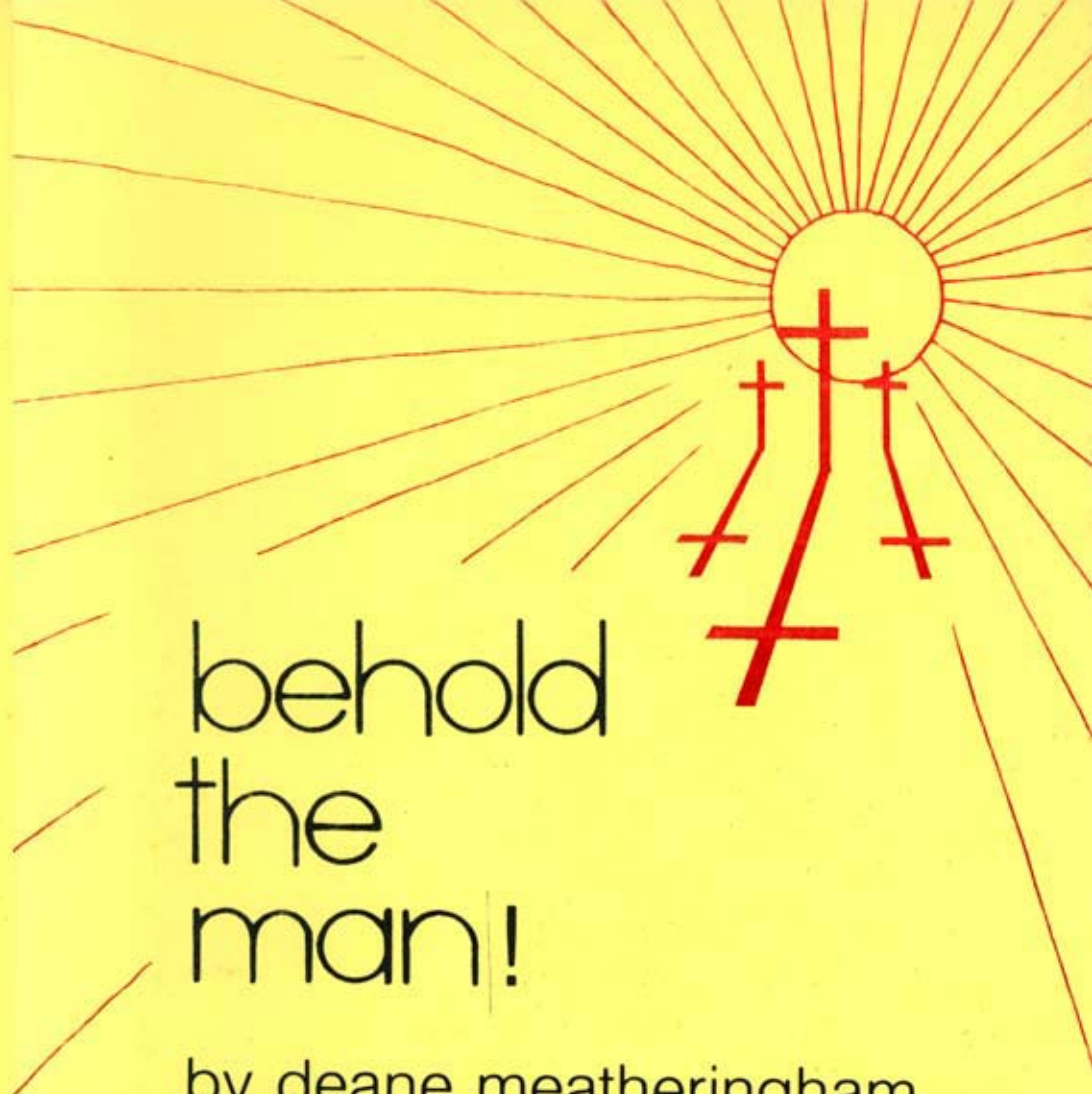


CAMP AND BIBLE STUDY SERIES.....

These studies written by Deane Meatheringham are directed at bringing people back to the truth of what it means to be a man or a woman.

The studies are practical and relevant to our present time and are recommended for both private study or use in Bible study groups, for all ages.



behold the man!

by deane meatheringham



new creation publications

www.newcreation.org.au

Volume 2

Camp & Bible Study Series

Camp & Bible Study Series

Volume 2

***BEHOLD
THE MAN!***

By

© Deane Meatheringham

*Seven studies aimed at bringing people back to the truth of
what it means to be a man or woman.*

Published by

NEW CREATION PUBLICATIONS INC.,
PO Box 403, Blackwood, 5051
Adelaide, South Australia
1983

First Printing March 1983
© Deane Meatheringham

National Library of Australia card number and

ISBN 0 949851 37 X

Wholly set and printed by
New Creation Publications Inc.
Coromandel East, South Australia

© Copyright. Deane Meatheringham.

This document may be reproduced in any manner without written permission
provided it is not for financial gain. Published by New Creation Publications, Inc.

(NCPI). PO Box 403 Blackwood
SA 5051 Australia. www.newcreation.org.au

CONTENTS

INTRODUCTION

STUDY 1: <i>Fearfully And Wonderfully Man</i>	3
STUDY 2: <i>Human Integrity</i>	7
STUDY 3: <i>Identity In The Family</i>	12
STUDY 4: <i>Vocational Integrity</i>	18
STUDY 5: <i>In The New Man</i>	24
STUDY 6: <i>Prophetic Integrity</i>	29
STUDY 7: <i>Glorified Man</i>	35

BEHOLD THE MAN!

In an article entitled *Unearthing the Roots of Violence in America*, Robert L. Vernon, Assistant Chief of Police for the City of Los Angeles, California, made this diagnosis:

"It is typical for those who do not value the lives of others to have low self-esteem. I have seen it in their body language; I have noticed that they do not make eye contact; and I have heard them make overt statements describing their poor self-image."

"Jesus said, 'Love your neighbour as yourself', but detesting one's self makes it almost impossible to honour, respect or love others. From such a perspective it is then easy to extinguish or destroy something' that has little value. Additionally, unhappiness with oneself often breeds bitterness, and anger with the personality or situation one has been 'dealt'. This hostility is another explanation for the brutal, often pointless, acts of violence that occur with increasing regularity" (Christianity Today, Aug. 6, 1982).

Poor self-image and low self-esteem are often pointed to as one of the basic exacerbations in poor or broken relationships. If I cannot live with myself it is already difficult to live with other people.

The loss of self-value is linked with loss of identity and the fatalism of not having any real significance in history. The true self is not found by the inward looking into one's own self or in painting a portrait of oneself from all the confusing mirrors reflecting the cultural images of what one should be. We do not find our identity in pre-occupation with ourselves.

