

The God of Newness and the One New Man

God is the source of newness in the universe. Indeed, He is newness itself. He created humanity as a corporate vessel to contain Him as the vital factor of newness in order to express and represent Him. However, due to the fall, humanity was filled with the sinful element of God's enemy, Satan. As a result, this fallen humanity became old; that is, he became the old man, part of the old creation. God came in Christ to terminate the old creation, to redeem it, and to dispense His divine life, nature, and person into redeemed humanity in order to make it a new creation, the new man. This one new man, which is the corporate Christ, consists of people from every tribe, tongue, and nation. They are one (united in God's life); they are new (mingled with His nature); and they are a corporate man (incorporated with Him to take Him as their person). They put off the old man and put on the new man through baptism, and they are in the process of being renewed, particularly in their mind. This corporate one new man expresses and represents God as the church in the present age and as the New Jerusalem in eternity, which is the ultimate consummation of the union, mingling, and incorporation of God with humanity.¹ This is implied in the proper understanding and translation of the words *one*, *new*, and *man*.

The God of Newness

God is a God of newness. He never gets old, and He is unchanging (Mal. 3:6; cf. Heb. 13:8). He is eternal (Psa. 90:2), and He is ancient, in the sense of going back to the beginning (Dan. 7:9). However, He is never old. He is the unique source and factor of newness in the universe. He makes or creates all things new (Rev. 21:5; Isa. 43:19; 65:17). He brings forth the new creation (Gal. 6:15; 2 Cor. 5:17), the new man created by Christ on the cross (Eph. 2:15; 4:24; Col. 3:10). In fact, God is newness itself. Apart from Him everything becomes old. Creation becomes old like a garment, but He remains perpetually *new* (Heb. 1:11).

The Bible reveals to us two creations—the old creation and the new creation. There is nothing of God's nature involved with any item in the old creation. In other words, God is not in the old creation. In everything of the new creation, however, God's divine nature is in it. The old man has nothing of God in it, but the new man is not

only born of God but also created and constituted with God...Our new heart is something of God (Ezek. 36:26). For our mind to be renewed means that God has been wrought into our mind (Eph. 4:23). Everything that is designated new in the New Testament indicates or implies that God has been wrought into these items. If you do not have God, you do not have a new heart. The new wineskins, the new wine, the new garment, and the New Testament all are designated new because God is in them. The Old Testament was something of the dead letters, but the New Testament has God in it. The New Testament is altogether something of God. It is a testament not only of life but of God. God is revealed in the New Testament, and the New Testament conveys God to us. (Lee, *God's New Testament Economy* 277-278)

This thought of God as newness is captured in the first two stanzas and chorus of *Hymns*, #16:

- 1 Our Father, as the evergreen,
Thou art forever new;
Thou art the ever living Lord,
Thy freshness as the dew.
O Father, Thou art unchanging,
Thou never hast grown old;
Thru countless ages, ever fresh,
Thy newness doth unfold.
- 2 O Thou art God, and Thou art "new";
Without Thee all is worn,
But all with Thee is ever fresh,
Though many years have gone.

The Creation of One (Corporate) New Man

When God created the physical universe, He allowed for the possibility that it would get old and decay. This took place after the rebellion of one of the foremost of His creatures, the archangel Lucifer, who became Satan, God's adversary. In God's creation of humanity He intended that a corporate man would express Him and represent Him, exercising His dominion over the earth. That this man is corporate is indicated by plural pronouns in the creation account. God said, "Let Us make man in Our image, according to Our likeness; and let *them* have dominion over the fish of the sea" (Gen. 1:26, emphasis added). "God created man in His own image; in the image

of God He created him; male and female He created *them*" (v. 27, emphasis added). God continued to refer to humanity in the plural, blessing them, charging them to be fruitful and multiply, and providing them all kinds of food to sustain their existence on the earth (vv. 28-30).

However, due to the fall of man through his partaking of the tree of the knowledge of good and evil, the nature of man became corrupted, full of sin and death; as a result, it became old. The Bible refers to this corrupted humanity as the old man (Eph. 4:22; Rom. 6:6). When corrupted humanity was still able to express a sense of corporate unity in their rebellion against God at the tower of Babel, where humankind had one language and the same speech (Gen. 11:6), God confounded their language, and human beings were divided into different nations (vv. 7-9).

