is called a 'generation'; but this is its figurative rather than its literal meaning. Its literal meaning is the formation or creation of any thing. Thus it is first used in the Holy Scriptures. Moses calls the creation, or whole process of formation of the heavens and the earth, "The 'generations' of the heavens and the earth." The account of the formation of Adam and Eve, and also the account of the creation of Adam and Eve, are, by the same writer, called "The book or record of the 'generations' of Adam." This is the literal import of the word; consequently, 'regeneration' literally indicates the whole process of renovating or new-creating man.<sup>1</sup>

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<sup>1</sup>Campbell, op. cit., pp. 278-279.



Steps in the Progress of the new creation.--We are now interested, in the light of the meaning of regeneration, in discovering the process whereby the new man is re-created and the nature of the man thus re-created. We have started with a natural man. His character has been analyzed. Now he has become a new man - he has been re-created. The old man dies. What signifies that he has died? The new man, from structural outward appearances is still the old man. What has changed? What continuity persists in the new man from the old? Will a character analysis reveal the characteristics by which the new man is distinguished from the old? These are vital considerations that belong to such a study as this. We propose now to discuss these questions, some in brief and others at length.

An outward sign.--What signifies that the old natural man has died? Is there some visible sign that this death has taken place? The Apostle Paul reminds regenerated men, new creatures in Christ--Christians, that they definitely have indicated by an act performed upon them that their old man has died. He does this repeatedly in different ones of his letters.<sup>1</sup> The classic example of the Apostle's instructions on this theme appears in the sixth chapter of his Roman letter:

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. . . . knowing this, that our old man was crucified with him, that the body of sin might be done away.<sup>2</sup>

There is no indication in these words that a new life has actually been procured. These words merely indicate that an outward act has been performed

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<sup>1</sup>Rom. 6: 4-6, 11; Col. 2: 12; Eph. 2: 5; Gal. 6: 14.

J. W. McGarvey and Philip Y. Pendleton, Standard Bible Commentary, Thessalonians, Corinthians, Galatians, and Romans, (Cincinnati: The Standard Publishing Company, 1916), p. 343.

<sup>2</sup>Rom. 6: 3, 4, 6.

and that because of it the man so acted upon is now ready to "walk in newness of life." Baptism is a visible physical symbol of an invisible spiritual process. The former symbolizes a death, burial and resurrection. The latter is the actual condition within the person of what is symbolized by the former. So that we have two things involved, a burial and resurrection by water and a burial and resurrection by Spirit.<sup>1</sup>

The Apostle Paul makes these two elements stand out clearly when he employs the word regeneration in his letter to Titus.<sup>2</sup> He refers to (1) "the washing of regeneration," and (2) "renewing of the Holy Spirit." It is the Spirit that furnishes the dynamic in the new creation. A new factor enters into man's constitution which leads to the new life.<sup>3</sup> This new factor is God's gift to men, the Spirit of His Son or the Holy Spirit. This experience of regeneration, or renovation, comes to the new man under the forms of the life, death, and resurrection of Jesus Christ. Because of this, regeneration is set forth in the same terms by the Apostle Paul. The old man becomes the new man or the new creature and he becomes this 'in Christ'; and Christ lives in him.<sup>4</sup> So then, 'the Spirit of God' or 'Holy Spirit,' who is the quickener of the new life,<sup>5</sup> can also be called 'the Spirit of Christ'<sup>6</sup> or 'the Spirit of his son.'<sup>7</sup> The most adequate conception of

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<sup>1</sup>Lange's Commentary, trans. Philip Schaff (Scribner, Armstrong & Co., 1872), V, pp. 201-203.

<sup>2</sup>Tit. 3: 5.

<sup>3</sup>J. V. Bartlett, "Regeneration," Dictionary of the Bible, ed. James Hastings, Vol. IV, pp. 218-219.

<sup>4</sup>Gal. 2: 20.

H. A. A. Kennedy, "The Pauline Theology," A Commentary on the Bible, ed. Arthur S. Peake, (New York: Thomas Nelson & Sons), p. 810 f.

<sup>5</sup>1 Cor. 6: 11; 12: 3.

<sup>6</sup>Rom. 8: 9.

<sup>7</sup>Gal. 4: 6.



regeneration for our purposes here is that which represents the new manhood or personality within the old individual. The life in the regenerated man is above all new. The new factor is the quickening grace of God in Jesus Christ, or most fully "the law of the Spirit of life in Christ Jesus." By overcoming "the law of sin and death," naturally at work, this new force produces a new spiritual life, and so creates a new man in Christ.

