

CHAPTER 4

HOW THE OLD MAN AND NEW MAN OPERATE AND HOW THEY INTERACT WITH OUR MIND, WILL, EMOTIONS AND BODY

¹ I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

Romans 12:1-2 (RSV)

¹⁶ But I say, walk by the Spirit, and do not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would.

Galatians 5:16-17 (RSV)

Some analogies which help to explain the struggle between the 'new man' and the 'old man'

Some people struggle with what it means for us to have two natures at the same time, and for those two natures to be at war with each other, even though they are both part of us. Some wrongly assume the old man must be a demon inside us. That is a complete misunderstanding. The old man isn't a demon. *He is part of you.* He is your own sinful nature that you were born with, and that still causes you to sin.

The sins we commit are the work of our old man and they occur because we allow him to gain the upper hand and to have his own way. The question therefore, at any given time, is which nature are we operating in at the moment? When we say or do something, is it the old man or the new man who is behind it?

Our task is to make sure we are operating in and through the new man, not the old man. That is mainly achieved by self-denial, which weakens the dominance of the old man and by immersing ourselves in and obeying the Bible, which strengthens the new man and brings him to the fore. That all helps to weaken the old man and build up the new man, i.e. relative to each other.

But how does it work moment by moment? How do we ensure that we act or react through the new man, not the old? The answer has to do with self-control, which is the only acceptable form of control because controlling any other person would be sin. The control of oneself is vital for the avoidance of sin, whereas failure to control oneself leads to sin. Therefore, we must do all we can to bring the new man to the fore so he can be the leader and the one who sets the tone.

The new man and the old man 'cohabit' within us, like a Duke and a tramp who share a flat together

Imagine, a Duke and a tramp being forced to share a flat together. Neither can escape or throw the other out. Both are in the flat all the time and the only question is who is in charge and by whose standards is the flat organised, cleaned, decorated, etc? The Duke in our analogy represents the new man and the tramp represents the old man. Consider how they might live alongside each other, each one determined

that the flat will be run his way, and will reflect his nature, not that of the other. They are therefore going to be continually in competition to gain the upper hand.

Imagine that your will was the landlord of that flat and that it wanted the Duke to prevail, not the tramp. Your will might decide to starve the tramp, so he gradually goes down in weight and strength, eventually weighing less than seven stones and having very little muscle. On the other hand, your will gives the Duke a high protein diet and a gym so he can exercise and body-build.

He, therefore, ends up gaining a lot of muscle and eventually weighs more than twice as much as the tramp. As a result, when there is conflict, it is the Duke who will get his way most of the time. So, if we now apply that analogy to ourselves we see that by starving our old man and feeding the new man we enable our new man to gain the upper hand. Then, more and more of the time, it is he who gets his way rather than the old man.

But to extend the analogy further, consider the many different ways in which the Duke (the new man) could get himself into a position where he rules the flat most of the time. He could decide that whenever the doorbell goes or the phone rings, he will be the one to answer it. He could even keep the key and the phone on his person to ensure he gets to them first.

Likewise, in your own life when you need to react to events on the spur of the moment you need to make sure it is your new man who does so not the old man. You don't want him 'going to the door' or 'answering the phone'. That would correspond to the times when you respond in a fleshly way, losing your temper or being tempted to sin in some other way such as lust. At such times we respond in the flesh because we let our old man get to the door first.

It indicates we have not taken adequate care to ensure our new man speaks for us. We have instead let the old man react for us. You can apply this to all sorts of situations. Imagine you are having a row with your wife and she has just said something unkind. At that moment you have perhaps two seconds to decide who will answer her. Will it be the old man? If so, he will answer back harshly, rudely and with pride and will escalate the argument.

Or, will it be the new man? If so, he will answer softly, patiently and perhaps suggest a pause while you both pray about it. Or he may apologise, or answer graciously in a humble tone and defuse the situation. At such times you have a moment, perhaps just a few seconds, when your will decides who is going to be your 'spokesman' and set the tone of your response. At that moment it is possible to choose who will react. The chances of making the right choice will increase if you pray for God's help. You could perhaps pray something like this:

"Lord please help me right now to humble myself, stay calm and respond in a way that pleases you. Help me operate through my new nature rather than in the flesh."

In addition you could make a similar prayer each morning, in a general way, even before any difficult situation arises, whereby you ask God to help you to respond via the new man today, not via the old man:

⁴¹"Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."

Matthew 26:41 (NASB)

God likes such prayers and will be swift to answer them. The new man will then be propelled forward to speak for you and the old man will be silenced. The old man will not be your 'spokesman' unless you *allow him to be* by being insufficiently vigilant.

Or, we could look at it another way. Imagine a football (soccer) match where one team represents the new man and the other represents the old man. In order to portray the way in which we can help the new man to prevail and to be more involved in our decisions and actions than the old man, consider this analogy. Each football team seeks to gain dominance in a game primarily by keeping possession of the ball. For much of the match neither team is scoring a goal and neither team is conceding one either.

