

The
NEW MAN
in
CHRIST

OR
THE OLD MAN JUDGED
AND
THE NEW MAN CREATED

H. J. VINE

The New Man in Christ.

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PREFATORY NOTE.

OUR subject is given a place of prominence by the Holy Spirit in the letters written by Paul the apostle.

This emphasizes the importance of the truth of the one new man in Christ, and it is brought to bear upon the behaviour of believers on our Lord Jesus Christ.

This, coupled with the fact that a mistaken use has been made of the truth, seemed to call for an examination of this important subject.

May God graciously use this paper for profit and help.

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THE NEW MAN IN CHRIST.

“Ye have put off the old man with his deeds; and have put on the new man . . . where . . . Christ is all, and in all” (Col. iii. 9-11).

INTRODUCTION.

MANY sincere souls are so earnestly engrossed in endless efforts to put off the old man that they have little leisure to consider the enduring wealth which belongs to the new man.

We will endeavour to say a little as to this; praying that it may encourage us all in the direction of the oneness and grace which are inseparably connected with this all-important truth of the one new man, where Christ is everything and in all.

Believers are never instructed to put off the old man; but, contrariwise, it is said, “Ye *have* put off the old man,” so that all religious endeavours to do this are utterly unavailing. It would be well therefore to abandon these miserable efforts, and allow the renewed mind liberty and leisure to be led by the Spirit to delight in the One we have received as our Lord and Saviour, in Christ the Son of God, in Whom and after Whom the new man is fashioned. We write of course for those who have trusted in Christ and received the Holy Spirit. To those who have not done so, what is written will be meaningless, until they hear in faith, and receive the gospel of salvation through our Lord Jesus Christ.

It is the truth known in the heart through faith that gives freedom to the believer. "Knowing this, that our old man is crucified" with Christ, and "having put off the old man," and "having put on the new man" (Rom. vi. 6, Eph. iv. 24 N.T.)—are positive facts made known by the Spirit concerning the believer; and when they are appropriated in faith as settled knowledge in the soul, liberty is enjoyed in Christ Jesus by the Spirit. "*Knowing this,*" the heart is free to enter upon the spiritual riches connected with the one new man.

The old man is corrupt, and God alone could devise means for his judicial removal. He did this through the crucifixion of our Lord Jesus Christ, through the cross of the One who was Himself sinless and perfect.

To confound "*the first man*" with "*the old man,*" is a fatal error. Much damage has been done to souls through this. Such expressions as, "The removal of man," and "Reaching the end of the first man experimentally," etc., have done incalculable harm, setting many in the line of death to nature, and making them unnatural and self-occupied; and in some cases hypocritical. The first man was made by God Himself out of the dust, and pronounced "very good"; on the other hand, the old man was the result of the entrance of sin into the world, and he is bad,—"*incurably bad.*" Being therefore utterly corrupt, he was judged and set aside by God in the crucifixion of Christ.

That which is "natural" and that which is "sinful" must be kept distinct in our minds. Another has said, "That which sin has marred is not itself sin." The setting aside of nature is the

accompanying sign of selfishness and apostasy from God as Creator. We hope to add more as to these distinctions; but suffice it to say here, the truly spiritual man is not unnatural. He is able by the Spirit of God to enter into things that are above nature, into that which the purely natural man cannot receive (1 Cor. ii. 14); but the grace granted for this does not make him unnatural.

The new man is now being formed in Christ risen, the old man having been finally judged at the cross, and set aside by God. This is a cause for thanksgiving to those who have learned the bitterness and slavery of sin, and consequently received the forgiving and saving grace of God through our Lord Jesus Christ. Such now form a vital and integral part of the one new man in Christ, through the great love and mighty power of God.

HIS CREATION.

