

# **International Training for Elders and Responsible Ones**

October 2019

GENERAL SUBJECT:

**THE ONE NEW MAN**

**FULFILLING GOD'S PURPOSE IN CREATING MAN**

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**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Thursday—First Morning Session)

Message One

**God’s Eternal Purpose and the One New Man**

*JL Hymns: 1325, 971*

Scripture Reading: Gen. 1:26-28; Eph. 2:15-16; 4:24; 6:10-13; Col. 3:10

- 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.
- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves 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,
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- 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,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- 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,

**I. The eternal purpose—the purpose of the ages—is the eternal plan that God made in eternity past—Eph. 3:11; 1:9, 11; Rom. 8:28:**

- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- A. The purpose of God in the universe is to produce a group of people who will be exactly the same as He is; this is the unique subject of the Bible—John 1:12-13; 1 John 3:2:
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.
1. In life, nature, image, appearance, radiance, glory, and outward expression, they will be the same as God—Rev. 4:2-3; 21:10-11, 18.
- Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
- Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

2. God's purpose is accomplished by the divine life dispensed into His chosen and redeemed people; as God's life is wrought into His people, a metabolic reaction takes place within them that causes them to be transformed and become the same as God—John 3:15; 1 John 5:11-12; 2 Cor. 3:18; Rom. 8:29.

John 3:15 That everyone who believes into Him may have eternal life.

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

B. *Man* is a great word in the Bible—Gen. 1:26; Psa. 8:4-6:

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.

Psa 8:4 What is mortal man, that You remember him, / And the son of man, that You visit him?

Psa 8:5 You have made him a little lower than angels / And have crowned him with glory and honor.

Psa 8:6 For You have caused him to rule over the works of Your hands; / You have put all things under his feet:

1. God's intention is with man, God's thought is focused on man, and God's heart is set upon man.
2. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats God's enemy, and it is man who brings the kingdom of God into the human race.
3. Man is the means of God's manifestation, man is the means of God's move, and man is the means of God's administration—Ezek. 1:26, 5, 10.

Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Ezek 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

Ezek 1:10 As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle.

C. The eternal purpose of God is to have a corporate man to express Him and represent Him; this was God's purpose in creating man—Gen. 1:26-28; 5:1-2; Eph. 3:11; 1:9, 11.

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.

Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Gen 5:1 This is the book of the generations of Adam. When God created Adam, He made him in the likeness of God.

- Gen 5:2        Male and female He created them, and He blessed them and called their name Adam, on the day when they were created.
- Eph 3:11        According to the eternal purpose which He made in Christ Jesus our Lord,
- Eph 1:9         Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 1:11        In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

## II. “Let Us make man in Our image, according to Our likeness”—Gen. 1:26:

- A. In the Bible there is a mysterious thought concerning the relationship between God and man—v. 26; Ezek. 1:26; 1 John 3:2b; Rev. 4:3a; 21:11b:
- 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.
- Ezek 1:26        And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.
- 1 John 3:2b     ... We know that if He is manifested, we will be like Him because we will see Him even as He is.
- Rev 4:3a        And He who was sitting was like a jasper stone and a sardius in appearance, ...
- Rev 21:11b     ... Her light was like a most precious stone, like a jasper stone, as clear as crystal.
1. God’s desire is to become the same as man is and to make man the same as He is—1 John 3:2b.
 

1 John 3:2b     ... We know that if He is manifested, we will be like Him because we will see Him even as He is.
  2. God’s intention is to work Himself in Christ into us, making Himself the same as we are and making us the same as He is—Eph. 3:17a.
 

Eph 3:17a        That Christ may make His home in your hearts through faith, ...
- B. *Let Us make man* reveals that a council was held among the three of the God- head regarding the creation of man—Gen. 1:26a:
- Gen 1:26a        And God said, Let Us make man in Our image, according to Our likeness; ...
1. The decision to create man was made in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God—Eph. 3:9-11.
 

Eph 3:9         And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

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,
  2. God’s intention in creating man was to carry out His divine economy for the dispensing of Himself into man—1 Tim. 1:4; Rom. 8:11.
 

1 Tim 1:4        Nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.

Rom 8:11        And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- C. God created man in His own image, according to His likeness—Gen. 1:26a:
- Gen 1:26a        And God said, Let Us make man in Our image, according to Our likeness; ...
1. God’s image, referring to God’s inner being, is the expression of the inward essence of God’s attributes, the most prominent of which are love (1 John 4:8), light (1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6).
 

1 John 4:8      He who does not love has not known God, because God is love.

1 John 1:5      And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Rev 4:8         And the four living creatures, each one of them having six wings apiece, are full

- of eyes around and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming.
- Jer 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.
2. God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person.
 

Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
  3. God created man to be a duplication of Himself so that man may have the capacity to contain God and express Him—2 Cor. 4:6-7; 3:18.
 

2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- D. God created man in His image and according to His likeness because His intention is to come into man and to be one with man—Eph. 3:17a.
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- E. God created man in His own image so that through His economy man may receive His life and nature and thereby become His expression—1 Tim. 1:4; John 3:16; 2 Pet. 1:4; 2 Cor. 3:18:
- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
1. Because we were created according to God's kind, our human virtues have the capacity to contain the divine attributes—10:1; 11:10.
 

2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,

2 Cor 11:10 The truthfulness of Christ is in me, that this boasting shall not be stopped as it regards me in the regions of Achaia.
  2. For God to create man in His image means that God created man with the intention that man would become a duplicate of God, the reproduction of God, for His corporate expression; this reproduction makes God happy because it looks like Him, speaks like Him, and lives like Him—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.
 

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

### III. “Let them have dominion...Fill the earth and subdue it, and have dominion”—

#### Gen. 1:26, 28:

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.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

A. God’s intention in giving man dominion is to subdue God’s enemy, Satan, who rebelled against God—vv. 26, 28:

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.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

1. The creeping things that creep upon the earth typify Satan, the serpent, and his angels, as well as the demons, who follow Satan—v. 26; 3:1, 14; Rev. 12:4, 7, 9; Matt. 25:41; cf. Luke 10:19.

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.

Gen 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?

Gen 3:14 And Jehovah God said to the serpent, Because you have done this, / You are cursed more than all the cattle / And more than all the animals of the field: / Upon your stomach you will go, / And dust you will eat / All the days of your life.

Rev 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.

Rev 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

Rev 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

Matt 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.

2. *Subdue* in Genesis 1:28 implies that a war is raging on earth between God and His enemy, Satan; whoever gains the earth will have the victory.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

3. God has a problem, and this problem is Satan, the archangel who rebelled against God and became His enemy in the universe and especially on the earth—Isa. 14:12-14; Ezek. 28:12-18:

Isa 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!

Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the

uttermost parts of the north.

- Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.
- Ezek 28:12 Son of man, take up a lamentation for the king of Tyre, and say to him, Thus says the Lord Jehovah, O you who sealed up perfection, full of wisdom and perfect in beauty,
- Ezek 28:13 You were in Eden, the garden of God. Every precious stone was your covering, sardius, topaz, diamond, chrysolite, onyx, jasper, sapphire, carbuncle, and emerald, with gold. The workmanship of your tambourines and your pipes was prepared with you on the day that you were created.
- Ezek 28:14 You were the anointed cherub who covered the Ark; indeed I set you, so that you were upon the holy mountain of God; you walked up and down in the midst of the stones of fire.
- Ezek 28:15 You were perfect in your ways from the day that you were created, until unrighteousness was found in you.
- Ezek 28:16 By the abundance of your trading they filled your midst with violence, and you sinned. So I cast you out as profane from the mountain of God, and I destroyed you, O covering cherub, from the midst of the stones of fire.
- Ezek 28:17 Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your brightness. I cast you to the ground; I presented you before kings that they may look at you.
- Ezek 28:18 By the multitude of your iniquities in the unrighteousness of your trading you have profaned your sanctuaries. Therefore I sent forth fire from your midst; it consumed you, and I reduced you to ashes upon the earth in the sight of all those who look at you.

- a. In order to subdue His enemy and thus solve His problem, God gave man authority to rule over all things created by God—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. Man especially must rule over the earth and even subdue the earth because the earth has been usurped by God's rebellious enemy—v. 28.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

4. God needs man to exercise His authority over all the creeping things, and God needs man to subdue and conquer the rebellious earth so that God may recover the earth for His kingdom—Matt. 6:9-10.

Matt 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

- B. God's intention in giving man dominion is to recover the earth—Gen. 1:28:

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

1. God created man with the intention of recovering the earth for Himself—v. 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.

2. Man was created by God to have dominion over the earth, to subdue it, to conquer it, and thereby recover the earth for God—vv. 26, 28.

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.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

3. God wants to regain the earth; the earth has become a crucial place, a place that Satan wants to hold and a place that God wants to regain.

C. God's intention in giving man dominion is for him 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.

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt 6:13b ... For Yours is the kingdom and the power and the glory forever. Amen.

#### **IV. The church as the one new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of bearing God's image to express Him and of fighting against God's enemy for God's kingdom—Eph. 2:15; 4:24; 6:10-13; Col. 3:10:**

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 4:24 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,

Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

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,

A. The Bible reveals that the one new man is not an individual but a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:

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.

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.

1. The one new man is a corporate God-man:

a. The first God-man, the firstborn Son of God, is the Head of this corporate God-man—the new man—Rom. 8:29; Eph. 4:15.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

b. The many God-men, the many sons of God, are the Body of this corporate God-man—the new man—vv. 16, 24.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

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

2. We, the believers in Christ, are all one with Christ to be the new man; we all are parts of the one new man—2:15-16; 4:24:
  - 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 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
  - a. There are many believers and many local churches, but there is only one new man in the universe—Col. 3:10; 4:15-16.
    - 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 4:15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.
    - Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.
  - b. All the believers are components of this one corporate and universal new man.
- B. The one new man is a warrior fighting against God's enemy—Eph. 6:10-13:
  - 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,
  - Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
  - Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
  1. The warrior is not a status of the church but an aspect of the church as the new man.
  2. The church as the corporate new man is the warrior, and the believers together make up this new man.
  3. We must fight the spiritual warfare not individually but in the Body, in the one new man.

## **Excerpts from the Ministry:**

### **THE POSITIVE INTENTION OF GOD'S ECONOMY**

In eternity past the Triune God held a divine council. In that divine conference the Triune God made a counsel, and this counsel became His economy. The positive intention of God's economy comprises three items.

#### **To Have Man in His Image and according to His Likeness for Man to Be One with Him That He May Express Himself in Humanity**

The first item of God's positive intention in His economy is to have man in His image and according to His likeness for man to be one with Him that He may express Himself in humanity (Gen. 1:26a). As a man on this earth, Jesus was made, or created, in God's image and according to God's likeness. Christ was not only born but also created. When He entered into a human womb, Christ joined Himself with the created man, Adam. Hence, Christ was created in God's image and according to God's likeness. As human beings, we all were begotten of our parents. But we were not only begotten; we were also created. We were created when Adam was created. Our birth caused us merely to participate in that creation. In the same way, Christ was created in God's image and according to God's likeness to be one with man and one with God.

Man was made in God's image and according to His likeness so that God could express Himself

in humanity. God expressed Himself in the humanity of Jesus while He was on the earth for thirty-three and a half years. John 1:18 says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” When He wept, Jesus expressed God. When He was angry with the Pharisees, He expressed God. He did everything to express God in His humanity.

Although God was seen in the humanity of the one man Jesus, this was not sufficient. The man Jesus had to be duplicated, mass-produced. In Christ’s incarnation God entered into only one man, but in Christ’s becoming the life-giving Spirit, God entered into millions of people. On the day of Pentecost three thousand were produced at one time (Acts 2:41). All these believers were made small “Christ’s”; that is, they were the mass production of Christ.

