

The Creator of the One New Man as the Masterpiece of God**Monday 9/22****Related Verses****Gen. 1:25**

25 And God made the animals of the earth according to their kind and the cattle according to their kind and everything that creeps on the ground according to its kind, and God saw that it was good.

Eph. 2:15

15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Acts 2:1-6 (4-5)

1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

6 And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.

Acts 10:11-16 (15)

11 And he beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth,

12 In which were all the four-footed animals and reptiles of the earth and birds of heaven.

13 And a voice came to him: Rise up, Peter; slay and eat!

14 But Peter said, By no means, Lord, for I have never eaten anything common and unclean.

15 And a voice came to him again a second time: The things that God has cleansed, do not make common.

16 And this occurred three times; and immediately the vessel was taken up into heaven.

Related Reading

The human life is the highest created life...Adam, the first man, typifies Christ...as the center of God's creation..., as the Head of all creation...and of all men..., as God's expression in God's image and likeness..., and as God's representative to rule over all things created by God. (Gen. 1:26, footnote 2)

God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b).

God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man..., the new man..., comprising Christ Himself as the Head and the church as His Body...It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium...It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance..., and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity. (Gen. 1:26, footnote 5)

After creation and the fall of man this wonderful One—who was incarnated, who was God living a life in humanity on this earth, and who was crucified, resurrected, ascended, and enthroned—came down. His coming down was a wonder among all wonders. This coming down of such a wonderful One brought forth the church.

The church was brought forth not just with one people but with many peoples. In Acts 2:9-11 at least fifteen nationalities speaking at least fifteen dialects were represented. Although all these were Jews (v. 5), under God's sovereignty all these Jews were not of one language...They were Jews, but they were divided and scattered. However, when the time came for the church

to be brought forth, they were all gathered together, and in that gathering, the church was produced. This indicates that what was divided and scattered in the old man was fully recovered in the new man. In the old man, man was divided and scattered, but in the new man, man is gathered and made one.

Without Paul's Epistles we could not see the light concerning the one new man. Ephesians 2:13 says, "Now in Christ Jesus you who were once far off have become near in the blood of Christ." To become near is to become near not only to God but near to the believers. Verse 14 says, "For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity." The middle wall of partition is the division, the dividing factor, between different peoples. This factor was torn down by Christ on the cross. By this, Christ has created one new man of two peoples, the Jews and the Gentiles. Ephesians 4:22 says, "That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit." To put off the old man is to put off the divided and scattered man. To put on the new man (v. 24) is to put on the gathered and one new man, "which was created according to God in righteousness and holiness of the reality" (v. 24). (*CWWL*, 1977, vol. 3, "The One New Man," pp. 476-477)

Further Reading: *Life-study of Ephesians*, msg. 23

Tuesday 9/23**Related Verses****Eph. 2:15-16**

15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Heb. 2:14

14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

The Creator of the One New Man as the Masterpiece of God**Rom. 6:6**

6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom 8:3

3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

John 1:29

29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Gal. 5:24

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

John 12:31

31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Related Reading

Christ abolished in His flesh the law of the commandments in ordinances, but He did not create the new man in His flesh...The negative things were terminated in Christ's flesh, whereas the new man, which, of course, is positive, was germinated in Christ Himself. We need to pay careful attention to two phrases in Ephesians 2:15: *in His flesh and in Himself*. If I were to ask you where you are today, you should say, "First, I was in Christ's flesh; now I am in Christ Himself. In His flesh I was terminated on the cross, but in Christ Himself I was created as part of the one new man." (*Life-study of Ephesians*, p. 201)

Christ did not stop with the termination of the negative things...Although Christ in the flesh was crucified on the cross, this death brought Him into resurrection. In resurrection He is no longer in the flesh; rather, He is the wonderful Spirit. It was in His flesh that we, the old man, were terminated, but it is in the wonderful Spirit that we have been created into the one new man. When our old man and our old nature were crucified, the ordinances related to our fallen nature were

slain. Then in Christ's resurrection and in His wonderful Spirit, we were created into one new man...It is a marvelous fact that we were terminated in the flesh of Christ on the cross. Moreover, before we were born, we were also created in the wonderful Spirit to be the one new man.

The phrase *in Himself* is very significant. It indicates that Christ was not only the Creator of the one new man, the church, but also the sphere in which and the essence with which the one new man was created. He is the very element of the new man. After we were terminated, in Him we received the new essence. Christ Himself became this new element to us. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Him there is a wonderful essence, in which the one new man has been created.