The point to be here emphasized is this, that all that is involved in regeneration, in the creation of a new man, is signified by an outward sign. That sign is baptism. But it is the culmination of other visible indications that a new man is about to be born. For the man who submits to baptism acts in faith. His faith is in the Person of Jesus Christ. His baptism into the death, burial and resurrection of Jesus Christ is the crowning step in a series that leads to the creation of a new man. For he would not be taking that step without (1) believing in the life, death and resurrection of Christ,<sup>1</sup> and (2) having determined to change the direction of his life.<sup>2</sup> Belief in the Person of Jesus Christ is the first indication of an approaching re-creation. When that belief leads to a determination to change the whole course of life in keeping with the new ideal, repentance has taken place. Repentance then gives evidence of its intentions by a submission to Christian baptism. And baptism signalizes to the individual and to the world that he is entering a new creation by being buried and resurrected with his Lord.

Proceeding to our character analysis of the new man.--This study represents primarily a character analysis. We have already stated that

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<sup>1</sup>Acts 2: 38; 8: 12; 8: 37-38; 16: 31,33; 18: 8.

<sup>2</sup>Acts 2: 28; 3: 19; 20: 21.

character, generally speaking, refers to "the aggregate or sum of qualities and features by which a person or thing is distinguished from all others, or is individualized." Inasmuch as there are just two persons within the purview of our study, the old man and the new, we are principally concerned then, with those qualities and features by which the new man is distinguished from the old man. These features can again be classified and described under the headings which constitute our psychological analysis of the new man. The same plan will be followed here that was followed in the analysis of the old man. We are employing a diagram which includes the processes belonging to thinking, feeling and willing. This serves as a comprehensive form into which the Pauline descriptions of the new man can be poured. The Apostle Paul nowhere gives a comprehensive definition of either the old or the new man. He merely gives scattered descriptions of them. We, however, having established a character form which includes the primary functions of a man, can gather together these descriptions and place them under the headings where they belong. In this way we will be enabled to see, in a measure, a picture of the new man.

Discovering the determinant.--As in our analysis of the natural man it will be necessary first of all to determine the controlling factor whereby the new man is motivated. We discovered that in the old man this dominant factor was greed. It colored all of his thinking, feeling and willing. So, too, we discover in the new man a master sentiment by which all of his thinking, feeling and willing is colored. We must go to the extreme opposite of the self-getting sentiment to discover the compulsion of the new man. It is the self-giving sentiment. In the New Testament Scriptures and in the writings of Paul it is called love. This is the 'Agape' of the



Christian. This highest of sentiments is God's gift to man.<sup>1</sup> It is the sentiment of grace.<sup>2</sup> It was personified in Jesus Christ. The operation of it in the new man makes him like Christ. That Christian love is the sentiment of self-giving is conclusively illustrated in the familiar passage, "For God so loved the world that He gave his only begotten Son."<sup>3</sup>

Paul's emphasis upon love as the determinant.--Before we examine the writings of the Apostle Paul to observe his descriptions of the new man, let us see wherein the Apostle places emphasis upon love as the controlling factor in the new creation. There are many references throughout his writings that could be indicated here. He devotes an entire chapter in one of his longest letters to this sentiment.<sup>4</sup> But the closest parallel to the Scripture quoted above from the fourth Gospel appears in these words. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."<sup>5</sup> This is just Paul's way of saying that God so loved the world that He gave His only begotten Son for it.<sup>6</sup> The kind of love of which the Apostle writes is that which comes from God and which another New Testament writer identifies with God when he writes "God is Love."<sup>7</sup> The greatness of this love is further emphasized by the fact that Jesus said that "greater love hath no man than this, that a man lay down his life for his friends."<sup>8</sup> And because Jesus was so frequently alluded to as "the

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<sup>1</sup>2 Cor. 9: 15; Eph. 2: 8.

<sup>2</sup>Holmes, op. cit., p. 93.

<sup>3</sup>John 3: 16

<sup>4</sup>1 Cor. 13: 1-13.

<sup>5</sup>Rom. 5: 8.

Matthew Henry, op. cit., Romans, p. 397.

<sup>6</sup>G. G. Findlay, "Romans," A Commentary on the Bible, ed. Arthur S. Peake, (New York: Thomas Nelson & Sons), p. 821 f.

<sup>7</sup>1 John 3: 8.

<sup>8</sup>John 15: 13.

