



**The Old Man  
&  
the New Man**

## Introduction

The Word of God introduces a number of “men” to us, often in contrasting pairs. For instance we have the *natural* man and the *spiritual* man, the *spiritual* man and the *carnal* man, the *inner* man and the *outer* man, the *first* man and the *second* Man (Adam and Christ respectively), and then there is the singular and corporate *One New Man* in Christ. Our subject is the **old** and the **new** man in regard to the believer. Before we take up this matter it is important lay the ground work for what is sometimes seen as a difficult subject.

### In the beginning – the Fallen Man

Man was created innocent and constituted a tri-part being - *spirit, soul* and *body* (1 Thess 5:23). Adam disobeyed God and sin came into the world (and death by sin). But there is more to Adam’s legacy, because we read in Scripture that as part of Adam’s race, we all share his fallen nature and the divine judgment that was pronounced upon him. This is how every person at birth starts his or her spiritual life before God. Adam determines *what* I am before God – a guilty *sinner*, and what I *do* – I commit *sins*, because I partake of his fallen nature. The first aspect relates to my **standing** before God in Adam; the second to my **state** before God because of Adam. My standing and state in Adam means that as far as God is concerned, I am a fallen man under judgment. Let us look into our common standing and state in Adam a little more.

#### The fallen man and his spiritual standing – *what he is*

Our spiritual standing before God as fallen beings is sometimes referred to in Scripture as being **in Adam** and being **in the flesh**. As the following scriptures show both speak of our *judicial* standing before God because they relate to sin and judgment. Our spiritual standing before God is based on the truth that we all sinned when Adam sinned. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all sinned [i.e., when Adam sinned]” (Rom 5:12).<sup>1</sup> This is confirmed in verses 18 and 19. “Therefore as by the offence of one [Adam] judgment came upon all men to condemnation; for as by one man’s disobedience [Adam] many were made sinners” – their standing before God (Rom 5:18-19). To be “in the flesh” is to be on the ground of Adam and under God’s condemnation because of sin. This is brought out in Romans 8. “They that are in the flesh [in Adam] cannot please God” (Rom 8:7-8). It is the fallen man seen by God as standing in Adam. This standing appears again in the contrast Paul makes in Romans 7:5 between the new man in Christ and the fallen man in Adam. “For when we were in the flesh [in Adam], the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” The tense and context identify the believer as a fallen man – as one who was “in the flesh” *before* conversion, but *not* after it.

#### The fallen man and his spiritual state or condition – *what he does*

As a person born of the flesh I partake of Adam’s *fallen nature* which commits sin. My fallen nature is often referred to in Scripture as **the flesh**.<sup>2</sup> It speaks of a “carnal mind” which is “enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom 8:7). The fallen man walks according to “the flesh” and minds the things “of the flesh” (Rom 8:5). All this relates to the fallen man’s *state* or condition before God. It is the fallen man now seen as *sinning* before God *because* of Adam. Consequently, *judgment* has been pronounced upon all men, for all possess the fallen nature of Adam evident in the fact that “for all have sinned” (Rom 3:23). Every human being since Adam has the indwelling sinful nature and has fallen short of the glory of God. We are born possessing the root of sin which naturally turns the heart and mind against God.<sup>3</sup> It is the sad effect of the fall and a solemn testimony to the existence of the fallen nature within all men.

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<sup>1</sup> “For that all sinned... aorist active indicative of hamartanô, gathering up in this one tense the history of the race (committed sin).” A T Robertson: *Word Pictures in the NT*.