### **To Give Man His Dominion over the Earth That Man May Represent Him in His Administration**

The second item of God’s positive intention in His economy was to give man His dominion over the earth and over all the creatures on the earth, in the water, and in the heavens that man may represent Him in His administration (Gen. 1:26b, 28b). Man should not only express God but also represent God in His administration. This touches the matter of God’s government. The four Gospels reveal that Jesus is not only God’s expression but also God’s representative. The little man Jesus rebuked the wind and silenced the sea (Mark 4:39). His disciples said to one another, “Who then is this, that even the wind and the sea obey Him?” (v. 41). He was a small Nazarene, but the wind and the sea obeyed Him. This was because He had God’s dominion; as a man, He represented God. The Lord Jesus represented God, and we also must learn to represent God. (*The Collected Works of Witness Lee, 1991–1992*, vol. 1, “The Central Line of the Divine Revelation,” pp. 407-409)

### **THE FOUR LIVING CREATURES BEARING THE APPEARANCE OF A MAN**

Man was created in God’s image in order to be God’s expression. God is the center of the universe, but He needs an expression, and this expression is through man. Without man, God has no expression. The millions of angels cannot be the expression of God. God needs a corporate man to express Him. You should never despise the fact that you are a man.

In the Bible there are actually only four men: the first man, the second man, the new man, and the man-child. We were the first man; Christ is called the second man (1 Cor. 15:47); we have become the new man by regeneration; and now there is the prospect that we may become the man-child. This ministry is not only for the new man but is also for the man-child.

We may talk about the church as the expression of Christ, but we may not realize what the expression of Christ is. The Christ whom the church must express is the man upon the throne. If we would express Christ, we need to realize Christ today is still a man. We do not express merely God; we express God in a man. The church is the expression of Christ. This means that the church is an expression not merely of God but also of a man.

Ezekiel 1:26 shows us that the Lord today is a man on the throne. God needs a man, and eventually He became a man. We as the living creatures express Him as a man. He is the man on the throne, and we also bear the appearance of a man. It is man who fulfills God’s plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race. God needs a man.

The religious teachings in Christianity encourage us either to be like an angel or to be like God. However, the divine revelation unveils that God’s desire is to have a man. We need to remember that the subtle one tempted the first man by telling him that if he ate of the fruit of the tree of the knowledge of good and evil, he would be like God (Gen. 3:5). From that day the concept of being like God has been in our blood. Every fallen human being has the concept of wanting to be like God. Certain devilish teachings encourage people to be something other than man. But in His redemption and salvation God has no intention of making anything other than man. God’s redemption and God’s

salvation are to bring us back to the beginning and to recover us to being a proper man. We are the living creatures and we have God's life within us, yet we bear the appearance of a man. We should not try to be like an angel. Instead, in whatever we do, in whatever we say, and in whatever we express, we should be a man. This is what God needs today.

The vision in Ezekiel 1 reveals three crucial matters concerning the four living creatures' bearing the appearance of a man. First, God's glory is manifested upon them. The manifestation of God's glory depends upon their having the appearance of a man. Where they are, there God's glory is. God's glory is not separate from them, and apart from them God's glory cannot be manifested. Second, these living creatures are the means of God's move. God's move depends on them. When they move, God will move, for His move is with them. Third, the four living creatures, who bear the appearance of a man, are the means of God's administration. Ezekiel 1 reveals that God is sitting on the throne. God's throne dominates everything on earth and everything recorded in this book. This throne, therefore, is the center of God's administration. However, the center of God's administration depends on the four living creatures having the appearance of a man. Because of this, there is the administration of God's throne. If we put these three things together, we will see that man is the means of God's manifestation, that man is the means of God's move, and that man is the means of God's administration. In God's eyes and in God's hands, man has such an important position.

We all need to realize that God's desire is to gain man. God uses the wind, the cloud, the fire, and the electrum to enliven us in order to gain man as the means of His manifestation, move, and administration. Since man is so important to God, it is crucial for us to be a man and to bear the appearance of a man. We need to be a man for God's manifestation, for God's move, and for God's administration. (*Life-study of Ezekiel*, pp. 48-50)

### **THE NEW MAN**

Ephesians 2:15 says that Christ through the cross abolished "in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man." Then in Ephesians 4:22-24 we are told to put off the old man and to put on the new man. This new man is the Body of Christ. To put on the new man means to live a life by the Body. Before our salvation we were living in the old man, in the old society, but now we are members of Christ, living in His Body. We should put off the old man with the old social life, and we should put on the new man, the church. In this new man there is nothing natural, nothing Jewish, nothing Greek, nothing of social rank; everyone is full of Christ, so Christ is everyone, and Christ is in everyone (Col. 3:10-11). There is nothing but Christ in the new man. Our life is Christ, our living is Christ, our intention is Christ, our ambition is Christ, our will is Christ, our love is Christ, and everything else about us is Christ. He saturates our entire being.

This new man, according to Ephesians 4:17-32, lives a life by grace and reality. These are the two main factors in the living of such a new man to fulfill God's purpose. God needs a new man on this earth to fulfill His purpose, to carry out His intention. (*The Collected Works of Witness Lee, 1983*, vol. 3, "The Basic Revelation in the Holy Scriptures," p. 431)

### **THE NEW MAN**

The book of Ephesians reveals that the church is the Body of Christ (1:22-23), the kingdom of God, the household of God (2:19), and the temple, the dwelling place of God (vv. 21-22). In 2:15 and 4:24 we see that the church is the new man. Ephesians 2:15 says, "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." Ephesians 4:24 says, "Put on the new man, which was created according to God in righteousness and holiness of the reality." Furthermore, Colossians 3:10 says, "Have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him." The Greek word for *church*, *ekklesia*, means those called out for a gathering; hence, an assembly. This

is the initial aspect of the church. From this aspect we need to go on to the aspects of the house of God and the kingdom of God. These are higher than the initial aspect but not as high as the aspect of the church as the Body of Christ. Yet the new man is still higher than the Body of Christ. Thus, the church is not just an assembly of believers, a kingdom of heavenly citizens, a household of God's children, or even a Body for Christ. In an even higher aspect, the church is the new man to accomplish God's eternal purpose. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the new man is on the person. As the Body of Christ, the church needs Christ as its life. As the new man, the church needs Christ as its person. The body without life is not a body but a corpse. However, when the body makes a move, it is decided not by life but by the person. Hence, in the new man we need to take Christ as our person. The new man as a corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as reality by man.

God's creation of man in Genesis 1 is a picture of the new man in God's new creation. This means that the old creation is a figure, a type, of the new creation. In God's old creation the central character is man. It is the same in God's new creation. Therefore, in both the old creation and the new creation man is the center.

God created man in His own image (v. 26) and then gave man His dominion. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion. In the old creation man was created to have God's image to express Him and also to have His dominion to represent Him.

The image refers to God's positive intention, and dominion to God's negative intention. God's positive intention is that man would express Him, whereas God's negative intention is that man would deal with God's enemy, Satan, the devil. In the universe God has a problem, the problem of dealing with His enemy. Since God's enemy, the devil, is a creature, God will not deal with him directly Himself; instead, He will deal with him by man, a creature of His creation. God deals with His enemy through man. Hence, in God's creation of man there were two intentions. The positive intention is that man would bear God's image for His expression; the negative intention is that man would have God's dominion to represent Him to deal with His enemy.

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to the earth. However, in God's new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man.

The term *the new man* reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (*The Conclusion of the New Testament*, pp. 2301-2303)

**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Thursday—Second Morning Session)

Message Two  
**Christ as the Son of Man,  
the Second Man, and the Last Adam**  
**Fulfilling God’s Intention in Creating Man**

*MC Hymns: 1174*

Scripture Reading: Gen. 1:26; Matt. 16:13; 26:64; 24:30; 1 Cor. 15:45, 47; Luke 1:35

- 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.
- Matt 16:13 Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?
- Matt 26:64 Jesus said to him, You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.
- Matt 24:30 And at that time the sign of the Son of Man will appear in heaven, and then all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
- 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- 1 Cor 15:47 The first man is out of the earth, earthy; the second man is out of heaven.
- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

**I. Christ is the Son of Man, the second man, and the last Adam:**

A. Christ is the Son of Man—Dan. 7:13; Matt. 16:13; John 1:51:

- Dan 7:13 I watched in the night visions, / And there with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him.
- Matt 16:13 Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?
- John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

1. Without man, God’s purpose cannot be carried out on earth; in order to accomplish God’s purpose, it was necessary for Christ to be a man.
2. In His incarnation Christ is the Son of Man—Matt. 16:13:
  - Matt 16:13 Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?
    - a. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God—1:18, 20; Luke 1:35.

Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
    - b. Because He was also conceived in and born of the human virgin, He is the Son

of Man—Matt. 1:23.

Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

- c. On the divine side, He is the Son of God; on the human side, He is the Son of Man.
  3. The Lord Jesus is the Son of Man in the heavens at the right hand of God since His resurrection (Acts 7:56), and He will be the Son of Man in His coming back on the clouds of heaven with power and great glory (Matt. 26:64; 24:30).
    - Acts 7:56 And he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.
    - Matt 26:64 Jesus said to him, You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.
    - Matt 24:30 And at that time the sign of the Son of Man will appear in heaven, and then all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
- B. In His incarnation Christ is the second man—1 Cor. 15:47:
- 1 Cor 15:47 The first man is out of the earth, earthy; the second man is out of heaven.
1. In the entire universe there are only two men: the first man Adam and the second man Christ.
  2. *Out of heaven* in verse 47 denotes both the divine origin and the heavenly nature of the second man, Christ.
    - 1 Cor 15:47 The first man is out of the earth, earthy; the second man is out of heaven.
  3. As the first man, Adam is the head of the old creation, representing it in creation; as the second man, Christ is the Head of the new creation, representing it in resurrection—v. 47:
    - 1 Cor 15:47 The first man is out of the earth, earthy; the second man is out of heaven.
    - a. We believers were included in the first man by birth and became part of the second man by regeneration—Gen. 1:26; John 3:3, 5-6.
      - 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.
      - John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
      - John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
      - John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
    - b. In regard to our being part of the first man, our origin is the earth and our nature is earthy; in regard to our being part of the second man, our origin is God and our nature is heavenly—1 Cor. 15:47.
      - 1 Cor 15:47 The first man is out of the earth, earthy; the second man is out of heaven.
- C. Christ is the last Adam—v. 45b:
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
1. First Corinthians 15:45 implies two creations: the old creation with man as a living soul to be its center, and the new creation in resurrection with the life-giving Spirit as its center.
    - 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
  2. Christ's being the last Adam implies a termination and conclusion of the old creation—v. 45b; 2 Cor. 5:17:
    - 1 Cor 15:45b ... the last Adam became a life-giving Spirit.

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.

a. The old creation ends with a man, the last Adam.

b. This man who terminated the old creation became in resurrection a life-giving Spirit—1 Cor. 15:45b.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

3. Through incarnation Christ became the last Adam to die on the cross for the termination of the old creation, and through resurrection He as the last Adam became the life-giving Spirit to germinate the new creation—Gal. 6:15.

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

## II. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—Gen. 1:26-27; John 1:1, 14; Luke 1:31-32, 35; 2:40, 52:

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.

Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.

Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.

A. The incarnation of Christ is closely related to God's purpose in the creation of man in His image and according to His likeness—that man would receive Him as life and express Him in His divine attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.

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.

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Acts 3:14a But you denied the holy and righteous One ...

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

B. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression—Luke 1:35:

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

1. As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues—Matt. 1:18, 20.

Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had

- been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
- Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
2. The divine attributes fill, strengthen, enrich, and sanctify the human virtues for the purpose of expressing God in the human virtues.
- C. Through His incarnation Christ brought the infinite God into the finite man—Luke 1:35; John 1:1, 14; Col. 2:9.
- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
- D. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly—Lev. 2:4-5.
- Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.
- Lev 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.
- E. Christ is the God-man, a person who is the mingling of divinity with humanity—Luke 1:35; Phil. 2:5-8:
- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
1. In Him we see all the divine attributes and all the human virtues:
- a. Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes—Matt. 1:18, 20.
- Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
- Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
- b. Because the Lord Jesus was born of the human virgin with the human essence, He possesses the human nature with the human virtues—Luke 1:26-35.
- Luke 1:26 And in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,
- Luke 1:27 To a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary.
- Luke 1:28 And he came to her and said, Rejoice, you who have been graced! The Lord is with you.
- Luke 1:29 And she was greatly troubled at this saying and began reasoning what kind of greeting this might be.
- Luke 1:30 And the angel said to her, Do not be afraid, Mary, for you have found grace with God.

- Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.
- Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,
- Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.
- Luke 1:34 But Mary said to the angel, How will this be, since I have not known a man?
- Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

2. Christ's human living was the living of a man who lived God to express the divine attributes in the human virtues—7:11-17; 10:25-37; 19:1-10.

- Luke 7:11 And soon afterward He went into a city called Nain, and His disciples went with Him, as well as a large crowd.
- Luke 7:12 And as He came near the gate of the city, behold, one who had died was being carried out, an only son of his mother, and she was a widow; and a considerable crowd from the city was with her.
- Luke 7:13 And when the Lord saw her, He was moved with compassion for her and said to her, Do not weep.
- Luke 7:14 And He came near and touched the bier, and those carrying it stood still. And He said, Young man, to you I say, Arise.
- Luke 7:15 And the dead man sat up and began to speak. And He gave him to his mother.
- Luke 7:16 And fear took hold of all, and they glorified God, saying, A great prophet has been raised up among us, and, God has visited His people!
- Luke 7:17 And this report concerning Him went out in the whole of Judea and in all the surrounding region.
- Luke 10:25 And behold, a certain lawyer stood up and put Him to the test, saying, Teacher, what should I do to inherit eternal life?
- Luke 10:26 And He said to him, What is written in the law? How do you read it?
- Luke 10:27 And he answered and said, "You shall love the Lord your God from your whole heart and with your whole soul and with your whole strength and with your whole mind, and your neighbor as yourself."
- Luke 10:28 And He said to him, You have answered correctly; do this, and you shall have life.
- Luke 10:29 But he, wanting to justify himself, said to Jesus, And who is my neighbor?
- Luke 10:30 Jesus, taking up the question, said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who having both stripped him and beat him, went away, leaving him half dead.
- Luke 10:31 And by coincidence a certain priest was going down on that road; and when he saw him, he passed by on the opposite side.
- Luke 10:32 And likewise also a Levite, when he came to the place and saw him, passed by on the opposite side.
- Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
- Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
- Luke 10:35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.
- Luke 10:36 Which of these three, does it seem to you, has become a neighbor to him who fell into the hands of the robbers?
- Luke 10:37 And he said, The one who showed mercy to him. And Jesus said to him, Go, and you do likewise.
- Luke 19:1 And He entered and was passing through Jericho.
- Luke 19:2 And behold, there was a man whose name was called Zaccheus; and he was a chief tax collector, and he was rich.
- Luke 19:3 And he was seeking to see Jesus, who He was, and could not because of the crowd, for he was small in stature.

- Luke 19:4 And he ran on ahead and climbed up in a sycamore tree in order to see Him, for He was about to pass through that way.
- Luke 19:5 And as He came to the place, Jesus looked up and said to him, Zaccheus, hurry and come down, for today I must stay in your house.
- Luke 19:6 And he hurried and came down, and received Him, rejoicing.
- Luke 19:7 And when they saw it, they all murmured, saying, He has gone in to lodge with a sinful man.
- Luke 19:8 And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone by false accusation, I restore four times as much.
- Luke 19:9 And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham.
- Luke 19:10 For the Son of Man has come to seek and to save that which is lost.

F. Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues—7:36-50; Heb. 2:17:

- Luke 7:36 Now a certain one of the Pharisees asked Him to eat with him. And He entered into the Pharisee's house and reclined at table.
- Luke 7:37 And behold, there was a woman in the city who was a sinner, and when she learned that He was reclining at table in the Pharisee's house, she brought an alabaster flask of ointment.
- Luke 7:38 And she stood behind Him at His feet weeping and began to wet His feet with her tears and wiped them with the hair of her head, and she kissed His feet affectionately and anointed them with the ointment.
- Luke 7:39 But when the Pharisee who had invited Him saw this, he said within himself, This man, if He were a prophet, would know who and what sort of woman this is who is touching Him, because she is a sinner.
- Luke 7:40 And Jesus answered and said to him, Simon, I have something to say to you. And he said, Teacher, say it.
- Luke 7:41 A certain moneylender had two debtors: one owed five hundred denarii and the other fifty.
- Luke 7:42 But since they had nothing with which to repay, he graciously forgave them both. Which of them therefore will love him more?
- Luke 7:43 Simon answered and said, I suppose the one whom he graciously forgave the more. And He said to him, You have judged correctly.
- Luke 7:44 And turning to the woman, He said to Simon, Do you see this woman? I entered into your house; you did not give Me water for My feet, but she, with her tears, has wet My feet and with her hair has wiped them.
- Luke 7:45 You did not give Me a kiss, but she, from the time I entered, has not stopped kissing My feet affectionately.
- Luke 7:46 You did not anoint My head with oil, but she has anointed My feet with ointment.
- Luke 7:47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.
- Luke 7:48 And He said to her, Your sins are forgiven.
- Luke 7:49 And those who were reclining at table with Him began to say within themselves, Who is this who even forgives sins?
- Luke 7:50 But He said to the woman, Your faith has saved you. Go in peace.
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

1. Christ expressed the divine attributes of love, light, holiness, and righteousness—Eph. 3:19; John 8:12; Acts 3:14a.

- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
- Acts 3:14a But you denied the holy and righteous One ...

2. Christ's aromatic virtues include His mercy, compassion, meekness, forbearance,

lowliness, obedience, faithfulness, and truthfulness—Heb. 2:17; Matt. 9:36; 11:29; 2 Cor. 10:1; Phil. 2:8; Rom. 5:19; 2 Cor. 11:10.

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Matt 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,

Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Rom 5:19 For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.

2 Cor 11:10 The truthfulness of Christ is in me, that this boasting shall not be stopped as it regards me in the regions of Achaia.

G. As the first God-man, Christ lived as a man, but He did not live by man's life to express man in man's virtues—John 5:19:

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

1. He did not live by His own mind, will, and emotion; rather, He had a genuine human living by God's mind, will, and emotion.

2. In His God-man living, the Lord's mind, will, and emotion were organs containing God's life and God's mind, will, and emotion.

H. In His God-man living, the Lord Jesus never did anything out of Himself (v. 19), did not do His own work (4:34; 17:4), did not speak His own word (14:10, 24), did everything not by His own will (5:30), and did not seek His own glory (7:18).

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

John 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

I. In His living, the Lord Jesus achieved the greatest thing in the universe—He expressed God in His humanity—Heb. 1:3; John 14:9-10.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

### **III. Christ's God-man living constituted Him to be a prototype so that He may now be reproduced in us and live again in us—Gal. 2:20; Phil. 1:20-21a:**

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.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

A. The Gospel of Luke records the history of the God-man living of the first God-man; now this history needs to be written into our being—2 Cor. 3:3.

2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

B. When the Lord Jesus saves us, He comes into us as the One with the human virtues filled with the divine attributes—Luke 2:10-11, 25-32; 19:9-10:

Luke 2:10 And the angel said to them, Do not be afraid; for behold, I announce to you good news of great joy, which will be for all the people,

Luke 2:11 Because today a Savior has been born to you in David's city, who is Christ the Lord.

Luke 2:25 And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

Luke 2:26 And it had been divinely communicated to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

Luke 2:27 And he came in the Spirit into the temple; and when the parents brought in the little child Jesus for them to do according to the custom of the law concerning Him,

Luke 2:28 He received Him into his arms and blessed God and said,

Luke 2:29 Now You release Your slave, Master, according to Your word, in peace;

Luke 2:30 For my eyes have seen Your salvation,

Luke 2:31 Which You have prepared before the face of all the peoples,

Luke 2:32 A light for revelation to the Gentiles and the glory of Your people Israel.

Luke 19:9 And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham.

Luke 19:10 For the Son of Man has come to seek and to save that which is lost.

1. As the life-giving Spirit, He enters into us to bring God into our being and to fill our virtues with God's attributes—1 Cor. 15:45b; 6:17.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

2. Such a life saves us from within and uplifts our human virtues, sanctifying and transforming us—Rom. 5:10; 12:2.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

C. The Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes—Gal. 2:20:

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.

1. The Christ who is being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues—4:19.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

2. Christ is now seeking to live in the believers the kind of life that He lived on earth; within us He is still living a life that is a composition of the divine attributes and the

human virtues—John 14:19b; 2 Cor. 10:1; 11:10.

John 14:19b ... because I live, you also shall live.

2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,

2 Cor 11:10 The truthfulness of Christ is in me, that this boasting shall not be stopped as it regards me in the regions of Achaia.

- D. If we would become a reproduction of the first God-man and live Christ as the God-man, we must be reborn of the pneumatic Christ in our spirit and be transformed by the pneumatic Christ in our soul—John 3:3, 6; 2 Cor. 3:18.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

- E. When we love the Lord, pursue Him, and fellowship with Him, we spontaneously live in a condition that is beyond human description:

1. We live not according to the environment but according to the Lord's moving and leading within us—Phil. 2:12-13; 4:11-13.

Phil 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil 4:13 I am able to do all things in Him who empowers me.

2. When we open ourselves to the Lord, love Him, and desire to be joined to Him as one, we are filled and possessed by Him and live out the glory of divinity and the virtues of humanity—1 Cor. 2:9; 6:17; Phil. 4:4-9.

1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

1 Cor 6:17 But he who is joined to the Lord is one spirit.

Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

Phil 4:5 Let your forbearance be known to all men. The Lord is near.

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Phil 4:9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

## Excerpts from the Ministry:

### THE IMAGE OF GOD AND THE DIVINE ATTRIBUTES

Let us now consider further what God's image is. The New Testament tells us that God's image is Christ. But still we need to ask how we should describe the image of God.

The Bible tells us that God is love and that He is light (1 John 4:8; 1:5). Love is the nature of

God's essence, and light is the nature of God's expression. The Bible also reveals that God is righteous and holy. The adjective *righteous* used with respect to God refers to God's way. God's way of doing things is always righteous; He never does anything unrighteously. The adjective *holy* refers to God's inward nature. God is righteous in His doings and holy in His nature. Therefore, God is love and light, and God is righteous and holy. This is a description of God's image.

In describing the image of a person, it would not be accurate to speak of his height, weight, and hair color. If you would describe a person's image, you need to say what kind of person he is. This means that you need to describe his attributes as a person, the characteristics of his personality and temperament. In a similar way, if we would describe the image of God, we need to describe His attributes.

God's image is depicted by these four words: *love, light, righteous, and holy*. These are God's attributes. Hence, when we use the term *divine attributes*, we are referring to God's love, light, righteousness, and holiness. Our God is love and light, and our God is righteous and holy. This is not a description of God's likeness; it is a description of God's very being. God is love; that is, love is His being. God is light; that is, light is His being. Furthermore, the being of God is righteous in His acts and holy in His nature. This is the image, the description, of our God. The four main features of this description are God's attributes.

### **MAN CREATED WITH THE CAPACITY TO CONTAIN THE DIVINE ATTRIBUTES**

Man was made in God's image. The man created by God, therefore, has love, light, and the capacity to be righteous and holy. Even though we are fallen, we still have in our fallen condition love, light, and the capacity to be right and to be holy like God. For God to create man in His own image means that God created man with the capacity to have His love, light, righteousness, and holiness. Human love, light, righteousness, and holiness are what we call the human virtues. These virtues were created by God.

God created man in His own image in such a way that man has the capacity to contain God's love, light, righteousness, and holiness. The human virtues were created by God to contain His attributes. Human love, light, righteousness, and holiness are created capacities to contain the divine love, light, righteousness, and holiness.

People everywhere agree that hating others is contrary to our conscience. Furthermore, it is also contrary to our conscience to lie, steal, and do things in darkness. Even an unsaved person may have the sense that it would be unrighteous to keep extra change given to him by mistake in a restaurant or store.

The point here is that man was made by God to have love and light and to walk righteously and to be holy. Man has these virtues because he was created in God's image, in the image of God's love, light, righteousness, and holiness. The human virtues created by God are the capacity to contain God's attributes. God created man in this way with the intention that man would take Him as the tree of life to be his life and content.

