

THE ONE NEW MAN

Surely, there is no greater consequence on the Christian church today, in the context of the end times, and the Jewish people finding their Messiah, than the One New Man. Its prominence is telling of the last days, and its effect on a fullness awaiting the Church is critical. The teaching of the One New, this prototype creation called the Mystery Plan, is paradoxically just under two thousand years old. Yet, in our modern day it has hit the body of believer's in mass bringing another level of transformation.

The One New Man has become the focal point of ministries, convocations and conferences around the world. Google the One New Man and you will find a plethora of ministries that span a broad spectrum of various groups. Why has the One New Man risen to such prophetic importance?

ONE NEW MAN: DEREGULATION

First, let's look back. Too be sure, enormous cultural pressures weighed on Paul when he received this extraordinary revelation. Paul was given something innovative and revolutionary. The Gentile becomes an heir with the Jew. The Gentile becomes a member together of one body, and a sharer in the greater Israel and promise in Messiah. This was unheard of. But the ferment and fervor of the One New Man bears almost equal effect today. There are some variations however.

Paul understood that the One New Man came to reform Judaism and open the door to unity between Jew and Gentile. Later, we will discover how the One New Man came to reform the church. But suffice it to say, it radically altered cultural norms. Paul lived in a time when many cultural and rabbinic restraints existed separating the Jew from Gentile. Leap forward two thousand years, and we confront walls of separation between the Christian Church and the Jewish people and Israel. So, anytime we confront the One New Man we challenge our presuppositions and religious training.

THE ONE NEW MAN: GOD'S UNORDINARY MAN

For more context, let's travel far from the walls of the Institutional Church and Rabbinic Judaism, where we find ourselves back where God began calling Abraham in Genesis chapter 17. To our amazement we discover the first prototype of the One New Man,

accompanied by some of the best touchstones to understanding the establishment of the Jewish people.

Genesis 17:5 has all the components of an epic film; God is about to change Abram's name to Abraham in dramatic fashion, and it is a harbinger of the later day church. When Abram was commissioned by God to be the father of the Jewish people, it was dependent upon him serving as the spiritual father of the Gentiles. This naming ceremony of Abraham is significant, as names in the Bible hold deep significance, particularly, when one was given a new name—Jacob's name was changed to Israel for instance.

With Abraham, God actually remodeled society in a most fundamental way, because He affected the hearts and minds of future generations. Both the Jew and Gentile would look back to Abraham as their spiritual father (Galatians 3:8-9; 14,16; Genesis 17:5). "No longer will you be called Abram[a]; your name will be Abraham,[b] for I have made you a father of many nations."

Something is found here however that is a harbinger for our time. When God changed Abram's name to Abraham, he used the fifth letter of the Hebrew alphabet to form the name Abraham. This Hebrew letter Hey ה, provided the "h" sound in the name Abra-h-am. And the meaning of the letter ה Hey is to behold or reveal. It also offers a view into an important truth and paradigm.

- In Psalms 133:1 for instance it begins with the letter Hey. It states, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Immediately the glorious benefits that are derived from unity is found, "it is like oil that runs down the beard of Aaron, it is as if the dew of Hermon were falling on Mount Zion, "For there the LORD bestows his blessing, even life forevermore."
- Psalm 118:33-40 is another example. All the verses begin with a Hey as it reveals truths and principles relating to living in obedience to God's precepts.

An important characteristic of Hebrew letters is their numeric values as well. So much so, an entire body of study is dedicated to called, Gematria. In Abraham's case his name increased to an important number, 248. Jewish tradition upholds 248 commandments in the Torah, which comprise 248 positive actions and feelings. When these positive commandments are activated one comes into complete submission to God. Immediately, we discover that 248 denotes unity and wholeness.