Friend of sinners" Paul must have been constrained to write as he did in the Scripture quoted above, where he pictures Christ dying for those who were his enemies.

Christian Love is hard to define.--No attempt will be made here to define Love. Some have tried to define it with a certain degree of success. One of the finest definitions of this sentiment has been given as "intelligent good will." But the conciseness and lack of warmth of this description, when it is compared with the many hued descriptions of it through the New Testament, make it fall far short of what most men feel about it but are unable to articulate. It would be almost as difficult to pool all of the Scriptural attributes of love into one comprehensive definition as it would be to do the same in attempting to form a definition of God. Henry Drummond writes, "We can state the elements of love, we cannot define it. Love is something more than all of its elements. Love is an effect. Only as we fulfill the right condition can we have the effect produced."<sup>1</sup> The Japanese Christian social worker, Kagawa, writes in a vein that fits the thought included in the creation of a new man,

Through God's love we are recreated spiritually. Love is an effort and expression: creation is effort, love is effort. Love is active; it has initiative; it is creative. Unless we advance to creative love, we fail to know what true love is. Forgiving love is God's creation: when God's creative power which formed heaven and earth comes into me, there is born in my heart the love that forgives the sinner. This is the origin of true love.<sup>2</sup>

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<sup>1</sup>Henry Drummond, Addresses, The Greatest Thing in the World, (Henry Altemus, 1893), p. 57.

<sup>2</sup>Toyohiko Kagawa, Love the Law of Life, (John C. Winston Company, 1929), p. 23 f.



The creative compulsion of love.--The new man, the Christ-man, the Christian, is Christ's own creation. "If any man is in Christ, he is a new creature (there is a new creation)."<sup>1</sup> Back of that creation there exists a creative force. That same force that sent Christ to Calvary, that same force that raised Christ from the dead, that same force that brings about the death of the old man, that same force is the power whereby a new man is raised from the dead. It is this force that acts as compulsion in the new man, constantly re-creating him with each passing day. It is this master sentiment that controls and integrates the entire man.<sup>2</sup> Whereas before, the old man was disorganized and disintegrated, now the new man becomes organized around a central purpose and objective. The supreme purpose and goal of love is God-likeness. If God is love, then that same love operating through Christ and the Christian will constantly seek its own. That love will not rest until it identifies the life it inhabits with God. Thus the new man, controlled and motivated by love, becomes an integrated and infinitely growing man. Love is a self-giving sentiment.<sup>3</sup> Its operation in a man's life represents a paradox. Jesus taught that self-giving is self-finding.<sup>4</sup> This is a truth standing on its head to attract attention. It sounds incongruous and impossible at first. But thoroughly explored it reveals the constantly re-creating force that Christian love represents in human personality.

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<sup>1</sup>2 Cor. 5: 17.

<sup>2</sup>Karl R. Stolz, The Psychology of Religious Living, (Nashville: Cokesbury Press, 1940), p. 173 ff.

<sup>3</sup>John 3: 16; 15: 13.      <sup>4</sup>Matt. 10: 39; 16: 25; Mark 8: 35; Luke 9: 24; 17:33.

The pivotal place of love in God's scheme for man.--The Apostle Paul places love at the center of the new man's life. It is the law of the Spirit of life. Love, the new commandment, the new law of the Spirit, gives life--it is creative.<sup>1</sup> In the eighth chapter of his Roman letter Paul tells us that it is this that has freed him from the law of sin and death. The law of sin and death resides in greed, the self-getting sentiment. But in the new man love has superceded greed. Love now constantly propels the life in which it resides to give of self, and, paradoxically, the self begins to grow and expand. This supreme sentiment seeks nothing for self from another; it does not covet, it cannot steal, it can only give. So Paul writes, "Love worketh no ill to his neighbor; love therefore is the fulfillment of the law."<sup>2</sup> What more could the Apostle say than that to show the central and controlling place that this sentiment occupies in the new life!<sup>3</sup> How like Christ these words sound, "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."<sup>4</sup> Paul held no condemnation for the Law itself.<sup>5</sup> The same God of love who activates the Christian through Christ also existed in the Law of Moses. The Law, though consisting of negative statements, contained a spirit that was good. It contained in essence the law of the new man. But it spoke too late. It condemned the completed act of the natural man motivated by his master sentiment, the self-getting sentiment of greed. The down-dragging,

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<sup>1</sup>R. Newton Flew, The Idea of Perfection in Christian Theology, (Oxford University Press, 1934), p. 63.

<sup>2</sup>Rom. 13: 10  
Barnes, op. cit., Romans, p. 319.