### **ADAM'S FAILURE TO BECOME A GOD-MAN**

If Adam had eaten of the tree of life and thereby had taken God into him as life, he would have been filled with God, and his human virtues would have been filled with God's attributes. Then man's virtues would have expressed God's attributes. If Adam had done this, he certainly would have become a God-man. There would not have been the need to wait thousands of years for a God-man to be born in Bethlehem. If Adam in the garden had partaken of the tree of life, he would have become not only a man made by God in His own image and according to His own likeness, but also a man filled with God as his life and with the divine attributes filling his human virtues. If Adam had become such a person, a God-man, he would have been a man living God.

As we know, Adam failed to fulfill God's purpose, and he spoiled God's design. God had made Adam according to His design. But because Adam ate of the tree of the knowledge of good and evil instead of the tree of life, he spoiled God's design. The humanity created by God was damaged and, in a sense, lost. However,...the Man-Savior's incarnation fulfilled God's purpose in the creation of man. (*Life-study of Luke*, pp. 488-490)

### **GOD'S INTENTION IN THE CREATION OF MAN**

God designed man to be one with Him. Because God designed man this way, He created man in His image and according to His likeness. *Image* refers to the inward being, and *likeness*, to the outward appearance. Actually, God created man in His own image with the intention that man would be His duplication. Furthermore, for man to become a duplication of God, he must have the capacity to contain what God is. Therefore, man was made in God's image to be His duplication and according to His likeness to be His expression.

God's purpose in creating man was that man would be His duplication in order to express Him. In order for this purpose to be carried out, it is necessary for man to receive God and contain Him as the tree of life. However, Adam, the man created by God, failed in God's purpose and damaged God's design. Thousands of years later, the Man-Savior came to fulfill God's purpose in creating man.

### **THE SECOND MAN**

Through the incarnation of Christ God in the Son became a man. What a great matter this is! God had created man with a purpose according to His design, but man failed Him in His purpose and destroyed His design. Instead of creating another man, God Himself came to be the second man (1 Cor. 15:47). God came to be the second man not in the Father or in the Spirit but in the Son.

The New Testament way of speaking about the incarnation is to say that the Word, which is God, became flesh (John 1:1, 14) and that God was manifested in the flesh (1 Tim. 3:16). Since the first man failed God in His purpose and ruined His design, God Himself came to be the second man. Hallelujah for the second man!

### **Conceived of the Holy Spirit and Born of a Human Virgin**

The Man-Savior as the second man was not created; rather, He was conceived of the Holy Spirit and born of a human virgin. He was conceived of the Holy Spirit in order to have the essence of God, and He was born of a human virgin in order to have the human essence. Therefore, this man was a composition of two essences, a composition of the divine essence and the human essence. Hence, He was the mingling of God with man. Because this wonderful One was a composition of two essences, the mingling of God with man, He was a God-man.

### **Living a Human Life Filled with the Divine Life**

A crucial matter concerning the God-man is that He lived a human life filled with the divine life as its content. Contrary to what some may think, the Gospel of Luke is not merely a book of stories. This Gospel is a revelation of the God-man who lived a human life filled with the divine life as its content. As the One who lived such a life, the Man-Savior had the divine nature with the divine attributes, that is, with the divine love, light, righteousness, and holiness. The divine nature with its attributes was expressed in the Man-Savior's human nature with all the human virtues.

### ***The Love of the God-man***

Because the Man-Savior's divine nature with the divine attributes was expressed in His human nature with the human virtues, it is difficult to say when He was living on earth whether it was God loving others or a man loving. In the life of the Man-Savior we see a love that is the love of a God-

man, the love of the One who lived a human life filled with the divine life. Because the Lord lived in this way, His love was the human virtue of love filled with the divine attribute of love.

Certain cases recorded in the Gospel of Luke illustrate the fact that the Man-Savior's love was a love in which the attribute of divine love is expressed in the virtue of human love. We see this love in the case of the good Samaritan (Luke 10:25-37), in the case of the sinful woman in the house of Simon the Pharisee (7:36-50), and in the case of the thief on the cross who asked the Lord Jesus to remember him (23:39-43). In each case the Lord Jesus exercised a genuine human love. However, His love was not merely human; it was a human love filled with the divine love and also strengthened, uplifted, and enriched by the divine love.

In reading the Gospel of Luke, we may not see that with the Man-Savior we have human love filled, strengthened, uplifted, and enriched by the divine love. Readers of the New Testament can easily realize that the Lord Jesus loves others. Children are even taught to sing, "Jesus loves me, this I know." But what kind of love does Jesus have? Is His love human or divine? His love is not merely human love nor merely divine love; His love is human love filled, strengthened, uplifted, and enriched by and with the divine love. This wonderful love is a composition, a mingling, of the divine love with the human love. This love was the living of the Man-Savior, the living of the God-man. The Lord's living was a matter of the human virtues filled, strengthened, uplifted, and enriched by the divine attributes.

### *Qualified to Be the Man-Savior*

It was this kind of living that qualified the Lord Jesus to be our Man-Savior. He saved sinners by such a human-divine living, by a living that was humanly divine and divinely human. The living of the Lord Jesus was not merely human nor merely divine; it was humanly divine and divinely human. His living was the dynamic power by which He saved pitiful sinners.

If we understand this, we shall realize that the divine love merely by itself could not save us. Of course, mere human love could not save us. The love that saves us must be a composition of the human love and the divine love. The mingling of these two loves is a saving love.

A living where the human life is filled with the divine life and the human virtues are strengthened and enriched by the divine attributes is what we have called the highest standard of morality. In the Gospel of Luke we see a life filled with human virtues that are strengthened, uplifted, and enriched by divine attributes. In such a living we see the composition, the mingling, of God with man. This living is both the saving power and the qualification of the Lord Jesus to be our Savior. In His status as a God-man the Man-Savior is qualified to save us.

As sincere Christians following the Lord Jesus, we need to know Him to the extent that we know Him as the One who lived a life in which the human virtues expressed the divine attributes. Our Man-Savior is such a man. Because He lived in this way, He was able and qualified to save us.

This One, our Man-Savior, accomplished an all-inclusive death on the cross for our redemption. Then God raised Him from among the dead as God's verification of and God's sanction to His life and work. This resurrected God-man has ascended to the heavens, has been enthroned and crowned with glory and honor, and has been made the Head of all. Oh, we all need to know this wonderful person!

### **THE RESTORATION OF FALLEN HUMANITY THROUGH CHRIST'S INCARNATION**

The Man-Savior's incarnation was mainly to bring God into man. His incarnation was also to restore, to recover, damaged humanity. God made Adam in His own image and according to His own likeness, but Adam became fallen. Now within the fallen humanity there is sin—the evil nature of the devil (Rom. 7:17; 1 John 3:8). Nevertheless, the humanity created by God still remains. When Christ, who is the very God, was incarnated, He restored the lost and damaged humanity. God sent His own Son in the likeness of the flesh of sin (Rom. 8:3), that is, in the likeness of fallen humanity.

Christ became flesh not only to save man but also to restore the fallen humanity. Yes, He came to save man. But He will not save man and then leave him unrestored. The Lord will not save a fallen person without restoring him.

Christians look forward to going to heaven. But anyone who goes to heaven will be a restored person, a transformed person. To be transformed is to be restored, recovered.

### **Two Kinds of Humanity**

When the Lord Jesus was on earth, He had a humanity that had been rescued from the state of the fall. Through incarnation, He put on a recovered, restored, humanity. As the God-man was living in such an uplifted humanity, all those around Him, including His disciples, were living in a fallen, damaged, humanity. Their humanity was not the humanity originally created by God. On the contrary, it was a damaged and deformed humanity. For example, after the Lord Jesus told the disciples that He was going up to Jerusalem and would be put to death and raised up on the third day, they were debating among themselves concerning who was greater. Here we see two kinds of humanity—the uplifted, restored, and recovered humanity of the Lord Jesus and the deformed, damaged, and lost humanity of the disciples.

### **The Recovery of the Disciples' Humanity**

Through the Man-Savior's death and resurrection, the fallen humanity of His disciples was recovered. In chapters 1 and 2 of Acts we see that the disciples had another kind of humanity, an uplifted and restored humanity. In the Gospels they were arguing about who was greater. But in Acts 1 they could pray persistently and perseveringly in one accord for ten days. They could do this because they had another humanity. Their humanity had been uplifted, restored, and recovered. Not only had they been saved, but their humanity had been restored, recovered, through the Spirit's regeneration and transformation.

Adam should have lived in the garden of Eden the kind of life Peter and John lived in the first chapters of Acts. But because Adam failed in God's purpose, God came through incarnation to be the second man. This second man uplifted, restored, and recovered the deformed, damaged, and lost humanity. Through the Man-Savior's restoring, Peter, John, James, and the other disciples participated in His humanity. How marvelous!

We should not think that the Lord Jesus came down from His glory merely to save us and bring us to heaven. If this is His intention, then heaven will eventually be filled with people with a deformed humanity. This, however, is not the Lord's intention. Do you think that the one thief who asked the Lord to remember him in His kingdom will be brought to heaven still with a thief's fallen nature? To be sure, no one in heaven will have the nature of the thief. Every person brought to heaven will be a restored human being. The restoration of our humanity was made possible by God's incarnation to be our Man-Savior. The Man-Savior's incarnation was for the fulfillment of God's purpose in the creation of man. (*Life-study of Luke*, pp. 491-496)

**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Thursday—Evening Session)

Message Three

**The Creation and Bringing Forth of the One New Man**

RA Hymns: 1179

Scripture Reading: Eph. 1:9, 11; 3:9; 2:15-16; 4:22-24

Eph 1:9	Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph 1:11	In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
Eph 3:9	And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
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. “The co-workers and the elders, who take the lead in the Lord’s recovery, must realize that the Lord’s recovery is resting upon their shoulders. What the recovery will be depends upon what they will be” (*The Collected Works of Witness Lee, 1994 – 1997, vol. 4, “The Divine and Mystical Realm,” p. 99*):**
- A. “I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord’s recovery is” (p. 92).
- B. “Regarding the Lord’s present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery” (p. 93).
- C. In the last days of this age, before the Lord will be able to return, we must see the vision of the one Body and the one new man—1 Cor. 12:12; Eph. 4:4; 2:15-16; 4:24.
- 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.
- Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- 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 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- D. The church, the Body of Christ, is the one new man to accomplish God’s eternal purpose—1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24:
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- 2 Tim 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus

- before the times of the ages
- 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.
1. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is on the person.
  2. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.
- E. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:
- 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.
- 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.
1. We, the believers in Christ, are all one with Christ to be the new man; thus, we all are parts, components, of the corporate one new man.
  2. The one new man is a corporate God-man, the aggregate of all the God-men; when we put all the God-men together, we have the one new man.

## II. The new man as the poem, the masterpiece, of God was created through Christ's death on the cross—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. He 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 a new entity, 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.
- C. The one new man created through the creating death of Christ equals the Body formed in Christ’s resurrection and ascension; hence, *the one new man* and *the Body* are synonymous terms and may be used interchangeably—Eph. 2:15-16; Col. 2:19; 3:10-11.
- 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.
- Col 2:19      And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- 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.

### **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. 2:14-15a:**

- 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 2:15a      Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man,...
- A. The law spoken of in 2:15 is not the law of the moral commandments but the law of ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.
- 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.

3. Due to man's fall there are many ordinances, many customs, habits, ways to live, and ways to worship; all these differences among peoples have divided, scattered, and confused mankind.

4. One of the main elements of ordinances is language; our very language can become an ordinance:

- a. On the day of Pentecost the divisions caused by language were overcome, and the church as the one new man came into existence—Acts 2:1-11.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 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.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 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.

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?

- b. If we can overcome the difficulty presented by language, a great part of our problem with ordinances will be solved—6:1 and footnote 1.

Acts 6:1 And in these days, as the disciples were multiplying in number, a murmuring of the <sup>1</sup>Hellenists against the Hebrews occurred, because their widows were being overlooked in the daily dispensing.

note 1 Jews who spoke Greek. At the very beginning of the practice of the church life, trouble was caused by language differences; proper care was taken to solve this.