The key battle ground on any pitch is not at either goal mouth, but in the midfield area. That is where one team or the other will prevail by gaining, and keeping, more possession of the ball than the other. So, imagine team A is able to keep possession of the ball for 70% of the match, (which would be unusual). If they could do that they would probably win, because only team A would have the ball for long enough to build up any manoeuvre, so as to get a proper chance to shoot at the net.

If team A can keep possession for a high proportion of the game it will make it difficult for team B to achieve anything. They would be so continually harassed, and so quickly tackled and dispossessed of the ball on those occasions when they do briefly get possession, they will have no realistic chance of scoring. They would be unable to keep the ball long enough to create a scoring opportunity.

That corresponds to how, in the Christian life, our new man has to compete with the old man. The new man needs to try hard to ensure he is the one in possession of the 'microphone', or the 'ball' or the 'steering wheel', whichever analogy we prefer to use. The new man must jockey for position and elbow the old man out of the way by making sure he is the one doing the talking and influencing what is done.

That is how the new man 'keeps possession of the ball'. If he can deprive the old man in this way, so he only ever gets brief moments with the ball before he is firmly tackled and it is taken from him, then he will be thwarted and will rarely be the spokesman. Even if he can grab the ball, or the microphone then, provided the new man can grab it back quickly enough, he still won't be allowed to do much damage before he loses it again.

So, even where we do lose our temper, or look lustfully at a woman, or begin to tell a lie, if the new man can quickly 'shoulder the old man off the ball' and seize back possession, he can bring that sin to an end before too much harm is done. Stopping a sin quickly is almost as good as preventing it in the first place.

You could get to the stage where, even if the old man manages to seize the initiative for a moment, such that there is a rude or harsh word spoken, the new man can then regain the initiative and 'put the fire out quickly'. In that way many an argument can be turned from a two hour fight followed by a long, angry silence into a two minute fight that is genuinely resolved. That is a difference which is well worth achieving.

Likewise, where the old man manages to seize control of a man's eyes for a moment and points them (as it does) at some scantily dressed woman in the street, the new man can redirect those eyes away again after only a second or two. Even that can make all the difference. In that way that particular battle with the old man is won and the flesh nature is defeated.

So, if we persist in this, the old man will be denied anything more than the occasional moment when he has the upper hand. We need to be realistic though. No matter how mature you get, (until you die) you are never going to be able to completely prevent the old man from ever "getting possession of the ball". He is bound to do so at times.

Likewise, even if Barcelona, or the Brazilian national team, were playing against the lowliest non-league side, or even a village pub team, there would still, inevitably, be times when the better team would lose possession of the ball, even if it is only for a moment. The aim is to keep such periods as brief as possible. That's the best we can hope for this side of death.

Who decides whether the old man or new man will get his way?

When I have explained this to people one issue that comes up is who is it exactly that decides things? Who chooses whether the new or the old man will get their way? The answer is it isn't either of them. Neither the new man nor the old man can actually decide anything for you.

The decision is always made, ultimately, by you. But what do we mean by '*you*'. Who is the '*you*' that we are speaking of here or, in other words, in this context, which part of you can most accurately be called the decision maker? The answer is that it is always your *will* which makes the decisions.

It does so after hearing and being influenced by each of the other parts of '*you*' rather like a chairman of a committee listening to the views of those around a table before making a decision. So, your will decides whether your old man or new man will get what he wants. It does so after hearing the views of the other parts of you, as set out below.

When we speak of '*you*', there are a number of things we may be referring to, depending on the context. A person is made up of all the following parts, all of which, singly or collectively, could be called '*you*':

- a) the physical body
- b) the soul. This is further subdivided into:
 - i) the mind
 - ii) the will
 - iii) the emotions
- c) the spirit. This was dead up to the point where the person was born again, at which point it came to life again. The human spirit is what we call the 'new man' in a saved person.

So where then does the flesh or old man fit in to this set up? It isn't any of the things listed above. It is our sinful fallen human nature which we inherited from Adam. The virus from Adam's 'computer' has spread to every person who ever came after him. The flesh is part of us, but it was never meant to be part of us. The things listed (a)–(c) above, plus our spirit are all we were ever meant to be.

And, if we are a Christian, they are what we are going to be after we die and are set free from our flesh. We were never meant to have a sin nature at all and we won't have one after we die – provided we are saved. The old man was not part of the original design and only came into existence when Adam sinned. So, you could say that the flesh is like a cuckoo in the nest or a squatter.

Or it is like an unwanted computer virus which has invaded a system it was not meant to be part of. We were never intended to have a sinful nature but, for the time being, we do have one and we can't get rid of it. It exists within us alongside our body, mind, will, emotions and spirit and it seeks to exert the maximum influence it can over all of them. Indeed, it wants to rule over us.

