

[NB. *This is an archived article. The author no longer holds the view of Universal Salvation alluded to herein, which is similar to the view of the renowned church father, Origen. See www.purposeoflife.org.uk for further information]*

The New Humanity

Versus

The Old Humanity

A Study of Romans Chapters 6-8

By Gerry Watts

Includes Appendix: The Complements (page 11)

The magnificent message of justification and conciliation, revealed and proclaimed by the apostle Paul, as apostle and teacher of the nations, has a further element to it - that of glorification.

'...now whom He justifies, these He **glorifies** also'

(Romans 8:30)

Paul had revealed earlier in the Roman letter that

'... all sinned and are wanting of the **glory of God.**' (3:23)

The glorious evangel of God contains the remedy for sin and death, secured through the deliverance which is in Christ Jesus. This will bring glory to all of His creation eventually, but those who believe have already been given something of the power to overcome sin NOW, while we are still in these bodies of sin and death! The old, primitive humanity is dying, fading away to oblivion. But the new humanity of glory is already being renewed into the recognition of the Image of its Creator - Christ, who is the Image of God!

'...to put off from you, as regards your former behaviour, the old humanity which is corrupted in accord with its seductive desires, yet to be rejuvenated in the spirit of your mind, and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth.'

(Ephesians 4:22-24)

'Do not lie to one another, stripping off the old humanity together with its practices, and putting on the young, which is being renewed into recognition, to accord with the Image of the One who creates it, wherein there is no Greek

and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ.'

(Colossians 3:9-11)

'So that we, from now on, are acquainted with no one according to flesh. Yet even if we have known Christ according to flesh, nevertheless now we know Him so no longer. So that, if anyone is in Christ, there is a new creation: the primitive passed by. Lo! There has come new!'

(2 Corinthians 5:16-17)

[Even though a New Creation, the new heavens and earth, along with a new heavenly Jerusalem, had been revealed to Israel through the apostles and prophets (see Isaiah 65:17; 66:22; Galatians 4:26; Hebrews 12:22; 2 Peter 3:13 and Revelation 21:1-5, 12, 14), nevertheless, Paul reveals a higher, deeper meaning to the New Creation, which takes us on, in spirit, to the consummation of God's purpose at the conclusion of the ages, whereby all fleshly barriers will be discarded (Galatians 6:15). The Body of Christ ecclesia, being given a celestial calling, is the Firstfruit of this glorious ultimate.]

But the real problem to living in the new humanity is the Law of God, which activates our flesh into trying to keep it - which is IMPOSSIBLE for the flesh to do! So what is the true function of the Law? It was given so that the offense of the sins of humanity should be increasing! YET WHERE SIN INCREASES, GRACE OVERTAKES OR SUPEREXCEEDS SIN, so that even as the Monarch Sin reigns in death, thus also should the greater Monarch Grace be reigning in righteousness, bringing eonian life, through Christ Jesus, our Lord - Romans 5:20-21.

Let us now continue to follow Paul's line of inspired thought in his Roman letter,

'What shall we say, then? Shall we go on sinning, so that grace may be increasing? By no means! We died to sin; how can we continue living in it? Or don't you know that all of us who were baptised into Christ Jesus were baptised into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may be living a new life.' - 6:1-4 (NIV)

The true message of Grace appears to condone sin, but of course that is not true. It is Grace that frees us from sin and death through the death of Christ! Once this has been revealed to us, how can we still want to remain in sin? Through the baptism of the Holy Spirit (which identifies us spiritually with Christ, and contrary to popular opinion, it does not have any visible manifestations), the events of Christ's death and resurrection become ours as well - BELIEVERS IN CHRIST HAVE DIED AND HAVE RISEN, SO WE TOO MAY LIVE THE NEW LIFE OF THE NEW HUMANITY!