<sup>3</sup>Findlay, op. cit., p. 828.

<sup>4</sup>Gal. 5: 14

<sup>5</sup>Rom. 7:7, 12, 14, 16, 22.  
Lange's Commentary, op. cit., Vol. VII, pp. 135 f.



self-destroying compulsion of the natural man was merely condemned. So Paul wrote, "I had not known coveting, except the law said, Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting."<sup>1</sup> Thus the Apostle discovered that the Law was powerless to accomplish what God finally accomplished in man through an act of love, by sending His own Son into the world.<sup>2</sup> Christ's act of love at Calvary demonstrated that freedom from the law of sin and death through greed comes about by dying to self. Love prompts this willingness to die to self and it forever after serves to re-create the new man, and a constantly growing and developing life results. What the law of negative commandment could not accomplish the new law of love, the "law of the Spirit of life in Christ Jesus," was able to achieve. The law of the Spirit serves as a constant inner control that results in righteous conduct. The law of commandment related to outer conduct and said, "Thou shalt not kill, thou shalt not commit adultery, etc." But the law of Christ, the law of love for the new man says, 'he that hates his brother is already committing murder,' and 'he that looks upon a woman with lustful thoughts is already committing adultery.'<sup>3</sup> The Apostle Paul pursued along the same lines of teaching established by Jesus. Where Jesus taught that He had not come to destroy the Law but to fulfill it, the Apostle continued to teach that love, which Jesus personified, was the fulfillment of the whole law.

Love and Perfection.--Writing to his young friend and fellow worker, Timothy, who had been transformed by the Gospel from the old man into the new, Paul said, "but the end of the charge is love out of a pure heart and a good

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<sup>1</sup>Rom. 7: 7, 8.

<sup>2</sup>Rom. 8: 3.

<sup>3</sup>Matt. 5: 21-28.

conscience and faith unfeigned."<sup>1</sup> Here again the Apostle is placing his finger upon the supreme end and goal of the Christian. That goal is love, a love which identifies itself with perfection in personality. Love can never be fully satisfied with anything less than perfection. Motivating the life of the new man it continually propels him forward toward that goal. The goal of perfection is embodied in the Perfect Person, Jesus Christ, who constantly advances ahead of the highest effort of the best man. Writing to the Colossians Paul emphasizes this in this way, "and above all these things put on love, which is the bond of perfectness."<sup>2</sup> It is impossible to separate the sentiment of Christian love from a striving for perfection. The new man is constantly striving to achieve this goal. But he never reaches it. Thereby it becomes a joyful striving for time and eternity. Succeeding achievements in perfection accompany the growing life, but with each step upward the new man finds that his goal of perfection in Christ mounts still upwards.

The Philippian letter is an invigorating exposition of Paul's continual upward striving for perfection. He reaches his greatest height of expression in the third chapter. Love, as a force propelling the new man upward toward perfection, is described by the Apostle in a most stimulating way in these words,

I long to know Christ and the power which is in his resurrection, and to share in his sufferings and die even as He died; in the hope that I may attain to the resurrection from the dead. I do not say

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<sup>1</sup>1 Tim. 1: 5

Matthew Henry, op. cit., 1 Timothy, pp. 807 f.

<sup>2</sup>Col. 3: 14

Lange's Commentary, op. cit., Vol. VII, pp. 69 f.



that I have already gained this knowledge or already reached perfection. But I press on, striving to lay hold of that for which I was laid hold of by Christ Jesus.<sup>1</sup>

How wondrously this expresses Paul's craving for complete Oneness with Christ. The sentiment of Christian love would not let him rest. It never ceased from urging him onwards and upwards, for it was seeking its own, God-likeness. But Paul shows also that his goal was still far distant. The prize was still future. But he always found that there was just one thing for the new man to do: "But this one thing I do--forgetting everything which is past and stretching forward to that which lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus."<sup>2</sup>

Thus we discover that there is a master sentiment controlling every department of the new man's being. This is an important conclusion in a character analysis. For it represents the key to the answer for every question concerning the actions which distinguish the new man from the old. It not only serves to find the answer to questions concerning the separate functions of thinking, feeling and willing, but it also reveals the unifying force which integrates all the distinctive functions of personality into one harmonious whole. We have seen how love, the kind of love that God is, is the central core around which everything that is of Christ revolves. It may be described progressively in the following manner: God is love. God's love caused Him to send His only Son into the world to suffer on the cross of Calvary. Christ's great love led him to lay down his life for his friends,

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<sup>1</sup>Phil. 3: 10-12 (Weymouth Translation)  
Flew, op. cit., p. 41

<sup>2</sup>Phil. 3: 13-14

sinners. Christ's eternal nature, love, could not die and so love empowered Him to be raised from the dead. That same love is God, working in the natural man, raising him to life from his death in sin, and so, creating the new man. The new man, empowered by the force of God's love within him, becomes unified and constantly grows upward toward the goal of perfection. Jesus Christ, the only living representation of the invisible God, is the intelligible ideal for perfection.

