



"The Newness that comes from the Resurrection of Christ"

5 comprehensive transformational characteristics of the newness that comes from Christ's resurrection:

(Rom 6:4; 2 Cor 5:17)

I. Deadness is transformed into spiritual life—Eph 2:1-7; Rom 6:12-14

II. Blindness is transformed into spiritual sight—2 Cor 4:3-6; Acts 26:17-18

III. Ineptness is transformed into spiritual power—Php 3:9-10; Eph 1:18-19; Col 3:9-10

IV. Darkness is transformed into spiritual comprehension—Rom 1:20-21; Eph 4:17-24

V. Boundness is transformed into spiritual freedom—John 8:31-34; Rom 6:22-23; 2 Tim 2:25-26; 2 Cor 5:14-15

We have not only been created in God's image, but re-created in it. God's gracious work in us, which is variously portrayed in the New Testament as 'regeneration', 'resurrection', 'redemption', etc., is essentially a re-creation. Our new self has been 'created to be like God in true righteousness and holiness', and it 'is being renewed in knowledge in the image of its Creator. Indeed, every person who is in Christ is a new creation. This means that our mind, our character and our relationships are all being renewed. We are God's children. Christ's disciples and the Holy Spirit's temple. We belong to the new community which is the family of God. The Holy Spirit enriches us with his fruit and gifts. And we are God's heirs, looking forward with confidence to the glory which will one day be revealed. (1)

Paul's point, then, in the old-man/new-man contrast is that there has been a radical change in the believer's relationship to sin. While the believer still sins, he is no longer a slave to sin, sin no longer reigns (Rom 6:14, 17, 18, 20)—that is the condition of the old man, the unregenerate person...At regeneration the believer is changed, but it is not a change of substance. Instead, it is a change in direction, a change in disposition. Whereas the unbeliever has only one direction, one disposition—toward sin and away from God—the believer is now a "new creature" (2 Cor 5:17) with a new direction, a new disposition—toward God and holiness. He now has characteristics or attributes which incline him toward holiness—a new nature—what Warfield calls the implantation of holy dispositions. Though genuinely new, the believer is not totally new. Therefore, he still retains those old characteristics or attributes which incline him toward sin—his old nature—what Warfield calls the "native tendencies to evil." In sanctification the old nature is progressively being eradicated and the new nature is being "nourished" so that it will ultimately supplant the old. However, ultimate perfection, final and complete sanctification—the total eradication of the old nature & the complete implantation of the new nature—is not, as Scripture makes clear, the believer's portion as long as he dwells in this mortal body; but it is the ultimate destiny of every believer, for one day "we shall be like Him, because we shall see Him just as He is" (1 John 3:2). (2)

Part of believers' new life patterns is the way we reason...Before the Spirit's indwelling power, our pattern of thinking was all about whatever earthly interest captivated our eyes and satisfied our natural lusts. Our reasoning faculties were always bent toward self-preservation, self-exaltation, and self-justification. Our emotional expression tended toward sinful fear (driving self-preservation and trusting in earthly things), sinful anger (driving self-exaltation and attempts at self-determination), and sinful despair (driving self-justification and denial of guilt). All of these synergized in a cycle of further carnal reasonings, visceral responses, and self-will. The result is death—not only in the temporal sense of Romans 8:6 (no spiritual power over sin and its consequences; no relationship with the Creator), but also death in the ultimate sense (cf. Rom 6:21, 23; 7:5). (3)

¹ John R. W. Stott, *The Cross of Christ* (Downers Grove, Ill: Intervarsity Press, 1986), 283.

² William W. Combs, "Does The Believer Have One Nature Or Two?," *Detroit Baptist Seminary Journal*, 02:1 (1997): 88-89, 99.

³ Jerry Wragg and Paul Shirley, *Free to Be Holy: The Liberating Grace of Walking by Faith* (Jupiter, FL: Grace Immanuel Bible Church, 2019), 107.