Christ created the one new man, the church, by working God's divine nature into humanity. The working of the divine nature into humanity was something new. Hence, it was a creating. In the old creation God did not work His nature into any of His creatures, not even into man. In the creating of the one new man, however, God's nature was wrought into man to make His divine nature one entity with humanity.

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.

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.

Do not ignore the phrase *in Himself* [in Ephesians 2:15]. 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. (*Life-study of Ephesians*, pp. 201-203)

Further Reading: *Life-study of Ephesians*, msg. 24

Wednesday 9/24

Related Verses**Eph. 2:10**

10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

Eph. 3:10

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

1 Cor. 1:30

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

2 Cor. 5:17

17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Rom. 5:18

18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

Rom. 6:19, 22

19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

The Creator of the One New Man as the Masterpiece of God**Rom. 8:10, 23**

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. **23** And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Phil. 3:21

21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

Related Reading

In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become a new entity, a new invention of God (Rom. 6:6; 2 Cor. 5:17). The Jews and the Gentiles were separated to the uttermost by the separating ordinances, but both were created in Christ with the divine essence into one new entity, which is a corporate man, the church.

The church is not only the church of God, the Body of Christ (the fullness, the expression, of the all-filling One—Eph. 1:23), and the household or family, the house, the temple, and the dwelling place of God (2:19, 21-22). It is also the one new man, which 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.

God created man as a collective entity (Gen. 1:26), but the corporate man created by God was damaged through man's fall. Hence, there was the need for God to produce a new man. This was accomplished through Christ's abolishing in His flesh the ordinances and through His creating of the new man in Himself. (*The Conclusion of the New Testament*, pp. 3369-3370)

The Greek word [for *masterpiece*], *poiema*, [Eph. 2:10] means..."something that has been written or composed as a poem"...We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design.

The heavens, the earth, and man, created by God, are not God's masterpiece; but the church, the Body of Christ, the fullness of the One who fills all in all (Eph. 1:23), the corporate and universal new man (2:15), is a masterpiece. We have been saved by grace to be God's masterpiece that we may walk in the good works prepared beforehand by God. (Eph. 2:10, footnote 1)

We, the church, the masterpiece of God's work, are an absolutely new item in the universe, a new invention of God. We were created by God in Christ through regeneration to be His new creation (2 Cor. 5:17). (Eph. 2:10, footnote 2)

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and (3) redemption (for our future), that is, the redemption of our body (8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves. (1 Cor. 1:30, footnote 2)

As revealed in Ephesians 3:8, the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is. (Eph. 3:10, footnote 3)

Further Reading: *The Conclusion of the New Testament*, msg. 336

Thursday 9/25**Related Verses****Eph. 2:14**

14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

Col. 2:14

14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

Col. 1:15-20, 28 (16-18, 28)

15 Who is the image of the invisible God, the Firstborn of all creation,

16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

17 And He is before all things, and all things cohere in Him;

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

19 For in Him all the fullness was pleased to dwell

20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross -- through Him, whether the things on the earth or the things in the heavens.

28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Related Reading

Although we may like certain practices, we should not insist on them. If we insist on a particular practice, we make it an ordinance that separates and creates enmity. Christians have been divided by ordinances, such as the various ordinances concerning baptism...[or] the use of musical instruments...To insist on any practice is to cause division. Hence, we must not have any ordinances. On the cross of Christ all ordinances were abolished.

Because ordinances create enmity and division, we must deal with them very seriously. It is possible for

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ordinances to become a cause of hatred even among those who have been close to one another...Therefore, we must repudiate all ordinances and go along with the practices of the saints, as long as these practices do not involve anything sinful, immoral, or idolatrous. Although we may not approve of certain practices, we should go along with them in order to give no ground for ordinances.

Christ broke down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances. When He was crucified on the cross, all the ordinances were nailed there (Col. 2:14). The law spoken of in Ephesians 2:15 is not the law of the moral commandments but the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods. (*Life-study of Ephesians*, pp. 193-194)

Ordinances are the forms or ways of living and worship...We need to be careful not to make our way of living or worship an ordinance. At the same time, we should not regard what others do as ordinances. If we all practice this, there will be no problems.

Due to the improvements in transportation and communication, the people of the world are becoming intermingled more and more. This is under the sovereignty of the Lord so that He can have the new man, the proper church life which includes all different peoples. Therefore, concerning our way of life, we all must learn not to impose requirements on others and not to have any ordinances.

