

One New Man

The Gentile Believers and Messianic Jewish Believers

“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the Cross, thereby putting to death the enmity.” (Eph. 2:14–16)

A. THE FULLNESS OF “ONE NEW MAN” NOT YET

1. “One New Man” refers to the fullness of peace and oneness between Jewish and Gentile believers as the Body of Christ.
2. It entails the joining together of two different entities to become unified as one, through the power of the Cross and His body that was broken for us (Eph. 2:16).
3. The work of the Cross has removed all hostility between Jewish and Gentile believers, establishing peace between the two groups, and making us one body in Jesus by one Spirit (1 Cor. 12:13). These truths have been settled at the Cross.
4. Yet, there is a fullness to these truths that has not been fulfilled. God is still restoring relationships between individuals and people groups in the Body of Christ unto complete peace today.
 - a. This is because conflicts may arise in the Body of Christ when in our human weakness, we regard one another according to the flesh (2 Cor. 5:16) or resist submitting to one another as the Word tells us to (Eph. 5:21).
 - b. This is why the Word instructs us to continue to pursue peace with one another, even after Jesus had died on the Cross (Rom. 14:19; Heb. 12:14).
5. Beyond this, the Lord will also deal with us as individuals for the fulfilment of One New Man. Our God of peace desires to sanctify us completely — to bring us as individuals through a process of sanctification, where He will transform us into His likeness (1 Thes. 5:23; Rom. 12:2). Through this process He will make us one with Him, and eventually one with one another in the Body of Christ (Jn. 17:21).

6. Since the reality of the fullness of One New Man is not yet, we should pray for it. We can be confident that the author and finisher of our faith who initiated this work at the Cross will also finish it (Heb. 12:2).

B. PEACE

1. To understand One New Man, we firstly have to understand this issue of “peace”. In Ephesians 2:14–18, the word “peace” is mentioned three times.
2. In this context, to make peace is to establish harmony between the two groups. While the word “peace” can carry more than one meaning in the Bible, the meaning of peace emphasised in Ephesians 2:15 refers to harmony between individuals and people groups, as seen in other passages of Scripture (Gen. 26:29–31; Heb. 12:14).
3. It is the God of peace who has made this harmony possible through the Cross. Jesus, who is our peace, has made and is still making peace between Jewish and Gentile believers today.
 - a. Hebrews 8:13 tells us that the Old Covenant, with its laws and traditions which once caused hostility between the two groups, has been made obsolete. His Cross has not only torn down enmity between the two groups, but through it has made the two one.
 - b. Jesus has mediated the New Covenant through His death (Heb. 9:15), such that there is no longer enmity present, but peace.
4. However, there are rifts still present between the Jewish believers and the Gentile believers today. This is because past events have brought about wrong mindsets, distasteful impressions and hurt that have been passed down through generations.
5. From the Perspective of Gentile Believers:
 - a. For centuries, a wrong doctrine has been commonly taught in the Church, which is that God has rejected the Jewish people because of their rejection of Jesus.
 - b. This doctrine puts the blame of Jesus' crucifixion solely on the Jewish people and because of this, many Gentiles feel that the Jewish people are no longer worthy to receive the Gospel.
 - c. One such example is Replacement Theology (also known as “Supersessionism”), which is the belief that the Church has replaced or superseded Israel.
 - i. Replacement Theology claims that the Jewish people were the chosen people of God, but because of their rejection of Christ they have been replaced as God's chosen people by the Church.
 - ii. This replacement is then taken to mean that the Jewish people have been rejected or “accursed” by God for their rejection of the Gospel.

