

The Church

as the One New Man in Ephesians — a Corporate Person

by James Fite

English versions of Ephesians 2:15 consistently translate ἓνα καινὸν ἄνθρωπον (lit. “one new man”) with corporate terms but diverge considerably when rendering the same phrase τὸν καινὸν ἄνθρωπον (lit. “the new man”) in 4:24. These differences highlight the complex scope of this seemingly simple phrase. Various interpretations of this phrase both reflect and lead to fundamental insights into how Christians may live and work and, hence, to what extent such living and work ultimately correspond to God’s will, intention, and heart’s desire.

A Mystery—the Context of the Revelation of the New Man in Ephesians

Ephesians 2 and 4, the chapters that mention the new man, should be read in the context of the rest of Paul’s letter. This Epistle repeatedly speaks of God’s will and purpose, while highlighting that revelation is needed since the object, process, and outcome of His will are a mystery (1:9, 17; 3:3). The focus of God’s will and the Christian faith is the person and the redemptive work of Christ Jesus, who is God incarnate (1:5, 7). The beloved Son is the object of the Father’s love (v. 6). Furthermore, we, the believers, are also the object of His grace, favor, and pleasure so that we may enjoy all that He is to us. In gracing us, God makes us those who are delightful to Him. Hence, we are the beneficiaries of God’s selection, love, and mercy (2:4).

Ephesians 1 repeatedly refers to God’s will and particularly to the mystery of His will. Paul was sent as an apostle because of and through the will of God (v. 1). It was the good pleasure of the will of God the Father to choose the believers and predestinate them unto sonship, that is, for them to have the life and position of God’s sons (vv. 4-5). It is in Christ the Beloved that God is pleased to make known to us “the mystery of His will,” which “He purposed in Himself” (v. 9). Furthermore, God works “all things according to the counsel of His will” (v. 11). Chapter 1 concludes with “His Body, the fullness of the One who fills all in all” (v. 23). Paul’s repeated mention of the Body indicates that the framework of this Epistle has a corporate theme (2:16; 3:6; 4:4, 12, 16; 5:23).

Chapter 3 indicates that God’s economy—His arrangement and process for accomplishing His will—is also a mystery, since it involves Christ’s being revealed though His incarnation, crucifixion, resurrection, and ascension to produce the glorious church (v. 21). Paul says that by revelation he came to know and understand in spirit that the mystery of Christ is the church in which the “Gentiles are fellow heirs and fellow members of the Body of Christ” (vv. 4-6). The apostle was given grace to “announce...the unsearchable riches of Christ as the gospel” to the Gentiles and thereby enlighten them to see the hidden “economy of the mystery” (vv. 8-9). Consistent with God’s eternal purpose made in Christ, those who partake of this gospel of the rich Christ become the church, which exhibits the wisdom of God (vv. 10-11).

Chapter 5 identifies the great outcome of God’s will—Christ and the church as the great mystery (v. 32). In this context Paul charges the believers to walk carefully and wisely by redeeming the time (v. 16) and by understanding “what the will of the Lord is” (v. 17). The practical issue of this understanding is a proper personal life, family life, community life, and church life. In these social contexts we are filled in spirit by speaking, singing, and psalming to one another and to the Lord (vv. 18-19). Furthermore, we give thanks to the Father, and we are subject to one another (vv. 20-21).

Chapter 6 urges slaves to serve their masters by serving as slaves of Christ, wholeheartedly doing the will of God (v. 6), thereby becoming a pattern of how all believers should serve their Master, Christ. Likewise believing masters should recognize that the Lord in the heavens is the Master of both (v. 9). Paul concludes Ephesians with a final reference to mystery, stating that the gospel is a mystery. The proclamation of the “mystery of the gospel” (v. 19) is a warfare requiring the church to “put on the whole armor of God” (v. 11).

The corporate masterpiece created in Christ traces back to persons who were spiritually dead in offenses, being sons of disobedience and children of wrath who walked in offenses and sins according to the systematized kosmos ruled by a rebellious authority.

The Context of the New Man in Ephesians 2 and 4

Chapters 2 and 4 are interwoven into this framework of mystery. Chapter 2 speaks of the producing and building of the church as the new man, the Body, the kingdom, the household of God, and the dwelling place of God (vv. 15-16, 19, 22). The constituents of the corporate masterpiece that God created in Christ traces back to us before our conversion—persons who were spiritually dead in offenses (vv. 1, 5), being sons of disobedience and children of wrath who walked in offenses and sins according to the systematized *kosmos* that is ruled by a rebellious authority (v. 2). As such, we were once among those who conducted ourselves in and carried out the desires, the lusts, of the flesh and of the thoughts (v. 3). This evil threefold force—the age of the world outside of us, the aggregate evil aerial authority working both above and within us, and the fleshly lusts in our fallen nature—dominated us (vv. 1-3). In verses 11 through 13 Paul concisely describes the history of fallen man, particularly that of the Gentiles, who corporately were hopelessly apart from Christ, in the world without God, and far off from God and His promises.

Chapter 4, in which the new man is mentioned a second time, begins by speaking in practical terms of the oneness of the Spirit, a oneness comprising seven “ones” (vv. 3-6).¹ The chapter continues by describing the functioning of the gifted members for the growth of the Body unto its building up (vv. 7-16) and then urging a practical daily walk in and as the new man (vv. 17-24). The subsequent verses begin to detail a living that is not in individual isolation but is, instead, carried out in a collective and corporate practical environment—as members one of another (vv. 25-32). In this corporate context we should speak truth to our neighbors, especially with words of building up (vv. 25, 29). We may be angry but should relinquish our vexation or indignation before sunset, that is, before it becomes sin (v. 26). We should instead be kind, tenderhearted, and forgiving to one another (v. 32). These exhortations do not describe an isolated, individually cloistered existence but a corporate living in the practical church life.

Ephesians 2:14-15 Describing the New Man in Corporate Terms

The earliest English translations of 2:15 and the subsequent renderings found in the King James Version tradition consistently refer to “new man.” In his late fourteenth-century translation of 2:15, Wycliffe seems to emphasize the sphere of the creation—“That he make twei in hym silf in to a newe man”—by placing the phrase *in himself* prior to *new man* with an indefinite article. Tyndale, approximately one hundred forty years later, more deliberately describes the unique outcome as coming from two combined precursors: “Make of twayne wone newe man in hymselfe.” The King James Version, by reversing the order of the phrases, is even more deliberate than Wycliffe in

emphasizing that Christ Himself is the crucible in which the new man was made: “Make in himself of twain one new man.” The New American Standard Bible, reputed for the literal accuracy of its formal equivalence translation approach, says that “He Himself” who “is our peace...made both groups into one” (v. 14) and states similarly that “in Himself He might make the two into one new man” (v. 15). Thus, the consensus among over five centuries of English translations is that the new man described in chapter 2 comprises two corporate groups.

The translations in the “thought for thought” spectrum, while using alternative functional equivalence approaches, are nevertheless consistent in using corporate terms in these verses. The paraphrased New International Reader’s Version says in verse 14 that “He has made Jews and non-Jews into one group of people.” The Message Bible says in verse 15 that instead of continuing with “two groups of people” who were separated, “he created a new kind of human being.” Other versions similarly speak of “two groups of people” who “become one new people” (New Century Version), and “one new humanity out of the two” (New International Version). The Voice particularly highlights the prior incompatibility between the two corporate reagents who were created into one: “Create in His body one new humanity from the two opposing groups.”