The differences among the peoples began at Babel. In God's economy in the church life, we must overcome Babel. Our very language can become an ordinance. When we stay for a long period of time in another country or even live there, we should, if possible, learn the language of the people there and not insist on our native tongue.

As the redeemed and recovered ones, those who have been transferred into Christ and into the church life, we must learn to hate the differences that divide the peoples. The worldly people regard cultural differences as a mark of prestige. But in Christ we have all lost this

prestige. Now our only prestige is Christ and the genuine oneness. We should not have a prestige unique to our locality or meeting hall. We all need to exercise ourselves to go along with others. As long as a certain practice does not involve idolatry or immorality, there is nothing wrong with it. Do not hold on to your prestige. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life.

The breaking down of the middle wall of partition is for the new man, the commonwealth of God, the household of God, and the building of God's dwelling place. If we keep our differences, it will be impossible to have the church life in these four aspects. Christianity is filled with the divisive differences among the various peoples. For this reason it is impossible for Christians outside the recovery to have the church life. For the sake of the church life, all the differences must be under our feet. (*Life-study of Ephesians*, pp. 194-195)

Further Reading: *Life-study of Ephesians*, msg. 23

Friday 9/26

Related Verses**Col. 3:15**

15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Eph. 4:3, 22-24

3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

23 And that you be renewed in the spirit of your mind

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Col. 3:12-15

12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.

14 And over all these things put on love, which is the uniting bond of perfectness.

15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Col. 2:14-18

14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,

17 Which are a shadow of the things to come, but the body is of Christ.

18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,

Related Reading

The Greek term for *arbitrate* [in Colossians 3:15] can also be rendered "umpire, preside, be enthroned as a ruler and decider of everything."...For the proper Body life we need the peace of Christ to arbitrate, to adjust, and to decide all things in our heart in our relationship with the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts. (*Life-study of Colossians*, p. 242)

If we consider our experience, we will realize that as Christians we have two or three parties within us. For this reason we need an arbitrator. An arbitrator is always needed to settle disagreements or disputes between parties...As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us. We need someone or something to preside over the conferences that take place within our

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being. According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word.

If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them. Rather, by the Lord's grace and with His peace, we will minister life to others. The oneness in a local church and among the churches is...maintained only by the arbitrating peace of Christ. The management and maintenance of the Lord's recovery are not our responsibility. All the churches and the recovery as a whole are under the arbitrating peace of Christ. (*Life-study of Colossians*, pp. 242-243, 245, 555)

Ephesians 4:3 speaks of keeping the oneness of the Spirit "in the uniting bond of peace." Christ has abolished on the cross all the differences that were due to ordinances. In so doing, He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond.

According to 2:15, by Christ's abolishing in His flesh the separating ordinances and creating the Jewish and Gentile believers into one new man, peace was made between all believers. Furthermore, on the cross, Christ dealt with all the negative things between us and God. This means that He also made peace between man and God. Now there is no longer a separation between the Jewish believers and the Gentile believers or between us and God. However, at the time Ephesians was written, some of the Jewish believers still held the concept that they should be separate from the Gentile believers. For this reason Paul said that the middle wall of partition has been broken down and that the Jewish and Gentile believers must be one. Otherwise, there can be no oneness. And without the oneness there cannot be the one Body. Therefore, in 4:3 Paul says strongly that we must keep the oneness of the Spirit in the uniting bond of peace. If we would do this, we must realize that the differences between us have been abolished on the cross.

The uniting bond of peace is actually the working of the cross. By our experience we know that whenever we

go to the cross, there are no differences between us and others. (*Life-study of Ephesians*, pp. 298-299)

Further Reading: *Life-study of Colossians*, msgs. 29, 63

Saturday 9/27

Related Verses**Col. 3:10-11**

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Eph. 2:19-22

19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

Eph. 4:1-6

1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

2 With all lowliness and meekness, with long-suffering, bearing one another in love,

3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

4 One Body and one Spirit, even as also you were called in one hope of your calling;

5 One Lord, one faith, one baptism;

6 One God and Father of all, who is over all and through all and in all.

Related Reading

In Colossians 3:11...the word *where*, referring to *the new man* in verse 10, means in the new man. There is no natural person in the new man. Furthermore, there is no possibility, no room, for any natural person...No matter what kind of person we may be, as far as the new man is concerned, we must regard ourselves as nobodies. In the

new man there is room only for Christ, not for any kind of natural person.