248 is also composite number...the sum of its parts equals the whole. For instance, there are 248 main parts of a man's body to form the whole. Essentially, Abram became a whole man in terms of his destiny when he became Abraham, the spiritual father of the nation's or gentiles. But remember, how did it happen? Through the gentile. Conversely, the church will receive a fullness through the Jew in the later days as we are in, (Romans 11:15).

HEY AND GRACE: HEBREW INSIGHT

Given our focus upon Abraham, Abrams name was actually 243, 5 numbers short of God's favor. The One New Man then points to a new experience of God's grace and favor. But for what purpose? We move closer to solving the Mystery and discovering the value of the One New Man.

Added to this letter Hey is its 5th position in the Aleph Beit of the Hebrew Alphabet. 5 is the number for grace. For instance, when God pours out His grace His peace is manifest because His favor is present. Grace then equates to divine favor.

In the Old Testament there were 5 kinds of animals that were offered for sacrifices under the Old Covenant; goats, sheep, cattle, pigeons and doves. Combined, they represented the way to God's grace and favor (Genesis 15:9; Exodus 29:38; Leviticus 1: 1-7; 3:1; 4:3; 14, 23; 5:6-7). Favor and grace are also shown to those that feel miserable, and it is called mercy. Favor and grace are shown to the poor, and it is called divine pity. The same is shown to the suffering, and we call it compassion. Grace and favor are also present when the body operates through the 5-fold ministries that are listed in Ephesians 4:12-16.

THE SECRET PLAN

Although this is probably clear at this point, an extraordinary event occurred in Genesis. There and then, Jew and gentile became duty-bound to one another by making one humanity out of the two parts. It thrust them into a symbiotic relationship. One that is deeply prophetic, and dependent upon the other.

Speaking prophetically, wholeness equates to a sense of completeness that is available for the Church, but it is a fullness that comes by way of the Jew and not the Gentile. Why? Because the church separated itself from the Jew. For the Church to activate it she must acknowledge it, and exercise her "prophetic key" that God has given

her. Consider these words, “For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead” (Romans 11:15 NIV).

It should not surprise us that this model traces back to the meaning of whole. Has this not been the plan of the ages from our Father? Consider the root word wholly: Not divided, in one unit, something that constitutes the full amount. Notably, the One New Man will always bring us back to this idea of a composite creation, or, a conceptual whole. Yes, Jew and Gentile exist as a new creation and a conceptual whole-being. Paul calls it a “new humanity”. And here we discover the Mystery Plan! But what happened to the plan?

JEWS REMAIN JEWS

Going deeper into the One New Man, we find much room to run. It is important to note, Gentiles are not made into ethnic Jews through the One New Man. That would be antithetical by erecting a new barrier of separation. Also, it would be counterproductive to the Mystery Plan.

More accurately, Jew and Gentile are positioned as two siblings in the same family—both are equally loved—both possess individual callings—both have individual identities. Essentially, in one house, Jew and Gentile reside together with Abraham as our spiritual and natural father. Abraham is father to a natural born heir, the Jew, but spiritual father to an adopted heir, the Gentile.

After all, was not the Gentile grafted in, wild by nature, contrary to nature, infused into a natural olive tree? How much more readily then, the Jews, that are broken off natural branches, are grafted into their own olive tree again! (Romans 11:24). There you have it! A symbiotic relationship! It is remarkable that the Gentile plays both a prophetic and powerful role in it.

SPEAKING TO THE SPIRITUAL REALMS

Now let’s go into the spiritual realms. One cannot help but regard the profound nature of Ephesians 2 and 3 given God’s intention to display this plan through the Church. Ponder the enormity of it. Ephesians informs us that it was to be demonstrated to “rulers and authorities” in the heavenly realms. Here are Paul’s words. “That the manifold wisdom of God might be made known through the church to the rulers and the authorities in the heavenly places” (Ephesians 3:10). In Ephesians the “spiritual realms”

comprise the spiritual realms, which comprise the three heavens in our universe (2 Corinthians 12:2).

