

The Old Man

Before starting today's lesson, we need to take a detour. There was a question about a church (Christ Church of Moscow, Idaho) that reportedly espouses repeal of the 19th amendment to the U.S. Constitution. This is the amendment that gives women the right to vote in the US. I do not think this amendment will ever be repealed. This led some media outlets to point to the Christ Church, Bob Wilson (its pastor) and an associated organization as Christian nationalist. This brings up the influence of the New Apostolic Reformation (NAR) on the current administration, again. And since it is in the news; and since it is a movement with increasing influence, it is important that you understand the differences between what we believe and what they believe.

This issue came up because of Secretary of Defense Pete Hegseth's association with a church in Tennessee that is associated with a group called the Communion of Reformed Evangelical Churches (CREC). Although this organization does not overtly state its association with the NAR, they have some of the same stated beliefs that media outlets like CNN group with "Christian nationalists." Many do not make a distinction between the different "Christian nationalist" organizations.

First and foremost, they adhere to faith in Jesus Christ for salvation. So we are talking about brothers and sisters in Christ. Please keep this in mind.

Let us review some of the beliefs of the NAR and compare them to the beliefs of the Christ Church of Moscow, Idaho.

Previously, I used a chart to illustrate sources of differences. The NAR believes that there is a renewal of the gifts of apostle and prophet. They point to Ephesians 4:11-13 and point to the "five-fold" ministry.

The Old Man
Romans 6:6

Ephesians 4:11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

Ephesians 4:12 for the equipping of the saints for the work of service, to the building up of the body of Christ;

Ephesians 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

The problem with this verse is that the Greek of verse 11 should be translated “pastors-teachers” instead of “pastors and teachers.” As Wuest put it, “pastors who are also teachers.” We also know that apostleship and prophecy were temporary gifts. Some in NAR admit as much. But they say there is a need for a new reformation so God brought it back. However, in doing so, whether they realize it or not, this means they can add to existing Scripture. We are adamant that Scripture is closed. Additions are no longer allowed. That Mormons “added” to Scripture with the Book of Mormon. We reject that. Also, to bring back the gift of apostle like Paul and Peter had would require a visit face-to-face with Jesus Christ.

Nowhere does the CREC say anything about renewing the gifts of apostle and prophet. So this is a difference with NAR. Enough said on that front.

The Old Man
Romans 6:6

The CREC espouses postmillennial belief. This has to do with when the Second Coming of Jesus Christ happens. There are three main views: Amillennialism, Pre-millennialism and Postmillennialism.

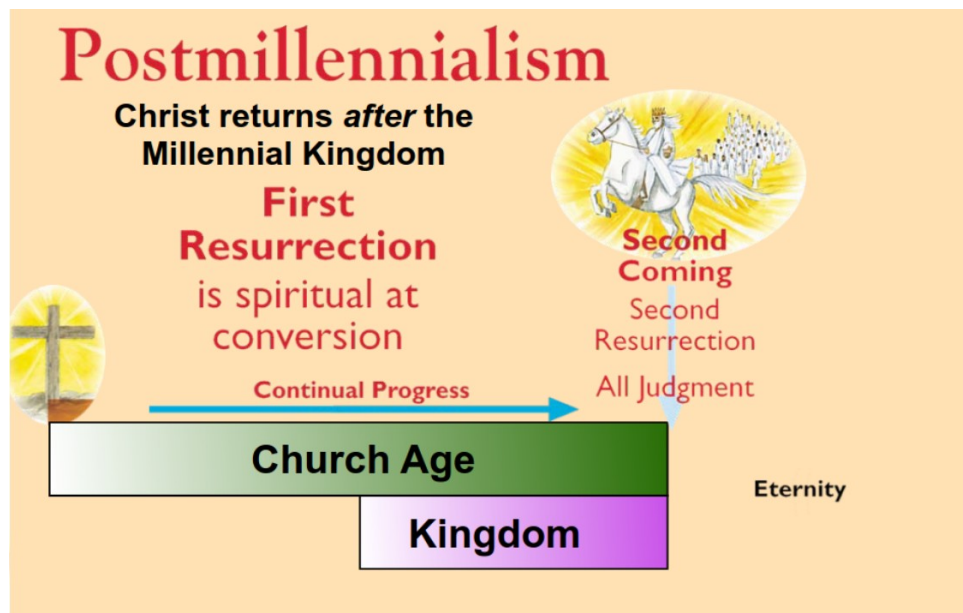
Amillennialism says that the 1,000 years in Revelations chapter 20 is symbolic and there will be no reign of Christ on earth. The Millennium is occurring now. Christ returns for the final judgment.