'For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection also, knowing this, that our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin, for one who dies has been justified from Sin.' - 6:5-7

In God's sight, our bodies of Sin have been planted in the earth with the 'seed' of Christ, who became the body of Sin when He died on the cross, on behalf of all humanity, so that the old humanity is dead and buried; Sin and Death have been conquered! And just as Christ was roused from the dead, we also shall be raised to become part of the new humanity! This fact can be partially experienced now, in spirit, by faith. We do not have to slave for the Master of Sin any more, because we have been justified from Sin in Christ.

Now having died together with Christ, we shall be living together with Him also, seeing that Christ is now immortal. Death cannot claim anything on Him, for He died to Sin once for all time. Now He is living to God in the celestials. Because of this, we also should be **reckoning** ourselves to be dead to the Monarch Sin, and living to God in the celestials, in Christ Jesus, our true Monarch and Master - (6:8-11).

'Let not Sin, then, be reigning in your mortal body, for you to be obeying its lusts. Nor yet be presenting your members, as implements of injustice, to Sin, but present yourselves to God **as if alive from among the dead**, and your members as implements of righteousness to God. For Sin shall not be lording it over you, for you are not under law, but under grace.' - 6:12-14

It is possible, and clearly encouraged, to live a life that is not dominated by Sin. **We do not have to obey the lusts of the flesh, using our bodies as weapons of unrighteousness. Instead, by faith, we can present ourselves to God as though we are Christ Himself, using our bodies for serving God in righteousness.** Sin is not our Master, for we have been freed from the condemnation of the Law, and are now under the grace of God in Christ. We need to manifest in our walk what is already true before God, learning to be who we really are in Christ!

'What then? Should we be sinning, seeing that we are not under law, but under grace? May it not be coming to that! Are you not aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are, whom you are obeying, whether of Sin for death, or of Obedience for righteousness? Now thanks be to God that you were slaves of Sin, yet you obey from the heart the type of teaching to which you were given over. Now, being freed from Sin, you are enslaved to Righteousness.' - 6:15-18

So does being under grace mean we can do exactly as we please? Absolutely not! Whatever Master we serve, we are its slave - whether Sin which results in death, or Obedience to God which results in righteousness and life. Yet all believers who have truly accepted the evangel, have been freed from slavery to Sin, and are enslaved to God's Righteousness in Christ. We have been redeemed from the slave-master Sin, and now belong to a better Master, Christ and His righteousness, who in turn is a servant of God. (Although Christ came in the form of a slave {Gr.doulos} - Philippians 2:7 - He was never in actual bondage. He served His God and Father as a Son, as the Ideal Servant). This is our future position before God, but we must believe it daily to see it manifest in our life NOW, as a present reality.

Paul uses these figures of speech to clarify to those who are weak in their flesh the foundational truth of what he subsequently builds on. He makes it clear that just as we used to use our bodies for slavery to Uncleaness and Lawlessness which led to lawless behaviour, now we should offer our bodies to become slaves of Righteousness which leads to holy behaviour (i.e. behaviour that stands out from

the rest, and is God-like). As a slave cannot serve two masters, when we were slaves of Sin, we were free from Righteousness. Now that we are slaves to Righteousness, we are free from Sin. The fruit of Sin is death, which is shameful. The fruit of God is holiness, which results in eonian life, and is praiseworthy.

'For the ration of Sin is death, yet the gracious gift of God is eonian life, in Christ Jesus, our Lord'.

As slaves, our only right is a daily ration. The ration of Sin is death! Not too wonderful, eh! **But in Christ Jesus, God gives us the gracious gift of life for the eons and beyond! What would you prefer?** - (6:19-23)

Paul then addresses the Jews and proselytes, who know the Law. He cites the example of marriage, whereby only the husband's death can release a wife from the marriage covenant. Otherwise she is an adulteress if she becomes another man's while her husband is still alive and the marriage covenant is still in force - (7:1-3)

He then applies this as a figure to believers, especially the Jews, that we have died to the law through the body of Christ becoming Sin, and have now become Another's - the risen Christ, bearing fruit to God in spirit. When we were in the flesh, the law caused the passions of sins to operate in our members, bearing fruit for Death. Yet now that the law has no hold on us, because we have died to it, we can be slaving in the newness of spirit and not in the oldness of the letter of the law - (7:4-6)

'What, then, shall we declare? That the law is sin? May it not be coming to that! But sin I knew not except through law.'