In order to deal with the corruption in the old creation, God became a man in the old creation. He became flesh in the likeness of the flesh of sin but without the sinful element of the flesh (John 1:14; Rom. 8:3). When He died on the cross, He was made sin on our behalf to destroy the sinful element that poisoned humanity and brought death to the entire old creation (2 Cor. 5:21). He released us from our sins by His blood (Rev. 1:5), He took away the sin of the world (John 1:29), and He destroyed the devil and his works (Heb. 2:14; 1 John 3:8). On the cross He also abolished in His flesh the law of the commandments in ordinances—which divide people from one another and create enmity among them—in order to create the two, Jews and Gentiles, into one new man, thus making peace between them (Eph. 2:15).

The one new man includes the corporate humanity that God intended to have initially when He created man. He created one new man on the cross, constituted with the believers who were formerly in the old creation yet were redeemed and regenerated by Christ. On the one hand, the old man is put off and the new man is put on through the believers' baptism. On the other hand, since the believers have elements of the old creation, they need to be in the process of being renewed. The one new man is produced through the union of lives, a mingling of natures, and an incorporation of persons, divine and human.

One—Lives United

The Bible reveals that God is a factor of oneness, both in His being and in what He produces in His economy, especially the one new man, the highest aspect of the church.

In His being, God is Triune—Father, Son, and Spirit (Matt. 28:19). Although the Bible indicates there is plurality in God, it also states that God is one (Deut. 6:4; 1 Cor. 8:6).² The three are distinct but not separate. The

three are eternally one, and their distinctions "are defined by relationships in life. As Father He is the source of divine life, as Son He is the expression of divine life, and as the Spirit He is the essence of divine life" (Robichaux 8). We should consider

the Trinity as a dynamic Being. The Father is ever dispensing the divine essence into the Son and thereby begetting Him eternally; the Son is ever receiving and expressing that dispensing and is thus eternally begotten of the Father; the Spirit is ever dispensed as the divine essence by the Father and eternally proceeds from Him. (11)

In terms of the divine life, God is Father—the Begetter of life; Son—begotten by life; and Spirit—life itself transmitted, as the Spirit of life and the life-giving Spirit (Rom. 8:2; 1 Cor. 15:45; John 6:63).

Ephesians 2 emphasizes Christ's creation of the one new man as the highest expression of the oneness of God with humanity by the termination of many frustrating factors to oneness through Christ's death on the cross. He makes the Jews and the Gentiles—two diametrically opposed, hostile parties, at enmity with one another—one entity³ by breaking down the middle wall of partition, the enmity. This was accomplished by Christ's abolishing in His flesh the law of the commandments contained in ordinances that separate the Jews and Gentiles and make them distinct and divided from each other. He created the two in Himself into one new man, reconciling both in one Body to God through His death on the cross, slaying the enmity by it (vv. 14-16). The death on the cross also reconciles all the diverse Gentile believers, as a corporate entity, purchased for God by the blood of the Lamb out of "every tribe and tongue and people and nation" (Rev. 5:9; 7:9).

Ephesians 4 stresses the putting off of the old man, the putting on of the new man, and the ongoing process of renewing for the practical manifestation of the new man. Although the adjective *one* is not used in verse 24 to modify *new man*, the oneness of the new man is strongly indicated in the context. Paul charges the believers to be

diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. (vv. 3-6)

This oneness is constituted with the Triune God. Witness Lee states,

In exhorting us to safeguard the oneness, the apostle pointed out seven things that form the base of our oneness:

one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. These seven “ones” are of three groups. The first three form the first group, that of the Spirit with the Body as His expression. This Body, having been regenerated and being saturated with the Spirit as its essence, has the hope of being transfigured into the full likeness of Christ. The next three form the second group, that of the Lord with faith and baptism that we may be joined to Him. The last of the seven forms the third group, the one God and Father, who is the Originator and source of all. The Spirit as the Executor of the Body, the Son as the Creator of the Body, and God the Father as the Originator of the Body—all the three of the Triune God—are related to the Body. (Recovery Version, Eph. 4:4, note 1)