Moreover, until we become a Christian, it rules us almost completely. There is no competition for the rulership of our lives up to then. In a non-Christian the flesh gets its own way with little or no argument, because the new man isn't yet there to 'argue' with it, as he has not yet come to life. That only occurs at our conversion when our spirit (new man) comes alive for the first time.

The body, mind emotions and will are like a 'committee' together with the old man and new man, who all compete with each other to influence the committee

When I was trying to think of good ways to explain the interaction of the new man and the old man, and their influence upon us, I believe God gave me an analogy. I have never heard anybody speak in these terms before, but I feel the analogy is a helpful one.

It is to think of every person being like a 'committee', with each of the 'parts' of that person either helping or hindering him at any given time as he seeks to obey God. So, imagine your 'committee', consists of the following members, all sitting around a boardroom table and each contributing to your decision-making process:

- 1) Your *body* – the physical body which *acts* and carries out the things you do
- 2) Your *mind* – the part of you which *thinks*, processes knowledge and gives understanding
- 3) Your *emotions* – the part of you which *feels* and operates at an emotional level
- 4) Your *will* – the part of you which *decides*. This is separate from your mind and emotions, but is influenced by them. It makes the decisions, and so I think of it as the 'chairman' of the 'committee'.

NB Please note these last three parts, the mind, emotions and will, are often lumped together and referred to as our '*soul*', which is a collective term for those three things combined. So, when you hear that word used, that's what is meant.

- 5) Your *old man* or *flesh*, otherwise known as your *sin nature*, which you inherited from Adam. This is the part of you which *causes you to sin* and creates most of your problems.
- 6) Your *new man*, or *spirit*, which was dead from your conception onwards but comes back to life when you are converted. This part of you *never sins*.

The contest only begins when our spirit comes to life at our conversion. Then, for the first time in our lives, this offers us an alternative to being ruled by our flesh. Now the new man joins the committee and says to the other members, but especially to our will: "*I'm here now – listen to me and do what I say*".

Previously the old man or flesh dominated the committee and, most of the time, the chairman (the will) went along with whatever the flesh wanted because the flesh had the loudest voice. Before we are saved

the body, mind and emotions didn't usually feel strongly enough, or have enough knowledge, to argue with the flesh. Even if they did, they wouldn't argue for long and the flesh usually got his own way.

However, when the human spirit is reborn at conversion and joins the committee it begins to form an alternative power base. It opposes the flesh and seeks to win round the mind, emotions, will and body to try to get them to see things as God sees them and to combine together against the flesh.

From that point on we have to make a choice, moment by moment, for the rest of our lives as to which voice we will listen to. Is it going to be the voice of our flesh, which previously had it all its own way, or to our new man, which has now arrived on the scene to challenge it? The part of 'you' which decides whether to listen to the new man or the old man is your will. That is the part of us which makes all our decisions.

Obviously, our will is closely linked to our mind, and our mind is heavily involved in the process by which our will makes its decisions. That is why it is so vital for our mind to be 'renewed,' as Paul said. A renewed mind is in a better position to inform our will and persuade it to make right choices than a mind which is still carnal, immature and uninformed.

Diagrams to illustrate this analogy about the various parts of you operating like a committee

It may assist you to look at each of the diagrams below to better understand the analogy I am using about a person being like a committee. If you picture a large boardroom table with six chairs around it, each 'part' of you occupies one of those chairs within the overall 'committee'. The will sits at the head of the table because it has the role of Chairman.

Therefore, if things are done properly, the will decides which of the other members of the committee are allowed to speak, and whether to listen to them. The will can even choose where to seat the other members of the committee around the table, placing them in seats which are calculated to increase or reduce their influence on the will as 'Chairman'.

For example, when Ted Heath was Prime Minister of the UK, and Margaret Thatcher was Secretary of State for Education, he disliked her and ensured she was seated as far away from him as possible. He also kept her to one side of him, rather than directly across the table, so as to be out of his line of sight. By so doing he was better able to ignore her and to minimise her influence on him.

He then put other more highly favoured ministers alongside him, or directly across from him, so that their influence would be increased. You can do a similar thing within yourself. Your will, as chairman of your 'committee', can make sure your new man is in one of the most prominent places at the committee table, directly alongside or across from your will, so as to maximize its influence.

Likewise, your will can put the old man as far away as possible, at the other end of the table, so as to be least heard, and least noticed. Imagine also that in each of the diagrams of the committee table there is a 'microphone', which is directly in front of the will, so that, ideally, our will can be our spokesman after it has made its decisions.

If a person is in a healthy condition spiritually such that their 'committee' is properly constituted with an optimal 'seating plan' then it will be the will, as chairman, that takes the leading role. Moreover, it

will be most influenced by the new man which is sitting very close to the will and having the greatest impact on the ‘discussions’ taking place within the committee and on the decisions the will makes.

