

Message Ten

The Creator of the One New Man as the Masterpiece of God

RA *Hymns*: 1230, 1179

Scripture Reading: Gen. 1:26; Eph. 2:14-16; 4:22-24

Gen 1:26	And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
Eph 2:14	For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
Eph 2:15	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,
Eph 2:16	And might reconcile both in one Body to God through the cross, having slain the enmity by it.
Eph 4:22	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,
Eph 4:23	And that you be renewed in the spirit of your mind
Eph 4:24	And put on the new man, which was created according to God in righteousness and holiness of the reality.

I. God's intention in His creation of man was to have a corporate man to express Him and to represent Him—Gen. 1:26; Eph. 2:15:

- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Eph 2:15 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,
- A. God created man in His own image for His expression and gave man His dominion so that man would represent Him to deal with His enemy—Gen. 1:26.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- B. The church as the new man in the new creation bears God's image for God's expression and fights against God's enemy for God's kingdom—Col. 3:10-11; Eph. 2:15; 4:24; 6:10-11.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- Eph 2:15 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,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- C. What was divided and scattered in the old man is recovered in the new man—Gen. 11:5-9; Acts 2:5-12; Col. 3:10-11.
- Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.
- Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.
- Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
- Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.

Gen 11:9	Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
Acts 2:5	Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
Acts 2:6	And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.
Acts 2:7	And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?
Acts 2:8	And how is it that we each hear them in our own dialect in which we were born?
Acts 2:9	Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,
Acts 2:10	Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,
Acts 2:11	Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?
Acts 2:12	And they were all amazed and perplexed, saying to one another, What does this mean?
Col 3:10	And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11	Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

II. The new man as the poem, the masterpiece, of God was created through Christ's death and in His resurrection—Eph. 2:10, 15-16:

- Eph 2:10 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 2:15 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,
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- A. We need to pay careful attention to two phrases in verse 15: *in His flesh* and *in Himself*:
- Eph 2:15 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,
1. "In His flesh" Christ terminated all the negative things in the universe: Satan, the devil, the enemy of God (Heb. 2:14); sin (Rom. 8:3; John 1:29); the flesh of fallen man (Gal. 5:24); the world, the cosmos, the evil system of Satan (John 12:31); the old creation represented by the old man (Rom. 6:6); and the separating ordinances of the law (Eph. 2:15).

Heb 2:14 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,

Rom 8:3 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 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 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Rom 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;

Eph 2:15 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,
 2. "In Himself" as the sphere, element, and essence, Christ created the Jews and the Gentiles into one new man:
 - a. Christ is not only the Creator of the one new man, the church, but also the sphere in which and the element and essence with which the new man was created.

- b. Christ is the very element and essence of the one new man, making God's divine nature one entity with humanity— cf. Col. 3:10-11.
 - Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 - Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- B. 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 the masterpiece of God's work, an absolutely new item in the universe, a new invention of God—Rom. 6:6; 2 Cor. 5:17:
 - Rom 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;
 - 2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
 - 1. The Greek word for *masterpiece* is *poiema*, meaning “something that has been written or composed as a poem.”
 - 2. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design.
 - 3. We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design; the church is God's wise exhibition of all that Christ is—Eph. 3:10-11.
 - Eph 3:10 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,
 - Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
 - 4. Christ became wisdom to us from God as three vital things in God's salvation—1 Cor. 1:30:
 - 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
 - a. He is our 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; 8:10.
 - Rom 5:18 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 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
 - b. He is our sanctification (for our present), by which we are being sanctified in our soul (transformed in our mind, emotion, and will) with His divine life—6:19, 22.
 - Rom 6:19 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.
 - Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
 - c. He is our redemption (for our future), that is, the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness— 8:23; Phil. 3:21.
 - Rom 8:23 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 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.
 - 5. 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 to make Him everything to us and to make us the wise exhibition of all that Christ is.