#### **IV. The more we are in the mingled spirit, in the mingling of the divine Spirit with the human spirit, the more we shall be set free from ordinances in order to bring forth the one new man—Eph. 2:18, 22; 4:23-24; 6:18:**

- Eph 2:18 For through Him we both have access in one Spirit unto the Father.  
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.  
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 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

##### **A. The cross abolished the ordinances in order to give place to the Spirit, in whom we have access unto the Father—2:18:**

Eph 2:18 For through Him we both have access in one Spirit unto the Father.

##### **1. If we have ordinances, we do not have the Spirit, but if we have the Spirit, we shall not have ordinances:**

a. The church life does not consist of ordinances but of the living Spirit.

b. The church is the reprint of the Spirit—Zech. 4:2-6.

Zech 4:2 And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;

Zech 4:3 And there are two olive trees beside it, one to the right of the bowl and one to the left.

Zech 4:4 And I answered and spoke to the angel who spoke with me, saying, What are these, sir?

Zech 4:5 And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir.

Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

c. “No Spirit, no church. More Spirit, more church”—1 Cor. 12:13; Eph. 4:4.

1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

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

##### **2. As long as we are not in the Spirit, anything we do is an ordinance—cf. 2 Cor. 3:6.**

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

##### **B. “Neither is circumcision anything nor uncircumcision, but a new creation is what matters”—Gal. 6:15:**

##### **1. The only thing that matters is the new man as the new creation, the masterpiece of life with the divine nature—v. 15; Eph. 2:10.**

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

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.

##### **2. To be a new creation is to have Christ wrought into our being—3:16-17.**

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

##### **3. When Christ is realized through the Spirit in our spirit, we become the new creation, the new man—Gal. 6:18; Eph. 4:23-24.**

Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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.

**V. The goal of the Lord's recovery is to bring forth the one new man—2:15; 4:22-24; Col. 3:10-11:**

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.  
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. 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.

1. In the old man, man was divided and scattered; in the new man, man is gathered and made one.
2. In the world the more different and individualistic a person is, the better; this is contrary to God's economy, which is to gather and to make one.
3. To put off the old man is to put off the divided and scattered man; to put on the new man is to put on the gathered and one new man—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 4:24      And put on the new man, which was created according to God in righteousness and holiness of the reality.
- B. 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.
1. The worldly people regard cultural differences as a source of prestige, but in Christ we have lost this prestige; now our only prestige is Christ and the genuine oneness.
  2. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life.
- C. What the Lord has been doing and is now doing in His recovery is bringing forth the one new man with Himself as the life and the person for God's expression—Eph. 3:17-19; Col. 3:4, 10-11.
- Eph 3:17      That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18      May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19      And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Col 3:4      When Christ our life is manifested, then you also will be manifested with Him in glory.
- 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.
- D. The one new man will usher in the kingdom of God and will bring Christ, the King, back to this earth—Rev. 11:15.
- Rev 11:15      And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
- E. Now is the time for God to accomplish His purpose to perfect the one new man, who will come into full existence on earth—Eph. 4:11-13, 24:
- Eph 4:11      And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12      For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:13      Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:24      And put on the new man, which was created according to God in righteousness and holiness of the reality.
1. The world situation has been raised up for the goal of the one new man.
  2. Everything that the Lord is doing in the present age is to usher in the practical existence of the one new man.
  3. Because of the advances in technology, there is now the possibility that the saints in every locality in their environmental circumstances will become the one new man in reality and in practicality.
- F. When the one new man is perfected, that will be the time for the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.
- Rev 19:7      Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

## Excerpts from the Ministry:

### THE ABOLISHING OF THE ORDINANCES

When Christ died on the cross, not only did He deal with sins, the old man, Satan, and the world; He also dealt with the ordinances. On the cross Christ abolished in His flesh the law of the commandments in ordinances. Therefore, by His death on the cross, Christ dealt with five categories of things: sins, the old man, Satan, the world, and the ordinances. It seems that very few Christians today talk about Christ's dealing with the ordinances, and I doubt that any books have been written on this subject. Most Christians think that all our problems concern sins, the old man, Satan, and the world. Many think that we are all right as long as these four things are dealt with. But not all the problems are solved, and we cannot be all right until the ordinances have been dealt with. The ordinances, the different ways of living and worshipping, had to be abolished by Christ on the cross so that He could create in Himself the one new man.

We have heard repeatedly that on the cross Christ accomplished redemption, destroyed the devil, judged the world, and crucified the self. But perhaps you have never heard that Christ's death on the cross was also for the creation of the one new man. In order to create the one new man, it was necessary for Christ to abolish the ordinances. By abolishing in His flesh the separating ordinances and by creating the Jewish and Gentile believers into one new man, Christ has made peace among all believers. The Jews and Gentiles were separated to the uttermost by the ordinances. But both peoples were created in Christ with the divine essence into one new entity, which is a corporate man, the church. Because no other Christians speak about the abolishing of the ordinances and the creating of the new man, we are very burdened to give a word concerning these things.

### **THE HIGHEST ASPECT OF THE CHURCH**

Most believers recognize that the church is the *ekklesia*, the gathering or assembling of God's called people. The Brethren emphasized this aspect of the church and even translated the Greek word *ekklesia* into "assembly," which is an accurate rendering. This, however, is an even less than elementary understanding of the church. A somewhat more advanced concept of the church is that the church is God's household or family. An even higher understanding of the church is to see that the church is the Body of Christ. The highest understanding of the church is that the church is the one new man. These four concepts of the church are like four levels in the educational system: kindergarten, elementary, high school, and college. We need to advance from the kindergarten level of the church, that of the assembly, to the college level, that of the one new man.

The relationship among Christians in an assembly, a gathering, is not very close. It is much closer and more intimate among those in the family, the household. However, we are not only members of God's family but also members of the Body of Christ, where the relationship among the members is still closer. Those in the assembly and the members of a family may be separated from one another, but the members of the Body cannot be separated from the Body unless they are amputated. Wherever the Body goes, the members must go also; they have no choice. However, in the one new man the fellowship is even more intimate than in the Body. The new man is corporate and universal. There are many believers, but there is only one new man in the universe. All the believers are components of this one corporate and universal new man. May the Lord show us more light concerning the new man! We must admit that as yet we have not seen very much of this aspect of the church. The aspect of the church as the new man is a new discovery opened up in recent years. I believe that in the days to come the Lord will reveal more concerning the one new man.

The family is more intimate than the assembly, the Body is much higher than the family, and the new man is higher than the Body. Thus, with the new man we come to the highest aspect of the church. Although Christian teachers have spoken a great deal about the assembly, the family, and the Body, hardly any have touched the matter of the one new man. This lack is evident in the deplorable translation of Ephesians 4:22 and 24 in the New American Standard Bible. Instead of using the word *man* in these two verses, this version says in verse 22 to "lay aside the old self" and in verse 24 to "put on the new self." What a serious mistake this is in translation! The Revised Standard Version is also

greatly in error by adopting the renderings, “put off your old nature” and “put on the new nature.” These errors came in because the translators responsible for them did not have the proper concept or knowledge. W. E. Vine, however, had some understanding of this matter. In his *Expository Dictionary of New Testament Words*, he says that the new man in 4:24 is the church because it is the very new man mentioned in 2:15. Because the new man is created of two peoples, the Jewish and Gentile believers, it must be a corporate entity.

The Lord has no way to accomplish His purpose until He has this new man on earth. The situation among today’s Christians is far short of God’s goal. Although there is much talk about the Body, not many have a proper understanding of the Body. Furthermore, Christians rarely even speak of the one new man. How crucial it is that this aspect of the church be fully recovered!

### **GOD’S INTENTION TO HAVE A CORPORATE MAN**

In order to see the one new man, we need to have a proper understanding of the old man. Before exhorting us to put on the new man, Paul tells us to put off the old man (4:22). After creating heaven and earth, God created man, not merely as an individual but as a collective entity. Genesis 1:26 speaks of man both in the singular and in the plural: “And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...” This reveals that God’s intention has always been to have one collective man. The corporate man created by God was damaged through the fall, and there is now the need for God to have a new man. In order to produce this new man, Christ had to deal not only with sin, the fallen nature of the old man, Satan, and the world, but as we have pointed out, He also had to abolish the ordinances. What most frustrates God from gaining the new man is ordinances. When Christ was crucified on the cross, our sins, our old man, Satan, and the world were not the only things crucified; all the ordinances were crucified also. The crucifixion of the ordinances was not for forgiveness, holiness, victory over Satan, or the imparting of life; rather, it was absolutely for the creation of the one new man.

We are familiar with such verses as John 1:1 and 3:16, but we are not familiar with Ephesians 2:15. This verse says, “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.” When Christ’s flesh was nailed to the cross, He abolished the law of the commandments in ordinances so that He might create the two, the Jews and Gentiles, in Himself into one new man. When verse 15 is read along with verse 16, we see clearly that Christ abolished the ordinances through the cross and slew the enmity by the cross, not for the purpose of accomplishing redemption or of imparting life but for creating the Jews and the Gentiles into one new man.

### **CHRIST’S DEATH INVOLVING ALL OF CREATION**

When Christ was nailed to the cross in the flesh, the entire old creation was involved, for all of creation was related to His flesh. According to Hebrews 10, Christ’s flesh was typified by the veil in the temple on which were embroidered cherubim, signifying the living creatures. Therefore, when Christ was nailed to the cross, the entire creation was nailed there with Him. Furthermore, when the veil in the temple was rent, the cherubim were rent also. This signifies that when the flesh of Christ was crucified on the cross, all the creatures were crucified. This is the biblical understanding of the crucifixion.

If you ask an unbelieving Jew who it was that was crucified on the cross, he will answer, “The man Jesus of Nazareth.” If you asked this question of a new believer, he would probably say that his Savior, Jesus Christ, died there. A more advanced Christian would reply that both he and the Savior were crucified on the cross. An even more advanced Christian would respond that the Savior, he himself, and the devil were all crucified on the cross. Other Christians, those even further advanced than these, would say that on the cross the Savior, the self, the devil, and the world were crucified. If we went on to inquire of a mature and enlightened Christian concerning who died on the cross, he

would say that the Savior, the self, Satan, the world, and all the creatures were crucified there. If this question is addressed to us, we should include in our answer not only the five items already mentioned but also the ordinances. Christ's death terminated all of the old creation; every negative thing in the universe was terminated.

### **THE NEW MAN CREATED IN CHRIST**

Christ abolished in His flesh the law of commandments in ordinances; but He did not create the new man in His flesh. No, in the flesh He terminated the negative things so that He might create the two, the Jews and the Gentiles, into one new man in Himself. 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."

Christ did not stop with the termination of the negative things. As we have pointed out again and again, death is the threshold of resurrection; it ushers us into resurrection. 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 does not seem reasonable to say that we were crucified before we were born. Nevertheless, 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.

### **CHRIST AS THE ESSENCE OF THE 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, with God's nature wrought into humanity. This divine work was something new. In the old creation God did not work His nature into any of His creatures, not even into man. In the creation of the one new man, however, God's nature has been wrought into man to make His divine nature one entity with humanity.

### **THE 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 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. (*Life-study of Ephesians*, pp. 205-212)

**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Friday—First Morning Session)

Message Four

**Taking Christ as Our Person for the One New Man**

*RS Hymns: 437, 1180*

Scripture Reading: Eph. 2:15; 4:22-24; 3:17a; Col. 1:27; 3:4, 10-11; Gal. 2:20

- 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, ...
- 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 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- 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.
- 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.

**I. 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, ...
- A. In the one new man there is only one person—Christ—v. 17a; 4:24.
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- B. We need to see that the church is the one new man and that in this new man we have no place, for Christ is all—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.
- C. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Col. 1:27; 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.
- 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,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- D. In the new man all of us are simply one man; the requirement that everyone be only one man is extremely high—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.

- E. The new man is not about members (Rom. 12:4-5) but about the person; therefore, we all need to ask, “Who is my person—I or the Lord Jesus?”
- 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.
- F. What God cares for is whether we live by Christ and take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a:
- John 6:57b ... so he who eats Me, he also shall live because of Me.
- Phil 1:21a For to me, to live is Christ ...
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Eph 3:17a That Christ may make His home in your hearts through faith, ...,
1. We should not only eat Christ’s riches in order to take them in and assimilate them into our being; we should also allow Christ to be our person—vv. 8, 17a.
 