Paul then shows that **the law reveals sin!** He uses himself and the precept of coveting as an example. The law said, "You shall not be coveting." This then caused Paul to be coveting all over the place! Sin, in Paul's flesh, got the incentive to produce these passions within him. *'For apart from law Sin is dead.'* So Sin revives within him, bringing death and condemnation. The precept that was supposed to bring life in fact brought death by deluding him. He thought he could obey this commandment, **but the harder he tried, the more he failed!** Now the law is holy, and the precept is holy and just and good. So what went wrong? - (7:7-12)

Did that which is good bring death to him? Absolutely not! But so that Sin may reveal itself to him, it brought death to him through the good precept, so that Sin may fully expose Paul as a sinner. The law is spiritual because it is God's law, yet Paul was fleshly, disposed of under Sin's rule. He was confused, because what he willed to put in to practice, he couldn't do! Yet what he hated, this he was doing! Because of this, he had to concede that the law is ideal. **Yet now it was no longer Paul who was actually doing these things, but Sin making its home within him!** He knew that good was not dwelling within his flesh, for the *will* to do good was there, but the *power* to do it wasn't. The spirit is willing, but the flesh is weak. Instead, the evil, which he didn't want to do, this he did! But he repeats this, so listen carefully,

'It is no longer I who am effecting it, but Sin which is making its home in me.'

So he finds this law at work within himself - He wills to do the good, but evil is lying there waiting to take over. In the man within, in his spirit (i.e. the new humanity), he is gratified with the law of God, but he is also observing a different law in his members, which wars with the law of his mind, leading him into the captivity of the law of sin within his flesh - (7:13-23)

Paul's conclusion is this,

'A wretched man am I! What will rescue me out of this body of death?'

The answer is omitted from most translations, but it is

'**GRACE!** I thank God, through Jesus Christ, our Lord. Consequently, then, I myself, with the mind, indeed, am slaving for God's law, yet with the flesh for Sin's law.' - (7:24-25)

So in the flesh, Sin continues to dwell in the shadows, but through the grace of God in Christ, we are set free to learn how to become like Him, living in the new humanity by the renewing and rejuvenating of the spirit of our minds - (Romans 12:1-2 and Ephesians 4:22-24).

Now here is the [really Good News!](#)

*'**Nothing**, consequently, is now condemnation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit, for the spirit's law of life in Christ Jesus frees you from the law of sin and death. For what was impossible to the law, in which it was infirm through the flesh, God did, sending His own Son in the **likeness** of sin's flesh and concerning sin, He condemns sin in the flesh, that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit.'* - (8:1-4)

THE WONDERFUL NEWS HERE IS THAT ALL TRUE BELIEVERS IN CHRIST JESUS CANNOT BE CONDEMNED TO EONIAN DEATH! Whether they fully realise it or not, they are no longer walking in accord with flesh, and its law of sin and death, but are walking in the freedom of the spirit's law of life in Christ. Because it is IMPOSSIBLE for the flesh to keep the law (apart from regeneration through God's Spirit), and the law cannot give the power to do so, God solved the problem by sending His Son as a flesh and blood human, yet without sin, to become sin on the cross by dying the death of a criminal. In this, God condemns sin in the flesh, once for all, so that those who are in the spiritual new humanity in Christ can now fulfill the righteousness of the law, in grace, by faith in Christ's spirit dwelling within (2 Corinthians 5:21).

'For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit. For the disposition of the flesh is death, yet the disposition of the spirit is life and peace, because the disposition of the flesh is enmity to God, for it is not subject to the law of God, **for neither is it able**. Now those who are in flesh are not able to please God.' - (8:5-8)

Everyone is born in Adam, in the flesh, disposed to the flesh, which has been condemned to eonian death, but only those who are believers in Christ are in the

spiritual new humanity now, which is in spirit, and are disposed to the spirit. This leads to life and peace with God. On the other hand, the flesh is completely against God and His law, and is therefore not able to be subject to Him. Those in flesh cannot please God, no matter how hard they try! This leads to enmity towards, and alienation from, God.