- The first heaven resides over the earth, the place of our habitation.
- The second is the realm of the underworld where satan resides and where demons dwell. The third heaven is where God's throne resides. Ephesians reveals that "all" of these spiritual realms were to witness the plan of the One New Man through the material Church. Suffice it to say, it is difficult to comprehend that non-human agencies needed the witness of the Mystery Plan through human agents as our self! Precisely, this is our task as Jew and gentile. The body, the church, altogether, is designed by God to demonstrate to his entire creation the family of God in one unit, thereby, cutting asunder human and historical religious bias in a way that man could not achieve.

Can you identify another cause and effect of historical anti-Semitism down through Christian Church history? Satan wages war to maintain our separation. The wholeness of body is at stake! But praise God, new revelations are flowing today, and spiritual and religious blindness is being lifted from the nations.

CULTURAL PRESSURES ON PAUL

Now let's give further treatment of the One New Man. In order to grasp the enormous cultural pressure that existed in Paul's day, which we noted earlier, at the center of the One New Man is the Scriptural teaching that Yeshua devised in Himself a unique unity apart from human regulations. Through it, God through His Son tore down rabbinic walls that separated His two children.

Too begin, Paul would seem like an improbable torch-bearer for the One New Man. He was the strongest opponent of the early believers. He was also a source of distrust to the believing Jews, and he brought contempt and discord from the unbelieving Jews upon His own completion in Messiah (Acts 17).

Second, the One New Man invigorated Paul with new possibilities. Particularly, because the Jewish people were forbidden to associate with Gentiles (Acts 10:28). Gentiles were referred to as dogs (Mark 7:27-28). Gentiles in the Temple area were forbidden to enter the court of the Israelites or suffer death (Acts 21:28-29) Shammai, a major leader in Paul's day enacted eighteen ordinances calling for strict separation between Jews and Gentiles, though his rulings were considered by some to be alienating even then.

Paul was also well aware of the law of covenant proselytes; the means by which Gentiles could become partakers in the commonwealth of Israel. If Gentiles submitted to circumcision, underwent mikvah (baptism,) and brought sacrifices to the temple, they could become as a native-born Israelite, while enjoying equal rights in all respects with native-born Jews. Proselytes (gerim,) are mentioned in Leviticus 17-25, and Philo describes the law of covenant proselytizes as a way for Gentiles to become naturalized into a new and godly commonwealth. Undoubtedly, for the Gentile, there was great enthusiasm. Now came a way to be welcomed into the greater commonwealth of Israel that earlier was unattainable.

More interesting, Paul never envisioned the forth coming Institutional Church, Sunday Sabbath, Christian and Catholic Holy days. He could not have seen ahead where two conceptual frameworks of Christian living came about; one through Institutional Christianity, the other through the Jewish root we call Hebraic.

Undoubtedly, the future Institution Christianity with its anti-Jewish thought, Paul could never have imagined. Paul's viewed both Jew and Gentile being able to join in Tabernacle worship and fellowship. He saw all streams flowing in and through the One New Man, or through a model that became known as the "Mystery." Paul writes to the Ephesians and teaches them that through Yeshua the dividing walls of differing culture and religion is uniformed, it will now accommodate both in one motif; the One New Man. Whatever Paul had come to realize and achieve, for the first time an alternative program apart from the rabbinic and cultural bias and regulations was born.

ONE NEW MAN TODAY

When it comes to our modern day, traditional teaching focuses the One New Man on a spiritual-positional truth, rather than the cultural shift that the One New Man came to impose. In Paul's day it was the Jewish community, in our day it is Christian community.

According to the first, there is no distinction between the Jew and Gentile, at least when it comes to our standing before God and His redemptive plan (Galatians 3:28 and Colossians 3:11.) But according to its true meaning and application it is incorrect. It implies that there is no difference in calling between the Jew and Gentile, which is also incorrect. The Jewish people have a distinct calling. They have an election to fulfill.