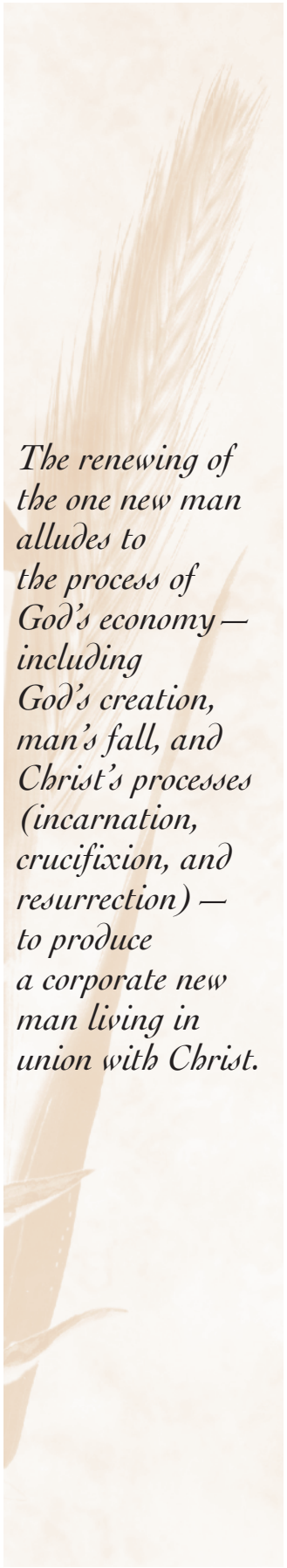
Inconsistent Translations of Ephesians 4:22 and 24

The translations of *παλαιὸν ἄνθρωπον* in 4:22 and of *καινὸν ἄνθρωπον* in verse 24 seem to cluster around a literal rendering as “old man” and “new man” without further description (e.g., King James, Darby, American Standard) and other interpretive variations that describe an individual. Examples in the second category include: “new person” versus “person you once were” (Common English Bible) or “person you used to be” (GOD’S WORD Translation); “new self” (New American Standard, New International Version) or “new and better self” (Weymouth New Testament) versus “old self.” Others interpret these phrases as “new nature” versus “old nature” (Revised Standard Version). Bible readers are thus left with some ambiguous choices. Is Paul describing the “before and after” of a corporate person or of an individual person? If he is not speaking of the person but of the nature, what exactly is he contrasting—essential qualities, fundamental characters, innate dispositions?

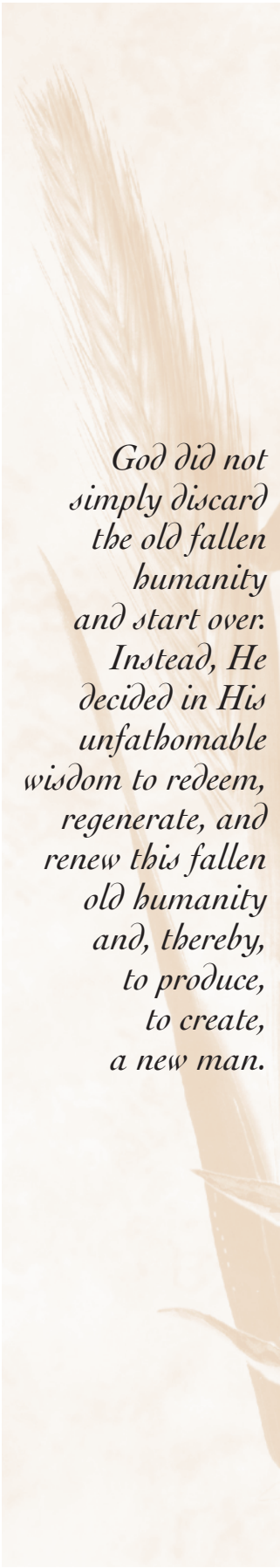
The Renewing of the One New Man in Colossians 3:10 Alluding to the Process of God’s Economy to Produce a Corporate New Man Living in Union with Christ

Other Scriptures provide further insight in defining the scope of the term *new man*.² Colossians 3:9-10 speaks of putting “off the old man with his practices” and putting “on the new man.” Witness Lee notes that whereas the Greek word for *new* in Ephesians 4:24 “means new in nature, quality, or form,” the word translated “new” in Colossians 3:10 “means new in relation to time” (*Recovery Version*, v. 10, note 2)

That the new man is “being renewed unto full knowledge” (v. 10) indicates an ongoing process that involves the soul and especially the mind. In these verses Paul uses language concerning the new man that is reminiscent of God’s intention and procedure in His creation of man. According to Genesis 1:26-27, the Triune God deliberately determined and intended (“Let Us”) to make tripartite vessels in His glorious image (cf. Rom. 9:21, 23). Lee points out that the pronouns *them* in Genesis 1:26-28 and *their* in 5:2 indicate that God was creating a collective humanity: “God created such a corporate man in His image and according to His likeness so that mankind might express God corporately” (*Recovery Version*, 1:26, note 4). The renewing of the one new man mentioned in Colossians 3:10 alludes to the process of God’s economy—including God’s creation, man’s fall, and Christ’s processes (incarnation, crucifixion, and resurrection)—to produce a corporate new man living in union with Christ.



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This first man, through his deliberate act of disobedience, failed to meet God's expectations. Genesis recounts four steps through which man collectively fell from remaining with God by depending on Him as his life to corporate rebellion, division, and independence from God. As indicated by the cherubim and flaming sword that prevented access to the tree of life, the first couple first fell from the presence of the glorious, righteous, and holy God (cf. 3:24). In the second step, the firstborn of the second generation became a murderer who wandered from God and from the innate sense of right and wrong in his conscience to produce a godless culture (cf. v. 7; 4:16-24). In the third step, man became flesh, causing God to both judge humanity and no longer directly engage with man (cf. 6:3). After the flood God put man under the deputized authority of other men (9:6; cf. Rom. 13:1). As these men spread out over the earth, they became nations without God. In the fourth step, humanity's condition of separation from God and from one another made them even more susceptible to the satanic instigation to unite in order to build a city and a tower that declared their idolatrous self-exaltation and audacious independence from God (Gen. 11:1-4). God judged this corporate man in the flesh by confounding the language of these scattered people, who then became the nations. Ephesians 2 aptly describes the condition of fallen and scattered mankind as being "apart from Christ, alienated...and strangers to the covenants of the promise, having no hope and without God in the world," and thus, "far off" from God Himself and His many blessings (vv. 12-13).

Despite this fourfold fall of man, Romans 9 reaffirms that God's original intention—for humanity to corporately express and represent Him in His glory and honor—still stands. In fact, humanity's fall opened the way for God to further express another of His attributes—His mercy—in "vessels of mercy" (v. 23). God did not simply discard the old fallen humanity and start over. Instead, He decided in His unfathomable wisdom to redeem, regenerate, and renew this fallen old humanity and, thereby, to produce, to create, a new man. The initial creation of man was not through a simple proclamation like "God said..." (Gen. 1:6, 9, 11, 14, 20, 24); it involved God's direct formation from the dust of the ground and God's breathing of the breath of life to make a tripartite person, a living soul (2:7). The creation of the new man was manifoldly more complex. The redemption of created and fallen humanity required the incarnation of God to produce a sinless God-man, a Lamb who could take away the sin of the world (John 1:29). In addition to redemption, reconciliation was needed. For this reason, Christ abolished in His flesh the law of the commandments in ordinances on the cross (Eph. 2:15) in order to make peace not only between humanity and God but also to reconcile humanity with one another regardless of race, culture, and religious ordinances.

The goal and outcome of redemption and this peaceful reconciliation include the Body of Christ, the one new man, the kingdom of God, and the household of God (vv. 15-16, 19). In practice and experience the created corporate new man needs to be "put on" through a transformational renewal (Col. 3:10; cf. Rom. 12:2). In Colossians 3:10 the phrase *renewed unto full knowledge* gives prominence to the mind, the leading part of the soul. Verse 11, referring to the new man in verse 10, continues with, "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man." These terms categorize persons according to philosophical wisdom, religion, culture, language, and societal status. Although *the old man* in verse 9 is grammatically singular, the term comprises the corporate categories listed in verse 11.

Romans 6:6 speaks of "our old man" who "has been crucified with Him." Although this verse appears to apply merely to an individual, the context repeatedly refers to a collective group: "*we* who have died to sin"; "*all of us* who have been baptized"; "*we* have been buried"; "*we* have grown together with Him"; "that *we* should no longer serve sin as slaves"; "*we* will also live with Him" (vv. 2-6, 8, emphasis added). This corporate experience by all is nevertheless personal to each (cf. 7:14-25).

In Ephesians 4:22 *old man* is in apposition to *former manner of life*. To put off the corrupted old man is to no longer walk in the vanity of the Gentile mind (v. 17). Such a mind is darkened, ignorant, hardhearted, past feeling, lascivious, unclean, and greedy. The condition of the fallen old man is such that he is alienated from the eternal and uncreated life of God (v. 18).

Who Is the New Man?

Bible readers may assume that the meaning of Paul's descriptive phrase *new man*—comprising two simple words and used explicitly only three times in the New Testament (Eph. 2:15; 4:24; Col. 3:10)³—is obvious and thus easily understandable; however, this term connotes the whole of God's eternal economy.