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph 3:17a That Christ may make His home in your hearts through faith, ...
  2. We should take Christ not only to be our life but also to be our person.

## II. 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. Realizing that our former person has been crucified, we should no longer live in that person, by that person, and with that person—Rom. 6:6.
 

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;
  - B. We must deny our former person—“the old man” and the “outer man”—and live by our new person—“the inner man”—Eph. 4:22; Col. 3:9; 2 Cor. 4:16; Eph. 3:16.
 

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,

Col 3:9 Do not lie to one another, since you have put off the old man with his practices

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
  - C. Our standard for being a Christian should not be right or wrong, good or bad, but a person; the crucial matter is not *what* we are doing but *who* is doing it.
  - D. We should care not for the adjustment of our outward behavior but for the inward shifting from the old person to the new person—Gal. 2:20.
 

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.

## III. When we live our life by taking Christ as our person, especially in making

**decisions, our living will be the living of the new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:**

- John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.  
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.  
John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.  
Rom 15:32 So that coming to you in joy through the will of God, I may refresh myself and rest with you.  
James 4:13 Come now, you who say, Today or tomorrow we will go into this or that city and spend a year there and do business and make a profit;  
James 4:14 Whereas you do not know the matter of tomorrow, what your life will be; for you are a vapor, which appears for a little while and then disappears.  
James 4:15 Instead you ought to say, If the Lord wills, we will both live and do this or that.
- A. Whereas the Body is for moving, the new man is for living, and eighty to ninety percent of our living is in making decisions—Phil. 1:21-26.  
Phil 1:21 For to me, to live is Christ and to die is gain.  
Phil 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.  
Phil 1:23 But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;  
Phil 1:24 But to remain in the flesh is more necessary for your sake.  
Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,  
Phil 1:26 That your boast may abound in Christ Jesus in me through my coming again to you.
- B. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.  
Rom 15:32 So that coming to you in joy through the will of God, I may refresh myself and rest with you.
- C. 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.
- D. If we take Christ as our person, we will not decide anything in our life by ourselves—Philem. 14:  
Philem 14 But without your mind I did not want to do anything, that your goodness would not be as of necessity, but voluntary.
1. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
  2. Since we are part of the new man, our decisions and our living should not be ours; they should be the decisions and living of the corporate new man; this is the ultimate requirement.
  3. The living of the new man is a corporate living; therefore, our decisions are corporate decisions and not personal decisions—1 Cor. 4:17.  
1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.
  4. We need to see that we are a corporate Body and a corporate new man and that both our living and our moving are corporate—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.

**IV. Paul is a pattern of taking Christ as our person for the one new man—1 Tim.**

## 1:16:

- 1 Tim 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.
- A. “It pleased God...to reveal His Son in me”—Gal. 1:15a, 16a:
1. Nothing is more pleasing to God than the unveiling of the living person of the Son of God.
  2. We need to be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us.
- B. “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me”—2:20a:
1. Paul did not say that the life of Christ lived in him but that Christ the person lived in him.
  2. God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection.
- C. “My children, with whom I travail again in birth until Christ is formed in you”—4:19:
1. To have Christ formed in us is to have Christ fully grown in us.
  2. Christ has been born into us, He is now living in us, and He will be formed in us at our maturity.
- D. “That Christ may make His home in your hearts through faith”—Eph. 3:17a:
1. God the Father is exercising His authority through God the Spirit to strengthen us into the inner man that God the Son may make His home deep down in our heart.
  2. If we allow Christ to have all the room within us and if we give Him the full liberty to do whatever He wants in us, our heart will become His home.
- E. “God is my witness how I long after you all in the inward parts of Christ Jesus”—Phil. 1:8:
1. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ, experienced Christ in His inward parts, and was one with Christ in His inward parts.
  2. Paul did not keep his own inward parts but took Christ’s inward parts as his; Paul’s inner being was reconstituted with the inward parts of Christ.
- F. “Let this mind be in you, which was also in Christ Jesus”—2:5:
1. To let Christ’s mind be in us is to take Christ as our person by denying our natural mind and taking His mind.
  2. If we intend to take Christ as our person, we must be willing to deny our mind and have our mind replaced by the mind of Christ.
- G. “For also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ”—2 Cor. 2:10b:
1. Paul lived Christ in the closest and most intimate contact with Him, acting according to the index of His eyes.
  2. Paul was a person who was one with Christ, full of Christ, and saturated with Christ; he was a person broken and even terminated in his natural life, softened and flexible in his will, affectionate yet restricted in his emotion, considerate and sober in his mind, and pure and genuine in his spirit toward the saints for their benefit.
- H. “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit”—Rom. 8:4:
1. In practicality, to take Christ as our person is to have our being wholly according to the mingled spirit.
  2. In our daily life we should not have our being according to teaching, feelings, concepts, or circumstances but according to the mingled spirit, taking Christ as our person for the universal one new man.

**V. If we are unveiled and enlightened, we will see that today in the Lord's recovery we need to rise up together to take Christ as our person for the one new man—Eph. 3:17a; 4:24, 11-13:**

- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- A. The gifted persons—the apostles, prophets, evangelists, and shepherds and teachers—should take this as their goal—v. 11; 3:17a.
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- B. We need to perfect the saints in every locality so that they may enter into a situation where they take Christ as their person for the one new man—4:11-13.
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- C. If all the saints in the Lord's recovery take Christ as their person, then spontaneously we all will be the one new man—3:17a; 4:24.
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- D. "Ultimately, the Bible speaks of the church as the one new man...In the new man there is nothing but the person. This level is so high that it cannot be higher, so strict that it cannot be stricter, and so intimate that it cannot be more intimate. All are one new man; this one new man has only one person, and this person is the Lord Jesus" (*The Collected Works of Witness Lee, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 332*).

**Excerpts from the Ministry:**

**THE NEW MAN**

**The Birth of Our New Person**

Colossians 3:11 tells us that in the new man there is no natural person, but Christ is all and in all. However, the new man begins with the new birth in our spirit (John 3:6). We need to see the development from our new birth to the one new man where Christ is all and in all.

Man is of three parts—spirit, soul, and body (1 Thes. 5:23). Man's human life is in the soul. This life in the soul is our being, our person, our self. Before being saved, man is a soul (Acts 7:14), a person, with two organs: the body as an outward organ to contact the outward, physical world, and the spirit as an inward organ to contact God and the spiritual world. When we believed in the Lord Jesus and received Him, He came into our spirit as life. Now in our spirit, we have another kind of life, the divine life of God. Formerly, we had only the human life in our soul, but now we have the divine life in our spirit. As a result, our spirit has now become a person. Formerly, it was only an organ because it did not have life, but now it has also become a person with a life. By being born again, you became another person. Formerly, you were a soulish person with the natural, soulish, human life; but now you

have the divine, eternal, uncreated life in your spirit. By being regenerated, you have been converted to be another person. Formerly, your person was the soul, but now your person is your spirit. Now you must live not by your soul but by your spirit. You need to realize that you have a spirit, and you also need to realize that your spirit is your person.

### **The Growth of Our New Person**

John 3 tells us of the new birth in our spirit: “That which is born of the Spirit is spirit” (v. 6). Then 1 Peter 2:2 speaks of the newborn babes: “As newborn babes, long for the guileless milk of the word in order that by it you may grow.” First, we are reborn; second, we have to grow. This growth has to be in our spirit. For newborn ones to grow does not mean that they pick up a lot of knowledge in their mind. To grow means that the very Christ within our spirit increases. The increase of Christ in our spirit is our real growth in life.

Christ is in our spirit, but to grow we have to enjoy Him. We have to eat Christ, drink Christ, and breathe in Christ. We have to take Christ in again and again. Day by day and bit by bit, Christ will be increasing within us. With some, this growth may have stopped. Although you may have been born again over twenty-five years ago, the amount of Christ within you may be nearly the same as when you were first saved. You may have picked up a lot of knowledge in your soul. You may have learned all the biblical teachings and all the regulations in Christianity. You may even have learned how to sing the hymns in a marvelous way. However, you have gained all these things in your soul. Where Christ is, in your spirit, there may have been hardly any increase. You may be an old babe, that is, a person who has been a Christian for many years with very little growth in life.

Some may boast that they have been saved for many years, that they have learned all the teachings in Christianity, and that they have heard many good, famous Christian speakers, but how much of Christ have they gained? Although a young brother may have been saved only a few years, he might have gained more Christ than they have. They may have a lot of knowledge in their soul, yet they may have gained very little of Christ in their spirit. Our unique need is to gain Christ in our spirit.

### **Living by Our New Person**

It is wonderful to be born again, but after our new birth, we need to grow. To grow simply means to have more of Christ added and worked into us. Formerly, we were people in the soul, but now we must be people in the spirit. Our soul, our former person, has already been “crucified with Christ” (Gal. 2:20). We have to take this fact and put it into our practice. Realizing that our former person has been crucified, we should not live in that person, by that person, or with that person anymore. We have to deny our former person, which the Bible calls “the old man” (Rom. 6:6; Eph. 4:22; Col. 3:9) and the “outer man” (2 Cor. 4:16), and we have to live by our new person, “the inner man” (Eph. 3:16). We have to realize that we are now another person, the new person in our spirit with Christ as life. Our person, our spirit, and Christ’s life are now one. This new person, our spirit plus Christ as life, is even our personality. Now our personality is not in the soul but in the spirit. We should not live in the old person anymore, nor should we allow or permit the old person to take any action. We have to live by the new person.

How do we apply this in our daily living? Suppose a brother intends to go to a department store to buy something. He should not check whether that is the Lord’s will or not. The first thing he has to check is whether his going is being initiated from his soul or from his spirit. Is it being initiated by his former person or by his present person, by the old man or the new man, by the soulish man or the inner man? It has to be initiated by his new person. It may be easy for us to learn this doctrine, but in most of our living, we may still be absolutely in our old man. To go to the department store to buy something is not bad or evil, but that may still be an activity of our former person. Although we are Christians in name, we may still be living in our old person. We may do things according to our consideration of whether a thing is right or wrong, good or evil, and not according to the principle of

whether it is something of the old person or something of the new person. We, the reborn ones, may very rarely live in our new person.

God has no intention to ask you to be a good man. God's intention is for you to live in the new person. It does not matter whether you buy something or not, whether you go shopping or not. What does matter is who goes, the former person or the present one, the person in the soul or the person in the spirit. If the person in the soul goes, Christ is not there, but if the person in the spirit goes, Christ goes, because in the spirit you are one with Christ. The new person is Christ as life in your spirit.

When these two, Christ as life and your spirit, are together as one, you have the personality of your new person. You need to see that you were not only saved but also reborn to be another person. Formerly, you were one kind of person, but you have been regenerated to be an absolutely different person. You were once a person in your soul. Whether that person was good or bad does not mean much. You may have been born gentle, mild, patient, kind, slow, and quiet. People always consider that this kind of person is very good. It may even be hard for you to lose your temper. Everybody would like this kind of person. On the other hand, I might have been born wild, tough, rough, and quick-tempered, without any patience. No one would like me. But whether you were born good or bad does not mean anything, because we all need to be reborn. If you were born bad, you need to be reborn, but even if you were born good, you still need to be reborn. Regardless of our race, nationality, or natural disposition, we all have to be reborn. In this rebirth we are all the same.

After our rebirth we should no longer live by that old person but absolutely by the new person. The problem is that, even after our rebirth, we still live by our old person. We always consider whether a thing is right or wrong. If it is right, we will do it. If it is wrong, we will not do it. Thus, our standard of being a Christian is not a person but a behavior. This is the standard today in Christianity, but this is wrong. Our standard must be a person, not a behavior. Whether a matter is right or wrong, good or bad, we should only care for one thing: who is going to do it? Is our old person going to do it or our new person? It is not a matter of what you are going to do but of who is going to do it. The real subjective aspect of the work of the cross is to cross out your old person. It is no longer I, the old person, but Christ, the new person (Gal. 2:20). It is not a matter of adjusting or improving your behavior. It is a matter of shifting your being from the old person to the new person.