Our character analysis now undertakes to formulate the many varied Pauline descriptions of the new man into a personality pattern. Our old man we defined as a self-conscious organism who thinks, feels and wills, and strives for sensual satisfaction. Now we shall observe how this man becomes an individual whose thinking, feeling and willing constitutes a striving for spiritual satisfaction. Here we shall see a man whose intellectual, emotional and volitional processes are unified to produce a harmonious whole in personality.<sup>1</sup> Each department of his being expresses itself in such manner as to serve the supreme end.

#### THE NEW MAN'S INTELLECT

The thinking of the new man is the first primary function of his being that we will analyze. We will discover how the intellectual processes of perception, remembrance, imagination and reason all function under the control of the master sentiment. There is little place, in Paul's thinking, for the perceptual level of evaluating things. Especially do the special senses such as touch, taste, and sight have little value in the realm of religious faith. Paul strenuously condemns any emphasis on such things in the name of the Christian religion. Among the many scriptural references

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<sup>1</sup>Harris Franklin Rall, Christianity, (Charles Scribner's Sons, 1940), p. 41.



is this classic example: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men"? The new man is the spiritual man. He evaluates things on this basis.<sup>1</sup> This does not mean that he ceases to employ his special senses in relation to the world of sensual objects around him. These are his basic guide for quickly identifying many of the materials necessary to physical life. But he has transferred his major emphasis from things material to things spiritual. The old man, the first man Adam was of the earth, but the second man, the new man is of heaven.<sup>2</sup>

The process of remembrance is no longer corrupted with the constant intrusion of self. He is no longer constantly mindful of past injuries and slights he has suffered from others. No longer does he store these up for future retribution. The new man dwells upon and treasures the rich experiences he has enjoyed in the Spirit. He meditates upon the truths of Christ and the inspired men who have inscribed their revelations upon the pages of Scripture. The Apostle Paul demonstrates what he means by a proper exercise of this intellectual process in the following: "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel";<sup>3</sup> and again, "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words."<sup>4</sup> For the Christian, memory becomes a wonderful store house. Love leads him to store up kindnesses done

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<sup>1</sup>1 Cor. 2: 14

Lange's Commentary, op. cit., Vol. VI, p. 63

<sup>2</sup>1 Cor. 15: 47.

McGarvey and Pendleton, op. cit., pp. 157 f.

<sup>3</sup>2 Tim. 2: 8.

<sup>4</sup>2 Tim. 2: 14.

to him by others, that at the right opportunity he might repay the kindness.<sup>1</sup> If an enemy treats him evilly, the only thing he is able to remember is that he must find an opportunity to overcome that evil by doing some act of goodness.<sup>2</sup> Love never allows him to recognize past injustices he has suffered. He can only remember that which is good, and that good which he has failed to do and ought yet to perform.

Past failures and defeats do not rob the new man of strength and will to forge ahead. He does not remember these. Love allows him to remember only that there is a goal always ahead. So the new man says "this one thing I do, forgetting everything that is past, I press on."<sup>3</sup>

Imagination is a thinking process that can be either good or bad. When it is bad, love is a tremendous weapon for casting it down.<sup>4</sup> It is this faculty that makes visions and conscious dreams possible,<sup>5</sup> Motivated by love's unceasing striving the spiritual man looks onward and upward "with eyes fixed on the goal." The image of Christ, the Perfect Person, always advances before the vision of the new man.<sup>6</sup> His increasing and growing knowledge of Christ renews his life with each passing day: "And having put on the new man, that is being renewed unto knowledge after the image of him that created him."<sup>7</sup> The new man is never satisfied with himself, for he can never escape his constantly expanding view of the full-grown man which imagination helps him to build. The long stretch this represents is seen in Paul's words, as follows: "till we all attain unto

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<sup>1</sup>Rom. 13: 8.      <sup>2</sup>Rom. 12: 21.      <sup>3</sup>Phil. 3: 13-14.      <sup>4</sup>2 Cor. 10: 5.