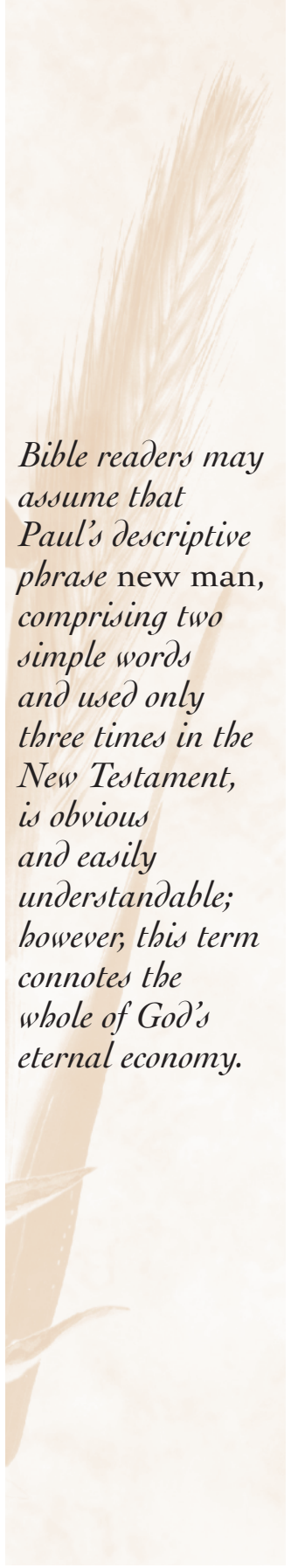
The New Man Not Being the Old Man

To properly define the term *new man* in the New Testament context, it is helpful to first consider what the new man is not. Jack Barentsen's 1984 comprehensive master's thesis, *Developing an Exegetically Defensible Definition of "Old Man"* (henceforth *Exegetically*), provides a useful starting point. In specifying the related New Testament verses that explicitly mention "old man," *Exegetically* provides context for the references to the term *new man*, noting that *new man* "does not occur in Romans, but both Ephesians and Colossians mention the phrase in relation to the old man, while Ephesians uses the term also in a different context (2:15)" (10). In making the point that Colossians 3 and Ephesians 4 are related, *Exegetically* establishes a grammatical correlation between Ephesians 2 and 4: "[Based on] a tentatively identified...chiastic structure in the book of Ephesians,... 4:17-24 would correspond with 2:4-10, a passage clearly dealing with the indicative of believers being raised up with Christ" (51). *Exegetically* eventually concludes from an elaborate textual and analytical comparison of the grammatical parallels between Ephesians and Colossians that "the era of the old man is the era without or before Christ" (68) and establishes that "the term 'old man' refer[s] to the indicative in all three of its occurrences"⁴ (69).

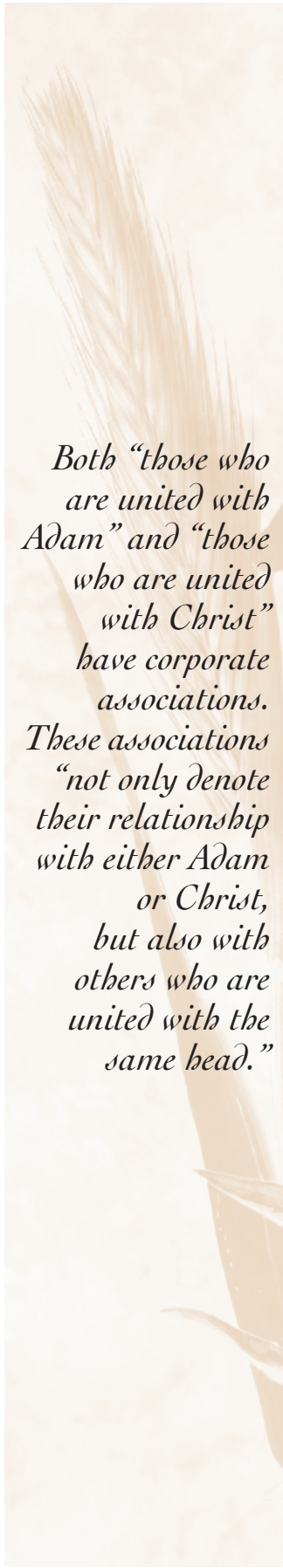
Exegetically further notes the corporate connotation of the term *man* in these passages, stating that in Ephesians 4 "the context also mentions union with Christ, but here more in the corporate sense of being united with the body of Christ (4:1-16, esp. vv. 15-16)" and that the term *man* in Romans 6 "focuses more on two men, Adam and Christ" (74). It then quotes C. F. D. Moule, who says that the term is not merely a reference to the condition of an individual but rather has broader corporate applications:

These phrases do not merely mean 'one's old, bad character' and 'the new, Christian character' respectively, as an individual's condition: they carry deeper, wider, and more corporate associations, inasmuch as they are part of the presentation of the gospel in terms of the two 'Adams', the two creations. (74)

According to *Exegetically*, some, such as F. B. Westcott, say that "this new man must be Christ because of the parallel expression [*put on Christ*] in Galatians 3:27" leading to the reasoning, as in F. F. Bruce, that "the new man and Christ are...identical," whereas others, such as J. Armitage Robinson, assert that "this cannot directly refer to Christ" since "the new man is said to be created" (75). *Exegetically* concludes that "it is better to identify the new man in some sense with a regenerate man, a man after union with Christ" (75-76). *Exegetically* reiterates that this union, which is by baptism, also has a corporate aspect: "The most definite statement about the nature of our union with Christ from Romans is that we have been united by baptism, used as a figure for our dying and rising with him. This death and resurrection is informed on the one hand by the Adam-Christ parallel, which contributes by its corporate implications" (86).



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Exegetically reinforces this point through the words of Anders Nygren: “But now, through baptism, we have been incorporated into Christ. That means that we are henceforth not merely members in the great organism of humanity; we are members in ‘the body of Christ’” (87).

*E*xegetically particularly notes that Ephesians 2:15 equates the new man with the corporate “body of Christ,” stating that in this verse *new man* “is used, not with reference to ethical demands, but with reference to the unity of the body” (90). *Exegetically* further points out that “the theme of union with Christ is also prominent in Ephesians, although it is flavored by the corporate idea of the body of Christ” (90). Forensically, the term *old man* signifies, “first, man as he stands before God in his condemnation in Adam, and second, man prior to being united with Christ” (91). These aspects are derived “from the different contexts in Romans and Ephesians-Colossians, which mutually reinforce each other since they convey the same idea from opposite angles” (91). Whereas Romans focuses on “the connection with the old life,” Ephesians and Colossians focus on “the implications of this union for new life”; these aspects are “two sides of the same coin” (91). *Exegetically* further elaborates on the unity in Christ and the corporate aspect of this union, with a focus on the believer’s participation, noting a distinction in these two terms: “Union refers to the dying and rising with Christ, while unity speaks of the corporate aspect of being in Christ” (95). In this context the connection between Ephesians 2:15 and 4:22 is again reinforced: “This sense of unity is explicitly expressed in the usage of ‘new man’ in 2:15, and is also present by contextual implication in 4:22. Thus the usages of ‘new man’ in 2:15 and 4:22 are not as divergent as most expositors hold, but rather highlight two different aspects of the same reality” (97).

Exegetically goes further to correlate “the *unity* of the body of Christ” (103, emphasis added) with the *union* with Christ as a result of His death and resurrection: “Being united with Christ in his death and resurrection automatically unites the person with all others who also have been united with Christ” (104). This means that in practice “we are to maintain relationship[s]” with others who are also related to Christ, relationships “that have already been created by virtue of our union with Christ” (103). The result is an inter-related corporate Body in which all the members “have responsibilities towards one another. The goal of these responsibilities consists in a harmonious functioning of the body with Christ as Head” (103). Hence, the term *new man* “has wide ramifications for the Christian’s solidarity, not only with Christ, but also with other Christians” (104). Both “those who are united with Adam” and “those who are united with Christ” have corporate associations. These associations “not only denote their relationship with either Adam or Christ, but also with others who are united with the same head” (104-105). *Exegetically* summarizes these conclusions by noting that the old man and the new man are connected and related respectively to these two persons. Derivatively, those who are united with Christ as their Head are also united with one another. *Exegetically* identifies three elements to this union, the third of which has an ethical dimension, that is, a connection of lifestyle.