It is important to clearly understand that the new man is an entire contrast to all that preceded the death and resurrection of Christ. That death removed every hindrance to his creation, and that resurrection opened up the way of life for the new man to be brought into being in Christ beyond the reach of death. National and religious distinctions such as existed between Jew and Gentile, division and enmity in consequence of the law of commandments contained in ordinances, were annulled in His flesh through death; and now, in life and resurrection, He Himself is the peace of all those who receive Him, whatever may have been their nationality or religion before; for, being now of the one new man in Christ, they are reconciled as one

in one body to God. Therefore two resultant features of the creation of the new man are peace and oneness.

All who know Christ as risen and ascended, can look by faith to Him and say, "He is our peace"; also, "We are one in Him." Moreover, the exclusive position of the Jew, in nearness and access to God as *Jehovah*, no longer exists. It has given place to a higher blessedness now, and without any exclusive right for Jew or Gentile. All who have redemption in Christ now through His blood, apart from, and beyond every previous distinction, are become nigh, and have access to God as *Father*, for it is said of those who are of the new man created in Christ, "Through Him they have "access by one Spirit to the Father" (Eph. ii. 18). This was unknown before.

When these things are appreciated in connection with the creation of the one new man, the strife, the divisions, the distance, the exclusiveness, and the enmity of the old man will be purposely avoided; while peace, and oneness, and grace, and nearness, and access to God as *Father* will be delighted in. This is the divine object in the creation of the new man, and every working that is opposed to it is not of the Holy Spirit, but is of the flesh or of Satan no matter by what pious name it may be called.

The Holy Spirit sums up the blessed results of the creation of the one new man in Christ at the end of Ephesians ii. "Therefore ye are no longer strangers and foreigners, but ye are (1) *fellow-citizens of the saints*," partaking in the direct benefits of divine administration, being outsiders no longer; "and of (2) *the household of God*," sharing together in the grace and intimacy which belong to it, "being built

upon the foundation of the apostles and prophets." This did not exist previously; but after the death and resurrection of Christ and the giving of the Spirit, the foundation was laid by the ministry of the apostles and prophets, "Jesus Christ Himself being the corner-stone"; and it is therefore added, "In whom all the building fitted together increases to (3) *a holy temple in the Lord*," growing up in Him through all the centuries that have followed His ascension to God's right hand. Complete at last it shall soon shine out in surpassing splendour, when He who is our life shall be manifested in glory; but even now, before that day, we are told, "In Him ye also are built together for (4) *a habitation of God in the Spirit* (Ephesians ii. 19-22), just as the tabernacle was God's habitation before the temple was built at Jerusalem, only now His dwelling is formed of living material in the living Lord.

These are mighty and moving facts connected with the creation of the new man, and they will affect our behaviour greatly as we ponder over them in God's presence. They are grouped together by the Spirit to show us that which is the portion of all the saints. The city, the household, the temple, and the tabernacle are all used to illustrate for us that which we are to enter into "*together*"; for we are "fitted together" and "built together" for this purpose, to the praise and pleasure of our God and Father. The recurrence of the words "*one*" and "*together*" in Ephesians ii. 14-22 shows that the thought of God in the creation of the new man is the very opposite of the independency which marks the walk and ways of some who profess Christ's name to-day. In this living structure the common interest and

blessedness, glory, and nearness of *all* who are truly Christ's are in view.

To take a purely individual path, or to occupy sectarian or party ground, is to act contrary to the revealed truth of the one new man, and those who do so are evidently ignorant of it and so need instruction; or, if they do know the truth, or profess to know it, they are walking in deliberate disobedience to the revealed mind of God.

The uninstructed need help, and we are told to edify one another in love, and act according to the practical exhortation of Ephesians iv. 1-3, so that we may together walk worthy of our calling, "with all lowliness and meekness, with long-suffering, bearing with one another in love; using diligence to keep the unity of the Spirit in the uniting bond of peace. There is *one* body and *one* spirit, as ye have been called in *one* hope of your calling."