The oneness of the believers in the Triune God is also seen in John 17. We may say that the one new man is the answer to the Lord’s prayer in which He prayed three times that the believers might be one (vv. 11, 21-22). The neuter gender is used in the Greek here, and is also used by Paul in the expression *he made both* [Jews and Gentiles] *one* (Eph. 2:14). The believers need to become one entity, even as the Father and the Son are one entity (John 17:22). There is a development in the oneness of the believers in their experience of the Father’s name, word, and glory. The first aspect of oneness is in the Father’s name and in the divine life, by which they may be one even as the Son and the Father are (v. 11). The second aspect of the believers’ oneness is through sanctification, separation from the world, in the Father’s word and in the incorporation of the Father and the Son, even as the Father is in the Son and the Son is in the Father, that the believers also may be in them (vv. 17-21). The third aspect of the believers’ oneness is “the oneness in the divine glory for the corporate expression of God...The believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way” (Lee, Recovery Version John 17:22, note 2). The believers in Christ, the members of the new man, may be one, even as the Son and the Father are one entity (v. 22). The oneness of the members of the one new man is actually the Triune God Himself.

In Ephesians 4 Paul speaks of the oneness of the Spirit in verse 3 and continues by proclaiming in verse 13 that we all will arrive at the oneness of the faith and the full knowledge of the Son of God, at a full-grown man (the new man), at the measure of the stature of the fullness of Christ. Witness Lee distinguishes between these two different references to oneness:

In v. 3 the oneness of the Spirit is the oneness of the divine life in reality; in this verse the oneness is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We need only to keep it.

But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. As revealed in Jude 3, 2 Tim. 4:7, and 1 Tim. 6:21, *the faith* does not refer to the act of our believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. The more we grow in life, the more we will cleave to the faith and to the apprehension of Christ, and the more we will drop all the minor and meaner doctrinal concepts that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ. (Recovery Version, Eph. 4:13, note 2)

Arriving at this oneness can also be viewed from the aspect of fitting and knitting together all the Body, out from the Head, through the joints of the rich supply and through the operation in the measure of each one part, causing the growth of the Body unto the building up of itself in love (v. 16). The Body grows by the proper functioning together of each one part.

The fact that the one new man and the Body are mentioned together in the same context confirms that the one new man consists of Christ as the Head and the church as His Body (2:16; 4:15-16; Col. 3:15). The new man and the Body refer to the same organic entity, which needs to grow and mature as a full-grown man and a growing, built-up Body.

Just as the members of our human body are one through the circulation of blood, so all the members of the Body of Christ are joined to the Head and to one another in oneness through the “circulation,” or fellowship, of life in the Body (1 John 1:3; 2 Cor. 13:14). The oneness is actually an organic union in life, illustrated by the branches in the vine in John 15 and indicated by our being joined to the Lord as one spirit (1 Cor. 6:17).

Just as this oneness has two aspects, being diligent to keep the oneness of the Spirit in reality (which we have) and arriving at the oneness of the faith in practicality (which we need to attain to), our experience of the new man has two aspects. First, we need to put off the old man and put on the new man based upon what Christ accomplished on the cross in creating the new man (Eph. 2:15). Then we need to be in the process of being renewed to live and function in the reality of the one new man.⁴

New—Natures Mingled

The new man is not only one but also new. As we pointed

out above, only God is new, and He produces newness. Newness has two aspects: new in time and new in nature. Both God as newness and the two aspects of newness can be seen in the meaning and use of the words translated “new” in the Bible.

The Hebrew word *hadash* is used to refer not only to something new in contrast to what has preceded but also to something of a different quality, for example, a new king over Egypt (Exo. 1:8). The writer of Ecclesiastes points out that *under* the sun there is nothing new (1:9-10; 3:15). Although something may come later in time to what precedes it, it is basically the same. Only God (who is *above* the sun) is truly new. He makes all things (including old things) new (Rev. 21:5). He creates new heavens and a new earth (Isa. 65:17; 66:22⁵), He gives us a new heart and a new spirit (Ezek. 36:26; 11:19), and His compassions are new every morning (Lam. 3:22-23).