When inquiring about how “old” and “new” modified “man,” we found that “man” was intimately connected with Adam or Christ. This relationship was seen to consist of three elements. At the foundation union with Christ differentiated between “old” and “new man.” Based on this forensic union, the two other elements were constructed. We found that to be united with Adam or Christ as one’s head also united one with those who are united with the same head. Hence we could speak of an old and new humanity. These two humanities were also connected with a certain lifestyle, thus surfacing an ethical dimension in the terms “old” and “new man.” (113-114)

Exegetically arrives at a succinct definition of *old man* as “the person who is part of the old humanity in Adam—united with those who are likewise under the condemnation of Adam—and as such behaves in accordance with the corruption which is part of the

Adamic manner of life” (114). *Exegetically* nevertheless acknowledges that such a definition does not properly address the corporate context of our union with Christ and its ethical responsibilities:

These definitions all recognize to some extent that “old man” deals with man’s whole being, that the term refers to unsaved people—this being expressed in terms of the lack of regeneration—and that the term has ethical connotations. However, they are all incomplete as they do not recognize that for Paul union with Christ, not regeneration, seems to be the main differentiating factor between old and new man; and no definition joins union with Christ with the ethical responsibilities as they are found in a corporate context. But these definitions are still far more precise than the equation of old nature with old man. (115-116)

While the focus of *Exegetically* is the old man, this article concentrates on the new man, with particular emphasis on the application and experience of the corporate aspect. With the aid of Lee’s extensive biblical annotations and commentary that repeatedly refer to the new and old man, we can further expand these conclusions and resolve these definitional shortcomings.

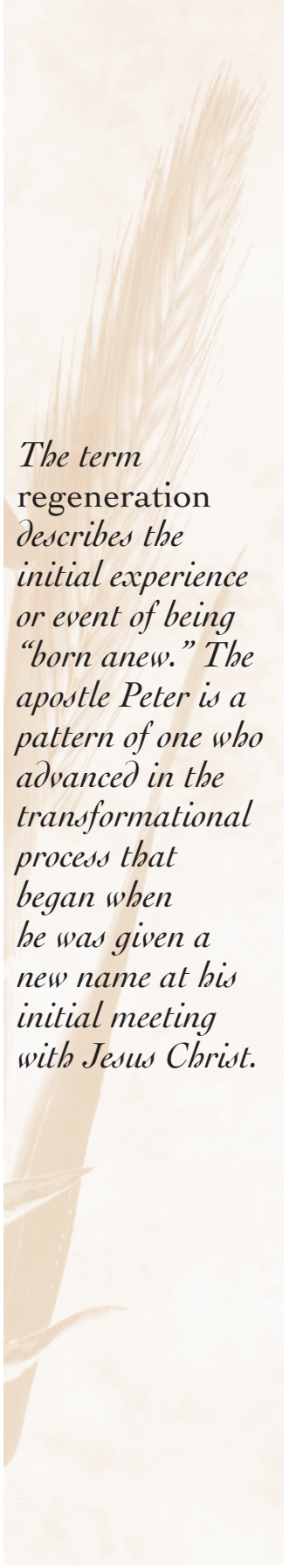
The New Man Being the Regenerated and Transformed Believer Joined to Christ

Exegetically makes the helpful case that the old man refers to the entire person, not simply to the evil, sinful parts of unregenerate persons: concerning the term *man* in Romans 6:6, Ephesians 4:22-24, and Colossians 3:9-10, it asserts that Paul is “not addressing the question of manhood, or even human society” (69). Instead, it concludes that *old man* refers to “the whole human being, rather than to parts within a man” (70). Regarding the old man, *Exegetically* disagrees with Charles C. Ryrie, who says that *the old man* refers to only the sin nature, and with W. E. Vine, who says that the old man is the unregenerate nature, and with those who correlate the old man with “old dispositions and appetites and evil desires” (*Exegetically* 71-73). *Exegetically* thus concludes that it is “important to keep in mind the implications of the term ‘man’ as denoting the whole personality, in order to avoid confusion” (73). The implication is that putting off the old man means “to be united with Christ, and to turn from the old man’s lifestyle” (74). *Exegetically* uses the term *lifestyle* when referring to the “former manner of life,” as in Ephesians 4:22. Hence, the termination of our former manner of living began with regeneration.

The term *regeneration* (cf. 1 Pet. 1:3, 23) describes the initial experience or event of being “born anew” (John 3:3). The apostle Peter is a pattern of one who advanced in the transformational process that began when he was given a new name at his initial meeting with Jesus Christ (1:42). Lee points out the significance of Peter’s combining his two names, Simon and Peter, in his second Epistle, which was written close to his imminent martyrdom: “Simon, Peter’s old name, refers to his old man by birth; Peter, his new name given by the Lord..., refers to his new man by regeneration” (*Recovery Version*, 1:1, note 1). According to Lee, this signifies that the old man Simon had become the new man Peter (Note 1).

In Titus 3:5 Paul uses a different Greek word that is also translated “regeneration” but has a procedural sense of renovation, especially as it is combined with “washing.” Lee’s footnote identifies some of the key steps in this process, including baptism and transformation, which issues in the new man and a new creation:

The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God’s new creation, a process that makes us a new man...Baptism (Rom. 6:3-5), the putting off of the old man, the putting on of the new man (Eph. 4:22, 24; Col. 3:9-11), and transformation by the renewing of the mind



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(Rom. 12:2; Eph. 4:23) are all related to this wonderful process. The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being. (*Recovery Version*, Titus 3:5, note 4)

Lee connects Paul's reference to the crucified old man in Romans 6:6 with his mention of the "husband [who] dies" in 7:2-3 (v. 4, note 1). Verse 4 seems to identify the recipients of his Epistle as representative believers: "You also have been made dead." However, this verse goes on to say, "So that you might be joined to another." Lee's footnote in the *Recovery Version* on this verse clarifies this seeming contradiction by referring to the two statuses of a believer—the old status of fallen humanity and the new status of regenerated humanity:

Since our old man, who was the old husband, has been crucified with Christ (6:6), we are freed from his law and are joined to the new Husband, Christ, the ever-living One...The first *you* in this verse refers to us in our old status as the fallen old man, who left the original position of a wife dependent on God and took the self-assuming position of husband and head, independent of God. The second *you* in this verse refers to us in our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God (Isa. 54:5; 1 Cor. 11:3), dependent on Him and taking Him as our Head. (Note 1)

Crucifixion, the putting to death of the old man as the first husband, is the first step in producing the new man, because it discharges the wife from "the law regarding the husband" (v. 2). Since we have been crucified, our new status is not that of the old husband but of a proper wife. Thus we "should no longer live according to the old man, i.e., no longer take the old man as our husband" (v. 4, note 1). We thus become the regenerated new man and the wife of Christ and will "bear fruit to God" instead of bearing "fruit to death" (vv. 4-5).

Historically, we were crucified with Christ (Gal. 2:20), and our old man was crucified with Him (Rom. 6:6) at the time of His crucifixion. However, these biblical truths have both a factual and an experiential component. Furthermore, it is a fact that in baptism our old man was buried (v. 4), we put off the old man (Eph. 4:22), and we also put on the new man (Rom. 6:4). Thus, both of these aspects of our being crucified are accomplished facts. Nevertheless, in our daily practice and experience we must still apply these facts by the Spirit and the exercise of faith (cf. "I live in faith," Gal. 2:20).

Renewing is also part of the process of becoming the new man. Lee points out that renewal is necessary "because the new man was created with us, who belong to the old creation (Eph. 2:15), as his constituents" (*Recovery Version*, Col. 3:10, note 3). The phrase *unto full knowledge* in Colossians 3:10 indicates that this renewing takes place mainly in our mind. The experiential application also is in learning what we have been taught (Eph. 4:21). Ephesians 4:22 and 24 show us what we have been taught—to put off the old man and put on the new man. Our actually putting off the old man and putting on the new man in our experience is a manifestation of our having learned Christ as the reality is in Jesus. Ultimately, to put on the new man, which requires the putting off of the old man in our personal experience, involves the cooperation of our entire tripartite being with the Spirit: "First, we put to death the physical lusts, then we put away the psychological evils, and last, we put off the entire old man with his practices. This is not by our own energy but by the power of the all-inclusive Spirit" (Col. 3:9, note 1).