These seven messages and studies are aimed to bring' us back to the truth of what it means to be a man

or a woman. We do not begin with a composite pooling of that the various schools of analysis posit man to be. Rather, we will see what it means to be created in the image of God as that image is shown to us in the life and deeds of the man Jesus. In him we find the truth of ourselves as we meet our true Father. This is being 'taught in him' as the truth is in Jesus'.

'Behold the man!' was spoken at one of the most dramatic moments in history (John 19: 5). Perhaps it an expression of pity mixed with contempt, but what ever, John uses Pilate's word to announce the man.

We, too, must look and see this man.

STUDY ONE

Fearfully And Wonderfully Made

In Psalm 139 David is being slandered and harassed by his adversaries. It is in this situation that David speaks to God, acknowledging that God knows all about him, and is inescapable. All this is too much for David who says, 'I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well' (verse 14, NIV.).

How do you assess the value of a human being in a universe said to maintain one hundred million, million, million stars? For many people man seems to have lost his significance (if he ever had any) so that in the mass of teaming human life a person can feel orphaned, alone, futile and absurd in a universe where no--one seems to be at home. Yet there is something about us that causes us to think this way and to fight against emptiness, e.g. How can something insignificant or futile call existence absurd?

Psalm 8:3-4 shows God relating to man in the vastness of creation like nothing else. Here David not only sees man's authority over the creation, but in that creation God is all the time relating to man.

1. Man's Dignity and Worth is His Being Created in God's Image

See Gen. 1:26-31 where man is the climax of God's creation, having affinity with the creation and the real world, yet distinct from it, and as a creature able to hear the Word of God, and speak to God because he has affinity with him (cf. John 4:24). To kill human life is to strike at God's image, just as to commit

adultery is to pervert it (Gen. 5:1ff, 2:23ff, Exod. 20:14. I Cor. 6:16-18).

- (i) *The image of God in man is irreducible, but reversible*, i.e. even sinful man cannot cease to be man, hence his anguish when he lives against himself and God (e.g. I Cor. 11:7 says that sinful man is the image and glory of God).
- (ii) *Our value is not dependent upon aesthetic proportion or performance*. Each has the gift of their own discrete humanity, personality and gifts. All are not created equal, yet none are inferior or superior. Value has nothing to do with financial wealth, age, success, or spiritual perception etc.

Life is gift, the gift of grace, and it is this love of God to man which gives him incredible worth (Deut. 7:7, Acts 17:28, I Peter 5:10, James 1:5, Matt. 5:45). *NB* This means that we do not have to strain to be more than human.

2. To Be Human Means Being All That God Is, Yet Without Being God

Being made in God's image, man reflects the attributes of God.

- (i) As the fountain of living waters (Jer. 2:13), man also is a source of life to others and the creation. (Prov. 4:23, Ps. 87:7 cf. John 4:14, 7:38). This is the flow of inexhaustible love (see Eccles. 3: 11).
- (ii) Thus man correlates with God in his attributes of love, truth, righteousness, holiness, freedom etc.
- (iii) Yet man is dependent upon God who is the source of man's being (Ps. 87:7, Jer. 10:23 cf. Ps. 37:23). This means that for man to be himself he is to be totally dependent as a creature.

3. False Images of Ourselves Come From False Images of God

(Psalm 115: 8)

Romans 1:18ff is a decisive passage, saying that to exchange the truth of God is to live a lie of idols and human perversion.

- (i) The impersonal world of matter, plus chance, plus time, depicts man as a throw up of the god, 'fate'.
- (ii) A negative mean view of God will correlate with a negative view of ourselves.
- (iii) The images of life and the world portrayed by TV creates a distorted view of life, relationships etc. etc. '*An image on a screen may not be graven, but it is indubitably an image, and carries with it sinister undertones of narcissism*' (M. Muggeridge)

4. Jesus is the True Image of God

(Col. 1: 15, II Cor. 4: 4)

We mean Jesus shows us the nature of God as the true man, the second Adam. By incarnation the eternal Son of God became flesh (John 1: 14f, I Tim. 3: 16), and shows us the truth of humanity. The gospels portray the *man*, and people were troubled by his humanity (e.g. Mark 2:6-8).

- (i) Jesus was a real man, which cancels all Docetism, i.e. he was not God dressed up as a man nor, we can add, a man who gradually became divine. Neither did Jesus call upon any divine prerogatives to perform his ministry as Messiah (Phil. 2: 6).
- (ii) In the man Jesus we have the truth of God and of man (Eph. 4:21). He shows us how wonderful man is as created man, in all his words and actions and to be in this man is to be in the truth, to be in God, and to find ourselves.

CONVERSATIONAL WORKOUT:

1. What strikes you as the main truth coming through in this first study?
2. Discuss how our family background, and culture and our religious upbringing has affected the view which we have of ourselves.
3. If we take as true that it is our being created in God's own image that we have our value as human beings, and that this value is a 'given' which is not reliant upon our achievement - why do we strain so often to improve our image and our self value?
4. From John 1: 14 we see that far from God disdainning human flesh he takes it to himself by becoming man. - What truth does Jesus show us about being human? See Eph. 4: 21.

STUDY TWO

Human Integrity

From Ephesians 4:21 we saw that 'the truth is in Jesus'. This is the truth of God, the truth of what it is to be man and to live as man should, i.e. to live in the truth or to live with integrity.

Human integrity has to do with living in accord with, and consistently with, what we are. (The word integrity means the condition of having no part or element wanting. Completeness, entity, whole.)

1. Man is Created a Unified Whole

- * The creation is a unified whole (Gen. 1:31).
- * Man is created in the likeness of the God who is a unity in himself (Gen. 1:26). (The relation of the Father, Son and Spirit is of oneness in fellowship, will and being'.) There is no dichotomy in God, his is the unity of holy love.
- * Gen. 2:7 is decisive in describing the unity of man.
- * Note the following:
 - (1) Man's affinity with the dust from which he is fashioned, and to which he returns. Most, if not all we have comes from the earth, which relates us to the creation and the creature world (Psalm 104: 29).
 - (2) 'The breath of life' is the Spirit of life, e.g. Romans 8:2 of. Ps. 104, Gen. 1:2, Ezek. 18 etc. All the creation comes into being, and is sustained by it's life.
 - (3) '....became a living' being" or 'living' soul'. The word soul (Nephesh) is derived from a word

meaning' 'throat' or 'gullet', and by an extension came to mean that 'which proceeds from the throat' It is life itself, so that when man's breath goes, man goes. (See. I Kings 19:4, Isa. 53: 12, Psa. 103:1 of. Matt. 6:25. Luke 12:19 etc.)