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- iii. However, this is not true. God has not rejected or forsaken Israel, as His gifts and calling for her are irrevocable (Rom. 11:29). His promises for her still stand and the Gentile Church has not replaced her by any means.
- d. The Gentile Church also has a general unawareness and ignorance towards Israel's role in the Body of Christ.
- i. Past events in the history of the Church have also hindered the Gentile believers from recognising and acknowledging our Jewish roots. Understanding Israel's role in the Body of Christ helps us to understand the importance of harmony between the Jewish and the Gentile believers.
 - ii. One such event was in AD 380, when Emperor Theodosius made Christianity the official religion of the Roman Empire. The result of this was an alteration of the governing structure and focus of the Church. Numerous pagan beliefs were also brought in, such as the replacement of the Jewish calendar with that of the Romans.
 - iii. After Theodosius, successive rulers of Rome chose to cut off all connections to the faith's Jewish roots. Christianity has since been established as a religion completely distinct and separate from its Jewish roots and heritage.
 - iv. Due to this disconnect that has been perpetuated over centuries, there is much unawareness in the Body of Christ when it comes to our Jewish roots. Most Gentile believers thus do not see the importance of peace between Jewish and Gentile believers.
 - v. Moreover, much of the Gentile Church remains unaware or ignorant towards God's redemptive plan for Israel as written in Scripture. The issue of Israel is not addressed often in Churches, and many have no thoughts with regard to her.
 - vi. This unawareness and ignorance can become a hindrance to peace, especially amidst the world's rising antisemitic sentiments. With little to no understanding of God's perspective, it is easy for Gentile believers to follow what the world says, thus building discord between the two.
6. From the Jewish Perspective:
- There are historical events that contributed to the Jewish people having negative views towards Christianity.
- a. During the time of the Crusades and the Holocaust, many Jewish people had experienced persecution either directly from Christians or indirectly through the Church's "neglect" in standing with them in times of persecution.

- b. Even in the history of Christianity in Europe, there have been reports of how the Jewish people were physically tortured by the Church when they refused to convert to Christianity.
- c. Such events have contributed to the aversion that many Jewish people have towards Christians and Christianity, creating a greater division between Jewish and Gentile believers. Even after receiving Christ, Jewish believers may still hold on to this aversion towards the Gentile Church.

C. ONENESS AND LOVE FOR ONE ANOTHER

1. Besides the fullness of peace, God also desires to bring His people into the fullness of oneness. It is God's desire for the Gentile Church and the Messianic Jewish believers to become one.
2. In Ephesians 2:14–18, the word “one” is mentioned 4 times, all referring to a oneness that God has now made available for Jewish and Gentile believers to have with one another through the work of the Cross.
3. In John 17:20, Jesus prays for His disciples, and for all who will come to believe in Him through their word. He said, *“My prayer is not for them alone. I pray also for those who will believe in Me through their message.”*
 - a. *“Them”* refers to His disciples; the twelve apostles were Jewish.
 - b. *“Those”* refers to believers, many of whom are Gentiles.
4. Jesus goes on to pray for oneness. This is Jesus' prayer in John 17:21, *“that they all may be one, as You, Father, are in Me, and I in you; that they may also be one in Us, that the world may believe that you sent Me.”*
5. Jesus makes it clear that His desire is to see the two sides of His family — the Jewish believers and the Gentile believers, come together and be one, so that the world will see and know that He is God.
 - a. This will come to pass. The Jewish and Gentile believers will be made perfect in oneness, in accordance with Jesus' prayer, before His return (Jn. 17:21–23).
 - b. We are to contend in prayer for the reality of the John 17 oneness between the Jewish and Gentile believers.

D. MISCONCEPTION: ONE BODY IMPLIES NO DISTINCTION BETWEEN JEW AND GENTILE

1. The One New Man is made up of both Jewish and Gentile believers, both having individual, distinct identities, while being one in the Spirit.
2. Key phrases such as “*together with Israel*” (Eph. 3:6, NIV) and “*fellow citizens with God’s people*” (Eph. 2:19) point us to the fact that within One New Man, there exists two distinct groups.
3. The One New Man does not wipe out these distinctions. Rather, it upholds and blesses them.
4. God has not called Gentile believers to become Jewish, i.e. Gentile believers are not called to leave behind the uniqueness of their ethnic groups and adopt the Jewish culture and traditions. This is shown in Acts 15, where it seemed good to the Spirit and the apostles that the Gentile believers would not need to take on the burden of following the Jewish law and tradition of circumcision.
5. Similarly, when the Jewish people accept Jesus as Lord, they do not leave behind their culture and traditions but continue observing the feasts, Sabbath etc.