The New Man Being the Church

Ephesians 2:15 speaks of Christ as the sphere ("in Himself") in which "the two" were created "into one new man." *Two* here refers to "both" in verse 14, that is, to Jewish believers

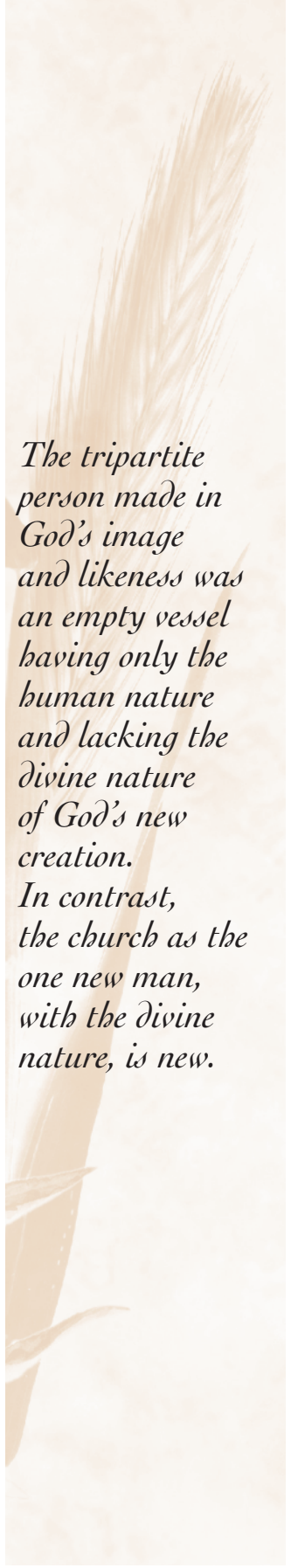
Our old man was crucified with Christ at the time of His crucifixion. This biblical truth has both a factual and an experiential component. In our daily practice and experience we must still apply these facts by the Spirit and the exercise of faith.

and Gentile believers (vv. 11-12) and to “both” in verse 16, Jews and Gentiles who need to be reconciled “in one Body to God through the cross.” Concerning verse 15, C. I. Scofield says in *The New Scofield Reference Bible*, “Here, and possibly in 4:13, the ‘new man’ is not the individual believer but the Church, considered as the body of Christ in the sense of 1 Cor. 12:12-13; Eph. 1:22-23; cp. Col. 3:10-11” (Eph. 2:15, note 2). Since the Body is the church (1:22-23), *new man* here must refer to the church. Lee notes the distinction between these two aspects of the church: “As the Body of Christ, the church needs Christ as its life, whereas as the new man, the church needs Christ as its person” (*Recovery Version*, 4:24, note 2). As the one new man, the church “is corporate and universal, created of two peoples, the Jews and the Gentiles, and composed of all the believers, who, though they are many, are one new man in the universe” (2:15, note 8).

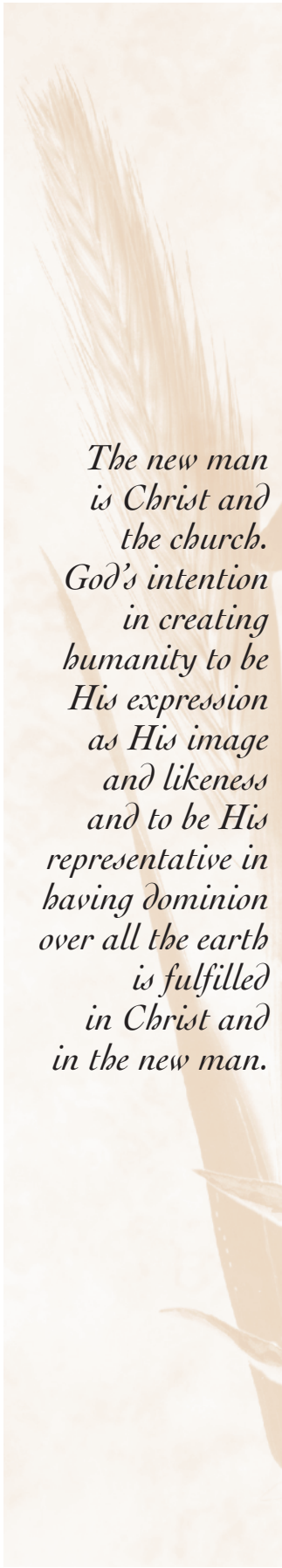
The humanity that God created in Genesis 1 was a collective entity—“Let *them* have dominion”; “He created him; male and female He created *them*” (vv. 26-27, emphasis added). Because this corporate God-created humanity was damaged through the fall, God needed to produce a new man to accomplish His original intention of being expressed and represented. However, the creation of the new man was not merely a restoration of humanity to an original pre-fallen state. The tripartite person in Genesis was made in God’s image and likeness to represent God in His dominion but was nevertheless an empty vessel having only the human nature, lacking as yet the divine nature of God’s new creation. In contrast, the church as the one new man, with the divine nature, is new (cf. Rom. 9:23; 2 Cor. 4:7).

According to the context of Ephesians 2, Christ is not only the Creator of the one new man, the church, but also the sphere in, means by, and element with which the new man was created (Lee, *Recovery Version*, v. 15, note 6). Concerning the phrase *in Himself* in verse 15, Lee states that the Greek word rendered *in* here “can also have an elemental significance, meaning also *with*, implying that the new man was created with Christ as its divine essence” (Note 6). Unlike God’s work in the old creation, where humanity is only a vessel, in His work to create the new man, God enters into humanity, and His nature is “wrought into man to make His divine nature one entity with humanity” (Note 5). Furthermore, “by His creating the Jewish and the Gentile believers into one new man, peace was made between all believers” (Note 9). Lee draws attention to the fact that the one Body in verse 16 is the new man in verse 15 and again points to the significance of the Greek preposition translated “in,” thereby concluding that the Jews and Gentiles are made one with, in, and for Christ and His corporate Body (v. 16, note 2).

Many Bible readers recognize that the church is a major subject of Ephesians. The Greek term *ekklesia* literally means “an assembly of called-out ones,” which may be considered an initial and very basic aspect of the church. Ephesians 2 speaks of higher aspects of the church by referring to “fellow citizens with the saints,” which implies the kingdom of God, and to “members of the household of God” (v. 19), which implies God’s family and God’s house. The church is also a holy temple in the Lord and the dwelling place of God in spirit (vv. 21-22). These latter aspects of the church are more intrinsic and subjective designations, since God’s Spirit as the Dweller “dwells in our spirit” (Lee, *Recovery Version*, v. 22, note 4). The church as the Body of Christ (1:22-23) is an even higher description of the church, one that implies an organic union in life. However, according to Lee, “the new man is higher still than the Body of Christ...The church...is in its ultimate, uttermost aspect a new man to accomplish God’s eternal purpose” (4:24, note 2). The church needs Christ as its life for the Body of Christ, whereas the church needs Christ as its person for the new man. The person here is a new corporate person who “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” (Note 2).



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In Ephesians 2:1-10 Paul describes how the church was produced. This process included graciously saving those who were dead in their spirit, lustful in their body, and corrupted in the thoughts and desires of their soul, by making them alive, raising them up, and seating them with Christ. Such a work of grace through faith brought forth the church, the Body of Christ, the fullness of the One who fills all in all (1:23), the corporate and universal new man (2:15) as a masterpiece.

The New Man Being Christ and the Church—the Corporate Christ

Simply stated, the new man is Christ and the church (5:32). God's intention in creating humanity to be His expression as His image and likeness and to be His representative in having dominion over all the earth (Gen. 1:26) was not fulfilled in the first man, that is, in the old man (1 Cor. 15:45; Rom. 6:6). Instead, it is fulfilled in Christ as the second man (1 Cor. 15:47) and in the new man (Eph. 2:15), comprising Christ as the Head and the church as His Body.

Galatians 3:27 associates being baptized into Christ with putting on Christ. Verse 28 continues, using language analogous to Colossians 3:11: "Where there cannot be..." Lee thereby correlates the one new man with the subjective assurance of the oneness in Christ and the organic union with the Triune God:

The believers are one in Christ by His resurrection life and His divine nature to be the one new man, as mentioned in Eph. 2:15. This one new man is absolutely in Christ. There is no room for our natural being, our natural disposition, and our natural character; in this one new man Christ is all and in all (Col. 3:10-11). This oneness in Christ is achieved through baptism, which terminates all the divisive distinctions and ushers the believers into the divine organic union with the processed Triune God, resulting in the believers' subjective assurance that they are one with one another. (*Recovery Version*, Gal. 3:28, note 5)

In its summarizing conclusions, *Exegetically* identifies both the personal and corporate aspects of the new and old man. First, they have much to do with the work of the cross: "The terms 'old' and 'new man' unite within themselves grand themes of soteriology, namely union with Christ and regeneration. By the use of the words 'old' and 'new' the connection is established with the history-changing events of the Cross" (135). Second, it is a personal identification: "By the word 'man' Paul points to personal participation in these events, not in the sense that we died with Christ on the Cross, but that we receive the benefits of his Cross-work through identification with Christ in his death and resurrection" (135). Third, it also has corporate implications: "'Old' and 'new man,' therefore, bring together two great themes of the NT, and also have close connections with sanctification and corporate unity of believers, since they have important ramifications for the new life and the interaction within the body of Christ" (135).