(4) By the breath of life man is made a whole soul. Soul and spirit are often used synonymously in the Bible, and it must not be thought that man has any of these elements as compartments, which make him, man. Man is one, a unit, a whole, an integrated being. But he is only this in relationship to God and in dependency upon him.

- * Therefore we must not think Adam had a body, he *was* an animated body. We are not made as a soul in a body or as a prison house for a spirit.
- * We must refrain from the dualism which exalts the spirit over the body, or which reduces life to mere body tissue. The body is more than a commodious instrument that I could do without: my body is myself, the man who I am (Gen. 2:25, I Cor. 6:12-20, Romans 12:1 etc.).
- * The incarnation, the word becoming 'flesh' affirms the creation of our selves and renounces all demeaning of the body.

2. Jesus Shows Us the Integrated Man Who Lives With Integrity

- * By the ministry of the Spirit, Jesus was born of a woman a child of chuckling human flesh (Gal. 4: 4). Neither Jesus' parents, nor he had difficulty accepting his body. It was only those whose view of God and creation was dualist, who refused what John says is not refusable (I John 4:1ff).
- * Jesus is completely at one with himself. He is not at odds with himself nor having to prove himself. He is transparently real. There are no masks, he is fully himself. Jesus' ministry is one of dependence upon the Spirit, while his actions and his words are synonymous

with who he is (I John 1: 1-4, Matt. 7:29, Luke 7: 8, Matt. 8:27, 9:8, John 4:29).

- It is neither a superman, nor a phantom spirit who shows us the truth of man, but a true man who is one with his brethren in every way.

3. Disintegration Comes With the Experience of Shame

- Created to reflect the glory of God, disobedience and rejection of the truth brings a sense of loss (Rom. '3:23 cf. Gen. 3).
- Shame is the experience of dishonour, failure, loss of face, and exposure (Gen. 3:7-12, Isa. 3:24 cf. Jer. 3:25, 15:9, 20:11, 51:51, Lain. 1:8, Ezek. 16:36 etc.). Man then becomes at variance with himself.
- Dualism and division within ourselves comes from guilt and shame. A revolt against our bodies can become a kind of civil war, which exhausts our life force. We may blame our bodies. By our fall we put ourselves in opposition to creation, then our self-consciousness sees that I *have a* body.
- Shame moves us to cover ourselves, i.e. loss of face before the gaze or eye of others causes us to put on 'cosmetics'. The word 'persona' means to 'sound through' and this is done with the various masks we use to cover the 'soul'. It lends to perfectionism, i.e. tile drive to be more titan man, a devaluing of man, hypocrisy. and isolation from others.

4. We Must Be Reintegrated Through Jesus Christ

(1) Reintegration must not be confused with mere psychological rationalization. As helpful as psychology may be in analysis of certain traits and characteristics of human behaviour, man's creation for integrity means that his very nature demands that the evil done be

rectified, e.g. Psalm 51:6ff. Jesus as the man of integrity cannot be slack about truth, and lies. The gracious God in whose likeness we are made practices righteousness and in treating us with integrity must deal with evil in accord with right.

Therefore the incarnation and manifestation of the true man will not of itself regenerate our conscience, remake us with a single eye to serve God with our 'whole heart' (Ezek. 11:19, 36:26f. Matt. 22:37 cf. Mark 7:6f).

(2) Reintegration is by the washing of judgement (Isa. 4:2ff, 11:4, 42:1-4, Matt. 3:1ff, 26:27-28, I Cor. 6:9ff, II Cor. 5:17-21).

(3) Jesus totally identified with us as a man (Matt. 1:23, 3:15 [cf. Isa. 53: 12]). He does not condemn us (John 3: 17). He shares in the shame of the human family (Heb. 2: 11). He therefore comes 'in the likeness of sinful flesh' (Romans 8: 3), he is 'made to be sin' (I Cor. 5:21), and he becomes 'a curse for us' (Gal. 3:13). Jesus, then, enters our disorientation and disintegration. He knows the pain of sin, guilt and shame so that 'he tastes death for every man' (Heb. 2: 9). All sin works its destruction in him - and he bears it for

(4) God identifies with Christ. Romans 6:6ff says that the sinful, shameful, rebellious race is taken into Jesus' cross for judgement. Christ's death is the death of us all (II Cor. 5: 14). The old divided self is crucified with Christ (Gal. 2:19-20), as God lays it on him (Isa.53:6).

(5) 'Behold the man!' This true man shows us that having born our sin we have been judged and all of our evil has been purged away (I Cor. 6: 11). We can face God and come to the truth of ourselves. With a regenerated, whole conscience we can face ourselves without masks or self hate. We can again be ourselves, know the truth, and live the truth as we have been taught in Jesus.

CONVERSATIONAL WORKOUT:

1. Are there any issues presented in this study which you would like to take up and expand or discuss further?
2. What does it mean to be a whole, unified person? How does this affect our view of ourselves and handle other people's views of ourselves?
3. Look at John 4: 7--30. How did Jesus reintegrate this woman whose life was crippled with shame?

STUDY THREE

Identity In The Family

What we have seen so far is that

- (1) Man's integrity is his creational unity in the truth, and
- (2) That his value and human gifts are founded in his creation in God's likeness. Who or what is this image of God? He is called 'man', and we have seen that being created to reflect God gives to him a rich, relational, affinity with God. What sort of relationship is this? The answer to this depends upon who God essentially is, and who man essentially is. Here we find our identity as persons, and that identity is only known in relationship with God and in relationship with other persons.

Ephesians 1:3-5 has it that the Father has destined us to be his sons. Sons together make the family, or the household (cf. Heb. 2: 10, Luke 15:24-32). Human integrity is known only in the unity of relationships.

1. To Know The Father Is To Know Our Sonship

(1) *This depends upon knowing God as Father* (Romans 8: 15-17, Gal. 4:6). It is a filial relationship of trust, love and obedience. A relationship where the idolatrous images we have made of God and imposed upon him are vanquished by a revelation of the truth (I Cor. 8:4-6).

(2) *The true Son shows us the Father* (Matt. 11:25ff, John 1:18, 14:6-11). It is as a true Son, unmistakably reflecting the nature of God, in the wealth of his integrated humanity, as a dependant creature, that the Son shows us God's true name (John 17:26).

By our rejection of the truth, we reject the Father and abdicate from our sonship (Luke 3:38, Acts 17:28-29, Romans 1:19ff). We lose our identity, yet because we still remain what we are created to be we work out a new identity from our idols and theoretical restructuring of the universe. Our loss of Fatherhood, joined with our loss of identity, is the primal anguish of rebellious man.