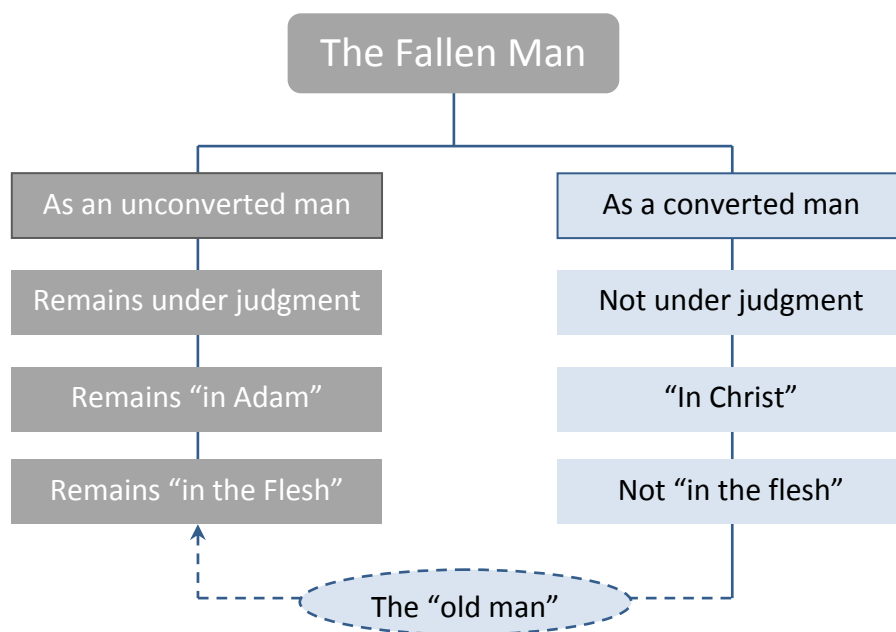
<sup>2</sup> “The flesh” does not always refer to the fallen nature. It may have a physical meaning as in Romans 1:3. “Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.”

<sup>3</sup> Hence the aorist tense in the expression “all have sinned” or as some have it “all sinned.” That is, all have committed the *act* of sinning (again traced to Adam). Here the *act* is emphasized in contrast to the *acts* of the law (vv 20-21) and in agreement with the focus upon individual sins and trespasses in chapters 1-3; cf Rom 5:12 where the standing in Adam is brought out.

It is clear then that fallen man is in both respects – his standing and state, is under God’s judgment because of Adam.

## The New Beginning

I will continue to remain a fallen man “in Adam” or “in the flesh” until the day I die – *unless* of course I accept God’s gracious offer of salvation in Christ. If I do, then I become a *new creation* in Christ – a *new man*. I can *then* speak of the fallen man as **the old man** (my old man). It is plain therefore that only a converted person can speak of having an “old man.” The unconverted person remains a fallen man “in Adam” and “in the flesh” before God, and thus under His judgment.



## The Man in Christ – the New Man

Let us now look a little further into the blessed subject of the new man in Christ and observe the contrast in regard to the fallen man in Adam – his “old man.” As in the case of the fallen man, the new man – the man in Christ is seen by God according to his spiritual *standing* and *state*. When I was converted I *put on* the new man. “And have [having] put on the new man, which is [being] renewed in knowledge after the image of Him that created him” (Col 3:10).<sup>4</sup> Observe the tense – the new man in his entirety is put on at the moment of conversion.<sup>5</sup> My conversion alters my standing *and* state before God – judicially, i.e., in regard to sin and judgment.

### The new man and his spiritual standing – *what he is*

We noted Romans 7:5 brought out the contrast between the fallen and the new man in standing. “For when we were in the flesh [the standing of the fallen man], the motions of sins, which were by the law, did work in our

<sup>4</sup> The renewing here is the believer as the *new man*. We are renewed after the image of Christ through the knowledge of God gained through the new nature. This we have and this we should allow to operate within. Paul speaks of the “renewing of the mind” in Romans 12 – the practical result of this. “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom 12:1-2).