A FINAL NOTE

Surely, the believing Jews of two thousand years ago could never have imagined the institutional church of our day, let alone their day. Equally, Paul could never have imagined that one day believing Jews would find themselves outside of the citizenship of the New Covenant body, particularly since it started with Jews.

Let's be sure, the Gentiles today are as enthusiastic about the One New Man as they were in Paul's day. They are re-discovering their place in the "citizenship" of what we term this "Greater Israel" as it was in Paul's day. And as so-called citizens in this commonwealth, speaking again of our contemporary times, the Gentile enjoins themselves to the Jew, and freely takes part in the Biblical Feasts, Festivals and the Biblical Sabbath (Saturday Shabbat).

Underway is a re-identification. Reminiscent of the first century believers, it is a foretaste of a future inheritance in the kingdom to come on earth. This suggests that Gentiles are becoming sharers in a common destiny with the Jew. Similarly, Ruth who cast her lot with Naomi said, "your God shall be my God; your people shall be my people." Upon accepting this, the Gentile is journeying in order to recapture what the early church rejected—the Jewish root of New Covenant faith. What they are experiencing? Nothing less than a restorative reality.

As I consider the One New Man for today, a combination factors seem to be driving it. First, there is a prophetic timing here due to the closeness of Messiah's coming. Drawing closer to all Israel coming to Messiah, the Gentile body is being prepared to deal with her final mandate, all Israel. Perhaps for the first time in modern Church history, Romans 11:11 can be fulfilled in the manner in which God intended, "the purpose of Gentile salvation is to provoke the Jew to envy." Unless the Gentile has a sincere heart for the Jew, to understanding their historical experiences with Christianity, provoking the Jew to envy will be cumbersome. In this, the One New Man has an evangelistic quality that is paramount to God's plan for the Jew.

Second, since the Jewish foundation of Christianity collapsed early on, centuries of festal life within the Gentile body was atrophying. Now the One New Man is restoring and bringing back to life what the Institutional Church rejected.

Third, by nature, institutional forms, denominations and corporate church structures, find it difficult to accept alternate streams. Everything or everyone tends to be cloned into a form for comfortable management. Corporations must have this for a homogeneous operation to operate well. But what is being stated is simply an unavoidable consequence of incorporating the Kingdom of God for the kingdoms of

men. Praise God, Yeshua will bring about a worldwide dissolution of all religious corporations.

The news that really cheers us on here, is the prompt arrival of the One New Man and its kingdom properties. Through it, God is bringing up from the deep a genetic blueprint that reveals the symbiotic relationship between the Jew and Gentile. It finally offers the world a picture of what the institutions should have had a long time ago. In other words, God's people are simply taking back what the enemy has stolen and reclaiming their ancient rights. By way of review consider the benefits of the One New Man on the following page.

BENEFITS OF THE ONE NEW MAN

[1] In Paul's day and in our modern time, it relaxes cultural bias, and repairs religious aberrations that separated the Jew from Gentiles (Ephesians 2:14). Two thousand years ago it was relaxing Rabbinic constraints. Today, it relaxes historical Christian constraints.

[2] It destroys ecclesiastical and cultural walls of separation between the Jew and Gentile (Ephesians 2:15).

[3] It unifies two people into one humanity thereby bringing peace and unity in the kingdom on earth (Ephesians 2:14).

[4] It demonstrates the Mystery Plan to rulers and authorities in the spiritual realms. Before Paul received this revelation, it was unknown to these principalities in Heavenly places. (Ephesians 3:9).

[5] It reverses in Christian institutions the damage from historical anti-Semitism (Ephesians 3:10).

[6] It brings a fullness to the Church that is dependent upon the unity of the Jew and Gentile (Romans 11:15).

[7] It makes the Church whole and brings a fullness that is only possible through the Jewish people (Romans 11:15).

[8] It was to be demonstrated to rulers and authorities in the spiritual realms (Ephesians 3:10).