III. On the cross Christ created the new man in Himself by abolishing in His flesh the law of the commandments in ordinances, the middle wall of partition— Eph. 2:14b-15a:

- Eph 2:14b ... He who has made both one and has broken down the middle wall of partition, the enmity,
Eph 2:15a Abolishing in His flesh the law of the commandments in ordinances, ...
- A. The law spoken of in verse 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.
Eph 2:15 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,
- B. Ordinances are the forms or ways of living and worship, which create enmity and division:
1. On the cross Christ abolished all the regulations regarding living and worship, regulations that have divided the nations— v. 15; Col. 2:14.
Eph 2:15 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,
Col 2:14 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.
 2. From the time of Babel, mankind has been divided by ordinances concerning the ways of living and worship; in God's economy in the church life, we must overcome Babel—Gen. 11:1-9:
Gen 11:1 And the whole earth had one language and the same speech.
Gen 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.
Gen 11:3 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar.
Gen 11:4 And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.
Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.
Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.
Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.
Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
- a. Christ should be our only source; we should not allow anything of our background, culture, or nationality to be our source—cf. Col. 3:10-11.
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 - b. The worldly people regard cultural differences as a source of prestige, but in Christ we have put off this prestige; now our only prestige is Christ and the genuine oneness.
 - c. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life—Eph. 4:22-24.
Eph 4:22 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,
Eph 4:23 And that you be renewed in the spirit of your mind

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

IV. For and in the one new man, we need to allow the peace of Christ to arbitrate in our hearts—2:14a, 15b; Col. 3:12-15; 2:14-18; Rom. 5:1; Matt. 18:21-35:

Eph 2:14a For He Himself is our peace, ...
Eph 2:15b ... that He might create the two in Himself into one new man, so making peace,
Col 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;
Col 3:13 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.
Col 3:14 And over all these things put on love, which is the uniting bond of perfectness.
Col 3:15 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 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 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
Col 2:16 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,
Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
Col 2:18 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,
Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?
Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.
Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.
Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.
Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.
Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.
Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.
Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.
Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.
Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.
Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.
Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.
Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?
Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.
Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

A. The Greek term for *arbitrate* can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ in our hearts dissolves our complaint against anyone—Col. 3:13-15.

Col 3:13 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.

- Col 3:14 And over all these things put on love, which is the uniting bond of perfectness.
 Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
- B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:
1. 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 and have the final word.
 2. We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.
- C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:
1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
 2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
 Isa 9:6 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.
 Isa 9:7 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.
 3. 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.
 4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.
 Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

V. In the one new man Christ is all the members and is in all the members—Col. 3:10-11:

- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- A. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11:
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
1. Because Christ is all the members of the new man, there is no possibility, no room, for any natural person (for any race, nationality, culture, or social status) in the new man—vv. 10-11.
 Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 2. No matter what kind of person we may be, as far as the one new man is concerned, we all are nobodies.
 3. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.
 Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- B. For the new man we all need to take Christ as our person—Eph. 2:15; 3:17a:
- Eph 2:15 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,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
1. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.
 2. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Eph. 3:17a.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Eph 3:17a That Christ may make His home in your hearts through faith, ...
 3. For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person—Rom. 6:6; Gal. 2:20; Eph. 4:22-24; 3:17a:

Rom 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;

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Eph 4:22 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,

Eph 4:23 And that you be renewed in the spirit of your mind

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Eph 3:17a That Christ may make His home in your hearts through faith, ...

 - a. We need to live a life in the new man by taking Christ as our person, with Him as the One making all the decisions in us.
 - b. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
 - c. We need to see that we are a corporate Body and a corporate new man and that both our living (person) and our moving (life) are corporate—1 Cor. 12:12; Rom. 12:4-5.

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

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
 4. We need to consider *one new man* in Ephesians 2:15 together with *one mouth* in Romans 15:6 and *speak the same thing* in 1 Corinthians 1:10:

Eph 2:15 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,

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor 1:10 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.

 - a. In the past there were too many mouths because there were too many persons.
 - b. *With one accord* and *with one mouth* (Rom. 15:6) mean that even though we are many and all are speaking, we all “speak the same thing” (1 Cor. 1:10).

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

- 1 Cor 1:10 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.
- c. Although we are many and come from many places, we all have one mouth, and we all speak the same thing; this is because we all are the one new man having only one person—Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10.
- Eph 2:15 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,
- Eph 4:22 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,
- Eph 4:23 And that you be renewed in the spirit of your mind
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.
- 1 Cor 1:10 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.