'YET YOU ARE NOT IN FLESH, BUT IN SPIRIT, IF SO BE THAT **GOD'S SPIRIT** IS MAKING ITS HOME IN YOU. NOW IF ANYONE HAS NOT **CHRIST'S SPIRIT**, THIS ONE IS NOT HIS. Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness. Now if the spirit of Him who rouses Jesus from among the dead is making its home in you, He who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies because of His spirit making its home in you.

Consequently, then, brethren, we are debtors, not to the flesh, to be living in accord with flesh, for if you are living in accord with flesh, you are about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living. FOR WHOEVER ARE BEING LED BY GOD'S SPIRIT, THESE ARE SONS OF GOD.' - (8:9-14)

True believers in Christ are in spirit, not flesh. This means that we have the special homing of God's Holy Spirit, continually making its home within us (2 Timothy 1:14 and 1 Corinthians 3:16) and also the spirit of Christ Jesus Himself (see also 1 Corinthians 2:11-16). Now only those with Christ's spirit belong to Him. Through the spirit of Christ within the believer, the body is dead because it still contains sinful flesh, yet the spirit is alive because of Christ's righteousness. Now because God's Spirit is dwelling within, and it was the Spirit of God that raised Jesus from among the dead, it is guaranteed that He will give immortality to our mortal bodies at Christ's coming, due to His Spirit dwelling within!

'For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself'

(Philippians 3:20-21)

YET EVEN NOW WE CAN BEGIN TO LIVE IN THE SPIRITUAL NEW HUMANITY AS DEBTORS TO THE SPIRIT, PUTTING TO DEATH THE PRACTICES OF THE OLD HUMANITY. It was this that Paul actively pursued during his life,

'to know Him (Christ), and the power of His resurrection, and the fellowship of His sufferings, conforming to His death, if somehow I should be attaining to the out-resurrection that is out from among the dead. **Not that I already obtained**, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus.'

Philippians 3:10-12.

He longed to experience the resurrection life of Christ, which can only occur through the death of the flesh.

The Sons of God

Now Paul begins to reach the climax of this teaching by declaring that those who are led by God's Spirit, as spiritually mature believers, are the sons of God! Many believers are not spiritual, but fleshly, soulish and immature, therefore they are not walking as sons of God, even though they are children of God (1 Corinthians 2:14-3:4). In the East, and hence throughout Scripture, a son was the child who followed in the footsteps of his father, exhibiting his character. The firstborn son was especially highly honoured above the rest. Sonship could also be obtained by adoption, and therefore it was not necessary for a son to be the actual offspring of the father. As a nation, Israel was given this high honour by Yahweh, as His figurative firstborn son (Romans 9:4 and Exodus 4:22-23). Christ is the ultimate Firstborn Son, as Head of creation (Colossians 1:15-16) and the new humanity (Colossians 1:18).

'For you did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, "Abba, Father!" The spirit itself is testifying together with our spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, **yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.**' - 8:15-17

Believers have not been set free, only to be enslaved again by the law of Sin and Death! We have received the opposite spirit, the spirit of sonship, the spirit of Christ Himself, The Son of God! Therefore we are sons of God! We can cry out "Abba, Father" (Abba is Aramaic for Father) in the same way that Jesus did in His hour of need (Mark 14:36). This spirit testifies together with our own spirits that we are God's children!

Paul had told the Galatians the same thing,

'O foolish Galatians! Who bewitches you, before whose eyes Jesus Christ was graphically crucified? This only I want to learn from you: Did you get the spirit by works of law or by the hearing of faith? Are you so foolish? Undertaking in spirit, are you now being completed in flesh? Did you suffer so much feignedly?...for you are all sons of God, through faith in Christ Jesus...

Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying "Abba!, Father!" **So that you are no longer a slave, but a son.** Now if a son, an enjoyer also of an allotment from God, through Christ...For freedom Christ frees us! Stand firm, then, and **be not again enthralled with the yoke of slavery...**

For you were called for freedom, brethren, only use the freedom not for an incentive to the flesh, but through love be slaving for one another.'

Galatians 3:1-4,26; 4:6-7; 5:1,13.

And concerning returning to law-keeping and the things of the flesh, he later writes to the Colossians,

'Beware that no one shall be despoiling you through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ...**you are complete in Him.**'

Colossians 2:8,10

Yet because we are children of God, we have received an allotted place of blessing from God, our Father, which we can begin to enjoy now in spirit, by faith! For those of Israel, this was originally an earthly allotment, but for those of the spiritual Israel of God, it is now a celestial allotment! Yet Paul takes it a step further by saying that there is a place of blessing for those who suffer together as servants of Christ, whether Jew or Gentile, that we may be glorified together also. The blessing is to be **joint enjoyers of Christ's allotment – co-ruling with Christ!** Paul refers to this special reward later in 2 Timothy 2:11-13,

Faithful is the saying: "For if we died together, we shall be living together also; **if we are enduring, we shall be reigning together also**; if we are disowning, He also will be disowning us; if we are disbelieving, He is remaining faithful-He cannot disown Himself."

'For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us. For the premonition of the creation **is awaiting the unveiling of the sons of God.**' - 8:18-19

There is much suffering in this life, but this often increases in those who are called to serve Christ, especially due to various kinds of persecution - Philippians 1:29-30. Yet these sufferings are as nothing compared to the glory that has now been revealed to us through Paul's later epistles. Our outward body of flesh is decaying, but inwardly we are being renewed daily, through our faith in the invisible yet eonian things of God, and the momentary afflictions are producing for us '*a transcendently transcendent eonian burden of glory*' - 2 Corinthians 4:16-18

The amazing fact is that the whole of creation senses that one day things will change at the return of Christ Jesus. And at the time that this unveiling or manifestation of Christ occurs, the Body of Christ ecclesia will also be unveiled or manifested as the sons of God! **THIS UNVEILING OF THE SONS OF GOD CANNOT OCCUR UNTIL CHRIST HIMSELF, AS THE SON OF GOD, IS UNVEILED TO THE WHOLE OF CREATION.** When The Son is unveiled, the sons will be unveiled with Him.

'Whenever Christ, our Life, should be manifested, **then** you also shall be manifested together with Him in glory.'

Colossians 3:4

'For to vanity was the creation subjected, **not voluntarily, but because of Him Who subjects it**, in expectation that the creation itself, also, shall be freed from the slavery of corruption into the **glorious freedom of the children of God**. For we are aware that the entire creation is groaning and travailing together until now.' - 8:20-22

This scripture clearly shows that God subjected creation to vanity, through the entrance of sin and death. (For further reading on God's sovereignty and purpose, see article entitled '**Almighty God versus Almighty Self**'). **CREATION HAD NO CHOICE IN THE MATTER!** But there is also an inherent expectation that the creation itself will one day be freed from the corruption and decay of sin and death. This will occur at the return of Christ, bringing the glorious freedom of the children of God to

all creation! Without this slavery, there would be no real understanding of freedom! Even now, the entire creation is still groaning and travailing together under the burden of suffering and death.

'Yet not only so, but we ourselves also, who have the firstfruit of the spirit, we ourselves also, are groaning in ourselves, **awaiting the sonship, the deliverance of our body**. For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting it with endurance.' - 8:23-25

Not only is the creation groaning, but believers are groaning within themselves, longing for the actual sonship to occur! We have the spirit of the Son, as the firstfruits of creation, and we long for the full deliverance of our bodies at Christ's coming. It is for this expectation that we were saved. At the present time it is still an expectation, and we are awaiting it with endurance, until it becomes an observed reality.

