

The New Person

Two different Greek words describe us as people who have been made new.

The first is the word neos, which means “young, fresh, tender, of recent origin”.

It is used to describe:

new, fresh wine (Matt. 9:17; Lk. 5:37-39);
a new, fresh lump of dough (I Cor. 5:7),
and of *us* in Col. 3:10. -- We are to be “putting off the former person, with his/her evil practices, and putting on the new/fresh/of-recent-origin [person], the one being renewed (i.e., being caused to become new and different) into true knowledge according to the image of the One creating him/her.”

Since we are a new person in a neos way, that would seem to mean that *I am someone recently born or created* (Jn. 3:1-8; II Cor. 5:17). **One implication of this is that this new “me” is not the “me” of my past. My past sins were not committed by this new “me”.** My past history is separated from the new “me”. The other truth that must sink into my brain is that **I myself am not the same as I was.** There is something about me now that is different than I was before. It is new, fresh, and of recent origin. That means that **there is a new “me” that I have yet to truly understand.** I know the old “me”, but **there is a new “me” that I do not know very well.**

The second Greek word for “new” is the word kainos. This word refers to what is “new, of a new quality, unused, unknown, unheard of, or different”.

It is used to refer to:

new quality wineskins (Matt. 9:17);
the new, unused tomb (Matt. 27:60; Jn. 19:41);
new, different teaching (Mk. 1:27; Acts 17:22);
the new, different covenant (II Cor. 3:6; Heb. 8:8,13; 9:15);
the new, different, of unknown quality heavens and earth (II Pet. 3:13; Rev. 21:1,5);
the new, different, of unknown quality creatures we are in Christ (II Cor. 5:17; Gal. 6:15);
the new, unheard of humanity established in Christ (Eph. 2:15);
the new quality persons we are in Christ (Eph. 4:24);
and, the new, unknown name which Jesus will give us (Rev. 21:7).

Because of my new creation in Christ, I am a new, different person, one who did not exist before, one of a radically different and unknown quality. Again, **one implication is that this new, unknown “me” is different than the “me” that committed the sins of my past.**

To emphasize this break with my past, when I stand before Jesus in my resurrection body, ...when finally even my old “flesh” is gone..., **God will give me an entirely different name. I will not be tied to my past sins, or old reputation, ...even by name!**

I will be totally free from any connection to any sinful past at all.

Why? Because that which is the new creature, born from God, created in His image, did not do any of those sinful acts. It would actually be *unjust* to link the new “me” to any wrong behavior produced by the old “me”.

This radically different, and of unknown quality, person is the “good tree” that will bear “good fruit” that Jesus had spoken of, “Make the tree good, and its fruit good...” (Matt. 12:33). **Just as the sinful nature produces sin, the new, righteous nature will produce righteousness.**