<sup>5</sup>Albert Edward Wiggam, The Marks of an Educated Man, (New York: Blue Ribbon Books, Inc., 1930), p. 300.

<sup>6</sup>Marvin C. Vincent, "Philippians," International Critical Commentary, ed. Francis Braw & Alfred Plummer, (Charles Scribner's Sons), p. 110.

<sup>7</sup>Col. 3: 10.



the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."<sup>1</sup> No more crowning statement ever came from the pen of the Apostle concerning the visionary faculty of the new man than this: "Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."<sup>2</sup> Thus imagination, under the guidance of love, plays a tremendous part in the new man's development and growth toward his supreme goal.

The faculty of reason operates in a surpassing way in the new man's striving for continual growth. No longer is reason self centered and self limited. But under the domination of love it presses out beyond self to an eager knowledge of God and the unsearchable riches of His grace. The indwelling presence of Christ in the life of the new creature with all the promise it holds for reason is illustrated in Paul's Ephesian letter: "that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."<sup>3</sup> If the highest among the intellectual processes of man would like something large and profound to work upon, the foregoing certainly is it!

But the reasoning process contains a further element wherein its practical side is manifest. That is the ability of the individual to judge the worth of ends and means to ends. The spiritual man brings this faculty into his service. He allows the Spirit to have full control here. Unlike

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<sup>1</sup>Eph. 4: 13.

Sir William Ramsey, The Teaching of Paul in Terms of the Present Day, (London: Hodder and Stoughton), Chap. XVII.

<sup>3</sup>Eph. 3: 17-19.

<sup>2</sup>Rom. 12: 2.

the natural man who cannot receive the things of God, "because they are spiritually judged," the new man "judgeth all things."<sup>1</sup> The Spirit of God as it leads through the Word of inspired servants of God is not quenched by the new creature: "Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil."<sup>2</sup> The new man develops a very common sense and practical ability to judge the worth of things. He is able to judge all things accurately. The things which are good and of practical value he knows how to hold on to. He is able to recognize every form of evil and strives his hardest to abstain from it. Love still leads him on in his quest for Christ-likeness.

So we observe that in his thinking, the new man exercises every division of his being in such a way as to serve the one supreme purpose he always has in view. Such parts of his constitution as cannot serve this end well, he refuses to emphasize. But all parts are brought into a unity for the purpose of serving in concert this divine end.

#### THE NEW MAN'S EMOTIONS

The emotional or feeling nature of the new man is our next consideration. This realm could not possibly be exhausted if this entire treatise were on it alone. The dominant desire in the natural man, we have seen, is pleasure. But with the Spirit controlled man this does not become a primary demand. By this we do not mean that the new man goes to the other extreme by seeking to inflict pain upon himself as a source of satisfaction. However, there is something in the attitude of the spiritual man toward pleasure that distinguishes him from the old man.

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<sup>1</sup>1 Cor. 2: 14.

<sup>2</sup>1 Thess. 5: 19.



In the first place the new creature does not see pleasure in the realm of sensation or instinctive emotions. His greatest pleasure lies in the realm of the sentiments. There is a difference. The instinctive emotions such as anger, fear, want and love (not Christian love) are on a naturalistic or animalistic level. However, when these emotions are compounded in certain ways they become sentiments. For illustration, the sentiment of reverence is compounded from three instinctive emotions, namely, fear, wonder and meekness. When we arrive at the Christian sentiment of love we find that it is compounded from other sentiments, which in turn have been compounded from their severally related emotions.

If the new man is subjected to pain he does not respond with an attitude of fierce resentment. Love reveals to him how pain can be converted into worthwhile dividends.<sup>1</sup> The Apostle Paul moved serenely among men, battle-scarred in body that he was. His attitude was, "Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus."<sup>2</sup> Bodily sensations of pleasure stand in the way of the spiritual man's progress. One Pauline reference will suffice on this point, "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof."<sup>3</sup> The new man may be buffeted about with fierce attacks of pain and discomfort, but he always sees in his pain another step forward in love's great striving. Paul could speak and did speak out of the depths of his own painful experiences when, in writing to the Corinthian Christians, he pointed out the power of pain to mold the new man after the likeness of his Ideal:

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<sup>1</sup>Flew, op. cit., pp. 64 f.

<sup>2</sup>Gal. 6: 17.