'Now, similarly, the spirit also is aiding our infirmity, for what we should be praying for, to accord with what must be, we are not aware, but the spirit itself is pleading for us with inarticulate groanings. Now He who is searching the hearts is aware what is the disposition of the spirit, for in accord with God is it pleading for the saints.' - 8:26-27

Not only are our own spirits groaning as we wait for the sonship, but the spirit of Christ within us is helping us in our weakness by pleading or interceding for us through deep, inexpressible groanings. As we don't know the timing or intricate details of God's plan and the coming of Christ, the spirit of Christ's disposition within us strengthens us as we pray for God's will to be done. God's Spirit searches our hearts and hears the spirit of Christ pleading for the saints (meaning 'holy ones', set apart for God). These are the deep things of God! - 1 Corinthians 2:10-16.

'Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose that, whom He foreknew, He designates beforehand, also, **to be conformed to the image of His Son**, for Him to be **Firstborn** among many brethren. Now whom He **designates beforehand**, these He **calls** also, and whom He calls, these He **justifies** also; now whom He justifies, these He **glorifies** also.' - 8:28-30

Here is the true pinnacle that Paul has been climbing to, that **every detail** of the believers' life is an intricate part of God's plan in learning obedience as His sons. **All things are working together for our good**, no matter what it looks or feels like to us now! God is in full control! He is operating all in accord with the counsel of His will - Ephesians 1:11. More than that, we were chosen to be a special part of God's plan before the disruption of the world, when sin and death entered creation! - Ephesians 1:4.

We were foreknown by God to be designated or chosen beforehand to be called according to God's purpose, which is, to be conformed to the image of Christ Jesus, for Him to be the Firstborn Son among many brethren! This is the order Paul gives:

- [Designating us beforehand for the place of a son](#)

(Ephesians 1:4-6,11; Colossians 3:12)

- [Calling us to believe and serve](#)

(2 Thessalonians 1:11; 2:13-14; 1 Corinthians 1:9; Ephesians 1:18; 4:1)

- [Justifying us](#)

(Romans 3:24-28, 23-5:1; Galatians 3:24; Titus 3:7)

- [Glorifying us, which begins now by sanctifying us](#) (i.e. making us holy and godly by the Spirit of God or put another way, undergoing the Change)

(2 Corinthians 3:18; Philippians 3:21; Ephesians 3:21; 1 Corinthians 6:11)

In 1 Corinthians 1:30, Paul says that Christ became to us righteousness and holiness and deliverance. The righteousness is our justification; the holiness is our sanctification; and the deliverance is our glorification. These are all based upon God's grace in choosing us and calling us.

WE ARE NOT PREDESIGNATED TO BE JUST SAVED, BUT TO BE CONFORMED TO THE IMAGE OF THE SON AS FIRSTFRUITS. WE WILL THEN BE USED TO RECONCILE THE REMAINDER OF HIS CREATION.

The result is that 'we are God's achievement, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them' - Ephesians 2:10.

'...for it is God Who is operating in you to will as well as to work for the sake of His delight' - Philippians 2:13

Paul concludes with the following, which speaks for itself,

'What, then, shall we declare to these things? If God is for us, who is against us? Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? **Who will be indicting God's chosen ones? God, the Justifier? Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes?**

What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?...Nay! in all these we are more than conquering through Him Who loves us.****

For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, **nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord.' - 8:31-39**

Conclusion

In Christ Jesus, there is a New Humanity. He is its Head and Pattern. As He is the Son of God, so the new humanity will be sons of God. As He is Immortal, so will the new humanity be immortal. As He is a vivifying or life-producing Spirit, so will the new humanity be a vivified, spiritual humanity.

But the fullest manifestation of the new humanity, which will be the glorious ultimate at the consummation of God's purpose, is the Body of Christ ecclesia, in which all fleshly barriers are erased - Ephesians 2:11-22.

There is no Greek and Jew, Circumcision and Uncircumcision, male or female, barbarian, Scythian, slave, freeman, **but all and in all is Christ.** (Colossians 3:11 and Galatians 3:27-28).