In Greek there are two words for *new*: *καινός* and *νέος*. Scholars such as Trench and Behm consider the distinction between *νέος* and *καινός* to be one of newness in time versus newness in quality or nature (Trench 219-225; Behm 3: 447-454; 4: 896-901). *Καινός* is the more common word for *new*. This word occurs about forty-two times in the New Testament, and it is mostly used to translate *hadash* in the Septuagint. It is used to refer to new (or fresh) wineskins (Matt. 9:17), a new garment (Luke 5:36), a tomb that was never used (Matt. 27:60), a new teaching that is different or strange compared with what had been heard before (Mark 1:27; Acts 17:19); the new covenant (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15), a new commandment (John 13:34; 1 John 2:7), a new creation (2 Cor. 5:17), the new man (Eph. 2:15; 4:24), new heavens and a new earth (2 Pet. 3:13; Rev. 21:1), a new name (2:17; 3:12), a new song (5:9), and the New Jerusalem (3:12; 21:2). *Νέος* occurs about twenty times in the New Testament, eleven times as a comparative adjective referring to a younger of two (or more) persons. This is one of the reasons that the notion of newness in time is attributed to *νέος*. The few other places that the word occurs refer to new wine (Matt. 9:17), a new lump (1 Cor. 5:7), the new man (Col. 3:10), and the new covenant (Heb. 12:24). Since both *νέος* and *καινός* refer to the new man and the new covenant, scholars like Harrisville contend that this distinction between the two words is arbitrary and artificial, although he does concede differentiating the idea of newness into “two basic features: time and quality” (13). Harrisville contends that the difference between these words is mainly one of register and frequency in use. *Καινός* is the common “literary form,” and later in the history of the Greek language *νέος*, “the term used in popular, vernacular speech,” penetrated the literary genre (5).⁶ However, the penetration of the vernacular

into these two terms, *new covenant* and *new man*, into the language of the same author, to be used synonymously (without any distinction in meaning), also seems arbitrary. Perhaps we should not assign these features to either word exclusively but should say that the distinction is one of emphasis. *Καινός* emphasizes something being new in nature, and *νέος* emphasizes something being new in time, without excluding the other characteristic.

It seems that Trench anticipated this debate when he wrote *Synonyms of the New Testament*, as the following quotation illustrates:

Some have denied that any difference can in the N. T. be traced between these words. They derive a certain plausible support for this denial from the fact that manifestly *νέος* and *καινός*, both rendered ‘new’ in our Version, are often interchangeably used; thus *νέος* ἄνθρωπος (Col. iii. 10), and *καινός* ἄνθρωπος (Eph. ii. 15), in both cases “the new man”; *νέα* διαθήκη (Heb. xii. 24) and *καινή* διαθήκη (Heb. ix. 15), both “a new covenant”; *νέος* οἶνος (Matt. ix. 17) and *καινός* οἶνος (Matt. xxvi. 29), both “new wine.” The words, it is contended, are evidently of the same force and significance. This, however, by no means follows, and in fact is not the case. The same covenant may be qualified as *νέα*, or *καινή*, as it is contemplated from one point of view or another. So too the same man, or the same wine, may be *νέος*, or *καινός*, or may be both; but a different notion is predominant according as the one epithet is applied or the other. (219)

When God, the source and factor of newness, dispenses Himself with His divine life and nature into us, we become new (2 Pet. 1:4; 2 Cor. 5:17). Almost all the notions of newness related to the believers in the New Testament contain the word *καινός*, with its emphasis on newness of nature or quality, in order to indicate a change in our nature that has occurred due to God’s dispensing, including the new man in Ephesians. However, it is significant that Paul also uses *νέος* to refer to the new man in Colossians. The new man has both aspects. The new man is new in quality or nature through the impartation of the divine nature into humanity. A mingling of divinity with humanity occurred in the Lord’s incarnation and continued with our regeneration. Humanity by itself, without being mingled with God, is only the old man. The new man created on the cross actually consists of the believers who were part of the old man and were terminated, redeemed, and regenerated. The impartation of the divine life and nature into the believers makes them new in nature (*καινός*). However, the fact that the impartation of the divine life and nature into humanity took place after the fall makes it new in time (*νέος*). The Lord also makes the new man

from material that already exists—the believers who were part of the old man. The new man is more recent in time than the old man; therefore, it is appropriate to refer to it as νέος.