That is how it should be, but if things go wrong then that metaphorical microphone may well be moved along the table and placed in front of the emotions or, even worse, the old man. Worst of all, it could be placed in front of a demon who is inside us and he then becomes our spokesman. So, let us now look in some detail at the first diagram which is intended to show the ‘seating plan’ for a spiritually healthy *male*.

Therefore it is the new man and the mind that are sitting alongside the will, exerting the greatest influence. Please note that in the case for a spiritually healthy *female* then it would be the new man and the emotions sitting next to the will, i.e. the mind and the emotions would swap places to signify the fact that in the average woman the emotions play a much bigger role than in the average man.

For each diagram please also imagine a ‘public gallery’ at the side of the committee room where the public can sit observing the committee table. One might see this in a council meeting which is open to the public such that people are allowed to listen to committee meetings. If the meeting is properly conducted such individuals are not allowed to speak and the chairman will stop them if they try to say anything.

However, if the Chairman is weak, and/or if the other members of the committee are receptive to interruptions from the public gallery, or even encourage them, then there will be an increasing level of rowdiness which may well influence the committee. Within the public gallery in each diagram there could be worldly people heckling and interfering. There could also be demons, i.e. the demons that are on the *outside* of us seeking to influence us from outside.

However, in some of the later diagrams we will include demons actually sitting *at the committee table*. These signify demons which are *inside* the person and which therefore have far greater ability to influence the committee because they have a seat at the table. These demons have to be cast out whereas those outside of us in the public gallery only need to be resisted. They can’t be cast out as they are not inside us to begin with.

Therefore, the committee is potentially being influenced by both demons and worldly people sitting in the ‘public gallery’, even if there are no demons actually sitting at the table, and even if the person is a Christian. The point is that even for a solid believer who has no demons within him, there is no getting away from the fact that both demons and the world will exert influence over us, even if only from the outside, if we will permit that to happen.

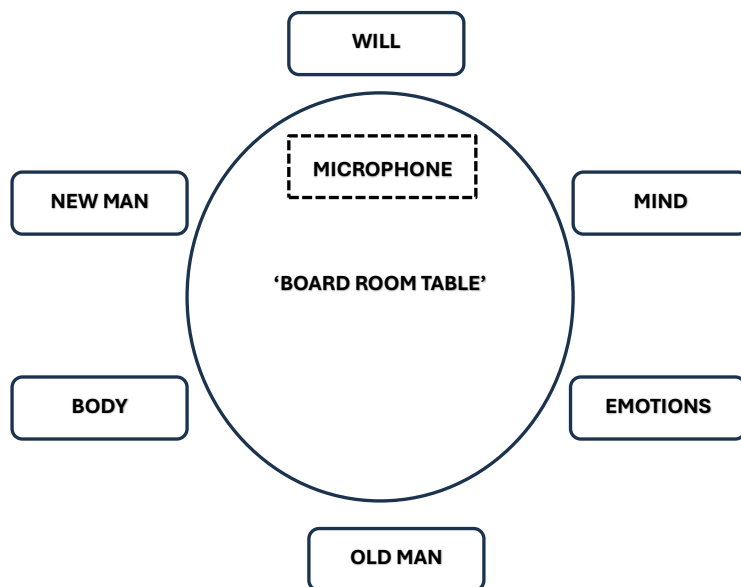
That is why all of us, including even the most godly and mature Christians, still need to *resist* the demons, even if they are on the outside of us, in the ‘public gallery’, rather than inside us, sitting at the very committee table. We must try to minimise their influence over us.

Likewise, we all need to resist the influence of worldly people, especially if they are members of churches, as we can never totally get away from them either, no matter what we do. As Paul says in 1 Corinthians 5:9-11, unless we go out of the world altogether, such people will always be around us. So, let us now look closely at the first diagram and then more rapidly at each of the others:

Diagram 1 – a saved man whose life is in good order

So, to recap, diagram 1 is intended to represent a spiritually healthy *male*, with an optimal seating plan for his committee table, such that the will has the microphone in front of it and is sitting directly between the new man and the mind. I say that because the way God has created the male is that his mind plays a more prominent part, or is ‘nearer to the surface’ than his emotions. As I shall seek to show in diagram 2, the opposite is the case for a spiritually healthy female, within whom the emotions play a much more prominent role and are nearer to the surface.

Thus, I portray the female, in diagram 2, with the will sitting between the new man and the emotions. Neither of these different arrangements for males and females is wrong. It is simply how God has created the man and the woman, and it is one of the valid differences between them. I wanted to represent that distinction within this illustration because it has significance in terms of how the average man and the average woman operate.