Jesus Christ shows us what it is to be a son in

- (i) His filial trust (Luke 10:21, 11:2ff, John 11:41),
- (ii) His sonly obedience (John 5: 19-20, 3(I, 36), and
- (iii) His gracious servanthood (Mark 10:45, John 13: 1-11).

Therefore to know the Son is to know the Father (I John 2:23).

2. Sons - Male, Female

While the male is created first (Gen. 2:18ff, I Cor. 11:8f) yet it is male and female which reflect the image of God (Gen. 1:26), and together, male and female, constitute 'man' (Gen. 5:2). If it is true that the man is the image and glory of God, it is also true that he is not this without the woman since she is man's glory. The reason why 'it is not good that the man should be alone' is because it is not creationally or functionally good (Gen. 2:18, 1:31).

Together, in unity, as masculine and feminine, we are the sons of God. Masculinity should not be viewed apart from femininity or femininity apart from masculinity. It required the entire masculine, feminine unity to fulfil the Father's purpose in creation-Rivalry, bitterness and competition arises by rejection of the Father and by holding on to the truth in unrighteousness (Gen. 3:11ff, Romans 1:24-27, Lev. 18:20ff, 28).

Therefore it is in knowing the Father that we find our identity as masculine, and as feminine. There is no inferior, superior, yet both have tasks to perform in accord with their creation.

3. We know (realise) Our Identity In Community

(1) Our *integrity is known in community* (Eph. 1: 5, John 11: 52, 10: 16). Man-in-himself is only rarely a separate theme in the Bible. Man is seen as a whole, there is a unity in the race (Romans 5: 12-21, I Cor. 15: 22). Within the Adamic humanity, which is bound together in a moral unity, there is strife and division, anti authority, alienation, bitterness, and individualistic endeavor. But it is in this alienation that our integrity is lost with our identity, e.g. Gen. 4:1ff.

To be out with the Father is to be out with the brethren. To be out with the brethren is to be out with the Father. To be alone in the universe through enmity brings hurt, anger, strife, murder etc., and all the associated problems of broken relationships (I John 4:19-5:2, Isa. 24:4ff.

Ephes. 4:4-16 speaks of the richness of unity in diversity where God's Fatherhood permeates the whole, binding it together. It is a unity of love, acceptance, forgiveness and service.

(2) *It is in the family that we know the fulness of God's Fatherhood* (Ephes. 3: 14-19). Each member, each son, shows us the love of the Father. The Father is present by the strength of the Spirit and the dwelling' of the love of Christ in the heart. It is as each loves, that the Father's measureless love is known - but only in the unity of his people.

(3) *In the unity of the Family we know ourselves.* This relates to father, mother and children etc. as well as to the family of the church. In the family of masculinity and femininity, in the diversity of gifts and richness of persons, as we love and cease to be self conscious, we are shaped up in our own sonship, nurtured and matured, eg. I Cor. 12-14, Mark 10:28ff. John 17:20ff, Acts 2:44, 4:32ff.

We mean the family brings the love, is the belonging, gives its gifts of diversity, relationship, identity

and unity that our sonship is seen and expressed. This is where the wounded are reintegrated, the lonely welcomed, the sick healed, the guilty forgiven, the dislocated repaired, and the despairing shown hope.

4. The Son Reinstates Us In the Family Through His Reconciling Love

(1) *Reconciliation comes through forgiveness* (II Cor. 5:19, Romans 5: 6-11). This is the Father's forgiveness (Luke 23:34) shown and expressed in the true Son who identifies with the whole human family.

Reconciliation is not merely the moving and attuning of individual men in personal experience. This would destroy the solidarity of mankind and make it granular, which would destroy the universality of Christ's work. It is not that man can reconcile himself to God, but that the Father has reconciled himself to us. His love toward us has never needed to be changed, but his treatment of us as rebellious, dead sons had to change. And it is the 'world' that God loved. If he did not save the world he could make no eternal salvation of any individual.

The Father's forgiveness is through the judgement of his sons in the Son, the Son who represents the race as the second Adam.

(2) *The Father is in all that the Son did* (II Cor. 5: 19). In John 17: 1-5 Jesus asks for the Father's glory to bring 'many sons to glory'. It is the Father's glory which sustains the Son in the cross, showing us true Sonship and true Fatherhood.

What he did was to damn all the evil of his sons and be reconciled to us, it is a complete salvation and a complete forgiveness.

(3) *The old egocentric, individualistic, anti-authority 'me' was crucified* (Gal. 2:19 20). And its a new 'I' which has come through the fire of the cross. This new 'I' is able to forgive as forgiveness has been received, no more self-protecting, and no longer

fearful of 'loss of self". (Also we know that the Father has dealt with the sins of those who have hurt us.)

(4) *The cross mints a new humanity* (Ephes. 2: 13-22). Rivalry and hostility is doomed in the cross, and by the Spirit we all have access to the Father. The competition has ended. We see our Father in the Son. We know our sonship in the Son (Gal. 4:6). Together we are in the Father's Family. We are no more pre occupied with ourselves, not having' to live up to an image of ourselves. In the Family unity we are reunited with ourselves, and as we live with the brethren we learn to live with ourselves.

CONVERSATIONAL WORKOUT:

1. Was there something in the study you would like to discuss further or something, which came out of the session which you, would like to share with the group?
2. Why is my integrity affected by my relationship with others?
3. How is it that I find my identity within the Father's Family?
What is this identity biblically, and what does this mean in practice?
4. Eph. 4:30-31 speaks of forgiving others as God has forgiven us. Discuss how the Father's forgiveness in the cross is so thorough that it enables us to forgive.

Notes

STUDY FOUR

Vocational Integrity

It is in the revealing of our sonship that we are shown our identity. This identity is only known as we live in relationship with the Father, and in the fellow ship of the Family. Yet it's not sonship for sonship's sake, or fellowship for the sake of togetherness. When Jesus cried 'Abba' it was with a view to doing the will of his Father. He was the serving Son. Our sonship is not inward, but Godward. It is not a static but the privilege of serving with the family in the Father's purpose for the creation.

The nature of this service is well summed up, clearly expressed in Philippians 2:1-11. The mind of Jesus Christ is to be our mind (v. 5). This means putting others before ourselves, and counting others better than ourselves (v.3,4). This disposition can only be realised in service. In verses 6-7. Paul shows us the mind of Christ, who as the Son was on an equal footing with God. It was his mind set to consider mankind better than himself. He put himself in man's position, and in serving the will of God, served us totally by coming to earth as a man and going to the cross.