<sup>5</sup> It is the aorist tense signifying a past and completed act.

members to bring forth fruit unto death.” Clearly, the new man is not “in the flesh” and is in a very different position before God than the fallen man. He is in Christ not in Adam. At the moment of conversion our spiritual position in Adam as the fallen man becomes extinct, *eternally* and *judicially*. There is “no condemnation to them which are in Christ Jesus” (Rom 8:1).<sup>6</sup> This is the judicial standing of the new man. To be “in Christ” means to stand “out of Adam” – the positions are mutually exclusive and irreconcilably conflicting.

### **The new man and his spiritual state – what he does (or better, what he cannot do)**

My new man is the result of my new birth – being born of the Spirit of God. “Whosoever believeth that Jesus is the Christ is born of God” (1 Jn 5:1). “That which is born of the Spirit is spirit” (Jn 3:6). Being born of God and His Spirit means I possess a *new nature*. Along with all other believers I partake “of the divine nature” at conversion (2 Pet 1:4). My new man – being born of God and His Spirit and possessing the divine nature cannot sin. “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (1 Jn 3:9 cf 5:18). We have it emphatically declared to the Galatians who were practically wayward, reverting to the beggarly elements of the law in order to renovate the flesh. “And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal 5:24). It is the “flesh” here, the fallen nature which has been crucified. When did this happen? Upon my conversion!

#### *A perfect standing and state*

We see then that the new man is perfect in his standing *and* state before God. Rebirth is the sole remedy for the fallen man, dealing not just with what he *does* but also with what he *is* before God. New ground is required. And so the new man is *in Christ* - “accepted in the Beloved” (Eph 1:6); “complete in Him” (Col 2:10); and “perfected” (Heb 10:14). God sees me in Christ. Being “in Christ” circumscribes my judicial standing and state before God – what I *am* and what I *do* (Col 3:9). “Their sins and iniquities will I remember no more” (Heb 10:17). So we have “no more conscience of sins” (Heb 10:2). “He that is dead is freed from sin” (Rom 6:7). I am free from condemnation. “Who shall lay anything to the charge of God’s elect? It is God that justifieth” (Rom 8:33). The new man is seen by God as a “new creation” in Christ. He stands before God in the unimpeachable merit of Christ – His Person and work. Therefore if any man be in Christ, he is a new creature [the new standing]: old things are passed away; behold all things are become new [the new state]” (2 Cor 5:17).

### **Newness**

It is vital to grasp that the new man is *not* a renovation of the fallen man. The fallen man cannot be “transformed” into the new man. He is new in the sense that he did not exist before – that is, before conversion and involves a new birth. The fallen man at conversion is put to death in Christ – “put off,” discarded as a butterfly sheds its dead cocoon and emerges as something new, displaying the dazzling glory that is the “newness of life.”<sup>7</sup> The Greek word used for “new” is *neos*, which means new in time and in contrast with that which previously existed.<sup>8</sup> The fallen man is seen as my “old man.”

### **Does the Old Man still exist in regard to the believer?**

As we have repeatedly noted, that at conversion the fallen man becomes my old man and dies – he is “crucified with Christ” (Rom 6:6). He is “put off” (Col 3:10). I have put on the new man and possess a new nature which cannot sin. “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (1 Jn 3:9). Again, “we know that whosoever is born of God sinneth not” (1 Jn 5:18).

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<sup>6</sup>“Who walk not after the flesh, but after the Spirit.” This second part of verse 1 is *descriptive* – declaring the prescribed behavior that should mark those who are in Christ. It speaks of the **new man** who is born of God and has the divine nature and so “does not commit sin” (1 Jn 3:9). It is not a conditional statement that qualifies a person to be in Christ. If it were conditional then anyone who succumbs to the flesh cannot be in Christ. Further, God has made provision for the believer should he fall to the flesh. “If any man sin he has an Advocate with the Father, Jesus Christ the righteous” (1 Jn 2:1).

<sup>7</sup> Put off -*apekduomai*: “to be stripped clean off.”