Premillennialism is what we believe. There will be a rapture that removes Christians from the earth. Subsequently, there will be seven years of Tribulation after which Christ will return and reign on the earth for 1,000 years. This is the kingdom that the Jews in Jesus day were expecting. Revelations is the only book in the Bible that identifies the length of time for the kingdom. Other books just call it the “kingdom.”

Postmillennialism, what CREC believes, states that Christians will evangelize the earth converting many to Christ causing Jesus to return. Postmillennialism has great optimism that human beings will become good through Christianity. Not stated on the websites I looked at is the implied replacement of the Jews by Christians.

The following illustrations are from Robby Dean’s website.

The Old Man
Romans 6:6



Bob Wilson, one of the founders of CREC and pastor of Christ Church in Moscow, Idaho says that his postmillennial church identifies as “preterist.” That is that Old Testament prophecy has already been

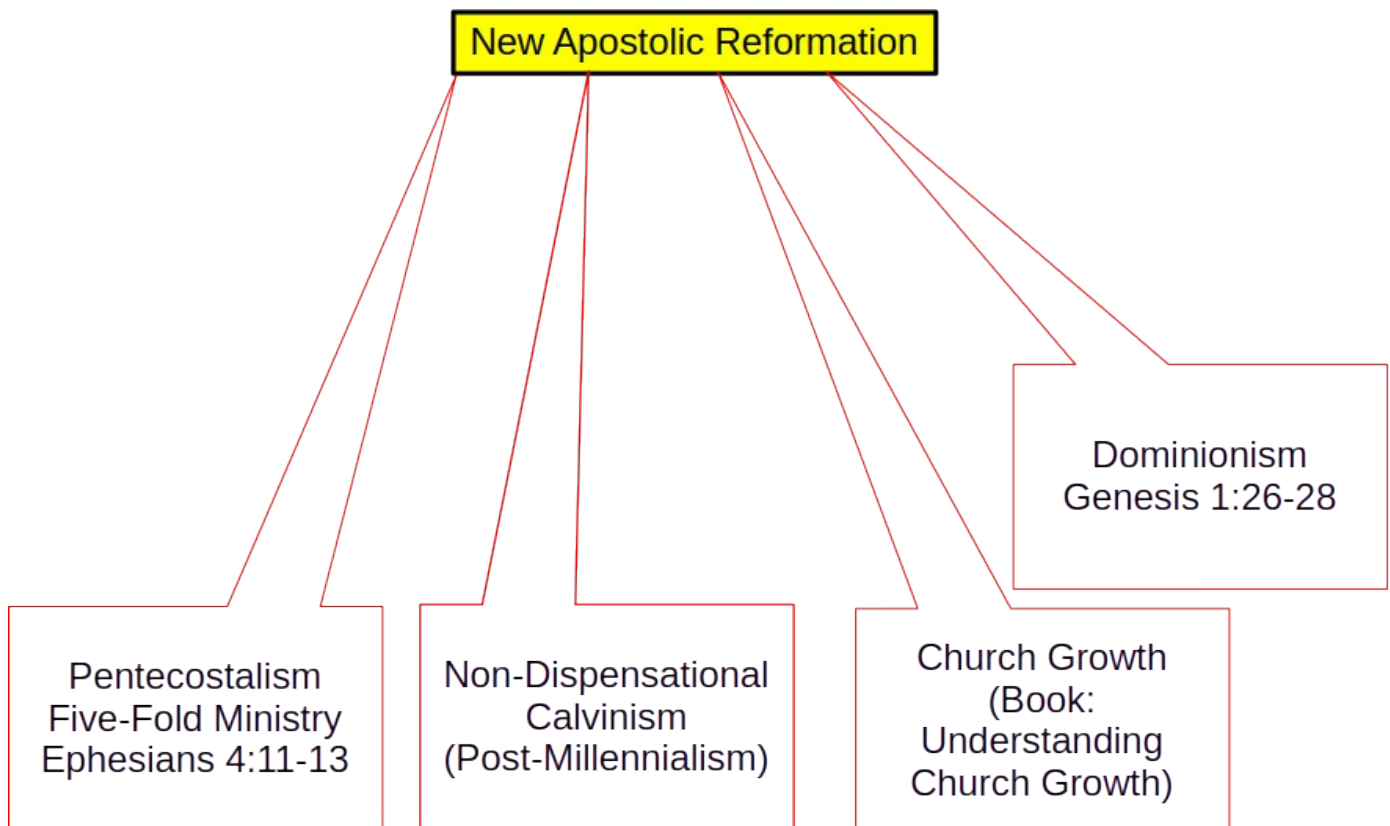
1 <https://deanbibleministries.org/dbmfiles/slides/2014-GPAges-030b.pdf>