1. Sons Who Serve The Father

(i) *The Son was among us as one who served* (Luke 22:27). His authority as Son of God, Son of Man Messiah, Prophet and Priest is expressed in Jesus' servanthood where he fulfils his vocation in giving his life as a ransom for many. See Mark 10:35-45 cf. 8:31. 10:32-34, 9:30-32. This is the way human (*and* divine)

Lordship is expressed (John 13:12-17).

The Son serves in loving obedience to his Father. The Son comes in obedience to his Father's will, meaning that the Son's will has eternally been one with the Father's. As a man he lives under the authority of his Father, gladly doing what his Father does, and obeying what he says (John 3:17, Luke 7:8, John 4:34, 5:17-20, 30). The Father puts everything in the hands of the Son (John 3:35), and as the Son he tells us the truth he has heard from God (John 8: 40).

Note: It is the Son who knows and loves the Father, who serves the Father as Son and so as Son in his Father's business (cf. Luke 2:49).

(2) *Jesus is the paradigm of Sonly service* (see verses above). What this means is that as Adam was created son of God (Luke 3: 38) and designed to relate to the Father in filial obedience. Adam's trouble was he sought to serve himself (II Cor. 5: 15), and it is as we serve ourselves that we lose ourselves (Mark 8:35).

Servanthood means coming under the authority of the Master. We are creationally structured to obey and to live in dependency upon God. Yet this obedience is not that of outsiders or 'backroom people' but of those who know the Father and serve as sons (John 15:12-17 cf. Romans 8: 14).

2. To Serve The Father Is To Participate In His Purpose

(1) *It is vocational.* Christ's obedience was not legalistic or religious observance, for the sake of religious piety. Where he read the Scriptures, prayed and participated in the worship of his people, it was all related to his doing the will of his Father. None of these things were ends in themselves, likewise our obedience is patterned upon that of Jesus, eg. John 20:21. It means joining in the Family business and sharing in what the Father is about in the creation. *This makes man a creature of destiny, purpose and hope.* Here he knows himself, and here he

lives in vocational purpose

- (2) *The Father's purpose is familial.*
- (a) Before time he purposed to have his family (Ephes. 1:4-5, IITim. 1:9, Titus 1:2, Romans 16:25).
 - (b) His goal is to glorify his sons (I Cor. 2:7 cf. Heb. 2: 10).
 - (c) The created world is the home and the resource for the family which God plans to ultimately renew (Isa. 66:22, Matt. 19:28, Romans 8:19-21, II Peter 3:13, Rev. 21).
 - (d) We can be sure that as a faithful creator, creation will reach its predetermined goal (I Peter 4:19 cf. Isa. 14: 26f).
 - (e) The creation is functionally 'very good' and as a whole creation is structured to reach its goal (Gen. 1:31, Eccles. 3:11, Eph. 3:9, I Tim. 4:4, 6:17).
 - (f) The Father all the time serves his creation, caring' for it, providing, judging, redeeming and renewing (John 5:17 etc.)

(3) *Man is endowed to fulfil his calling* (See Psalm 8 cf. Gen. 1: 26ff, 2:15). Man's lordship over the creation is to work under God and with God in the outworking of his purpose. It includes 'being fruitful and multiplying', i.e. filling up the earth - it has a family function - and includes the high calling of husband, wife, father, mother, relationships, use of the creation's resources etc. etc.

But man's lordship is known in his serving the creation, and by serving' the Father's children.

Man gets slanted off into building his own kingdom. By rebellion he tries to unify his own creation, to control it for his own ends. be autonomous, only to lose his integrity, build injustice, rape the earth, and become slave to his systems, evil powers, fate, hopeless, and suffering'. e.g. Eccles 2 .

3. To Serve Is To Love, And Love Is All

(1) *To serve is to love* (Gal. 5:3 14 cf. Romans 13:8 10). The law sums up and defines what love is. The law is the expression of God's will as we live in obedience to him and as we serve our neighbours (Matt. 22:34 40). There is no conflict between the law and love, the only time there is is when the law is abstracted from love or when men wish to rebelliously rationalise what love is.

(2) *The law has its basis in the nature of God and in the writing up of what is 'written' into the creation* (Romans 2:20 cf. 1:19, 25, 2:14-15). Creation, including man, comes from the serving free love of God, and 'the whole earth is full of the steadfast love of the Lord'. Thus man is made to depend on love and is made to love. As he lives in love so he lives in the *truth* (I John 3: 18. II John 1, 4, III John 1-4, 8). Not to love is to hate and runs opposite to the truth, bringing death.

(3) *Thus, love is all*, i.e. it is the greatest (I Cor. 13:13). It is as we love that we live (I John 3: 14). It demonstrates the truth of knowing God (I John 4:20-5: 1). To obey is to love. To love is to obey. To obey by loving is to serve. This love is just, it is promiscuous and it is worked out in the discrete personalities we have with the creational talents endowed, and by the gifts of the Spirit.

As the sons serve all men so the integrity, and the honour of their rich humanity, is demonstrated (I John 4: 12).

4. The Fulfilling Of Love

(i) *The Father's nature of love has always been 'Father redeemer'* (Isa. 63:16 of. I John 4: 10, Romans 5:6ff).

(2) *We know the love of the Son.* Who, in accord with the will of his Father, counts us as better than himself, i.e. he places us before himself (Phil. 2:6-7). He loves those who hatefully reject his love, but never ceases to love. His love takes and bears our lovelessness with all of its pain and hurt. He takes that into the anguish of the cross (Phil. 2:8). This is serving by suffering (Isa. 53:1ff, Heb. 5: 8).

(3) *Love defeats hate and the truth conquers the lie* (Phil. 2:9-11), i.e. love has never failed (I Car. 13: 8). Righteousness has been revealed in judgement (Romans 1:16-17, 3:21ff, Gal. 2:20). Our lovelessness has been beaten by the love of the cross. He is 'Lord' of all.

(4) *Here we see the true Son, the true man* (John 19:5). Wearing the mock crown, and the kingly robe, we see the man (cf. Gen. 1:26, Ps. 8:3-8). This is the crowning of manhood. A man has defeated Satan (Gen. 3: 15), a man has overcome the world of evil (John 12: 31, 16:33, Col. 1: 13). Now in this true man we see the true 'Son, and we see in the cross the nature of the eternal son who did not insist on his divine rights but waived them in the service of love.

(5) *Here we see the true God, the Father.* The Son reveals him in all that he does, but it is as the Son is glorified at the cross that we see the glory of the Father, and see not what the Father became then, but what he has always been (John 1:18, 12:28, 17:1--5, Col. 1: 15-20). The Father welcomes us home to be his sons. Sons who fulfil their sonship by gladly serving their Father and who, as free sons are about a great calling'.

CONVERSATIONAL WORKOUT:

1. We often carry negative views about service, or see it in confined rigid categories. What can

James be talking about in 1:25? How can persevering obedience be liberty?