In the new man "Christ is all and in all." In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:13). In the new man Christ is the centrality and universality.

The word *all* in Colossians 3:11 refers to all the members who make up the new man. Christ is all these members, and He is in all the members. For this reason, in the church there is no room for us. There is no room for any nationality. As those who are part of the new man, we should not regard ourselves as Chinese, Americans, Germans, or any other nationality...Since Christ is all and in all in the new man and you are part of the new man, then you are part of Christ. Each member, each part, of the new man is Christ. (*Life-study of Colossians*, pp. 236-237)

You have to consider *one mouth* in Romans 15:6 and *speak the same thing* in 1 Corinthians 1:10 together with *one new man* in Ephesians 2:15. Otherwise, you will never understand the first two verses. You may wonder how the entire church can have only one mouth and how millions of members can speak the same thing. Humanly speaking, this is absolutely impossible. However, we must see that in Romans 15, Paul is speaking of a local church. In a local church there must be only one mouth...This is because there is only one person. In the past you had too many mouths because you had too many persons. When there are many persons, there are many ideas; when there are many ideas, there are many opinions, but we thank the Lord that now there is one mouth and one person here. There are no policemen here; each of us is absolutely free, but on the other hand, you have absolutely no freedom because within you there is another person. You may be about to speak, but something "pinches" you from within, telling you not to say anything. All you can say is, "Thank the Lord!" When you want to speak again, the Lord pinches you again, so you simply say Amen!

The Creator of the One New Man as the Masterpiece of God**Lord's Day 9/28****Related Verses****Rom. 5:1**

1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

Isa. 9:6-7

6 For a child is born to us, A son is given to us; And the government Is upon His shoulder; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

7 To the increase of His government And to His peace there is no end, Upon the throne of David And over His kingdom, To establish it And to uphold it In justice and righteousness From now to eternity. The zeal of Jehovah of hosts Will accomplish this.

1 Cor. 1:10

10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

1 Cor. 12:12

12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Rom. 12:4-5

4 For just as in one body we have many members, and all the members do not have the same function,

5 So we who are many are one Body in Christ, and individually members one of another.

Rom. 15:6

6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Hymn: #1230

1 One new man is the Father's plan;
He redeemed us from the sons of men.
Every kindred, tribe and tongue,
In Himself He called us to be one.
God's expression on the earth
Now reveals His glorious worth.
One new man is the Father's plan;
He redeemed us from the sons of men.

2 On the cross ordinances slain,
That He might form just one of twain.
Reconciling us to God,
Thus on the serpent's head He trod.
He breaks down the middle wall
As upon His name we call;
On the cross ordinances slain,
That He might form just one of twain.

3 For this cause Your Person, Lord,
We take and stand in one accord;
All the members self forsake,
And of the Body-Christ partake.
We in Christ as one new man
Now come forth to take this land.
For this cause Your Person, Lord,
We take and stand in one accord.

He is in all of us as one person. The person in you is the person who is in me. We all have only one person, [Christ].

You live a life in the new man by Christ as the person and...He is the One who makes all the decisions in you...This is not related to our move or work; it is related only to our living. This is the aspect of the new man. The other aspect is the Body. As the Body, we move. Christ is our Head, so we move, and our moving is not based on our own strength or our own life but upon Christ as our life and strength. Furthermore, our move is not as individuals.

These two matters show that we cannot be individualistic. We must see that we are a corporate Body, and we are a corporate new man. Our living is corporate, and our moving is corporate. In our moving we take Christ as our life, and in our living we take Christ as our person. In the Body Christ is our life, and in the new man Christ is our person. In the Body we are members one of another, and in the new man we all have one mouth to speak the same thing. This is the church. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5, 7

Further Reading:

Life-study of Ephesians, msg. 23

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 26:1-14

Assigned Reading: *Life-study of Genesis*, msg(s). 57-58

Level 2—Topical Study

Crucial Point: God as Abraham's Shield and Exceedingly Great Reward

Scripture: Gen. 15:1

Assigned Reading: *Truth Lessons, Level 4*, Vol. 2, ch. 22

Supplemental Reading: *CWWN, Set 2, Vol. 45*,

"Conferences, Messages, and Fellowship (5)", ch. 130

"The Way to Discern"

Study Questions: See the church website at

churchinnyc.org/bible-study