### **Our New Person—the Reality of the Church Life**

May the Lord open our eyes to see that the church life is in this new person and nothing else. Regardless of how good, patient, humble, kind, and mild you are, as long as you are in the old person, you cannot experience the church life. You may be a very easygoing person, yet if you are still in the old person, you are through with the church life, and the church life is through with you. The church life is absolutely something in the new person. There is a new person within each of us. All of these new persons added together equal the church. What is the church? The church is the summation, the sum total, of all the new persons within us. The church life is in our spirit. This is why we need to grow and must grow. By being born again, we become the newborn babes. Now we need to grow, not just in function but in a person, in our inner man. Our whole person in the spirit needs to grow.

This is why Ephesians 3 says that we need to be strengthened with power into our inner man (v. 16). Our inner man is our spirit, but it is weak because it is short of power—the resurrection power, transcending power, subduing power, and overruling power. To grow we need to be strengthened, and the strengthening is by these few things: feeding on, drinking, breathing, and inwardly being filled with Christ. The more we feed on Christ, drink of Christ, breathe in Christ, and are inwardly filled with Christ, the more we are strengthened. The more we are strengthened, the more we are empowered with Christ's resurrection power. No death can prevail against us. All the deadness around us and within us is conquered by the resurrection power. When we are empowered, we are also transcendent, subduing, and overruling. This strengthening is the increasing of Christ within us, the growth of our inner man. By this strengthening, our inner man, our new person, is growing every day.

We all need a change in our concept. We need the heavenly revelation so that we would drop all the wrong concepts that we have collected from our background. We all have to realize one thing: as those who have been reborn, we should not live in our old person anymore. We have to deny and renounce that old person, and we have to realize that we now have a new person, our spirit with Christ as its life. We have to live and do everything by this new person. We should not care whether a thing is right or wrong, good or bad. We must only care for one thing: which person is going to do it, the old person or the new person? We should always be checked by this one point. If we feel that we are weak or empty in our new man, our new person, we need to be desperate and pray, "Lord, be merciful to me. Look at my situation. I am so empty, so weak, in my new person." We need to deal with the Lord. Then we will be empowered.

If we know how to deal desperately with Christ, how to feed on Christ through pray-reading the Word, how to drink of Him by calling on His name, and how to breathe Him in day by day, we will be one with Him in our spirit. This will cause us, day by day, to grow in our new person. Today we cannot see or realize that our new person is growing, but one day we will "be no longer little children" and will "arrive...at a full-grown man" (4:14, 13). That full growth will be the accumulation of Christ as the reality in us through all our experiences of Him. It is not merely that we experience Christ a little bit as our patience, our strength, or our life. Rather, all day long we would live by the new person. If we are going to visit a brother, we have to check whether this is our old person, our self, or our new person, our spirit. We must check with this point and get a proper answer. Then we must go, not in our old person but in the new person. Even if a mother is going to talk to her children, she has to check whether her old person or her new person is going to talk. We are all born again, but are we living by the old person or the new person? Only by living in the new person can we have Christ as our reality. All day long, we must live by the new person. Even to study your lessons in school, you need to check this one point. For school you have to exercise your mind, but the new person, not the old person, should be using your mind. Whenever you study your lessons, you have to check: which person is going to study? If you study in the new person, your mind will work for you as an organ under the control of your new person. If you are going to dress yourself, do not check what kind of clothing you are going to wear. First, you have to find out who is going to dress, the old person or the new person. We are newborn Christians, yet most of the time we live by our old person and not by the new person, our spirit.

### **Putting On the New Man**

We all must see that, in the church life, all the members need to live by the new person. We should not live by a high moral standard or by an immoral standard. We should not live by any standard of behavior, but by a person. This is why 2 Corinthians 4:16 says that our outer man, the old person, is decaying, but our inner man, the new person, is being renewed day by day. The outer man has to be reduced, but the inner man needs to increase. We really have two persons within us; one is old, and one is new. The old one has to be consumed, but the new one needs to increase. Our problem is that we do not realize this and continue to live by the old person and not by the new. We need a revelation so that we may have a shift from the old person to the new. Then we will be renewed in the spirit of our mind and put on the new man (Eph. 4:23-24), the corporate church life. The apostle Paul says that we have to put off the old man, the old corporate man, and put on the new man (vv. 22, 24). We all have to put off the old communal life, the worldly social life, and we have to put on the new communal life, the church life. We put on the church life bit by bit. We may participate in the church life yet still have something to do with the worldly social life. While we are being renewed in the spirit of our mind, we are gradually putting off the old communal life, and the new church life is being put on. This is what we need in the church life today. Eventually, with our new birth and through the growth of our new person, we will arrive at the goal, the new man, "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all"

(Col. 3:11). This is the church life.

After our new birth, we must grow, not in a doctrinal way but in a very experiential way. We all need to grow with Christ and live by our new person. We should care not for the adjustment of our outward behavior but only for the inward shifting from the old person to the new person. We must live and do all things, both great and small, by the new person. If we do this, we will be empowered, having the real increase of Christ and growth in life. Then the old communal life will be dropped, and the new church life will be picked up. Eventually, we will have the full growth with Christ as our all in all. Then we will be in the proper church life, worshipping God not only in spirit but also in reality. We will experience the reality of Christ as our life, and we will grow into a full-grown man (Eph. 4:13). One day the Lord will bring all the local churches to this point. He is waiting for this. Probably that will be the day of His coming back. (*The Collected Works of Witness Lee, 1970*, vol. 2, "The Two Greatest Prayers of the Apostle Paul," pp. 419-426)

**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Friday—Second Morning Session)

Message Five

**Laboring according to God’s Operation  
to Present Every Believer Full-grown in Christ  
for the Function and Consummation of the One New Man**

*JL Hymns: 840*

Scripture Reading: Col. 1:28-29; 3:10; Eph. 4:13-16, 24; Rev. 21:2, 10

- Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.
- 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,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

**I. For the one new man we all need to arrive at “a full-grown man, at the measure of the stature of the fullness of Christ”—Eph. 4:13:**

- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- A. A full-grown man is a mature man; for this, maturity in life is necessary—v. 13.
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- B. The fullness of Christ is the Body of Christ, which has a stature with a measure—1:23:
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
1. The fullness of Christ is the expression of Christ; as Christ’s fullness, the Body is Christ’s expression—4:13; 1:23.
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
2. Christ’s fullness, the Body, has a stature, and with this stature there is a certain measure; hence, 4:13 speaks of the measure of the stature of the fullness of Christ.
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
3. To arrive at the measure of the stature of the fullness of Christ is to arrive at the full growth and building up of the Body of Christ; it is to arrive at the full completion of the building up of the Body—v. 16.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure

of each one part, causes the growth of the Body unto the building up of itself in love.

- C. To arrive at the measure of the stature of the fullness of Christ is necessary for the practical oneness—the oneness of the faith and of the full knowledge of Christ—v. 13.  
Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- D. From the oneness in reality (vv. 3-6) we need to proceed to the oneness in practicality until we arrive at the three things mentioned in verse 13—the oneness, a full-grown man, and the measure of the stature of the fullness of Christ.  
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:  
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;  
Eph 4:5 One Lord, one faith, one baptism;  
Eph 4:6 One God and Father of all, who is over all and through all and in all.  
Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

## II. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to grow up into Christ in all things—vv. 15-16, 24:

- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,  
Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- A. To be no longer children (v. 14), we need to grow up into Christ; this is to have Christ increase in us in all things until we arrive at a full-grown man.  
Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- B. Whereas taking Christ as our life is for the increase of the measure of the stature of the Body, taking Christ as our person is for the growth of the one new man—3:17a; 4:24:  
Eph 3:17a That Christ may make His home in your hearts through faith, ...  
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
1. If we take Christ as our person, we will surely take Him as our life—1 John 5:11-12.  
1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.  
1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
  2. If we take Christ as our person, we will be able to grow and mature.
- C. We all need to grow up into Christ in all things, that is, in every single thing, whether big or small—Eph. 4:15:  
Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
1. There are still many things in which we have not grown up into Christ; in these things we are not in Christ but are outside of Christ.
  2. When we all grow up into Christ in all things, we all will be one in Christ; this is the universal one new man—v. 24.  
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- D. Ephesians 4:15 says that we grow up into the Head; the word *Head* here indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head.  
Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

- E. To grow in life is to grow with the growth of God; this means that true growth is the increase of God, the addition of God—Col. 2:19:
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
1. God is eternal, perfect, and complete; therefore, with God Himself there can be no growth.
  2. The Body needs to grow with the growth, the increase, of God in us:
    - a. It is necessary for God to grow in us; that is, we all need God to grow, to increase, in us.
    - b. The way to grow spiritually is to have God added to us:
      - 1) The dispensing of the Triune God into us causes us to grow with the increase of God—2 Cor. 13:14; Eph. 3:16-17a.  
 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.  
 Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,  
 Eph 3:17a That Christ may make His home in your hearts through faith, ...
      - 2) God entered into us when we were regenerated, and now He is increasing within us by adding more of Himself to us.
      - 3) This is to grow with the growth, the increase, of God, by having God added into our being.
    - c. What we absorb of Christ into us—the element of the riches of Christ as the soil—becomes the increase of God in us—Col. 2:6-7.  
 Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,  
 Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.
    - d. We need to be permeated and saturated with Christ and to have Christ wrought into our being; then, in reality and practicality, Christ will be every member, every part, of the one new man—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.
- F. Ephesians 4 speaks of the perfecting of the new man through the growth of life:
- Eph 4 be omitted.
1. In Ephesians 2:15 we see the creation of the new man organically; in 4:13-16 we see the perfecting of the new man in relation to his function.
 

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 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
  2. The organically perfect new man needs to be perfected through the growth of life in order to function in a proper way—vv. 13, 15, 24:
 

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- a. The more the new man grows through receiving the proper nourishment, the more he will function normally.
  - b. The growth into Christ in verse 15 equals the putting on of the new man in verse 24.
 

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
3. For the growth of the corporate new man, we need to experience the crucified, resurrected, ascended, and descending Christ so that the all-inclusive Christ is wrought into us to be our everything; then the organically perfect new man will become perfect functionally—3:16-17a; 4:13, 24.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- G. Growing up into Christ in all things is for the practical existence of the universal one new man—v. 24.
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

### **III. For the practical existence of the one new man, we need to labor and struggle to present all the saints full-grown in Christ—Col. 1:28-29:**

- Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.
- A. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth.
  - B. Our goal in preaching the gospel to sinners and in fellowshiping with the saints is to minister Christ into them so that they may mature in Him and be presented full-grown in Him; this is for the growth of the new man—v. 28.
 

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
  - C. Presenting others full-grown in Christ is a very difficult task; this task can be accomplished only by labor in which we struggle according to the operation of God—v. 29.
 

Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.
  - D. What Paul did in struggling to present others full-grown in Christ is an example of laboring to perfect the saints for the building up of the Body of Christ—Eph. 4:11-16:
 

Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1. In His recovery the Lord desires to recover the perfecting of all the members of the Body of Christ—vv. 11-16.
    - Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
    - Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
    - Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
    - Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
    - Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
    - Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
  2. Paul's thought concerning the perfecting of the saints is that God's intention is to have every believer able to do the things that the gifted persons do—v. 11.
    - Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
  3. The Lord wants to recover the perfecting of the saints so that each one part of the Body of Christ may do the work of the ministry by operating in its measure for the building up of the organic Body of Christ—vv. 12, 16.
    - Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
    - Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**IV. When the one new man was created in our spirit through regeneration, it was complete as far as organs are concerned; however, because the new man has not yet been completed in function, there is the need for growth and renewing—Col. 2:19; 3:10; Eph. 4:11-16, 23-24:**

- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- 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,
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- 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.
- A. The growth of the new man results in the function of the new man.
  - B. As long as the new man is short of growth and renewing, it will be lacking in function.
  - C. The one new man needs to grow and develop; as a result, the one new man will be perfect in function.