Our will can give orders to our mind, emotions and body and tell them what to do

Before we go on to examine other diagrams with alternative ‘seating plans’ and different problems, it is important to emphasise that our mind and our will are not the same thing. The will *decides* what we as a whole, i.e. our body, mind, emotions and spirit combined, are going to do. Our will can also make decisions which *override* or outvote what our emotions, our body, or even our mind, are saying.

We may be in a position where, in our mind, we feel anxious, troubled and reluctant to do the right thing. But our will imposes its decisions on our mind and says: “*Even though you are anxious about this, we are going to do it anyway.*” Likewise, our will can impose its decisions on our body. We might be doing some vigorous exercise and our body wants to stop, but our will says “*No, you are going to run for another 10 minutes on this treadmill, whether you like it or not.*”

Even the emotions can be told what to do by our will. We might, for example, feel sad or ‘low’ but our will can tell our emotions to cooperate with our body when we give thanks, and to rejoice or worship even when our emotions don’t feel like doing any of those things. In the same way, at times when our emotions are feeling fear, our will can say: “*whether you are afraid or not, we are going to go ahead and do this thing anyway*”.

It may help to illustrate this point about how the will can overrule, or outvote, all the other members of our ‘committee’ if I tell the story, probably apocryphal, of how President Abraham Lincoln outvoted his entire Cabinet and imposed his own decision when deciding whether he should sign the Emancipation Proclamation during the American Civil War.

Lincoln put the question to his cabinet and all of them voted no, or ‘*nay*’, as they used to say in those days. As the story goes, after his entire cabinet had voted against it, Lincoln raised his own hand to vote in favour, or ‘*aye*’. Then he said: “*Gentlemen, the nays 20, the ayes 1 – the ayes have it!*”.

This story is usually told as an example of how, under the American Constitution, unlike the British, Constitution, all executive power is vested in one man, namely the President himself. Accordingly, his Cabinet members, i.e. the Secretaries whom he appoints over each of the departments, are just glorified advisers, only able to wield such power as he delegates to them. Of course, in real life, only a very bold, or foolish, President would go it entirely alone in this way, against the unanimous advice of all his Cabinet Secretaries, unless he has very good reasons.

Nevertheless, it serves to make the point of how the American Constitution is meant to operate, at least in theory, and how it differs from the British Constitution, under which executive power is vested in all the members of the Cabinet combined. They operate on the basis of a majority vote and, amongst them, the Prime Minister is just ‘*primus inter pares*’, i.e. “first among equals”, able to lead, but not to overrule.

Thus, my analogy about the committee is based much more on the model of an American Cabinet than on a British Cabinet because, in the analogy as I present it, the will, as Chairman, has the final say on every issue. It can impose itself on the mind, emotions and body as well as choosing whether to listen to the old man or the new man and also where they should all be seated around the table.

Of course, God did not create each of us in accordance with the legal provisions of the American Constitution! Even so, the Abraham Lincoln analogy does serve a useful purpose in explaining how our own will can overrule all of the other members of our committee and insist that we, as a whole person, do something or refrain from doing something which is contrary to the wishes of one or more, or even all, of the other parts of our self.

We also see examples of this point about the authority our will has in the life of King David, in that he would often tell his own mind, body and emotions what to do. When he spoke in that way it was his will asserting itself and showing strong, decisive leadership over the rest of his ‘committee members’. In these verses and many others King David ‘interrogates’ his own soul which, as we saw, is a collective term to refer to our mind, emotions and will. Then, having asked his soul why it is cast down, he *commands* it to hope in God:

⁵ *Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation ⁶ and my God. My soul is cast down within me; therefore I remember you from the land of Jordan and of Hermon, from Mount Mizar.*

Psalm 42:5-6 (ESV)

¹¹ *Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God*

Psalm 42:11 (ESV)

In these next verses David's will *instructs* his own soul to bless the Lord and also *tells* it not to forget the benefits that the Lord brings to him:

¹ *Bless the Lord, O my soul,
and all that is within me,
bless his holy name!*

² *Bless the Lord, O my soul,
and forget not all his benefits,*

Psalm 103:1-2 (ESV)

Then in this next verse, King David makes a declaration that he *will* sing to the Lord. It is clear from the tone and the context that this is something he is imposing upon himself, contrary to his own feelings at the time.

Accordingly, David may well have felt that singing to the Lord was the last thing he wanted to do at that moment but he was commanding himself to do it anyway because it was the right thing to do. Therefore his own will was insisting upon it, regardless of what his emotions felt, or what his mind thought, or whether his body was tired or fresh:

³³ *I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.*

Psalm 104:33 (ESV)

In each of these situations, King David's body was probably tired and his emotions and mind may well have been troubled, anxious, sad, depressed etc. However, by an exercise of his own will, he took firm control of himself, 'got a grip', told his own body, mind and emotions what to do and *instructed them* to hope and to praise.