<sup>3</sup>Rom. 6: 12

There was given to me a thorn in the flesh, a messenger of Satan to buffet me. . . . Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.<sup>1</sup>

The foregoing and many other references in the Pauline Epistles bear out the attitude of the new man toward pleasure and pain.<sup>2</sup> It can be safely assumed from all of this that the new man's attitude toward these elements of feeling is altogether controlled by his leading sentiment. Love shows him the way out of almost unbearable sufferings. Love forbids the outbreaking of any of the instinctive emotions that have the satisfactions of sensual elements of the self as their object. We find the Apostle Paul condemning these emotions as they seek selfish expression in the lives of men.<sup>3</sup>

But the Pauline letters are redundant with exhortations to develop the nobler sentiments and an emotional tone that befits new creatures in Christ. The thirteenth chapter of First Corinthians is entirely devoted to a definition of Christian love. In the Roman Letter we find in the Apostle something very clearly akin to the words of Jesus spoken in the sermon on the mount. A few gleanings from the twelfth chapter will suffice to illustrate:

Let love be without hypocrisy. . . . Bless them that persecute you. . . . Render to man evil for evil. . . . be at peace with all men. . . . if thine enemy hunger, feed him; if he thirst, give him to drink. . . . Be not overcome of evil, but overcome evil with good.<sup>4</sup>

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<sup>1</sup>2 Cor. 12: 7-10.

<sup>2</sup>Rom. 5: 3; 2 Cor. 1: 4; 7: 4; 11: 30; 12: 5; Phil. 2: 17; Col. 1: 24; 1 Thess. 3: 7.

<sup>3</sup>Eph. 4: 26; Col. 3: 8; 2 Tim. 1: 7.

<sup>4</sup>Rom. 12: 9-21.



An emotional tone with which all situations and conditions can be met with equanimity is the possession of the new man. Controlled by love, and being conscious always of its supreme endeavor, the new man sees in nothing a defeating or disturbing element.<sup>1</sup> God has begun a work of love in him which cannot stop. This work of love has perfection as its sublime end. So then "to them that love God all things work together for good."<sup>2</sup> The great work goes on, whether consciously or unconsciously. The new man Paul had learned many things in this regard. He had developed an emotional tone after which all new creatures would do well to pattern. A distinct personal achievement is written into these words that can be spoken by all new creatures: "I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound."<sup>3</sup>

#### THE NEW MAN'S WILL

The third division of our character analysis of the new man has to do with his volitional nature. Here we are able to examine the manner in which he exercises his will. To what things does he give attention? What are his choices? How does he make use of his energy? These are questions that naturally relate themselves to the new man at this point.

The glorious and transcendent nature of his ultimate goal fixes the attention of the spiritual man upon it without any noticeable effort on his part. To him it is the most interesting occupation of his entire being. He finds it difficult to pay attention to things that formerly interested

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<sup>1</sup>2 Cor. 4: 16-17, cf. 4: 7-18; Gal. 6: 9.

<sup>2</sup>Rom. 8: 28.

<sup>3</sup>Phil. 4: 11-12, cf. 1 Tim. 6: 6.

the natural man. Whereas before, involuntarily his attention followed the many sensual appeals to his appetites and instincts, now he experiences that such attention requires voluntary effort and even a feeling of strain at times. He looks with keen anticipation upon the likeness of his perfect ideal. And he finds that the more and the keener his gaze is fixed upon Christ's likeness he himself is changed more and more into that same likeness. The Apostle Paul describes this in glowing terms: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."<sup>1</sup>

The attention of the new man is fixed upon all things he sees about him that can serve him in his obedience to the leading of love. He thinks on things that build the eternal man. Paul's own words express this perfection: "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."<sup>2</sup> The new man is still in the same world in which he formerly lived. But a new creation has taken place, "the old things are passed away; behold they are become new."<sup>3</sup> Wherever he looks about him, he sees in the world those things that can be builded into his life and thereby make him more like his ideal. Love leads him to be attentive to the good and the constructive, and it hinders him from seeing the evil and the destructive.

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<sup>1</sup>2 Cor. 3: 18.

Flew, op. cit., p. 51

<sup>2</sup>Phil. 4: 8.

<sup>3</sup>2 Cor. 5: 17.