2. Is it true that to be held back from free serving comes from not loving? If so, why? In practice what does it mean to love? Matt. 5:43-48.
3. How does the love of the cross enable us to regain and practice integrity? (I John 4:19).

STUDY FIVE

In The New Man

II Corinthians 5:17 says, 'If any man be in *Christ* he is a new creation: old things have passed away, behold, *they* have become *new*.' It is in Christ Jesus, and only in him, that we are rehabilitated and regenerated in our manhood. It is in this new man that what is old is renewed.

The promises of God to renew, and do a new thing, are many in the OT., eg. Isaiah 43:19, 48:6. 65:17f., Jeremiah 31:31ff., Ezekiel 36:24ff., 37:1ff., etc.

1. Jesus Christ is the New Man

(1) *He is the second Adam* (I Corinthians 15:44-49). Just as we have borne the image of the first Adam, so in Christ we will bear the image of the second Adam. The contrasts between the two Adams are quite stark (I Cor. 15:21-22). As the second Adam, Christ transmits to us the image of God (Col. 1: 15, II Cor. 4: 4, Col. 3: 10f.).

As human beings we belong to one humanity or to the other.

(2) *The new man has brought the resurrection* (I Corinthians 15:21-22). He has done this by fighting with, and destroying death in his Cross. Romans 6: 9-10 says that the reign of death was broken and de feared for good when Jesus took the death of sin. This means that the fear of death, and death itself, has been put to death (Heb. 2:9).

Because death has been *broken* by a man, it means that it was impossible for Jesus to be held by it (Acts 2: 24).

(3) *Death being defeated testifies that sin has been judged* (Romans 4:25). The resurrection shows the power of Jesus' death. Death gets its power by sin, and sin gets its power by death (Rein. 5: 12, 15-18). If there were no resurrection, evil would still be undefeated.

(4) *With the judgment of sin, guilt and death, all the enemies of man and God have also been vanquished* (Hebrews 2: 14-15). The enemies such as Satan, the world, the flesh, sin, death, the law and wrath, get their hold on man by reason of his guilty fear (I John 4: 18, I Cor. 15: 56). By his holy love and the purity of his obedience, Christ has overcome the world and overcome the hatred of men. All suffering has been encapsulated in the cross, and by the suffering of Christ it has been discharged and exhausted.

(5) *This means that Jesus the man is Victor and Lord* (Acts 2:36, Phil. 2:9-11, II Cor. 4:5, Rein. 10: 9). This is the New Man who has fulfilled the Lord ship of Genesis 1:26ff., Psalm 8, etc; the man from heaven, the true image of God, the resurrection and the life, the true Son and the true Brother.

2. The Old Man is Crucified with Christ (Romans 6:1-11)

(1) *Self-renewal is beyond us, because we cannot deal with our past or what we are*. Having moved rebelliously against God, we become dislocated and upside-down in the creation (Rom. 1:18ff.). We also become our own worst enemy, re-rationalising our lives, philosophy, creation, theology, law, morals, etc. etc. We cannot change until our past is judged and we are totally free of it, and we cannot be renewed because our wills are impotent to change, eg. Romans 5:6ff., cf. Jer. 17:9.13:23, Prov. 27:22, Mark 7: 18, etc.

(2) *The 'old man' is the whole Adamic humanity* (Romans 6:6, cf. Eph. 4: 22, Col. 3:9). It is that

corporate race to which all men belonged (Rom. 5:12ff). N .B. It is not being a person who is 'old', i.e. the natural man who is sinful. If this is the case it would mean the 'new man' of Romans 6:6 would be the new man of himself.

(3) *We died with Christ.* (Rein. 6:4-7). This dying' is not a subjective experience primarily, nor a self-crucifixion of the 'old self'. We were planted together in Christ's death so that when he died, we died (Gal. 2:20, II Cor. 5:14, Col. 3:3, 2:20, Gal. 5: 24, 6: 14, II Tim.2: 11).

This death 2,000 years ago becomes ours by identification or faith in Christ (through baptism) so it is accorded to us.
Death is once for all!

3. We Rise to Newness of Life in Christ

(Romans 6:4, 5, 8, 11)

Christ died once, rose once for all. When he did, we did, once for all. We are alive *in* Christ the new man (Col. 2: 13, Eph. 2:5).

(i) *Thus we are a new creation in Christ the new man* (II Cor. 5: 17). The new creation is that person who participates in the New Man, Christ. This helps us avoid the 'split personality' of one who is supposed, at the same time, to be both 'old man' and 'new man', engaged in an internal battle for supremacy.

(2) *In the new man we become new man* (Eph. 4: 20-24, Col. 2:11-14, 3:1-11). These passages mean that in learning the truth as it is in the man Jesus, we learn to put off the 'old man', i.e. 'old humanity' and to put on the new humanity, i.e. we repented, changed our minds, and finished with the old Adamic, death - way, discovering the new in Christ himself.

The new obedience flows from our being in Christ. The thrust, direction and bent of our lives changes radically. It is primarily a change of attitude,

not essence.

Sin no longer has a legal hold over us because the penalty has been paid and guilt judged (Rom. 6: 7.11. 12-14). We are no more in debt to the flesh. (Rom. 8:13), but to the Spirit of life.

Ephesians 4:25ff. makes it clear that we are live in accord with the new life, being free to do so. This is the new life of Christ, and the way of integrity in our relationships and affairs.

(3) *We become a new race in Christ* (Ephesians 2: 14-16).

4. Living in Christ

(1) *To be in Christ is to live in dependency upon him*, i.e. for all that we need. This is illustrated in John 15, where Jesus is shown as the true Vine and we are the branches. It means living by *faith* in the Lord Jesus and in the power of his resurrection (Phil. 3: 10). There is nothing, which a believer experiences for life and maturity, which is not in Christ.

(2) *Integrity is lived by habitation primarily not imitation.* Seeing Jesus as the true man has induced some to imitate him. True imitation is the gift of being children of God (Eph. 5: 1-2). Christ is communicated to us by the Spirit and we have his Son ship (Gal. 4:6) and his humanity (Eph. 4:21). We live out our lives from the riches of Christ, and it is faith in him that he is shaped up in our lives (Gal. 4: 19).

5. Conclusion on 'In the New Man'

(II Corinthians 5:17)

Christ being raised from the dead is Lord of all. To obey him is to receive his liberation and come under His Lordship.

This is what it means to repent.

Repentance means gladly participating in the New

Man Christ, and in accord with that renewal of our lives putting' on Christ and living out of the riches of his resurrection life.

It is this, which makes us truly human. It restores us to sonship, masculinity, femininity, creaturely dependency, and vocation, purposive lordship.