We need to put off the old man and put on the new man according to these two aspects (time and quality) like a garment. The old man is put off in baptism so that we might walk in newness (καινότης) of life. In Ephesians 4 the believers have been taught that they have put off as regards their former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that they have put on the new (καινός) man, which was created according to God (vv. 22-24). However, since the new man is produced from the believers who belonged to the old creation, there is the need for the process of renewing the parts of our being that have not been saturated with God—particularly the leading part of our soul, our mind. Paul uses a present-tense verb to describe this process. The word Paul chooses, ἀνανεοῦμαι, is a compound consisting of ἀνα-, which can mean “up” or “again,” and νεόω, which means to “make new,” coming from νέος and indicating “renew in time.” The new man (in nature) needs to be renewed, made new in time, in order to be the humanity of Christ, who is the second man (1 Cor. 15:47), and not be the corrupted humanity of Adam. We are renewed in the spirit of our mind, which is

the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. (Lee, Recovery Version, Eph. 4:23, note 2)

Our mind needs to be renewed. Our concepts and consideration concerning ourselves and one another should not be according to our old Adamic nature or our background and culture but according to our humanity mingled with the Triune God.

In Colossians 3:9-10 Paul switches not only the Greek word for *new* to refer to the new man in time but also the Greek word for *renew* compounded in the verb for *renewing* to refer to the process of the renewing of the new man in quality. We should not lie to one another, since we have put off the old man with his practices and have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him. The new man here is νέος, humanity that is new in time, more recent. Yet it is not sufficient to put on humanity that is more recent in time; we need to be renewed in nature (ἀνακαινώω) by receiving the dispensing of the divine nature. The present participle in Greek indicates an ongoing process of renewing, whereas the aorist punctiliar

actions of putting off and putting on view the actions as a whole. The phrase *unto full knowledge* also indicates that the renewing takes place mainly in our mind (cf. Eph. 4:23; Rom. 12:2).

Man—Persons Incorporated

Finally, the new man is a man, a corporate person. Almost all translations and commentators concur that the one new man in Ephesians 2 is corporate. But in Ephesians 4 a number of versions have avoided translating the phrase καινός άνθρωπος as “new man.” Some render it “new self” (NIV, NASB, ESV), “new nature” (RSV, NLT), or in Ephesians 2:15, “new person” (NAB), promoting a concept of a new individual. These translations are misleading. *Self* does not have a positive connotation in the New Testament; it is something to be denied or terminated (Matt. 16:24; cf. 2 Tim. 3:2). Even though the new man is new in nature, καινός άνθρωπος in Ephesians 4 should not be translated “new nature,” because this translation negates a crucial notion that the new man is a corporate person. As Hoch states, “when Paul means ‘nature’ he uses φύσις” (169). The new man takes Christ as its person. However, putting on our “new person”—as opposed to putting on the new man as a corporate entity—implies living according to our own distinct personality as independent individuals, which can be a great frustration to the oneness of the new man. Paul’s point here is that the believers are one entity composed of many individuals blended together in one Body, united, mingled, and incorporated as one new corporate man.

These mistranslations have occurred primarily because there is debate among commentators concerning whether the new man in Ephesians 4 refers to the believers as individuals or a corporate man. In verse 7 Paul speaks of the believers as individuals—“each one of us,” and he refers to their particular function—“the operation...of each one part” (v. 16). At the same time, he underlines the corporate aspect of the believers as members of the new man by speaking of the oneness of the Body and the building up of the Body through the growth into the Head and the functioning of the members (vv. 12-16). As Hoehner states, “the individual and the corporate body cannot be divorced one from the other” (610).