His will was choosing to force all the parts of himself to do what it ordered them to do. David also forced his own soul to become more humble, by making himself fast from food, which was probably the last thing that any part of him wanted to do:

¹³ *But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.*

Psalm 35:13 (KJV)

David's will also *told* the other parts of himself, i.e. his mind, emotions and body, to give thanks and to extol or praise God. When he did this it was not always spontaneous or instinctive. Sometimes it was

by sheer force of self-discipline as he *commanded himself* to do it and then made himself obey the commands his will gave:

***²⁸You are my God, and I will give thanks to you;
you are my God; I will extol you.***

Psalm 118:28 (ESV)

This concept of our will giving orders to ourselves, or to certain parts of ourselves, is linked to what apostle Paul meant when he told us to “*take every thought captive....*”. This basically means the way in which our will takes authority over our mind and *tells it what to think* rather than leaving our mind free to roam around, forming whatever random thoughts it wants to form, which might well be foolish or inappropriate.

⁵ We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ,

2 Corinthians 10:5 (RSV)

So, if we were to think of this in the context of my analogy about the committee table, then “taking every thought captive” would involve the will, as chairman, turning to address the mind, as a fellow committee member, and saying something like this:

“Mind, you are being negative, gloomy and defeatist and are dragging down the other members of the committee. You are upsetting emotions and causing body to feel tired and unenthusiastic. You are also playing directly into his hands of the old man, enabling him to exert a stronger influence over the committee as a whole and over me as chairman. Therefore, I am ordering you, right now, to pull yourself together, get a grip, put aside your negative thoughts, and think positively, in accordance with Scripture. That will help to fill the rest of us on the committee with hope and confidence, rather than the pessimism you are currently creating”.

Our emotions can be in turmoil and feeling sad, distressed and downcast when we are experiencing bad circumstances and yet, at the same time, our new man or human spirit can be feeling joy. That is not a contradiction. It is because the emotions and the spirit are two quite separate things within us, each having their own different roles to play on the committee. So, here in Romans 9:2, Paul is feeling “*great sorrow and unceasing anguish*” in his emotions.

² that I have great sorrow and unceasing anguish in my heart.

Romans 9:2 (RSV)

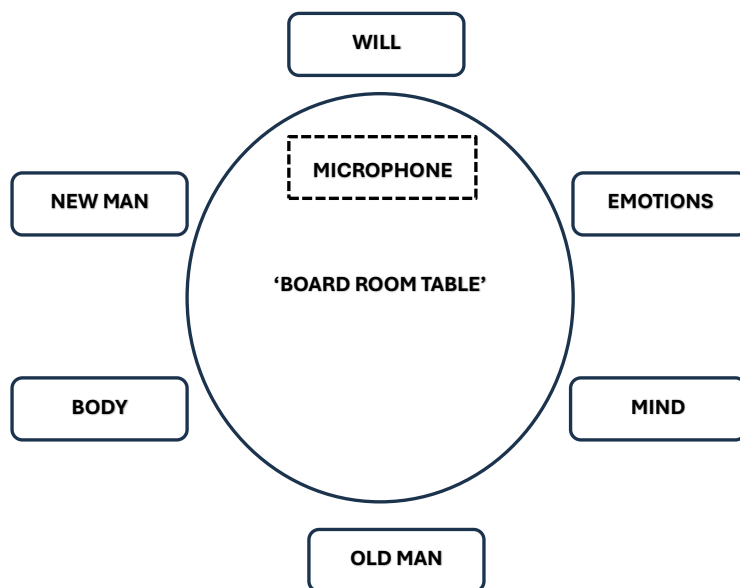
Yet, we know from many other verses that he was also able to live in ongoing joy, in his spirit regardless of his circumstances and no matter how his emotions may have felt about the awful things he was experiencing. This is because happiness or sadness are felt within the emotions, whereas joy is something we feel at a deeper level in our spirit. That means it is possible, if we get ourselves under control, to feel joy in our spirit even while we are unhappy in our emotions.

Imagine a man like John Bunyan who was in prison for many years simply for preaching the Gospel and teaching the Bible faithfully. I am quite sure he must often have felt sad, lonely and unhappy. But by operating through his spirit it was possible to also feel joy, at the same time as feeling sad, because these things are felt within different parts of us.

So, when we feel sad because it is wet and cold and things are going badly, we can still feel joy at the same time by focusing on our glorious future and our eternal life in God's Kingdom. I have cheered myself up many times by directing my mind to such things and therefore feeling joy even in the midst of sadness.