<sup>8</sup>In Ephesians 4:24 the Greek for new (man) is *kainos*, meaning new in character. It is associated with the sense of *neos* because of the new man being a divine act of creation (not transformation) – even a creation in righteousness.

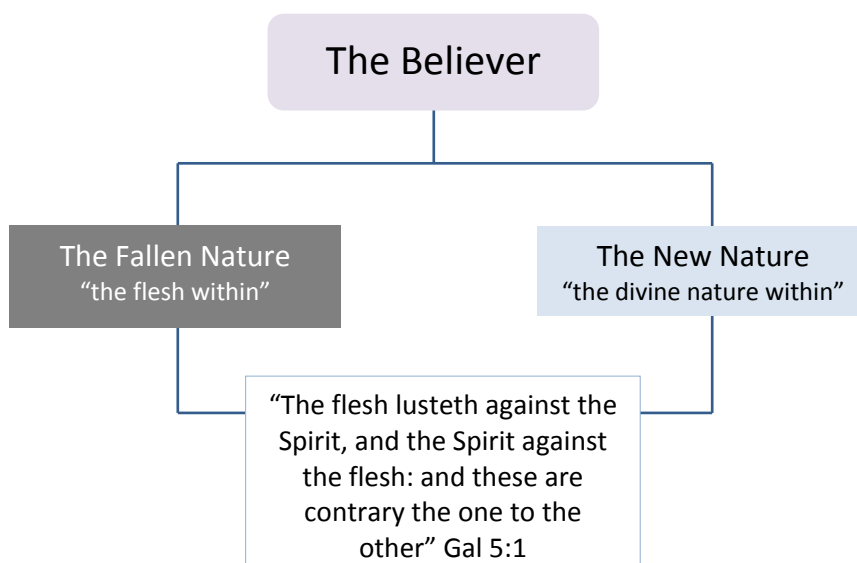
Yet, the Word of God acknowledges that as a converted born again believer I can sin. John was writing to believers as children of God when he stated - "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn 1:8). My sinful propensity as a believer is noted in the many passages that exhort me *not* to sin (i.e., Rom 6; 1 Jn 2:1). It is also evident in the provision that God has made *if I do sin*. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jn 2:1). In the light of all that we have noted about the new man, how do I reconcile the fact that I can and do sin? If the fallen man, who is now my old man is *really* gone, why do I still sin?

## The believer's two natures

On the one hand my old man is *dead*. Yet, on the other hand he is very much *alive*. This apparent paradox is resolved by noting that the first truth is a *judicial* matter; the second a *practical* one. Our understanding will be helped immeasurably if we keep two further things in mind. First, the new man in his standing and state before God is untouched by the old man. Second, there is a difference between me "being in the flesh" and the "flesh being in me." The former as mentioned above is a judicial position of condemnation that, as far as the new man is concerned, died with Christ. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (Rom 8:9). We also noted earlier that "the flesh" is the *fallen nature* within. "That which is born of flesh is flesh." So the old man still abides - because the flesh is still in me. I still carry the sinful inclinations of the fall. The flesh and its sin remain in me in all the potency and pollution of the fall. The chart at the end of this paper serves to illustrate these truths.

### *The believer constitutes more than the new man*

Paul was a converted and a new man in Christ, yet he admitted that "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom 7:18). He cannot be referring to the new man, because the new man is born of the Spirit and cannot sin. It is not "there is no good thing in me" as others have noted. This would contradict his conversion, deny and tarnish the new man in his standing and state before God. This is the truth of Romans 8:9. Paul's confession admits to the *flesh being in him* and, what is more - of it existing *alongside* the new man. The believer has in fact *two natures* - that which is divine and belongs to the new man and cannot sin; and that which belongs to the old man - the fallen and corrupt flesh which can sin. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do [may not do] the things that ye would" (Gal 5:17). When therefore we speak of a person as a **believer**, we must acknowledge that he or she is made up of *more* than the new man and possesses two conflicting natures.