2 <https://deanbibleministries.org/dbmfiles/slides/2014-GPAges-030b.pdf>

The Old Man Romans 6:6

fulfilled. They also do not believe in “literal” interpretation the same way we do. In fact, he characterizes some literal interpretation as “wooden.”³

The issue that has news outlets like CNN up in arms is the postmillennial belief that through evangelism the world will become Christian with governments becoming theocratic. That belief of the CREC is similar or the same as what the NAR believes. Because many media outlets lump anyone who is a “Christian nationalist” or “Christian reconstructionist” together, it is sometimes difficult to see that there are different groups/movements.



Although I titled this lesson “The Old Man,” and referenced this as applying to Romans 6:6, this is just a topic to prepare us for what is to

³ <https://christkirk.com/sermon/reformed-basics-postmillennialism/>

The Old Man
Romans 6:6

come. Something like what I did for Romans chapter 5, treatments of various topics.

When traveling through the Bible, we come across difficult passages. In some cases, the translations left out a word in the translation or mistranslated something.

Take for instance John 3:16

John 3:16 (NASB) “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Now look at the more literal Wuest translation of this verse:

John 3:16 (Wuest) For in such a manner did God love the world, insomuch that His Son, the uniquely-begotten One, He gave, in order that everyone who places his trust in Him may not perish but may be having life eternal.

The NASB (New American Standard Bible) leaves out the first word in the Greek. This Greek word means “in this manner” or as Wuest has it, “in such a manner.” In other words, here is God’s demonstration of His love. We had to go to the Greek text to glean this gem. Once translated that way we immediately see the parallel to Romans 5:8, as previously noted.

Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

The Old Man
Romans 6:6

Take another “for instance,” the term pastor found in Ephesians chapter 4.

Ephesians 4:11 (NASB) And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

There is a technical point in Greek grammar that indicates “pastors and teachers” should be translated as “pastors-teachers.” They are not pastors and teachers but a single gift as pastor-teacher. Here is the Wuest translation⁴:

Ephesians 4:11 (Wuest) And He himself gave some, on the one hand, as apostles, and, on the other hand, as prophets, and still again some as bringers of good news, and finally, some as pastors who are also teachers, for the”

Studying the Greek solves the problem. Now, don’t get too hung up on the Greek. Understanding the Bible depends upon the teaching ministry of God the Holy Spirit. But the original languages can illuminate a difficult verse. That is the job of the “pastor-teacher.”

So now in Romans chapter 6 there is an issue with the term “Old Man” or sometimes translated as “Old Self.” This term is used three times by Paul: Romans 6:6, Colossians 3:9 and Ephesians 4:22.

There are two issues that we must deal with.

1. “Old Man” cannot be synonymous with the “Old Sin Nature.”
Related yes, but not the same. In Romans 6 and Colossians 3 it is

⁴ If you are interested in a copy of the Wuest translation, Amazon has it in paperback.

The Old Man Romans 6:6

declared unequivocally dead. But we know that every believer has an active sin nature. It is still alive. So we need some kind of definition that relates the Old Man, the sin nature and human beings.

2. The second issue is a translation issue in Ephesians chapter 4. In the English it suggests that the Old Man is still alive. As such, this would appear to be a contradiction between Romans 6:6/Colossians 3 on the one hand and Ephesians 4:22 on the other. The Romans 6 and Colossians 3 passages indicate that the Old Man is dead. The solution is found in the Greek grammar of Ephesians 4:22. There was a technicality which was uncovered perhaps in the 1990's.
3. We might add a third item. If there is an "Old Man," then is there a "New Man?" Yes. You are living in the "New Man."

These issues are the focus of this lesson. Let us read the pertinent passages so we see these issues first hand in the English. It is the English translation that is the problem, not the original Greek.

Romans 6:5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection,

Romans 6:6 knowing this, that our old self (literally, "the old man") was crucified (aorist passive indicative) with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

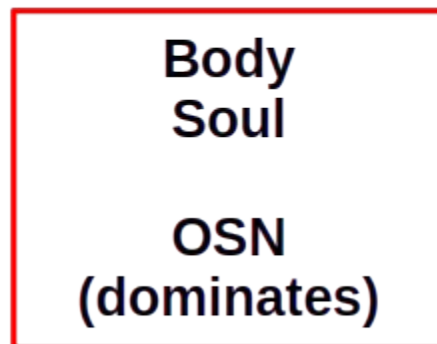
Crucified. The idea is that it died on the cross. The Old Man is dead. But from the following verses and chapters in Romans, the Old Sin Nature (OSN) is not dead. Note the different words. Sin Nature versus Old Man.