The New Man Being the Resurrected Christ as the Little Child Begetting Many Sons to Constitute the Church

A holistic appreciation and understanding of the new man would be incomplete without reference to John 16:16-24, a passage that *Exegetically* does not mention or identify in relation to the new man. In chapter 14 Jesus had already spoken of the Father's house and in chapter 15, of the Son's vine. Furthermore, prior to this passage the Lord had described the work of the coming indwelling Spirit (16:5-15; cf. 14:17). The disciples, after hearing these words, especially concerning "a little while," said, "We do not know what He is talking about" (16:18). In response, the Lord Jesus referred to a woman who in sorrow and affliction brings forth a little child but who "no longer remembers the affliction because of the joy that a man has been born" (v. 21).

Commentators easily recognize the analogy between the travails and subsequent joy of

a woman before and after giving birth and the emotions of the disciples—sorrow at the Lord’s departure and joy at His return. Several have seen a connection between this analogy and the church by considering that the disciples are representatives of the church. Robert Jamieson, A. R. Fausset, and David Brown recognize that this joy was the disciples’ “transport at His reappearance amongst them on His *Resurrection*” but suggest that this also expresses “the sorrow of the widowed Church in the absence of her Lord in the heavens, and her transport at His personal return” (1064). Similarly, Matthew Poole in his Bible commentary applies it to the Lord’s future coming: “Such (saith our Saviour to his disciples) is your state; you are as a woman in travail; so will all those that believe in me be, to the end of the world” (365). H. D. M. Spence-Jones and Joseph S. Exell in *The Pulpit Commentary* give credence to others who consider that this illustration refers to “the glorious deliverance of all who suffered with him, when they live again in newness of life by the power of his resurrection” (John 16:21, Note). *The Expositor’s Greek Testament*, edited by W. Robertson Nicoll, “warrants the extension of the metaphor to the actual birth of the N.T. church in the resurrection of Christ” (837).

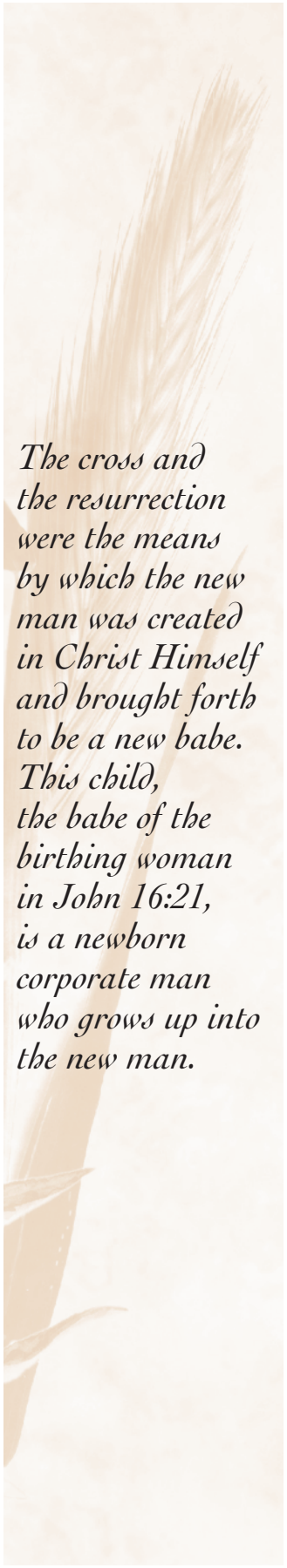
In *Life-study of John*, Lee is more explicit: “Who is this woman? The woman is the whole group of disciples. Who is the child, the son? The child is Christ. What is the birth? It is resurrection” (448). When the Lord spoke these words, He was with His disciples. When He left (by dying on the cross), they suffered while they waited for three days in travail for the birth of Christ in resurrection. Earlier the Lord declared, “I have a baptism to be baptized with, and how I am pressed until it is accomplished!” (Luke 12:50). He later would describe the travail and death that He had to pass through as “the cup which the Father has given Me” (John 18:11). The disciples as the “woman” rejoiced when they saw Him after His resurrection (20:20).

In *Crystallization-study of the Gospel of John*, Lee delves deeper into the matter of the new child born in resurrection being “the new man, brought forth by the travailing woman” (90). Lee points out that the cross and the resurrection were the means by which the new man was created in Christ Himself (Eph. 2:15) and brought forth to be a new babe. In the context of John 14 through 16, these three—the house, the vine, and the new child to consummate the new man—refer to “the church as the Body of Christ that consummates in the New Jerusalem” (90). This child, the babe of the birthing woman in 16:21, is a newborn corporate man who grows up into the new man.

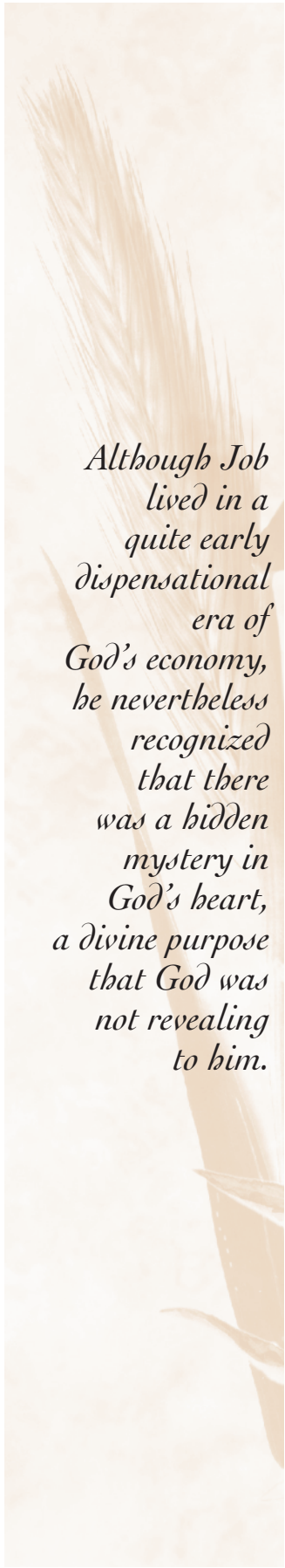
On one hand, the new man is Christ. On the other hand, “[Christ] is all the members of the new man and in all the members” (Lee, *Recovery Version*, Col. 3:11, note 9). Christ created the new man through the cross by abolishing in His flesh the law of the commandments in ordinances, which separated the peoples from one another. Thus, on the cross He created the Jews and the Gentiles into one new man. In one sense the new man was created (Eph. 2:15), and in another the new man was born, regenerated, by the Spirit as the new child (1 Pet. 1:3) in the believers’ spirit (John 3:6). This child is not only the believers but also Christ who left and then came back as the child over whom the disciples rejoiced (16:22). Lee summarizes, “Thus, God’s elect are the mother as well as the child, and the child is Christ. Now He is the new man” (*Crystallization* 114). Practically, this means that in the new man there is room for only Christ and that there is no room for any natural person. In the new man “He is all the members, and He is in all the members... This new man is put on by the believers through the renewing in the spirit of their mind (Eph. 4:23-24) and consummates the Body of Christ” (114). This implies that the regenerated believers as the new child of the Spirit need to grow up into the new man.

The Process of Arriving at the New Man—Transformation and Building

The new man has both a personal and corporate aspect. However, two crucial questions remain: First, what is the process by which we practically arrive at the new man personally



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and corporately? Second, what might the one new man look like in practice? The answer to the first question has been illustrated in two Old Testament books. An often overlooked book in the New Testament provides an answer to the second.

God Intending to Make Job a New Man in God's New Creation

Job was in, Jehovah's words, a perfect and upright God-fearing man (Job 1:8), who, after suffering a devastating Satan-caused loss of his children and possessions, held fast his integrity (2:3). After suffering a second Satan-instigated attack, this time a trial in his physical body, he still held fast his integrity and self-righteousness (v. 9; 27:5-6; 32:1). The book of Job records Job and his friends' struggle to discover the purpose or reason for the holy God's dealings with His holy ones (6:10; 5:1).