Paul takes us to the completion of God's purpose of the eons in 1 Corinthians 15:24-28. The ultimate goal is that **God may be ALL IN ALL!**

All will become sons of God! All will become the Body of Christ! All will become images of the Son! All will be the New Humanity!

Eventually this Old Creation shall give way to a New Creation. Nevertheless, there is still an important role for this primitive creation to fulfill, of which the majority of Scripture is concerned with. God will be glorified in this Old Creation as well as the New, in the heavens and the earth of *both* creations, the soulish first, and then the spiritual. Only at the consummation of the ages will God's purpose be complete. For further study, see the article [The Destiny of the Israel of God](#).

Appendix: The Complements

A complement (Gr.'pleroma') is that which fills up what is lacking in something else. A glass that is half full of water needs a complement of water to fill up the glass. The water that is added is a distinct complement, but after it is added, it becomes one with the water in the glass, leading to fullness of the water in the glass. With this in mind, let us take a look at the complements of Scripture, which reveals the wonder and wisdom of our Father.

In Genesis 2:18-25, the woman is described as a helper and complement of man. This is the ideal purpose in marriage, in that the two become one flesh. In fact when God truly joins a man and a woman together in love, they become one in spirit, soul and body. They become complete. They are distinct, yet they are one.

In a similar way, God has created the heavens and the earth, the spirit realm and the material realm, and the one complements the other. His plan for the earth is distinct from His plan for the celestials, but eventually, in the New Creation, both will merge into one. God's ultimate purpose in Christ is to reconcile ALL those in the celestials and ALL those on the earth, with Christ Jesus as the Head of ALL - Ephesians 1:8-12 and Colossians 1:18-20.

This will be accomplished by the Body/Bride ecclesia, composed of the chosen ones of Israel, the original Bride, and the chosen ones out of the nations, who are the complement of the nations (Romans 11:25). We are all part of the family of God, but concerning the future work of God's kingdom, there are distinctions of position, location, service and glory.

BUT THE ULTIMATE IS SEEN IN THE BODY OF CHRIST. ALL ARE GROWING INTO A HOLY TEMPLE IN THE LORD, TO BE GOD'S DWELLING PLACE, IN SPIRIT - Ephesians 2:19-22.

Christ Jesus is God's Complement - Colossians 1:19 and 2:9. Without His Beloved Son, the Father could not reveal Himself to His creation, and complete His eonian purpose, which He purposed in Christ - Ephesians 1:9 and 3:11.

The awesome fact is that ALL BELIEVERS IN CHRIST ARE GOD'S COMPLEMENT! - Ephesians 3:14-19. This is the breadth and length and depth and height of God's plan, revealed in the love of His Son, the Beloved Son of His Love. This will eventually reach ALL of creation, when death will be abolished and sin will be no more! God will be ALL IN ALL!

Yet the wondrous secret of all, which Paul calls '**a great secret**' in Ephesians 5:25-33, is that the ideal relationship of husband and wife is a figure of Christ and His Body! The Body of Christ ecclesia is CHRIST'S COMPLEMENT! - Ephesians 1:22-23 and 4:12-13.

WITHOUT HIS BODY, CHRIST CANNOT COMPLETE HIS WORK OF RECONCILING AND SUBJECTING THE UNIVERSE TO HIS FATHER!

These thoughts are so high and deep, it's no wonder that Paul prayed that we may be given a spirit of wisdom and revelation in the realisation of God to perceive the expectation of our calling and the riches of the glory that is ours; to know the transcendent greatness of His power, which operates in Christ; to be made staunch with power in the man within, by His Spirit, to be able to grasp these glorious truths! - Ephesians 1:15-23; 3:14-21; also Colossians 1:9-20.

May we be filled full with all wisdom and spiritual understanding, and walk worthily of the Lord in love and grace. For love is the complement of law (Romans 13:10).

WE HAVE A GREAT FUTURE!

All Scripture quotations are taken from the Concordant Version unless otherwise stated.