The volitional nature of the Christian is further illustrated by the choices he makes. He deliberately chooses out of all the many things mixed together in the world only those things that serve his highest aim. He freely chooses to "set his mind on the things that are above, not on the things that are upon the earth."<sup>1</sup> When he died to his old manner of life God raised him with Christ and made him to sit in heavenly places with Him. So, of his own free will and choosing, the spiritual man "seeks the things that are above, where Christ is seated on the right hand of God."<sup>2</sup> Heaven's invisible realm of eternal values becomes his only reality. The ideals in thought, feeling and conduct are the constant real issues with him. Love has opened his eyes so that his vision has become single. He has his attention and his choices fixed upon just one set of elements. Though his bodily self is constantly undergoing decay, yet his inward spiritual self is daily being renewed because of the choices he makes. For he "looks not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."<sup>3</sup>

The Pauline descriptions of the use the new man makes of his energy are highly colorful and figurative. He pictures him as "walking" in a certain manner, "fighting a warfare," "wrestling against principalities and powers," "taking up the whole armor of God," "running the race" and kindred expressions. Throughout we are impressed that the man of God is constantly bending all of his energy in the service of Jesus Christ. Love is active. It is not content solely to strive for the perfection of the self in controls, but it strives to make every man perfect. The new man

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<sup>1</sup>Col. 3: 2.

<sup>2</sup>Col. 3: 1.

<sup>3</sup>2 Cor. 4: 18.

is energetic in "becoming all things to all men" that he might succeed in this undertaking. Observe these new creatures who, with Paul, made the perfecting of men their continual endeavor: "admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to his working, which worketh in me mightily."<sup>1</sup>

Indeed the volitional nature of the new man is in harmony with his intellect and emotions as in a unified whole they serve the goal of love. The processes of his will, namely, attention, choice and the use of energy, are all bent in the direction of perfecting the new man. The constant repetition of righteous acts resulting from the new direction of his attention, choices and energy results in the performance of habitual actions in righteousness. Instinctive acts are disciplined into automatic responses to truth, beauty and justice.

#### SUMMARY AND CONCLUSION

We are now ready to summarize our conclusions concerning the new man. Several factors have stood out in this whole study. One of these is the master sentiment which controls, unifies and integrates the basic functions of the new man into a harmonious whole. This sentiment we discovered is Christian love. We were able to identify this love with God, Christ and all the factors which enter into the creation of the new man. Christian love goes far beyond any of the sentiments that might possibly control the natural man, no matter how noble they might be. It is compounded from the highest sentiments known to man. Love does more than

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<sup>1</sup>Col. 1: 28-29.

Barnes, op. cit., Colossians, p. 242.



bestow character upon a man. It brings integrity into his life. The new man is not primarily concerned with character, which may be good or bad depending upon the sentiments by which a man is controlled. He is concerned altogether with wholeness or completeness. These words are synonymous with integrity and all three mean salvation.

The Christian is the new man. He is a saved person. He is saved from disintegration and ultimate destruction by God's Spirit which works in him. This Spirit is love. Love saves, or makes whole, in that it constantly unifies all the parts of man's being into a harmonious striving for its goal of perfection. Ultimate salvation is achieved when all the divided parts of the natural man are brought into a unity in the Spirit for the purpose of a constant conscious striving for self betterment. The goal of self betterment, or moral perfection, is the Person of Jesus Christ.

The new man stands in an entirely new relation to God. He has been pardoned, justified, sanctified, adopted, and saved. The old man who through sin, was guilty, condemned, unholy, alien and lost stands before God as the new creature in Christ in just the opposite state. God plays the part of the Divine Author of salvation. From Him alone and upon His own terms is the new man created.

A visible sign is given to the world concerning the creation of the new man. The announcement of that birth is Christian baptism. By it is symbolized all that enters into the conversion experience. The death of the old man, his burial, and the resurrection of the new man are all contained in this symbolic rite. Submission to this rite confirms that Faith and Repentance have already taken place. The whole man has entered into

these processes. His intellect has given assent to the evidence concerning the Person of Jesus Christ, he has exercised his will in turning from sin's self-getting sentiment of greed to God's self-giving sentiment of love, and his emotions have been deeply stirred by his death, burial and resurrection experience in Christian baptism.

In the creation of the new man nothing of the old man was destroyed. Structurally he remains the same. Nothing about the body of the old man has changed. There is a psychological continuity that remains. We have seen how the three primary functions that constitute a person are thinking, feeling and willing. None of these psychological factors have changed. The new man continues to think, feel and will. But we have observed a controlling factor which distinguishes the thinking, feeling and willing of the new man from the old. Our character analysis revealed how the self-giving sentiment of Christian love colored and controlled every process belonging to these primary functions.

So in the end we define the new man as a person who, through every process of the intellect, emotions and will, strives for spiritual satisfaction, which is itself prompted by love. He is an integrated and infinitely growing man. To the world he is known by the simple and descriptive term, Christian.



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