Among the lengthy cycles of these men's attempting with many words to find an answer, Job declared to God, "You have granted me life and lovingkindness, / And Your visitation has preserved my spirit. / But You have hidden these things in Your heart; / I know that this is with You" (10:12-13). Job misunderstood God and thought that He was angry with him and was judging and punishing him. Although Job lived in a quite early dispensational era of God's economy, he nevertheless recognized that there was a hidden mystery in God's heart, a divine purpose that God was not revealing to him. Indeed, this mystery would remain hidden for some millennia until the time of the apostle Paul, who stated, "You can perceive my understanding in the mystery of Christ, which in other generations was not made known to the sons of men" (Eph. 3:4-5). It was not until the time of Paul that grace was given "to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God" (v. 9). Lee succinctly describes this hidden mystery of God's economy, of which the new man is a crucial component:

The mystery hidden in God's heart is God's eternal economy, (Eph. 1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2), to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (Eph. 1:22-23; 3:19). (*Recovery Version*, Job 10:13, note 1)

Actually, God was not angry with Job and did not intend to judge or punish him. Rather, God's positive intention required Him to tear down Job's old humanity and then "re-build him with Himself, to make Job a new man in God's new creation (2 Cor. 5:17; Gal. 6:15)" (Job 10:13, note 1). It was not for those living in the time of Job to know that it would be the good pleasure of the Triune God to take certain procedural steps, including incarnation, crucifixion, resurrection, and supplying man with the transforming Spirit, in order to make His chosen people a duplication of Himself through His dispensing of His divine life into redeemed humanity.

Ruth Typifying How the Church Becomes the New Man United to Christ

Ruth was the widowed Moabite wife of a man who left Judah, the land of Jehovah's people (Ruth 1:4, 6). Ruth's initiative to attach herself to God's people by remaining with her mother-in-law when she returned to the good land won the respect of the noble Boaz, who in turn cleared her indebtedness and recovered her right to the property of her deceased husband. She thus became a new wife to Boaz and was united to a family lineage that notably produced David the king in the Old Testament and the Christ in the New Testament (Matt. 1:5-6, 16).

Ruth is a fourfold type of the church becoming the new man. Ruth first "typifies the church, before its salvation" (Lee, *Recovery Version*, Ruth 1:4, note 2). Due to the fall,

we, as sinners, became the old man consisting of two parts—a part created by God that is natural (good) (Gen. 1:27, 31) and a part that is fallen (evil) because it has been corrupted by sin (Rom. 5:18-19) (Note 2). Second, Ruth is a type of the church, “whose old man is her crucified husband” and whose created part has been “redeemed and regenerated to be the new man as the wife of Christ” (Ruth 1:4, note 2). Typified by the story in Ruth, “Christ’s death on the cross destroyed the fallen part of our old man, redeemed the part created by God, and cleared our sin caused by the fallen part, thereby recovering the right of the God-created part” (Note 2). Third, Ruth is a type of the church, which, “after being saved, became the counterpart of Christ in the organic union with Him through the regeneration of the church’s natural man (John 3:6b, 29a; Rom. 7:4b)” (Ruth 1:4, note 2). Like Ruth’s experience after marrying Boaz, “our natural man, excluding our fallen part, becomes our new man (Eph. 4:24)” (Ruth 1:4, note 2). After being redeemed and regenerated, we take “Christ as our new Husband in the divine organic union with Him” (Note 2). Fourth, like the Gentile Ruth, who was able to “participate in the inheritance of God’s elect” by her union with Boaz, we “the redeemed and regenerated Gentile sinners” are attached to Christ and “may partake of the inheritance of God’s promise (Eph. 3:6)” (Ruth 1:4, note 2).

The Corporate New Man in Practice

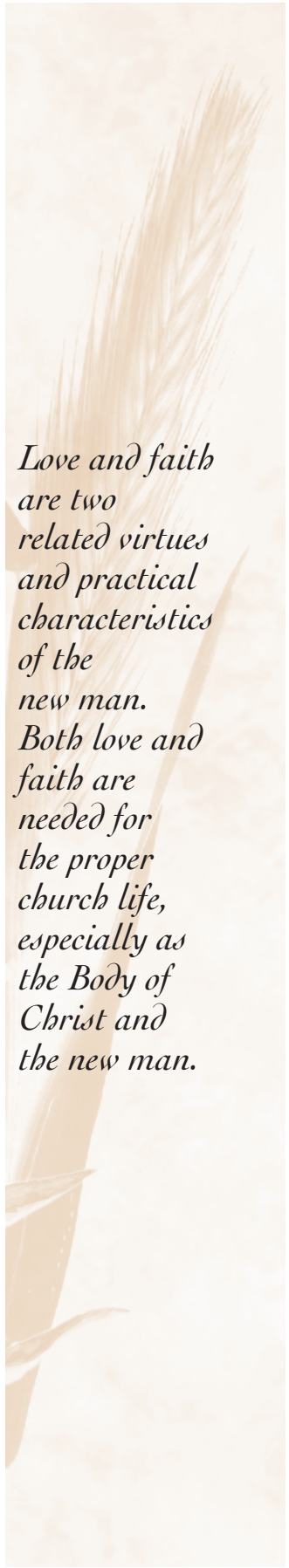
To adequately practice the Body life requires a living and function that is fitting in a corporate context, as described in Ephesians 4 through 6. Such a corporate living requires a personal daily walk in which we “learn Christ” (4:20). This learning is tested in the context of our personal ethical relationships, such as in marriage (wife and husband), family (children and parents), and societal responsibilities (slaves and masters). These relationships in many ways typify our relationship with our real Husband, our heavenly Father, and our rightful Master and Lord. Thus, the corporate aspect has a personal aspect as its base. In turn, our true progress in the personal aspect is continually reinforced, tested, and expressed in a corporate setting.

Virtues and Characteristics Developed and Expressed in the Corporate New Man

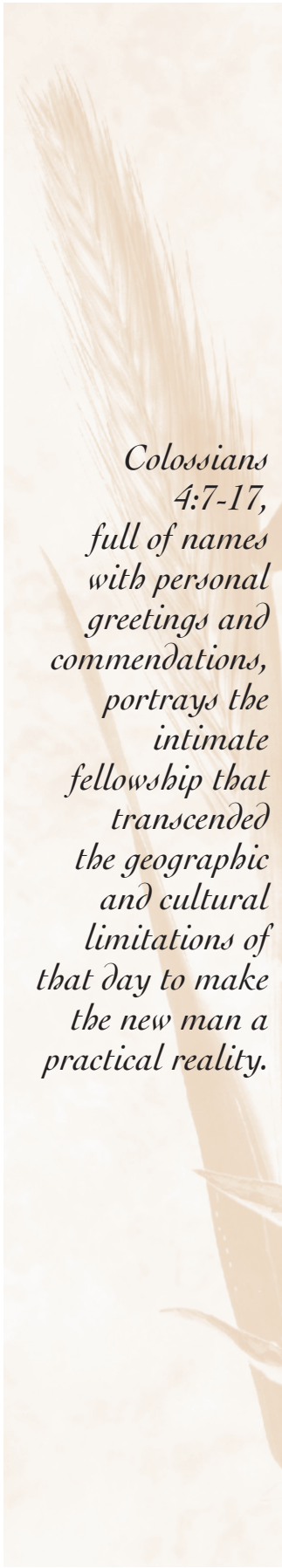
Holiness is a significant virtue and characteristic developed and expressed in the corporate one new man. Paul charges the Ephesians to “put on the new man, which was created according to God in righteousness and holiness” (v. 24). This word is spoken in the context of principles and details of a holy living (v. 17—5:21). We were chosen to be holy (1:4), and we are corporately growing into a holy temple (2:21). The holy apostles and prophets function as members in the Body and minister according to the grace of God in coordination with the sanctifying Christ for the presentation of the glorious and holy church to Himself (3:5; 5:27). Thus, the putting off of the old man and the putting on of the new man are expressed in a holy living of God’s holy people, that is, in “living a life that is holy, as God is holy” (Lee, *Recovery Version*, Lev. 18:1, note 1).

Love and faith are two other related virtues and practical characteristics of the new man. In Ephesians 1 Paul commends the believers for his “having heard” of their “faith in the Lord Jesus” and their “love to all the saints” (v. 15). This Epistle concludes with loving the Lord in incorruptibility and loving one another with faith (6:23-24). Both love and faith are needed for the proper church life, especially as the Body of Christ and the new man. In his personal letter to Philemon, Paul commends Philemon for the love and faith that he had toward the Lord Jesus and to all the saints (v. 5). Concerning the order of love and faith, Lee says, “In the new man the members love one another in faith” because the love “comes out of faith” (*Recovery Version*, v. 5, note 1).