CONVERSATIONAL WORK-OUT

1. What does it mean to call Jesus Christ the new man? What is 'new' about him?
2. What basic, fundamental, and essential thing must happen to us if we are to be authentically renewed in our humanity?
3. We saw that for Christ to dwell within those who believe in him means that all of the riches of his humanity are given to us. Discuss the newness, the integrity, and the power this brings to us in our studies, relationships, and work, etc.

STUDY SIX

Prophetic Integrity

Jeremiah 23:28 says the prophet is to speak God's Word as it is given, as it is, in truth, without amendment, softening or adulteration, i.e. with prophetic integrity.

1. The Prophets Speak the Word of God (Amos 3:7)

(1) *God informs man of his will and intention by prophecy.* Prior to the fall man knew God. With man's rejection of the truth of God, prophecy became necessary. From the earliest we find that there are God's servants the prophets, Abel being the first nominated by Jesus (Luke 11: 51).

Exodus 7: ff. illustrates how man is to be God's mouthpiece. Jesus, the true prophet, reinforces the truth that the prophet does not bring a word about God, but the very Word of God, with God's own authority, and the immediacy of God's action in judgment or redemption. See, for example, Matt. 7:28-29, 8:3, Mark 1:27, 2:9ff., 4:39, 6:2ff., John 7:46, etc. The two aspects of prophecy are foretelling and forthtelling. The foretelling is not to satisfy puerile curiosity, but in order to bring the Word of God to the responsibility of the hearers.

(2) *Prophecy is given by the Spirit* (II Peter 1:21, cf. I Peter 1:11, Heb. 3:7, Micah 3:8, II Sam. 23:1-3).

The prophets received God's word by the Spirit, eg. Jeremiah 1:9. It is for this reason, coupled with the prophet's bearing witness to Christ, that the Word spoken is the Word of God (I Peter 1: I 1, 23-25, Rev. 19: 10) .

(3) The Word spoken is the Word of truth (John 17: 17, 8:31ff.).

We mean this is the Word, which shows us the true nature of things. The word confronts the illusions and lies of men who have tried to grasp the truth and use it for their own seditious purposes. (Rom. 1:18ff.). God's Word shows us the truth of himself, ourselves, the creation, history, redemption, sin, and the end things.

2. In the Age of the Spirit All of God's People Prophecy

(1) *This is the promise fulfilled at Pentecost* (Joel 2:28ff., Acts 2:17f.) Jesus said that with the coming of the Spirit the disciples would bear witness to him, and they would be led into all the truth (John 14:26, 15:26f., 16:13ff., Acts 1:8).

The Spirit is given primarily to bear witness to Christ, and to communicate the truth directly to the world (John 16:7ff.).

(2) *All God's people are prophets.* From Acts 2 it can be seen that the interim between Pentecost and the end Day is the time of prophecy for the whole church.

It embraces all the gifts given to the church (Eph. 4:10ff.) While the whole church is in the prophetic ministry corporately, there are also those who have the charisma of prophecy, and those who are particular prophets.

(3) *All bear testimony to Jesus and speak God's Word.* Revelation 19:10 means that the prophet, in prophesying, brings the present witness of Christ Romans 10:14-17, and the Book of the Acts shows not only the apostles, but those who did not have that office, *all* in the ministry of speaking the Word of God (Acts 4:31, 8:4, 13:12, 14:3, etc., cf. I Thess. 2: 13).

The people of God then are to be God's voice to the world.

3. We are to Tell the Truth

(1) *By speaking God's word as human beings, not by a deifying of human words.* We mean that God uses human words to speak to man ('Were God to speak to us in a non-worldly way, He would not speak to us at all'), but these speakers and human voices must not be lifted above their creatureliness so as to gloss over their human character. King Herod blatantly attempted this (Acts 12:22). Paul and Barnabas refused deification (Acts 14:8-18).

While the Scriptures are God's Word by their witness to Christ, they are human in character, and God has spoken by means of prophetic men. The truth is denied when the prophets usurp their humanity. But as it is 'natural' for man by creation to share God's utterances, the prophetic speaking is rightly part of our human integrity, and part of our true identity.

(2) *We are to tell the truth by proclaiming the wholeness of the Word to the wholeness of life.*

'Either God is the Creator of the whole man, the whole universe and all of reality and existence, or He is the Creator of none of it. If God is only the Creator of some divided platonic existence which leads to a tension between the body and the soul, the real world and the spiritual world, if God is only the Creator of some spiritual little experiential "praise the Lord" reality, then He is not much of a God. Indeed, He is not I AM at all. If our Christian lives are allowed to become something spiritual and religious, as opposed to something real, daily applicable, understandable, beautiful, verifiable, balanced, sensible, and above all united, whole - if indeed our Christianity is allowed to become this waffling spiritual goo that nineteenth century platonic Christianity became - then Christianity as truth disappears, and instead we only have a system of vague experiential religious platitudes in its place.' Franky Schaeffer.

By the nature of God, the Kingdom, the creation and the truth as a whole, the gospel is not to be truncated into spiritual/social, soul/body, religious/politics, etc. See Matthew 5-7, Romans 1:19ff.

Thus, as the prophets, we have a Word from God, which addresses itself to the State, to the political powers, to concerns of social justice, to structural immorality, and to personal evil. But it is not a 'political word' (see II Kings), for the political route to save people is an illusion and the religious person who takes this path is the surest guarantor of exploitation to come, find further revolution, for he is given over to the worship of the political god.

(3) The prophets are loyally bound to tell only what God has said. See Jeremiah 23: 16-32, where the false prophets spoke their own fantasies, words which reflected the current culture, and which imposed itself on the revelation already given by the Lord (Jer. 14: 18, 8: 8). This is one of the problems of prophetic hermeneutics, i.e. reducing the revealed word to the cultural.

The gospel of God is the gospel of pure grace.

It is not reducible to man's control (Gal. 1: 6ff). It is the gospel of God's actions in Christ, not a syncretistic mixture of man's development for God (Gal. 2: 16). Its focus is the cross (I Cor. 1:18 - 2: 5), because it is here the world is reconciled, forgiveness is given, and regeneration occurs.

Therefore, the prophets are not in the business of offering cheap, superficial, counter-productive and blasphemous panaceas (Jer. 6: 13-15).

(4) The Truth the prophets proclaim determines the method of proclamation (II Cor.2: 17, 4: 2). This means no propaganda, exploitation, or preoccupation with results. Here is where we lose or keep our human trustworthiness, for we are not speaking to please men, but in obedience to God.

It is in the true weakness of our humanity, with the medium of our personalities, not dependent upon

eloquence but on God, that God demonstrates his power (II Cor. 4:7ff.)