It is clear then, as we have shown, that the truth of the creation of the one new man in Christ is brought to bear upon us in view of practical oneness in nearness and access to the Father; that it is on the ground of the death of our Lord Jesus Christ, where the old man was judged, that the one new man is now brought into being in Christ risen and ascended, where He Himself is our peace, the old enmity and fleshly distinctions of Jew and Gentile having been annulled in His death, in order that now in resurrection life "He might create the two in Himself into one new man, making peace; and might reconcile both in one body to God."

This being so in regard to Jew and Gentile, how displeasing it must be to God to see believers, saved from among the Gentiles, raising new barriers and

enmity between themselves, and thus denying practically the truth of the creation of the one new man in Christ. May we have grace to avoid such things, and follow righteousness with the whole range of the faith *once* delivered to the saints before us. Nothing less than this, and certainly nothing that has developed more recently will do. We are to contend together for this with prayer in the Spirit, keeping our hearts happy in the love of God, as we await the coming of our Lord Jesus Christ, to whom be glory for ever.

HIS CHARACTER.

We have seen from Ephesians ii. that Christ creates the one new man in Himself. On the other hand, in Ephesians iv. and Colossians iii. *we* are said to have put off the old man and put on the new. The reason is simply this. In the one case the work of Christ is before the mind of the Spirit; in the other the change of mind which has taken place in us according to the character of the new man.

This character is contrasted strongly with that of the old man. Those who are still connected with this latter are said to "walk in the vanity of their mind, being darkened in understanding, estranged from the life of God by reason of the ignorance which is in them, by reason of the hardness of their hearts, who having cast off all feeling, have given themselves up to lasciviousness, to work all uncleanness with greedy, unsatisfied lust" . . . according to the former conversation of "the old man which corrupts itself according to the deceitful lusts" (Eph. iv. 17-22). On the other hand, it is said of those

who have trusted in the Saviour, "Ye have not thus learnt the Christ"; but "being renewed in the Spirit of your mind," ye have put on the new man, "which according to God is created in truthful righteousness and holiness." The corrupt character of the one, and the incorruptible character of the other, are clearly contrasted in these verses for us.

Let us now point out concisely the way Scripture presents the "old man" and the "new man," the "first man" and the "Second Man," and other similar expressions so often misapplied. It is necessary for us to understand these distinctions, otherwise many Scriptures will not be clear to us, and we shall be in danger of falling under erroneous teaching such as we have mentioned; and be like the miserable monastic, who does not distinguish between "*the earth*" which God has made, and "*the world*" made up of lust and pride.

The SECOND MAN is our Lord Jesus Christ as the beginning of a new order. He is *out of heaven*, and is spoken of in contrast to the FIRST MAN, Adam, the beginning of the first order. He was made *out of the earth*, and is only so named in I Cor. xv.

The NEW MAN embraces the whole company of believers created in Christ risen, in *righteousness and holiness of truth*: the OLD MAN in contrast embraces the whole body of fallen mankind, under sin and subject to judgment, and *corrupts itself according to the deceitful lusts*.

The SPIRITUAL MAN describes the believer in his right condition. It is personal; and he "*discerns all things*," even the deep things of God by the Spirit (I Cor. ii. 15). He is contrasted with the merely NATURAL MAN (ver. 14), who "*does not receive the*

things of the Spirit of God," for he is unable to rise above nature.

The CARNAL MAN mentioned in I Cor. iii. 1 is a fleshly state rather, into which "babes in Christ" may sink through bad teaching and influence.

The INNER MAN is also personal, being the result of the new work of the Spirit in each individual believer in Christ, and is in contrast to the OUTER MAN, which is man simply according to nature.