Teaching and fellowship are two additional characteristics in the practice of the corporate new man. Acts 2:42 indicates that from the beginning of the church life, the



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the new man a
practical reality.*

believers “continued steadfastly in the teaching and the fellowship of the apostles.” Lee defines *teaching* as “the unveiling of God’s New Testament economy concerning Christ and the church” and *fellowship* as “the communion and communication between the believers in their communion and communication with God the Father and Christ the Son” (*Recovery Version*, v. 42, note 1). Paul tells the Corinthians that Timothy will remind them of Paul’s “ways which are in Christ” as well as what Paul taught, which was the same “everywhere in every church” (1 Cor. 4:17). Every church, everywhere, could be one because they received the same consistent teaching. Paul tells the Colossians to cause the letter that they had received to be read in the church of the Laodiceans and to read the letter that the church in Laodicea had received (Col. 4:16). Thus, through travel, communication, and fellowship, these two nearby churches could remain in oneness.

Ministering the material offerings to other churches and to the extra-local Christian workers is another characteristic seen in the one new man. Paul repeatedly encourages and commends the giving of material supply by one church to another. To the Corinthians Paul commends the churches in Macedonia for their liberality in giving beyond their power, of their own accord, calling the Macedonians’ ministry to the saints “grace” and “fellowship” (2 Cor. 8:2-4; cf. 9:13). He thanks the Philippians for their repeated sending of material supply to him, considering this “an acceptable sacrifice, well pleasing to God” (Phil. 4:18, cf. vv. 15-16).

Communication and travel are a New Testament pattern for the practice of the new man. Lacking the technology of today, communication in Paul’s time required persons from different localities and geographic regions to undertake often treacherous travel to see, speak, and be with one another in person. Colossians 4:7-17, full of names with personal greetings and commendations, portrays the intimate fellowship that transcended the geographic and cultural limitations of that day to make the new man a practical reality. The apostle’s fellowship in these verses “shows us that the new man as practiced at the apostle’s time was an issue of the apostle’s work, which encouraged the believers to seek after Christ, the very constituent of the new man, as their enjoyment. By means of the traffic among the churches, we experience in a practical way the living of the new man” (Lee, *Recovery Version*, v. 7, note 1).

The Equality of All the Members in the New Man

The short letter of Paul to Philemon is perhaps the best portrait of the corporate new man in practice. This Epistle “serves the special purpose of showing us the equality, in God’s eternal life and divine love, of all the members in the Body of Christ” (Lee, *Recovery Version*, v. 16, note 1). Paul uses some particular terms, such as *our beloved and fellow worker* (v. 1), *the sister* (v. 2), *our fellow soldier* (v. 2), *a beloved brother* (v. 16), *a partner* (v. 17), *my fellow prisoner* (v. 23), and *my fellow workers* (v. 24); these intimate terms express his “sentiment concerning his relationship with the members in the new man” (v. 16, note 3).

Paul perhaps sent this Epistle to Philemon at the same time that he wrote to the saints in Colossae. Paul’s primary purpose was to entreat Philemon to receive Onesimus, a runaway slave who belonged to Philemon and had been saved though Paul while they were both in prison in Rome. In the semisavage age of Paul, the strong institution of slavery had been annulled among the believers by the life of Christ; hence, “the evil social order among fallen mankind was spontaneously ignored” (Lee, *Recovery Version*, v. 16, note 1). In today’s semi-democratic age we would decry such an unjust system. However, “since the sentiment of the love of the Christian fellowship was so powerful and prevailing...any need for institutional emancipation was obviated” (Note 1). Lee relates this to the church as the new man:

Because of the divine birth and because they were living by the divine life, all the believers in Christ had equal status in the church, which was the new man in Christ and in which there was no discrimination between free and bond (Col. 3:10-11). This was based on three

facts: (1) Christ's death on the cross abolished the ordinances of the different ways of life, for the creating of the one new man (Eph. 2:15); (2) we all were baptized into Christ and were made one in Him without any differences (Gal. 3:27-28); and (3) in the new man Christ is all and in all (Col. 3:11). (Philem. 16, note 1)

If the one new man could be realized in the social contexts that existed during the life and times of the apostle Paul, surely we also can have the endeavoring faith and endurance to be and live such a corporate one new man as the church in the present times. **AC**

Notes

¹One Body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

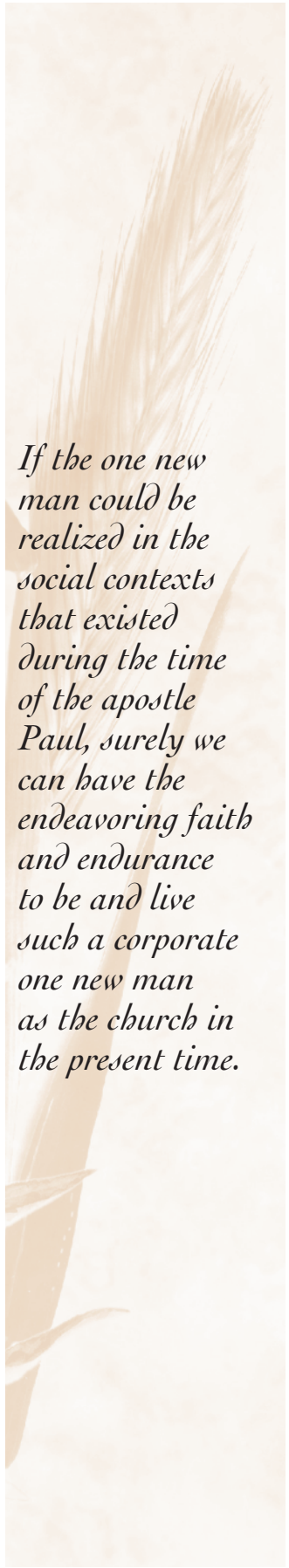
²Versions using an alternative to the literal *man* seem to be internally consistent by using the same English word in both Colossians 3:9-10 and Ephesians 4:22, 24 to translate ἄνθρωπον (e.g., person, nature, self, etc.).

³The Westcott-Hort Greek New Testament omits the word *man* in Colossians 3:10. Some translators, such as Darby, thus omit the word *man* and translate as "the new." The 1599 Geneva Bible omits *man*, but the King James Version has *new man*. Other translations note the insertion with italicized *man*. However, ἄνθρωπος consistently appears in verse 9, thereby contextually confirming that the two adjectives (e.g. *old* and *new*) are alternative modifiers of the same category, that is, "man."

⁴See Romans 6:6, Ephesians 4:22-24, and Colossians 3:9-10.

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If the one new man could be realized in the social contexts that existed during the time of the apostle Paul, surely we can have the endeavoring faith and endurance to be and live such a corporate one new man as the church in the present time.



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A Battle for the Truth concerning the Creation of the New Man

The demons and evil angels know that the one new man has been created in the divine essence. This fact terrifies them. For this reason, the demonic powers would try to keep Christians from seeing the fact of the creation of the one new man. Hence, we must fight the battle for this truth. We need to pray for a clear and sober mind to perceive that not only have we been terminated on the cross but that by means of this termination we have been transferred into Christ. In Christ, with His divine essence, we have been created into the one new man.

It is essential to believe that before we were born we were created into the one new man and that a new essence has been wrought into our being. If you believe that Christ died on the cross to take away your sins, then you must also believe that through His death you have been put into Him and that in Him you have been created, with His divine essence, into the new man. Have you ever heard before that in His crucifixion Christ terminated you in His flesh and then in His resurrection put you into Himself in order to create you, with the divine essence, into the new man? This concept is beyond our natural understanding. Nevertheless, according to the Word, it is a fact. If we read [Ephesians] 2:15 carefully and with prayer, the light will come in. We shall see that we and all the creatures, signified by the cherubim on the veil, were crucified in the flesh of Christ on the cross. Since death ushers us into resurrection, in His resurrection Christ put us into Himself. Then with His divine essence He created us in Himself into the one new man.

Ephesians 2:15 does not say, "That He might create the two into one new man." Do not ignore the phrase *in Himself*. Apart from being in Him, we could not have been created into the new man, because in ourselves we do not have the divine essence, which is the element of the new man. Only in the divine essence and with the divine essence were we created into the new man. It is possible to have this essence only in Christ. In fact, Christ Himself is this essence, this element. Hence, in Himself Christ created the two into one new man. We all need to be profoundly impressed with the fact that we, the believers, have been created into one new man in Christ.

From *Life-study of Ephesians* by Witness Lee, pp. 211-212