As far as God is concerned I am no longer “in Adam and “in the flesh,” which is a *positional* truth relating to my judicial standing before God. However, I still have “the flesh in me,” which is associated with the old man and his nature. Though it has nothing at all to do with my salvation, it can affect my walk and practical fellowship with God. The flesh, though judicially dead in God’s sight is alive practically. It can rise up and mar my life for God. So we have in Scripture a raft of exhortations to subdue the old man i.e., to check the flesh - the fallen nature. As we read these passages, remember that Paul is writing to believers – those who possess the new man.

- **Romans 6:6:** “Knowing this, that our old man is crucified [judicially dead] with Him, [so] that the body of sin might be destroyed [rendered inoperative], that henceforth [from then on] we should not serve sin.” We “reckon ourselves dead to sin” (Rom 6:11).
- **Roman 6:11-12:** “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.”
- **Romans 8:12:** “Therefore, brethren [because the old man is judicially dead], we are debtors, not to the flesh [the fallen nature], to live after the flesh [the fallen nature].
- **Romans 8:13:** Paul exhorts the believers at Rome not to “live after the flesh” (the fallen nature), again admitting to the flesh within. But through the Spirit “mortify the deeds of the body” so that the new man is pre-eminent in conduct.
- **Ephesians 4:22-27:** “That ye put off [i.e. having put off at conversion] concerning the former conversation the old man, which is corrupt according to the deceitful lusts. And be renewed in the spirit of your mind...give no place to the devil.”
- **Colossian 3:9:** “Lie not one to another [the effect of the flesh – the fallen nature], seeing that ye have put off [i.e. having put off at conversion] the old man with his deeds.” Note here that the putting off circumscribes the standing and the state at conversion - the old man *with* his deeds.<sup>9</sup>

## Our practical state brought into line with the new man in Christ

The flesh of the old man abides within us, so how is it to be dealt with? God has provided instruction as to *what* has to be done and the *means* by which it is to be done.

### The method – by keeping down the flesh

The flesh in me cannot be improved upon. We must be delivered *from* it.” Paul’s searching lament over the bitter root of sin in him brings this out. “O wretched man that I am! Who shall deliver me from the body of this death?” (Rom 7:24). It is a body of death because sin is still within and death is associated with sin.<sup>10</sup> Observe first, that Paul identifies himself as a “man” and not as a person “in Christ.” He is careful not to allow his anguish to be associated with his new man, which rested fully in the peace of God and had peace with God. He speaks of the “flesh which is in him.” Second, he pleads for deliverance, which is not improvement. And, it is not deliverance through self. Paul appeals for *another* to deliver him. His question is answered in the next chapter. “There is therefore no condemnation to those who are in Christ Jesus... For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom 8:1-3). It is by *living* in the blessing of this truth – the truth of our perfect standing and state in Christ as the new man, that we are able to be delivered *practically* from the body of this death. There will be a final and complete deliverance we know from the body of death, as we note later. But here the thought is of walking in the confidence that we have been liberated from the bondage of sin and condemnation through the death of Christ. We have the infinite resources in Christ and His Spirit to do this, “knowing that Christ being raised from the dead dieth no more; death

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<sup>9</sup> The aorist tense, signifying a past and completed act (at conversion).

<sup>10</sup>In Romans 6:6 it is viewed as the “body of sin” in the light of the practical value resting in the truth that we are “dead to sin.” “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom 6:11).

hath no more dominion over Him” (Rom 6:9). Further, in Christ, as the new man we have been freed from the law. This bondage is reflected in the law, here referred to as the “law of sin and death” because it cannot condemn sin, but it condemns man.<sup>11</sup>