The Old Man Romans 6:6

But the bond that kept the sin nature in domination over our person was broken. That uncontrolled domination is dead. We, as believers, now have a choice as to whether we allow it to dominate us or whether we allow the Holy Spirit to dominate us.

The best I can do at this point for a definition or description of the Old Man is it is the unregenerate human being dominated by the Old Sin Nature.

The Old Man



After the point of faith in Jesus Christ we are a new creation.

2 Corinthians 5:17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

We are the new creation, the “New Man.”

The second use of “Old Man” by Paul is in Colossians.

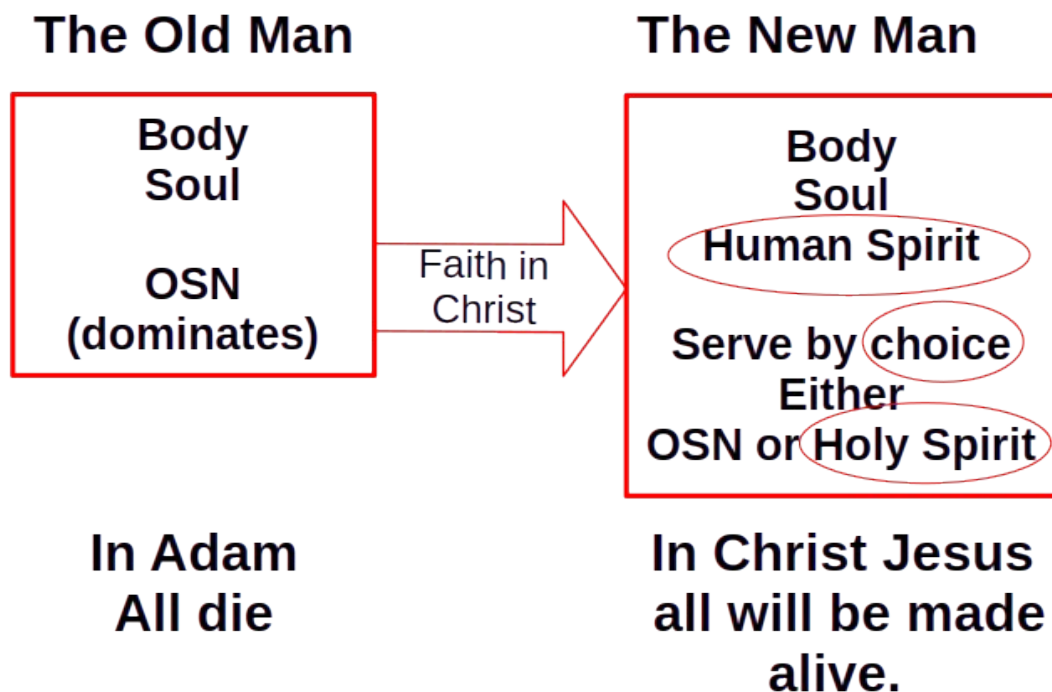
Colossians 3:9 Do not lie to one another, since you laid aside the old self (literally “man”) with its evil practices,

The Old Man
Romans 6:6

Colossians 3:10 and have put on the new self (literally “man”) who is being renewed to a true knowledge according to the image of the One who created him—

In the New Man we can choose to place ourselves under servitude to the Old Sin Nature. That is our choice. Paul exhorts us to not do that. Or we can choose to serve God through the empowerment of the Holy Spirit by faith. Paul’s argument, which started in Romans 5:1, continuing through chapter 8, is that it is incumbent upon the believer to walk by faith in the power of the Holy Spirit.

Note in the illustration below that believers are “tricotomous” whereas unbelievers are “dichotomous.” We have body, soul and human spirit. We are a new creation.



1 Corinthians 5:22
OSN = Old Sin Nature

**The Old Man
Romans 6:6**

Now let us look at the issue of the life or death of the Old Man in Ephesians 4:22.

Let us start by comparing the other two passages with the one in Ephesians.

Romans 6:6 knowing this, that our old self (literally, “the old man”) was crucified (aorist passive indicative) with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

Was crucified. *Aorist passive indicative.* It was crucified. In other words, it hung on the cross with Jesus and died. The Old Man is dead.