Some alternative arrangements of the 'seating plan' on the committee to show how the influence of the flesh, the world, and also demons, can increase or decrease in different situations

Diagram 2 – a saved female whose life is in good order

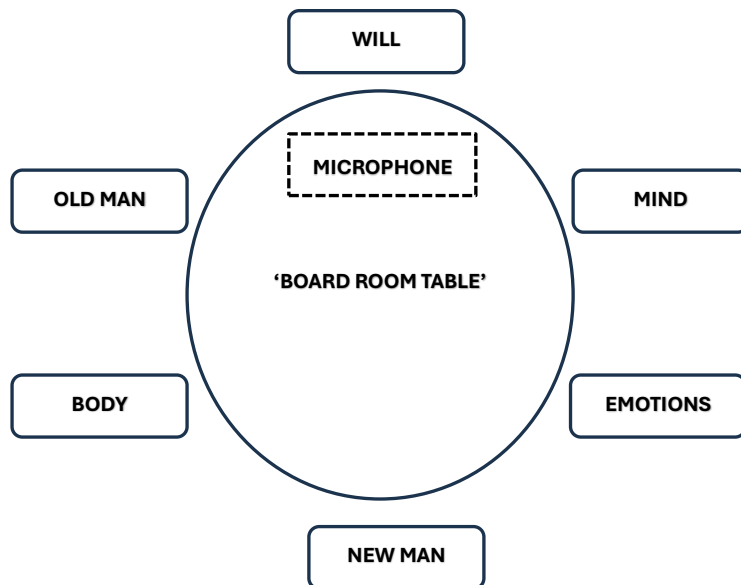


Everything is the same as in diagram 1 except that the mind and the emotions have 'swopped seats' at the committee table. In the female as God intends her to be, the emotions play a larger part, and are "nearer to the surface" such that they are revealed more quickly, more often and more prominently when distressing situations arise.

It is also true to say, of most women, that they spend more time 'feeling things' and less time 'thinking things' than in the case of the average man, whether saved or otherwise. It is part of how God has designed the female and is one of the thousands of differences between men and women, not only physically but also mentally, spiritually and emotionally.

So, in this case, with a saved woman, her emotions will sit right alongside the will, whereas the mind is across the table. Of course, that does not mean women do not think or cannot think, but only that they are built in such a way that their emotions play a much bigger role than in a man and are far more often heard, not only within the internal deliberations of the committee, but also in what the female says to other people when her emotions lean over and "speak into the microphone".

Diagram 3 – a saved man but one who is immature and carnal



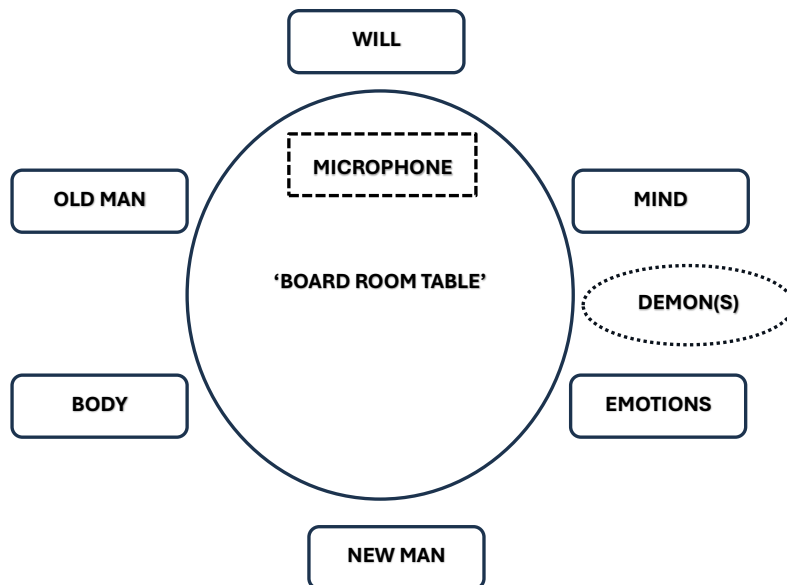
Here we see a saved man but one who is immature and carnal. Therefore the old man has moved up the table and taken a more prominent place, perhaps even right alongside the will. Thus, the flesh is better able to grab the microphone to speak for the person, thereby causing the person to become more carnal in their speech, actions and reactions.

Of course, in an unsaved person, the old man is always sitting right alongside the will exerting its carnal influence and having a major say on what the will decides. But the same can also be true of an immature or carnal Christian.

We can also expect that the 'public gallery' for a carnal Christian will be more crowded than in diagrams 1 and 2. There will be more worldly friends, and more demons, heckling from the sidelines and seeking to influence the committee. Of course, even in the best of people, the world, and the demons seek to exert their influence from the outside by heckling.

But where a person, even a saved person, has allowed themselves to become more carnal and to put their old man in a more prominent position within their committee, then the world and the demons will also increase in prominence and have a bigger impact because a carnal Christian will take fewer steps to resist them.