Yet, through the vanity of the fall man continues to establish schools and systems to improve the flesh. Being of the flesh they all fail and serve only to flatter it. They will continue to fail because they ignore the truth, that “in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not [in me]” (Rom 7:18). For this reason the Word and the Spirit of God make no appeal to the flesh. The appeal as far as the unsaved is concerned is to awaken the spirit unto conversion and to stand on new ground as a new man in Christ. In the case of the believer, the appeal is to arm the spirit to hold the flesh in check, so that the character of the new man standing on new ground is brought out. This involves putting on the new man *practically* to correspond to the place we stand upon conversion. For this cause Paul takes us in Romans to the death of the old man with Christ in His *crucifixion*. In Colossians he brings in the practical aspect in virtue of Christ in His *resurrection* and *exaltation*. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Col 3:1). I must remember that my old man and that old nature were judged and put to death at Calvary. “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom 6:6). We are no longer in debt to the flesh, to live after the flesh (Rom 8:12). The flesh in me must be disowned and disgorged in the light of Calvary and the new man. God sees me as the new man in Christ. So then why must I live according to the flesh - the old man? “They that are [belong to] Christ's have crucified the flesh with the affections and lusts” (Gal 5:24). This “crucifixion took place at Calvary.”<sup>12</sup>

### **The means - the ministry of Christ our Great High Priest and Advocate**

“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do [may not do] the things that ye would” (Gal 5:17). Here it is again – the acknowledgment of the flesh *in me*, and we have a vital practical lesson given in the order of mention. It is the flesh that rises to lust against the Spirit. It is typically Amalek all over again. “Then came Amalek, and fought with Israel in Rephidim” (Ex 17:8). Amalek, a child of the flesh, was the confirmed enemy of the Israelites, the children of promise. His hatred of the new born Israel was rooted in the enmity between Esau and Jacob and between Ishmael and Isaac before that. Had the children of Israel remained in Egypt they would not have been a redeemed people and tasted the goodness of God in the manna or His grace in the smitten rock. They would not have had the experience of Rephidim – the fight with Amalek. So it is with the believer. We are redeemed and as the new man have tasted the heavenly manna and the blessing from the Smitten Rock, which is Christ. Consequently, we know of the conflict with Amalek – the flesh lusting against the new born of the Spirit. Not so the unsaved, because they have but one nature – that of fallen man.

The flesh is in me – a fact acknowledged by God in His grace in providing His Son as my Great High Priest and Advocate. The former ministry is to sustain the new man through spiritual trials. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb 4:15). The latter ministry serves to restore my fellowship with the Father, should the flesh within rise up and cause me to sin and lose that fellowship. “If we sin we have an Advocate with the Father – Jesus Christ the righteous.” In His advocacy the Lord applies the Word of God to me through His Spirit and I am brought again to Calvary and to what took place there for me.<sup>13</sup> I am reminded that as a new man in Christ I am dead to sin and have died to sins - my new standing and state. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom 6:11). And so I am encouraged and equipped to walk

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<sup>11</sup> The law is the strength of sin; sin which is the sting of death (1 Cor 15:56).

<sup>12</sup> The aorist tense again which points to a *completed* action in the past.

<sup>13</sup> We have in Scripture the *water* of the Word for my cleansing *morally*. I have been “bathed” – I am “clean every wit” (Jn 13); the *shed blood* for my cleansing *judicially*; and the Spirit of God to apply this to my mind *practically*.

in the newness of life (Rom 6:4).<sup>14</sup> When writing to the believers in the wilderness, Peter voices a timely and complementary exhortation. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins [having died to sins], should live unto righteousness: by whose stripes ye were healed” (1 Pet 2:24). We have this High-priestly ministry and advocacy of the Lord figured respectively in *Aaron* and *Hur*, when they supported the arms of Moses in the nation’s battle against Amalek – a type of the flesh. As long as they upheld the rod-bearing arms of Moses Israel prevailed against Amalek.