Conclusion: Prophetic Integrity

First, the prophets are God's spokesmen and by the proclamation of the gospel God saves men (I Cot. 1:21, Rom. 1:16-17).

Second, the responsibility for this ministry rests with the church, where all prophesy.

Third, the word of God authenticates itself and does not need our props, or apologetics, i.e. the truth is the truth, is the truth

Fourth, it is the ministry of proclamation which flows from the receiving, filling and anointing of the Holy Spirit (Acts 2:11, 4:31). By this gift the speakers proclaim the 'oracles of God' (I Peter 4:11).

CONVERSATIONAL WORK- OUT.

- (1) Prophets are those who have, or who bear testimony to Jesus. What does this witness mean, according to Revelation 1:2. 9, 12:11, 17, 18: 24, 19:10?
- (2) To your own self first be true' importance of this as it relates and proclamation of the gospel. Discuss the to our witness.
- (3) The Word of God is spoken in the weakness of God's servants giving it true servant form. What does I Corinthians 1:17, 2:1-5 say about the content of 'the gospel preached and the mode of preaching it? In what was Paul's confidence in speaking? And what does this mean for us in our situation?

STUDY SEVEN

Glorified Man

1. Review

- * The uniqueness and centrality of man in the creation is that he reflects the image and glory of the living God.
- * Far from this central position of man being a pretension to glorify himself, man's glory is seen only in his creaturely dependence upon God and his living in the fulness of his humanity.
- * Man's identity is a son of God. Sonship is known by relating to God and the family of God, while fulfilling his destiny as a servant of the King'.
- * All has to do with wholeness. Created as a unified whole, man realises this wholeness as he lives in accord with his created nature.
- * The disintegration and alienation of man caused by his perversion of being in the central position of creation is reintegrated through the incarnation of the Son of God as man to bring men to new birth through the justification of the cross.
- * In the New Man, the people of God are on the road to final and complete glorification.

2. God's Purpose is to Glorify Man (I Cor 15:35-50)

- * This is the promise of Isaiah 43:5 7, of Hebrews 2:10.
- * The promise of glorification and its anticipation is beyond man's greatest dreams

(I Cor. 2:7-10)

* The creation groans, the Spirit groans, and the redeemed groan for the obtaining of 'the glorious liberty of the children of God' (Romans 8:18-25).

* What is promised is that God's redeemed children will in every way be like this glorified Lord (I John 3: 2, Col. 3: 4).

3. What Does it Mean to be GLORIFIED?

(1) *Our paradigm is Jesus.* He is the glory of the Father (John 1:14, 15, 18, 5:17ff., 14:6-14), i.e. he shows the Father's glory in his manhood as he lives in relationship with the Father and does his Father's will. We also know that the Father glorified his Son in the love of the Cross (John 12:23, 27f.). The Father does this by giving the Son all of his own glory (John 17:1ff.), and in this the Son glorifies the Father.

(2) *In short: God's glory is all that he is does* (Eph. 1: 6, 12, 17). It is living and dynamic. The revelation of God's glory is the revelation of all that he is in creation and redemption. The Son shows us this glory in the obedience and fulfilment of his manhood. Our glory is in our reflection of God's image, and is seen in our glorifying God. Our ultimate glorification will be the revealing of all that we were created to be and all that we have been redeemed to be in our manhood.

4. There is the In-Between Time

(1) There *is no glory without suffering* Christ had to suffer to enter into glory (Luke 24:26, I Peter 1:11, Hebrews 2:9). The same principle applies to us (Romans 8:17). Suffering is not the *cost* of glory, but it is the way to glory, and Paul speaks of how relatively small this suffering is against 'the glory that shall be revealed in or to us' (cf. II Cor. 4:17, 7:12).

In Romans 5:1-5 we see that suffering shapes us

up for glory.

NB. The suffering' referred to by Paul concerns the suffering of opposition and persecution but it could be enlarged to include God's Fatherly chastisement of his beloved children (Heb. 12:3-11)

(2) *The in-between time is a time of tension* (Rom. 8:18-23). Man is redeemed, he is a new creation in Christ, he has the first fruits of the Spirit. However his total glorification has not yet been effected.

* All of God's elect people have not yet been gathered.

* Sin still has to be battled.

* The final Judgement has not yet cleansed the creation.

Therefore the people of God must live by *faith* and not by sight, not making the mistake of making the 'what will be', the 'now is' (II Cor. 4:18).

(3) *Meanwhile the Spirit shapes up the people of God for glorification* (II Cor. 3: 18). All that we are about now is contributory to the end glory.

5. There is no Glorification without Final Judgement

(Romans 8:21, II Peter 3:10ff.)

All judgement will be by the Son who has borne the judgement (Acts 17: 31). It will mean condemnation for those who have rejected the way of grace (John 5:25-29, II Thess. 1:5-12).

For the justified it will be the day of recognition of acquittal (Gal. 5: 5), and for rewards and losses, I Cor. 3: 10-15, [I John 8, II Peter 1:10f.).

6. God Glorifies the Glory of Man

(I Corinthians 15:35-50)

(1) The Resurrection of Jesus is the first fruits (1 Cor. 15:20-23) Christ's resurrection was not that

of a spirit or the escape of his soul from his body. The man Jesus was raised, a glorified man, as the first fruits, he is the down payment of the expected harvest.

(2) *The work of glorification is already begun by the Spirit* (Romans 8: 9-11), i.e. we are progressively being shaped up for it. Our body is all the time wearing away, but the new true body as the new true person is building up all the time, and at the end it will shine forth (II Cor. 4:16 - 5:8).

(3) *No corruption, only immortality* (I Cor. 15: 53f). The spiritual body of I Corinthians 15:44 is a body of glory, not subjected to disintegration.

Man is renewed, and glorified, as a whole. God's glory in man is not lost - rather it abounds in glory. Man is seen for what he is only when he reaches the final goal.

Furthermore, only as man, totally and wholly renewed, can he sustain the impact of seeing' the glory of God. All will be in the likeness of the Son, all will be together as the family, all will be in the presence of the Father, and all will be in the renewed, glorious creation (Rev. 21:1-4, 11; I Cor. 13:12). Man will glorify God and all will be to the praise of his glorious grace.

7. Conclusion

We have been created to glorify God, and to be glorified. We were created with integrity, and that integrity has been regained through the Lord of glory.

'Behold the man' - of glory - Christ the Lord, who reveals the Father of glory. Our hope is that we shall be like him. It is a living hope, and we set out to become what we know we shall be.

What we shall be is that created human wholeness imaging God's Glory, plus imaging the glory of the redeemer God in the lives of the redeemed sons (Jude 24-25).