Colossians 3 also stresses the corporate sense of the new man more than the sense of the individual. In the new man “there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all” (v. 11). The new man is the corporate man taking Christ as its person. Witness Lee states,

In this new man the Jew has no place, and neither does

the Greek. The American has no place, and neither does the British. The Japanese has no place, and neither does the Chinese. In this new man the natural man has no place. The hating ones have no place. Neither do the loving ones have any place. We all have no place in this man. The quick one has no place. The slow one also has no place. Circumcision refers to the religious ones and uncircumcision to the unreligious ones. The religious ones and the unreligious ones all have no place in this new man. The civilized or the barbarian have no place. The slaves and the freemen have no place because Christ in this new man is all the persons. Christ becomes you and Christ becomes me. Christ becomes every one of us. Christ is all the persons and Christ is in all the persons. In this new man it is not a matter of being humble, kind, gentle, or loving. It is altogether a matter of a person living in us. In this new man it is not a matter of morality, ethics, or goodness. In this new man there is only one person. (*One New Man* 14-15)

The function of the new man is to be the corporate Christ, that is, His extension on the earth. The believers may become the corporate Christ through the incorporation of Christ into them. This is a matter of the mutual indwelling of Christ and the believers: they are in Christ (Rom. 8:1; 1 Cor. 1:30; 2 Cor. 5:17), and Christ is in them (Rom. 8:10; Col. 1:27). This mutual indwelling is possible only by Christ's being the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) and His indwelling us (1:22; Rom. 8:9, 11; Gal. 4:6). We incorporate Christ as our person. His mind should become our mind (1 Cor. 2:16), and as the corporate new man, we should have the same mind (Rom. 15:5; 1 Cor. 1:10; Phil. 2:2). We should incorporate His emotion by expressing His love in our emotion (2 Cor. 5:14; Rom. 5:5; 2 Thes. 3:5; 1 John 3:17), and we should incorporate His will by manifesting His intention in our will (Matt. 7:21; 12:50; Rom. 12:2; Eph. 6:6). Moreover, we are blended with one another in the Body, and we are members one of another (1 Cor. 12:24; Rom. 12:5; Eph. 4:25), caring for one another (1 Cor. 12:25), having one another in our hearts (2 Cor. 7:3; Phil. 1:7). As Witness Lee states, the church as the new man is

the highest aspect of the church. The church is an assembly of the called-out ones. This is the initial aspect of the church. From here, the apostle went on to mention the fellow citizens of the kingdom of God and the members of the household of God. These are higher than the initial aspect, but not as high as the church as the Body of Christ. Yet the new man is higher still than the Body of Christ. Thus, the church is not just an assembly of believers, a kingdom of heavenly citizens, a household of God's children, or even a Body for Christ. It is in its ultimate, uttermost aspect a new man to accomplish God's eternal purpose. As the Body of Christ, the church needs

Christ as its life, whereas as the new man, the church needs Christ as its person. This new corporate person should live a life like that which Jesus lived on earth, that is, a life of reality that expresses God and causes God to be realized as the reality by man. Hence, the new man is the focus of the apostle's exhortation in this section (vv. 17-32). (Recovery Version, Eph. 4:24, note 2)

Conclusion

God is a God of newness. Humanity was created by God to express Him and represent Him corporately, but because it was corrupted by Satan and void of God, it eventually became old, sinful, and divided. God in Christ, however, became a God-man—a man united, mingled, and incorporated with God to express and represent Him. Christ died on the cross to deal with the problems of sin and division. He created in Himself one new man, uniting redeemed humanity in life through regeneration, joining humanity in oneness in Him. He is mingled with redeemed humanity through the imparting of His divine nature, and He is renewing redeemed humanity, particularly in the mind, the leading part of the soul, through the sanctifying process of His ongoing operation of mingling. He is also incorporating them in His person until He is fully expressed, glorified, as the person of the new man. The one new man is the highest aspect of the church; it is corporate humanity expressing and representing God by being joined, mingled, and incorporated with the Triune God.

by Roger Good

Notes

¹I am indebted to Witness Lee for these three notions of union, mingling, and incorporation and their significance as they pertain to the life, nature, and person of God, as stated in his book *The Issue of Christ Being Glorified by the Father with the Divine Glory*,

Union is concerning our oneness in life with the Lord. *Mingling* is related to the divine and human natures.