The old man could not be improved. His history from the fall of Adam to the murder of the Son of God shows this; for that is what he came to after four thousand years probation. That probation ended at the crucifixion of Christ, and since then, in resurrection life, the new man in Christ is being fashioned after Him, after the character of our Lord Jesus Christ. It is therefore as we learn Him that we rightly apprehend this; so it is said in regard to this in Ephesians iv. 21, "As the truth is in Jesus." Just as the peace of the one new man is known in Him—"He is our peace"—so also is the character—"the truth is in Jesus." The believer in receiving Christ has put off the old man and put on the new. He is also renewed in the Spirit of his mind. The change has taken place, though this is not all understood at first. It is therefore important to learn the truth as it is in Jesus. The character of the new man is of *the truth*—all God's works are done in truth. The character of the old man is of *deceit*—"according to the deceitful lusts." The former being according to God in righteousness and holiness of the truth. It is this which is now to characterise our words, and walk, and ways together as we shall see. This is strikingly illustrated in the

very first exhortation which follows, based upon this truth: "Wherefore, having put off falsehood, speak truth everyone with his neighbour, **BECAUSE WE ARE MEMBERS ONE OF ANOTHER**"—as of the one body, as of the one new man,—truths closely connected, though distinct in certain respects.

Just as in its far-reaching results the creation of the new man is great and glorious, so in the most minute detail its truth and character forcefully affects our present behaviour. In the two Scriptures where the "new creation" is mentioned, which approximates closely to the truth of the new man, we are told in the first case, "All things are become new, and all things are of God" (2 Cor. v. 17-18); and in the second, nothing "availeth anything" but "a new creation." It is therefore at once added in regard to our daily conversation, "As many as walk according to this rule, peace be on them, and mercy" (Gal. vi. 16). In result new and glorious things are brought to pass: in present practice our walk is in every way affected; but this will become clearer to us as we proceed.

HIS RENEWAL.

Although it is emphatically stated that those who have received Christ Jesus the Lord "have put off the old man with his deeds; and have put on the new" (Col. iii. 9); nevertheless, there is immediately added this important proposition—"Renewed in knowledge after the image of Him that created him." The putting off and the putting on is divinely recognised as having definitely taken place with true believers. The renewal into full knowledge, however, is something which is still in progress. It is after

Christ; and the energy given for it is in that direction. It is just here, as we said at the beginning, that many are missing their way, through occupation with the old man which was crucified with Christ, instead of growing in grace and in the knowledge of the perfections of our blessed Lord and Saviour.

The Holy Spirit uses a different word for "new" in Colossians iii. to that which He uses in Ephesians ii. and iv. These are the only three chapters in which "the new man" is so named. In Colossians the word is *νέον*. In Ephesians the word is *καινόν*. The first means new abidingly; the second new altogether. The first can never be made old in time or eternity; its youthfulness and freshness ever remain, like Him of Whom it is said, from the womb of the morning Thou hast the dew of Thy youth; and Thou remainest. The second is new altogether in the sense that nothing of the kind, nor of the quality, had ever been known before. You might put on a new garment, but it will become old and worn in time. Therefore to describe the one new man in Christ, which we who believe have put on, the two words are needed, so that we may know that it is new altogether and also abidingly new, never to become old. It is both *καινόν* and *νέον*.

The new creation, in the only two Scriptures where it is so named, is called "*καινον*." So also is the new commandment and the new covenant, except where its abidingness is in view, as in Heb. xii. 24.

Now our renewal is according to that which is altogether new, therefore it is described by the Spirit in Colossians iii. 10, as *ἀνακαινούμενον*; that is, according to the new man as designated in Ephesians ii. and iv. Our renewal is not like a man renewing

his strength, for he renews that which he has known before; whereas we are renewed in something that was entirely unknown till Christ came, in something that is new altogether, and utterly foreign to the old man.

The importance of this cannot be exaggerated, for one great cause, and possibly the main cause of the ruin of Christendom, has been through the neglect of this truth. Those who professed the name of Christ turned to the old for elements of renewal, instead of to Christ alone, in the recognition that we are dead with Him to the elements of the world, and "risen with Him" to "have our minds on things above." They turned to "philosophy and vain deceit," instead of abiding in the truth that we are "complete in Him Who is the head of all principality and authority." Babylonish and Judaistic ordinances therefore, as well as Grecian philosophies, deprived them of the true and enduring substance which is known to faith in the power of the Spirit in Christ.