### **The law of sin and the law of God**

In Romans 7:23 Paul makes another admission. “But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” This “law of sin” lives in the flesh – his members. It is not “the law.”<sup>15</sup> This law impacts upon his spiritual walk through his “members” – hence the need of being *practically* delivered from the law of sin. His “members” refer to the bodily organs that are instruments of the flesh in him. The flesh in Paul is governed by a law - the “law of sin.” Then, in verse 25 of chapter 7 he brings in a contrast corroborating the conflict between the new and the old man. “With the mind [the new man] I myself serve the law of God; but with the flesh [the fallen nature of the old man] the law of sin” (Rom 7:25). Once more we have testimony to the flesh in us warring against the Spirit. Paul’s mind serves the law of God, because the new man does not commit sin. Not so the nature of the old man, the flesh within. In Romans 8:2 Paul speaks of the new man and his judicial liberty before God in regard to the law of sin and death. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” We are positionally dead to the law of sin – the rule of the flesh– having died with Christ.

### **The end of the old man**

The old man came into being at the fall. As far as the believer is concerned, the old man comes to an end *judicially* at conversion, he was crucified with Christ (Rom 6:6). The old man will come to an end *practically* when the believer is taken in death or taken in life at the Rapture.

### **The baptism of believers**

Before we conclude this study it is appropriate to say a little about the connection between a “believer’s baptism” and the old man. That the old man for the believer died *judicially* upon conversion is clear – in regard to standing and state. He is “clean every whit.” But what is it that bears witness to this? The believer’s life we say, and in a measure we would be correct; there is abundant proof of it in the exhortations in Scripture to put off the old man and put on the new man practically, and so glorify God. But what marks the first principle of that life – expressing its intention to walk circumspectly before man and God? It is the NT ordinance of baptism for the believer, instituted by the Lord. We have it in Romans 6. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” Rom 6:3-6).

When, as a believer I am placed under the waters of baptism – a symbol of death and burial, I am identifying with the truth that my old man died with Christ at Calvary - crucified with Him. When I am brought up from under the waters, I am testifying to the truth that I am risen with Christ and possess new life in Him. For these reasons, I am

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<sup>14</sup> The expression “I die daily” refers to physical death associated with the daily hazards Paul faced in a world of hatred (1 Cor 15:31). It is not a moral dying each day – a belief that has led some to propose that our practical sanctification contributes to the putting away of our sins.

<sup>15</sup> It is not “the law” as we know it for three reasons. First, it is “another” law; second it lives in his flesh – his members indicating the existence of the root of sin in his fallen nature; third, it is placed in contrast to “the law of God” which cannot be “the law,” because Paul in his mind serves it (Rom 7:25).



enjoined to walk in “the newness of life.” It is the “baptism of the believer,” undertaken upon conversion and which is always through *personal* faith in Christ. A rite of infant or household baptism is not in view. They are wholly unscriptural.

## The contrast between the Old and the New Man

The Old Man		The New Man	
In Adam	1 Cor 15:22	In Christ	1 Cor 15:22
Came into being at the Fall	Gen 3:22	Comes into being upon conversion	Col 3:9-10
Born of the flesh	Jn 3:6	Born of the Spirit and of God	Jn 3:6; 1 Jn 5.1
In the flesh	Rom 8:7-9	In the Spirit	Rom 8:9
Old creation	2 Cor 5:17	New creation	2 Cor 5:17
Old corrupt nature	1 Pet 1:23	New incorruptible nature	1 Pet 1:23; 2 Pet 1:4
Capacity to sin	Rom 8:7	Does not commit sin	1 Jn 3:9; 5:18
Minds the things of the flesh	Rom 8:5	Minds the things of the Spirit	Rom 8:5
Dead in Adam	1 Cor 15:22	Alive and risen with Christ	Col 3:1
Dead <i>in</i> sin	Eph 2:1	Dead <i>to</i> sin and sins	Rom 6:11; 1 Pet 2:24
Serves the law of sin	Rom 7:25	Serves the law of God	Rom 7:25

# The OLD and the NEW Man in relation to the BELIEVER