E. WHAT IS HAPPENING TODAY

1. Today, Gentile Christians are beginning to realise and recognise God’s unique role and call for Israel: Through her lineage, the Messiah was born. Through her, specific entrustments were given (Rom. 9:4–5).
2. More than that, Jesus exhorts us to stand with her (Matt. 25:31–46) and embrace the fact that the Jewish and Gentile believers are one (Eph. 2:14; Jn. 17:21–23).
3. Increasingly, we hear reports of Christians pouring their resources, time, and prayer into supporting Israel and standing alongside her. We hear stories of Gentiles giving financially to the Jewish people, and even going to the extent of availing themselves to serve them with no strings attached.
4. These expressions of love towards the Jewish people in turn change the views that they have towards Christians, and many begin to see that Gentile believers are standing with them.
5. Through such testimonies, we see God forming and restoring His familial line — healing the wounds of the Jewish people, and bringing Messianic believers and their Gentile brothers together as One New Man.

6. More recently, we see milestones reached by key global leaders in the Body of Christ towards the fullness of the One New Man.
 - a. On 28 May 2020, three days before Pentecost, many key spiritual leaders in the Body of Christ came together as One New Man to repent of their own part of the rift and embrace one another in covenantal love.
 - b. This included Messianic Jewish leader Asher Intrater, and leaders among the Gentile believers, such as David Demian and Mike Bickle.
7. In 2023, we witnessed an awakening of millions of Gentile believers to the necessity of standing with Israel in prayer.
 - a. From 7 May to 28 May 2023, a global fast was called by Mike Bickle and IHOPKC. This fast was termed the Isaiah 62 Fast. Centred around Isaiah 62:6–7, the fast was a call for Gentile believers to join in to fast and pray for Israel, interceding day and night for her as a global Body of Christ.
 - b. Over 5 million Gentile believers committed to fasting and praying for Israel for those 21 days. The final day of the fast even saw 100 million Gentile believers around the world coming together on Pentecost to pray for her.
 - c. These numbers that have gathered to fast and pray for Israel are unprecedented in human history. We can surely see God's divine hand in stirring hearts and awakening the Gentile believers to loving and standing with Israel.
8. There is an awakening of both the Gentile believers and their Jewish counterparts of the need to embrace, love and uphold each other in prayer and in our actions. As we approach the return of Jesus, we will see more and more of the promise of the fullness of One New Man coming to pass.

F. PRAYERS FOR ONENESS

1. Pray for the God of peace to establish peace between the Jewish believers and believers of Christ (Ps. 122:6–7, 2 Pet. 1:2).
2. Pray for the Psalm 133 unity unto the John 17 oneness between the Messianic Jewish believers and Gentile believers (Jn. 17:21–23; Ps. 133).
 - a. For God to tear down the wall of division, and for unity in the name of Jesus (Eph. 2:14).
 - b. For the Messianic Jewish believers to embrace and love their younger brother (Jn. 17:21; Matt. 22:39).
 - c. For the glory of oneness within the Trinitarian God to be imparted to the Messianic Jewish believers and Gentile believers (Jn. 17:21–23).

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3. Pray for the Gentile Church to recognise and submit to God's will for our Jewish brethren.
 - a. That the gifts and calling for Israel are irrevocable (Rom. 11:29).
 - b. Israel's right to inheritance of the land promised by God (Gen. 15:18; 17:8).
 - c. That the city of Jerusalem is the place that Jesus is returning to and the place from which He will rule over the earth (Ps. 2:6,8).
 4. Pray for the One New Man to stand perfect and complete in the will of God (Col. 4:12).
 - a. For the appropriating of the work of the Cross to remove enmity between the two groups (Eph. 2:14).
 - b. For apostles and prophets to teach and equip the Body of Christ until the fullness of Christ is seen in us (Eph. 4:12–13).
 5. Pray for the greater love of Christ to be imparted to the Gentile Church, resulting in the laying down of our lives for our Jewish brethren (Phi. 1:9–10).