May we hold firmly to this fact then: Our renewal is entirely after Christ, after that which is altogether new. Those who are the subjects of the wonderful compassion of God, mentioned in Romans xii. 1, are besought not to be conformed to this world, but be transformed by *the renewing* of their minds, and so prove in this new way what is God's good and acceptable and perfect will concerning them. In Ephesians iv. 23, those who have trusted in Christ are looked at already as "*being renewed in the spirit of their mind*" (N.T.); therefore the word is in this case *ἀνανεοῦσθαι*, according to the new (*νέον*) man of Col. iii.; for this is a renewal which has taken place un-

alterably and abidingly, in "*the spirit*" of the believer's mind. Just as in the new birth, "that which is born of the Spirit is *spirit*." It has taken place. It is done, and it abides.

The practical importance of our renewal is very great, as we have said. Although Colossians iii. speaks of the renewal of the new man in Christ as a whole, nevertheless the secret of freedom from self occupation, and personal progress and prosperity lies here also. This is clear from what the apostle Paul says concerning himself in this connection in 2 Cor. iv. 16: "The inward man is renewed day by day," in this altogether new manner.

Having pointed out the fact and the character of our renewal, it is necessary to point out also that it is "*into full knowledge*"; and that "according to the image of Him that has created" the new man, where Christ is everything and in all. It is on account of "the *ignorance* that is in them," that those who still abide in the old man state are "estranged from the life of God." It is by the knowledge of Christ, that those who are in the new man state are renewed. Their treasures are to be filled with all manner of precious and enduring riches. The wealthy words of our Lord Jesus Christ make Himself known; and they are vital words of the Spirit. Being this in themselves, they become living food to the believer, imparting spirit and life to him, when received in the exercise of faith. He thus grows in true knowledge in all wisdom and spiritual understanding. It should be noticed that the standard of our renewal is not short of "full knowledge," and that it is after the image of Christ.

A WARNING.

In Ephesians ii. 15 we learn that Christ is the Creator of the new man; and that He creates him in Himself. In Colossians iii. 10 we learn that we are renewed according to Himself, according to the image of Him who created the new man. In John i., Colossians i., and Hebrews i. we learn that He created all things; but may we not say that this work which is the result of His death on the cross, and of His resurrection and ascension, is the greatest of all? That this new man after His own image, which gives character to the assembly, is His masterpiece? It might be going too far to say the assembly is God's masterpiece. In all things Christ is the first; and looked at as Man, the Christ, the Son of God must be first in all the creation, not the assembly. We must beware of the leaven of the ecclesiastics, and not exalt the assembly in the mind to the displacement of its one Head, or give to the bride the place which belongs to the Bridegroom. Let the Head be known and firmly held to; let the Bridegroom be loved and honoured; then the assembly and all else will be rightly understood, and valued accordingly.

Speaking of the coming of the Spirit of Truth, our Lord Jesus Christ said: He shall glorify Me. The Spirit, and the Scriptures inspired by Him, bring Christ objectively before us; delineating the perfect features which exactly represent or image Him; and it is thus that our renewal into full knowledge goes on. The present ministry of Christ, given of God, is to this end. He is the Truth. Full knowledge after Himself is to be found here. Occupation with the evil and ruin around will not bring it about. We are told to be simple as to evil, and wise concerning that which is good. It is in this direction we are to move. Our ascended Lord has given gifts in

view of it. The evangelist preaches Him. The shepherd teacher teaches Him. All true believers point to Him, while the issue of the conversation of a faithful leader is "Jesus Christ the same yesterday and to-day and for ever."