Colossians 3:9 Do not lie to one another, since you laid aside the old self with its evil practices,

Laid aside. *Aorist middle participle.* The Old Self has been laid aside. The action of the *aorist participle* occurs prior to the action of the main verb. The vocabulary word is a compound verb. *Apo + ekduo*. The *ekduo* means to take off clothes. *Apekduo* means to completely divest. In other words, the Old Man is gone.

The Theological Dictionary of the New Testament (TDNT) says this about this word in Colossians 3:9. “The double compound, if used intentionally, is meant to exclude any possible return to the old state.”⁵

Colossians 3:10 and have put on the new self who is being renewed to a true knowledge

5 Kittel, G., William, G. and Friedrich, G. (1971). Theological dictionary of the New Testament. Grand Rapids, Mich. Eerdmans. Volume II, page 318-319

according to the image of the One who created him—

Here is the Wuest, very literal, translation:

Colossians 3:9-10 (Wuest) Stop lying to one another, having stripped off and away from yourselves and for your own advantage the old, antiquated, outworn, decrepit, useless man [that person you were before you were saved] with his evil practices, and having clothed yourselves with the new man [the person you are after you are saved] who is constantly being renewed, with a resulting advanced and perfect experiential knowledge which is according to the image of the One who created him;...

Wuest's translation is a mouthful, but it is emphatic in its meaning.

Now the difficult passage. I am going to quote from several different translations for comparison.

Ephesians 4:22 (NASB) that, in reference to your former manner of life, you lay aside (aorist middle infinitive) the old self, which is being corrupted in accordance with the lusts of deceit,

Ephesians 4:22 (NIV) You were taught, with regard to your former way of life, to put off

The Old Man
Romans 6:6

your old self, which is being corrupted by its deceitful desires;

Ephesians 4:22 (KJV) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

There are several details which I will try to navigate around or through. There are some concepts you need to understand.

First, there is direct discourse and indirect discourse.

“**Indirect discourse** reports on the speech of others without using a direct quotation. In other words, **indirect discourse** paraphrases what others have said.⁶”

Direct discourse is a quote. I told my wife, “I am going to the store.”

Indirect discourse is a paraphrase. I told my wife that I will go to the store.

The idea in Ephesians 4:22 is that you were taught that... Paul is summarizing his previous teaching or paraphrasing it in summary.

The issue is how to translate a Greek aorist infinitive in indirect discourse. In Ephesians 4:20-24 the “controlling” verb is “taught” followed by three aorist infinitives. The question is how does the “controlling” verb control how to understand the infinitives. Previously the rule was that any aorist infinitive in indirect discourse was translated as an imperative. In other words, it would be something to do now and in the future.

⁶ <https://courses.dcs.wisc.edu/wp/grammar/direct-and-indirect-discourse/>

The Old Man Romans 6:6

Until the 1990's it was accepted practice to translate an aorist infinitive used in indirect discourse as an imperative. However, there are studies that contest that idea. The result is that people like Daniel Wallace⁷ who is a renown Greek scholar from Dallas Theological Seminary (DTS), Harold Hoener (DTS)⁸, Robby Dean⁹ and a student at Dallas Theological Seminary¹⁰ show logically that in indirect discourse, the aorist infinitive takes its cue from the main or controlling verb. In the case of Ephesians 4:21-22 the main verb or the “controlling verb” is having been taught, an aorist indicative, completed action, an indicative instead of an imperative.

In the context of the Old Man, translating “put off” the Old Man suggests it is still alive. Yet the passages in Romans and Colossians clearly indicate it is dead. The problem is solved by understanding that this aorist infinitive is to be understood as a completed action in the past. The Old Man has been put off and has been discarded. Yet the Old Sin Nature is still active, when we go back to it voluntarily.

7 Daniel Wallace has two paragraphs dedicated to this issue on Ephesians 4:22 in his Greek Grammar Beyond the Basics (page 605). That is how important this topic is.

8 Hoehner, H.W. (2002). Ephesians: An Exegetical Commentary. Grand Rapids, MI: Baker Academic. Pages 598-602. Hoehner has extensive discussion on this verse referencing a private conversation with Daniel Wallace on this topic.

9 <https://deanbibleministries.org/new-testament-menuitem/romans-menuitem/message/2010-romans-071b/read>

10 STATEMENTS OR COMMANDS? AORIST INFINITIVES OF INDIRECT DISCOURSE WITH A VIEW TO INTERPRETING EPHESIANS 4:22-24 (DTS Master's Thesis by Alan Dobbs available from TREN.com)