Diagram 4 – where a demon is within the man and therefore sits at the committee table itself



Here there is a further adjustment to the structure and membership of the committee, which many will consider controversial, and even impossible. Nevertheless, I will set out what I consider to be the case biblically and also from what I have observed in helping people, including Christians.

That is to say that, for some people, including saved believers, a demon can gain entry and thus be located *inside them*, such that, in terms of our analogy, the demon is actually seated *at the committee table*, right alongside the members, exerting its influence from within and no longer just heckling from outside.

This obviously has a major bearing on how much more effective that demon can be in derailing the work of the committee and the increased influence it can have over the will but also over the other legitimate members of the committee. So, the demon is obviously not a legitimate member of the committee.

Nonetheless, it is there, sitting at the table as a kind of squatter and causing far greater havoc than by heckling from the outside from a seat in the public gallery. NB If this was a woman, everything set out above would be the same except that the mind and emotions would swap places. In my Book 9 I devote the whole of chapter one to the question of whether a genuinely saved Christian can have a demon inside them. My belief is that they can and I present a substantial amount of evidence to support that conclusion.

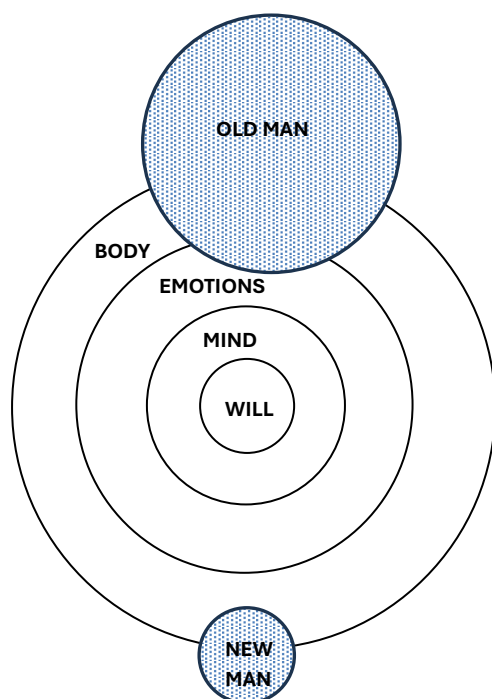
Another illustration, this time from astronomy, to help explain how the new man and old man compete to influence our mind, emotions and body and the decisions made by our will

I have changed the illustration now to help to see this another way, as if each of the component parts of a man were in orbit around the will, like planets around a star or moons around a planet. But here, in

this astronomical diagram, we shall firstly show the old man as being large and heavy, like a big moon with a powerful gravitational pull. Conversely, in this diagram, the new man is small and gives off only a weak gravitational pull.

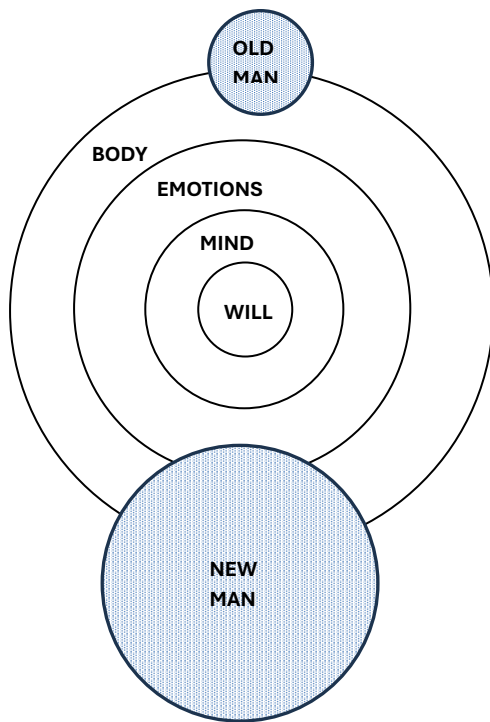
Thus in this diagram, which corresponds to a new believer, or a carnal Christian, the old man is exerting a much bigger influence over the person. NB If we drew the same diagram for a woman, the only difference would be that the emotions and mind would swap places, thus putting the emotions closer to the centre, exerting more influence over the will.

An immature, carnal Christian male in whom the old man is much bigger and more influential than the new man



So, in the above case, the vital need is for the person to take steps to shrink the size and influence of their old man and increase the size, influence and 'gravitational pull' of their new man or spirit. This is, of course, done by starving the old man, feeding the new man and causing the one to shrink and the other to expand until, eventually, the situation has been reversed. Then it will be the new man who is having the larger influence on the person, as shown below:

A more mature Christian male, in whom the new man has grown and the old man has shrunk



By a process of denying self and picking up his cross daily this Christian male has matured such that his old man exerts far less ‘gravitational pull’ and his new man exerts far more in both absolute and relative terms. Again, remember that if this was a woman the only difference would be that the mind and emotions would swap places, putting the emotions nearer to the will and thereby increasing the influence the emotions have over the will.