Service on the line of which we speak is open to us all. We can build one another up in Christ. Many waste time and energy in directions for which they are not divinely qualified, or in directions for which they have no scriptural instruction, often neglecting altogether that which they are both fitted for and instructed to do, pride, ambition or wrong influence carrying them from the path of obedience. There is no need to go outside of the Scriptures. They are sufficient "that the man of God, may be *complete, fully fitted* to every good work" (2 Tim. iii. 17). It is often said, "There is no Scripture *against* this or that." What the obedient soul wants rather to know is, What Scripture is there *for* this or that; for he is told by God that there is complete instruction there to fully fit him for every good work. Without the Word it is better not to move at all.

As an example take the earnest endeavours of some we have known as to overseership, to maintain what is termed "Order in the house of God." Their efforts in this direction are painfully patent, yet they are disqualified for such service according to Scripture through the disorder of their own houses, their children not being in "subjection," as Scripture requires (1 Tim. iii. 4). God declares their disqualification thus:—"If one does not know how to conduct his own house, how shall he take care of the assembly of God?" (1 Tim. iii. 5). God is wiser than we are, and only confusion and sorrow can follow these misdirected efforts. Some such

have had a notorious history for compassing the cutting off and casting out of godly saints; and one, when spoken to personally as to this very serious matter of disqualification, argued that he could keep order in his own house by excluding a member of his own family. One cannot but feel sorry for anyone where such a necessity arises in his home; but does not this argument show how utterly without right judgment such a mind is as to the true meaning of order? Does it not explain the wrong of certain excluding principles and practices in relation to the saints of God? One might exclude *all* the members of one's family; but then, where would the order in love and obedience be? *SELF* would be left truly! and that would surely manifest the secret of the sorrowful mistake of such men's religious zeal! What a cause for happiness to themselves and thankfulness to others it would be, if the disqualifications which God had allowed to come upon them were humbly accepted, and if they were simply occupied in edifying themselves and their fellow-members of the one body in Christ. Their labours would then not be vain in the Lord. Their other efforts can only add to the disorder which is so sadly seen everywhere in Christendom. Moral power and grace are needed; and where these qualifications are lacking, knowledge cannot take their place. It is unnecessary to point out to those for whom we write, the grotesque absurdity of most of Christendom's official bishoprics. The above Scripture and many others do this clearly enough.

This digression may be allowed in view of the fact that it warns concerning a great hindrance to our renewal into full knowledge; and warning as well as teaching is necessary in view of our being presented perfect in Christ. Our failures in regard

to external building and order should surely cause us to be all the more zealous for that which is after the new creation in Christ, in the energy and power of faith and of the Spirit; and indeed, the furtherance of this would produce the very best results in every way, outward and otherwise. Our blessed Lord, the beloved Son of the Father, would then be happily before our hearts, and not the mere elaboration of some outward ecclesiastical order. When the ruin of Israel and the depravity of priest, king and people, at the end of the Old Testament days, were plainly evident to those that feared the Lord, we do not find that they schemed and laboured to re-order the house of God and its services. They "SPOKE OFTEN ONE TO ANOTHER," and they that feared the Lord "THOUGHT UPON HIS NAME" (Mal. iii. 16). This was what was precious to God then; and it is so now. "They shall be mine, saith the Lord of hosts, in that day when I make up My jewels" (ver. 17).

*"Teach us Thy Name to own,
Whilst waiting, Lord, for Thee;
Unholiness and sin to shun,
From all untruth to flee."*

HIS GRACES.

We have seen that the one new man is formed in Christ where there is a new creation. That alone is of any force now, for neither circumcision nor uncircumcision avails anything. Neither the Grecian wisdom nor the Jewish religion counts here. The

cultured or uncultured man out of Christ has no place; nor has the free or the enslaved according to the flesh; for "there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but *Christ is everything and in all*" (Col. iii. 11). In such words we have the Spirit's summing up of the new man in Christ. Christ is everything or literally "the all things" to him, as presented in His perfections and grace objectively; and Christ is in all, as subjectively giving life and being to the one new man. We are created *in Christ*. Our new character is *according to Christ*. We are renewed *after Christ*. As the proper object of our hearts *Christ is everything*. As the subjective spring and life of our new being *Christ is in all*.