Union and *mingling* refer to our relationship with the Lord in our life and nature but not in our person. Humanly speaking, no person can be in another person. But in the divine and mystical realm, the consummated God and the regenerated believers, the persons, indwell one another. This is an incorporation. In this universal, divine-human incorporation, persons indwell one another, that is, they coinhere. (40-41)

²Deuteronomy 6:4, which states, "Hear, O Israel, Jehovah is our God; Jehovah is one," uses the Hebrew word '*ehad*' (one) to refer to Jehovah. Some consider that the Trinity is implied in the use of '*ehad*' here, citing examples of '*ehad*' that indicate two or more being one, for example, husband and

wife becoming one flesh (Gen. 2:24), the clasps joining the curtains of the tabernacle to make it one (Exo. 26:6, 11), or Israel and Judah becoming symbolically one piece of wood (Ezek. 37:19). Wolf acknowledges that *'ehad*, “stresses unity while recognizing diversity within that oneness” (30). Some try to distinguish *'ehad* from “being unique” or “alone,” indicated by *yahid* (only, solitary, aloneness) (Gen. 22:2; Psa. 25:16; Zech. 12:10); *bad* (separation, alone) (Gen. 2:18; Psa. 86:10); or *badad* (isolation, separation, aloneness) (Num. 23:9; Psa. 4:8). Block argues for the sense of “alone” for *'ehad* in Deuteronomy 6:4, showing other examples where *'ehad* also has the sense of “alone” (199). However, these other words indicating uniqueness or aloneness are also used of Jehovah to indicate His uniqueness. Jehovah alone is God (Psa. 86:10), and He alone causes us to dwell in safety (4:8), but this is not the point in Deuteronomy 6:4. The children of Israel had observed some indication of plurality in God in His manifestation to them, such as the Spirit of God and the Angel of Jehovah, and they needed to realize that He is still one, in distinction from the many gods of the nations. He reveals Himself in the New Testament even more clearly as the Triune God, the God who is three yet one (Matt. 28:19). See my article “Plurality yet Unity in God,” *Affirmation & Critique* 11.1 (2006): 50-57, which explores this notion of plurality and unity in God in more detail. It is interesting that the cognate words of *yahid* (only)—*yahad* and *yahdav*—both meaning “together,” are used commonly to indicate unity (Psa. 133:1). This togetherness, however, seems to be not as strong as the notion of oneness (Josh. 9:2; Deut. 25:5; cf. Gen. 2:24).

³The Greek word for *one* in the expression *He made both one* is neuter gender (Eph. 2:14), indicating one thing, one entity. In the Lord’s prayer in John 17 He also prayed three times that the believers would be one entity.

⁴The Greek tenses used by Paul confirm these two aspects of our experience. Paul uses aorist verb forms for the actions of putting off and putting on (Eph. 4:22, 24—infinitives; Col. 3:9-10—imperatives). The verbs related to renewing are present-tense forms, indicating that an ongoing process of renewing needs to take place.

⁵God creates (*bara'*) out of nothing that existed before, Isa. 65:17) as well as makes (*asah*) from what already exists, 66:22) new heavens and a new earth. Both words are also used in the creation account in Genesis 1 and 2. In the beginning God creates (out of nothing) the heavens and the earth, including angelic beings. After the rebellion of the leading angelic being, Satan, and his followers, God judged the universe, and the earth became waste and emptiness, which indicates judgment (1:2; Isa. 24:1; 45:18; Jer. 4:23). In His restoration work, God both creates something new (from nothing) as well as makes from what already exists (Gen. 2:3-4). For example, man is not only made, formed from the dust of the ground (1:26; 2:7), but also created as a result of God’s breathing the breath of life into his nostrils to make him a living soul (1:27; 2:7). This sets a principle for the producing of the new man.

The new man is both created or produced as a new being from nothing that existed before and made or formed from what already exists.

⁶The word νέος is the standard word for *new* in modern Greek. This Greek word occurs in English as a prefix, in words such as *neophyte* “a new convert” or “beginner,” *neologism* “a new word,” *neonatal* “newborn,” much more commonly than καινός. Perhaps the most well known English word containing καινός is *Cenozoic*, the most recent period of geologic history, which extends to the present time, characterized by “new” or “different” forms of life, such as mammals, birds, angiosperms, and grasses.

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