Immediately upon this being made known, the Spirit of God addresses us in view of our being suitably attired in garments of grace and moral excellence. He addresses us in a most remarkable manner; in terms that primarily and personally apply to our Lord Jesus Christ alone; but being now in Him and He in us, we are also called, "Elect of God, holy and beloved." In this wonderful way, as belonging to the one new man, we are now distinguished! What divine grace! What divine dignity! What divine love! We can understand that our blessed Lord and Saviour should be singled out by God as His "*Elect*" in Whom His soul delighted; but what grace to speak of us as His "*Elect*"! We know that Christ was the "*Holy One*," ever separated to God; but high is the calling which also designates us as "*Holy*"! Jesus was the Son of the Father, His "*Beloved*"; and now, blessed be God, He has taken us into favour in Him, and such is His great love towards us, we are also His "*Beloved*"! Such is the truth! Such are the great and glorious

and gracious facts which exactly express what we *are*, not what we *ought to be*, as of the one new man! Elect of God! Holy to God! Beloved by God! Understanding this, we shall be prepared to put on the garments of moral beauty which are suitable to such, the graces which were seen in all their faultless perfection in Jesus Himself. I need hardly say, that though He is our standard, and the energy of risen life in Him is ours for this, yet we come a long way short of that standard. Still, we are encouraged and exhorted according to it.

The members described in verse 5 we are to "put to death," and the disgraceful clothing described in verse 8 we are to "put off," seeing that we have put off the old man to whom such attire belongs. They are to have no association with the graceful garments which believers are now to "put on."

It is sometimes said, We are not to *put on* anything as Christians. But that is just what we are here told to do. Not that we may *become* "elect of God, holy and beloved"; but because we *are* that. Moreover, the life and power and grace necessary are all ours, so that we may respond in happy and holy freedom, when we are instructed to "*put on* therefore, as elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, long suffering: forbearing and forgiving one another, if any should have a complaint against any; even as Christ has forgiven you, so also do ye" (Col. iii. 12-13 N.T.). Remark again how Christ is given as the standard. Notice also, we begin with what is inside,—bowels of compassion; and that the completeness of these seven graces is crowned with forgiving as Christ did. Then to this *completeness* we are to add the beautiful and blessed

bond of *perfectness*—"LOVE." It is to be added to all the rest, like the overcoat which covers all our other garments. These precious things are pleasant to the one new man in Christ. They are according to the new life which is ours in Him. Therefore there is nothing grievous, but the opposite in these divine directions so graciously given to us.

If these graces are to be expressed *without*, we are also told what we are to allow to dwell *within*. "Let the peace of Christ preside in your hearts, to which also ye have been called in one body, and be ye thankful" (ver. 15). This precious peace, Christ's own peace, is mentioned elsewhere but once in the Word; and there it is the love gift of our blessed Lord to His own, as He said, "I give My peace to you" (John xiv, 27). It is this which we are to let preside in our hearts. It is to this we have been called in one body. Here we have peace and oneness again. Then it is added: "And be ye thankful." This should surely mark us in an abounding degree, as we think of all the grace and love so bountifully bestowed upon us. Furthermore, we are also to let the word of Christ dwell in us richly, in all wisdom teaching and admonishing one another, in psalms, hymns, spiritual songs, singing with grace in our hearts to God. And everything, whatever we may do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him.

This is the new man in Christ, and we can easily understand how it is for His pleasure and for God's glory. May we have grace to respond in a practical way through the rich resources which are ours to so do. May Christ's graces be expressed without, as the peace of Christ and the word of

Christ dwell richly within. May thanksgiving and song ascend from our hearts to God, whilst grace and melody rest harmoniously within them. May everything that we do have the grateful fragrance of Christ's holy Name. Amen.