**V. The New Jerusalem will be the final consummation of the universal one new man—Rev. 21:2, 10:**

- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.  
 Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- A. God’s goal is to have the universal one new man, which ultimately will consummate in the New Jerusalem.
  - B. When we are in the New Jerusalem, we will enjoy the life of the universal one new man.
  - C. Today we may have a foretaste of the consummation of the one new man by setting our mind on the things above and by giving a free way for the new man in our spirit to spread into our whole being—Col. 3:1-2; Eph. 4:23-24.
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.  
 Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.  
 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.

**Excerpts from the Ministry:**

**PRESENTING EVERY MAN FULL-GROWN IN CHRIST**

Speaking of Christ who dwells in us as the hope of glory, Paul says in Colossians 1:28, “Whom we announce, admonishing every man and teaching every man in all wisdom, that we may present every man full-grown in Christ.” The Greek word rendered “full-grown” may also be translated “mature,” “complete,” or “perfect.” Paul’s ministry was to impart Christ to others so that they may be perfect and complete by maturing in Christ unto full growth. However, many Christian workers today do not have any concept of presenting every man full-grown in Christ. The goal of their work is something other than this. But we must have the same goal that Paul had.

Even in preaching the gospel, our aim should be to impart life in order to present others mature, full-grown, in Christ. As we preach the gospel to unbelievers, minister Christ to them, and help them to receive the Lord, our goal is not merely that they should be saved from the lake of fire and from God’s condemnation. Our goal is not only for them to experience God’s forgiveness; it is to minister Christ into them so that they may eventually be presented full- grown in Christ. If we fail to impart Christ to others as we preach the gospel, our gospel preaching will fall short of God’s standard. Christ must be infused into all those to whom we speak. Imparting Christ should be our aim in our gospel preaching.

We should have the same goal in our fellowship with the saints. As we contact the saints, our goal should be to minister Christ into them so that they may mature in Him.

Let us now consider several matters related to presenting others mature in Christ.

**BY MINISTERING CHRIST AS THE PORTION OF THE SAINTS**

If we would present others full-grown in Christ, we must minister Christ to them as the portion

of the saints (v. 12). The Christ we minister must be the all-inclusive One, the centrality and universality of God's economy (vv. 15, 18-19, 27; 2:4, 9, 16-17; 3:4, 11). If we do not experience Christ in a full way, we shall find it difficult to minister Christ to others. For example, if we do not experience living by Christ, we cannot help anyone else to live by Christ. But if in our daily living we live Christ, grow Christ, and produce Christ, we shall spontaneously infuse Christ into others as we contact them. The more we take Christ as our life and our person, the more we shall be able to minister Christ to others. Having become those who experience Christ and live by Him, we shall influence others to do the same. We need to enjoy Christ as our good land, labor on Him, live in Him, walk in Him, and have our being in Him. If we are such persons, we shall transfuse into others the very Christ whom we experience and by whom we live. In the Lord's recovery what we need is not simply more labor to bring others into the church life. We need to minister the riches of Christ into others so that they may grow and mature. For this we ourselves need to experience more of Christ as the portion of the saints.

### **BY MINISTERING THE UNSEARCHABLE RICHES OF CHRIST FOR THE BUILDING UP OF THE CHURCH**

Secondly, to present every man full-grown in Christ, we need to minister the unsearchable riches of Christ for the building up of the church to fulfill God's eternal purpose (Eph. 3:8-11). It is possible to be what everyone would consider a good brother or sister but still be short of the riches of Christ. In my contact with saints as I have traveled, I have met many who lacked the riches of Christ in their daily living, although everyone would consider them very good brothers and sisters. May the Lord awaken within us the aspiration to be rich in Christ. We need to pray, "Lord, I don't want to be one who seems to be good but who is poor as far as the riches of Christ are concerned. Lord, for the building up of the church, cause me to be filled with the riches of Christ."

I thank the Lord for those saints whose living is characterized by the riches of Christ. Such brothers and sisters are transparent. Those who are short of the riches of Christ, on the contrary, are opaque, altogether lacking in transparency. But those who have the riches of Christ are crystal clear. Whenever you bring something to them in fellowship, the matter becomes clear to you because they themselves are so transparent. Those who enjoy the riches of Christ become clear as crystal. The more we experience the riches of Christ, the more transparent we shall become. May we all desire to be those who are rich in Christ and fully transparent! May we pray, "Lord, make me a member of the Body who is rich in Your life and who is transparent. Save me from being a member who is good but who is short of Christ."

Only those who are rich in Christ can build up the Body for the fulfillment of God's eternal purpose. We must admit that we still do not have very much building among us. We may be more concerned about our individual spirituality and growth than about the building up of the church. If we are short of Christ and lacking in transparency, we shall have little concern for the building up of the church. But if we are filled with the riches of Christ and thereby become transparent, we shall be deeply concerned for the building up of the church so that God's purpose may be fulfilled.

### **BY COMPLETING THE WORD OF GOD**

We present others full-grown in Christ by completing the word of God with the full revelation of Christ and the church (Col. 1:25-27). To present others mature in Christ we must help them to have the completion of the word of God concerning Christ as the mystery of God and the church as the mystery of Christ. However, if we consider our situation, we shall realize that not many of us are able to complete the word in this way. For this reason I am burdened that we would be stirred up to pursue the Lord. We need to hunger and thirst after Him, to pursue Him until we are filled with His riches. We need to pray, "Lord Jesus, we don't want to be indifferent or lukewarm. We long to be absolute with You and to seek You to the uttermost." If we pursue the Lord in such a way, we shall see more

regarding Christ and the church. But if we continue to be short of the riches of Christ, we shall not have in our own experience the completion of the word of God. Hence, there is the desperate need for us to pray and to labor on Christ for the completing of the word of God concerning Christ and the church.

### **BY MINISTERING CHRIST AS THE MYSTERY OF GOD**

Fourthly, we need to minister Christ as the mystery of God, that is, as the embodiment of God (2:2, 9). We need to share with others from our experience how Christ is the embodiment of the Triune God. We need to be able to testify how we daily experience Christ as the Father, Son, and Spirit. Because we have Christ, we also have the Father. Because we are in Christ, we are also in the Spirit. The Spirit who moves within us actually is Christ Himself. Day by day we should be one spirit with the Lord and experience His being one with us (1 Cor. 6:17). More and more our experience must be that in every aspect of our daily living, wherever we may be, we are one spirit with the Lord. This should not be a doctrine or theory; it must be our practical Christian living.

Concerning my ministry, I often pray like this: "Lord, give me the grace to be one spirit with You as I speak. Lord, I pray that You will speak in my speaking. I believe, Lord, that You are one Spirit with me. But I ask that as I minister the Word, I shall be one spirit with You." Whatever impact this ministry has comes from such a oneness with the Lord.

The Lord is the embodiment of the Triune God. This means that all the riches of the Father are embodied in the Son. Furthermore, the Son is realized in a full way as the Spirit, who is now one spirit with us. As Paul says in 1 Corinthians 6:17, "He who is joined to the Lord is one spirit." The matter of being one spirit with the Lord should not be a mere doctrine to us. On the contrary, it must be our daily, practical experience. In our experience we must know what it is to be one spirit with the Lord, who is the embodiment of the Triune God. If we experience Christ as the embodiment of God, we shall be able to minister Christ to others for their nourishment and enrichment. As we minister Christ to others in this way, they will grow in Him. Growth comes by eating. If others feed on the Christ we minister to them as the mystery of God, they will be perfected and mature in Christ.

### **BY MINISTERING THE CHURCH AS THE MYSTERY OF CHRIST**

If we would present others mature in Christ, we must minister the church as the mystery of Christ, as the expression of Christ (Eph. 3:4; 1:23). In his subtlety, Satan has caused many seeking Christians to avoid the matter of the church.

My experience with Brother T. Austin-Sparks illustrates how persistently some avoid the church matter. At our invitation, he came to Taiwan in 1955. We had a wonderful time together as he ministered on Christ. He could clearly echo what we had seen about Christ. In 1957 he came to Taiwan a second time. On this visit he touched the church ground, the standing of the church, in a negative way. In 1958 I accepted his invitation to visit him in England. During the days we were together, we had many long conversations about the church. However, he could not change my mind, and I could not change his concept. He tried his best to avoid the subject of the church, but my concept was that we must labor for the building up of the churches. His intention was to convince us that we should give up the ground of the church. But I pointed out to him that it was impossible for us to have the church practically without the ground of the church. Brother Sparks tried to assure me that he was not opposed to the church. He went on to tell me that during the early years of his ministry, he was invited to speak in Edinburgh. When he spoke about Christ, the meeting hall was crowded, and the audience was responsive. But when he spoke about the church, the number of people decreased. This caused him to feel that it was not profitable for him to speak on the church.

I went on to ask Brother Sparks how we could practice the principles we both had seen concerning the Lord's Body. He admitted that these principles could not be put into practice in the denominations. But he would not admit that they could be put into practice only on the proper ground

of the church. Instead, he emphasized the fact that the church can be produced only by much prayer and through the Spirit. Then I said to him, “Do you think that so many churches on the island of Taiwan did not all come into existence by prayer and through the Spirit?” I asked him what a group of saints should do after they had prayed regarding the church. Still he would not admit that they should take the standing of the church on the ground of oneness. He simply said that they needed to be assured that any move they made was of the Spirit. This was the conclusion of our conversation about the church.

I tried my best to convince him concerning the church, and he tried his best to avoid the church. Eventually, neither of us would change our position.

Today a battle is raging over the church as the expression of Christ. Due to the subtlety of the enemy, most Christian bookstores will sell Brother Nee’s books on spirituality but not his books on the church. Christians, however, cannot become full-grown without the church life. Brother Nee’s books related to spiritual matters have been popular with Christians around the world for many years. But the popularity of these books has not caused the condition of Christianity to improve very much. Without the church life, the help people received from Brother Nee’s books would eventually leak away because the church life is the only proper vessel to preserve this help. For some, the spiritual books by Brother Nee for the most part supply new doctrinal concepts. Not much is gained for the fulfillment of God’s purpose. Does the Lord want people who only seek after spirituality but who do not participate in the proper church life? Certainly not! Apart from the church, God’s purpose cannot be fulfilled. Because we realize this, the Lord’s burden concerning the church presses heavily upon us. We need to practice the church life for the fulfillment of God’s eternal purpose. We also need to be faithful to minister the church as the mystery of Christ, as the very expression of Christ.

The Lord’s desire is to have the Body, the church. He does not want the church in terminology—He wants the church in practicality. In order for the church life to be practical, there must be local churches. This is made clear in *The Practical Expression of the Church*. Today the practical expression of the church can only be in the local churches. Oh, may we all learn to minister the church as the mystery of Christ, as His expression, in order that others may be presented full-grown in Christ!

Some have claimed that the ministry concerning the church has no future because the opposition against it is so widespread and intense. Certainly if this ministry is simply the work of man, it has no future. But if this ministry is the ministry in the Lord’s recovery, the future will be bright. The more others advise us not to minister on the church, the more we must be faithful to minister regarding it. We must be bold and faithful to speak not only of Christ, the Head, but also of the church, His Body. We must not follow today’s Christianity. On the contrary, we must follow the pure Word to minister the church as the mystery of Christ.

### **BY MINISTERING CHRIST AS LIFE TO HIS MEMBERS**

Finally, we need to minister Christ as life to His members so that they may live by Him and grow with Him unto maturity. Colossians 3:4 says that Christ is our life; and in John 6:57; 14:19; and Galatians 2:20 we see that we need to live by Him. Then we shall grow with Him unto maturity (Eph. 4:15, 13).

If we desire to present others full-grown in Christ, we must minister to them all the matters we have considered in this message. What a great need there is for the believers to be infused with all the things related to God’s economy! If we are faithful to minister these crucial points, we shall be able to present others full-grown in Christ. (*Life-study of Colossians*, pp. 129-136)

**THE ONE NEW MAN**  
**FULFILLING GOD'S PURPOSE IN CREATING MAN**  
(Friday—Evening Session)

Message Six  
**The Prayer Needed for the Reality and Practicality  
of the One New Man**

*MC Hymns: 785, 786*

Scripture Reading: Luke 11:1-13; Eph. 6:17-18; Col. 1:3, 9; 3:1-4, 15-17; 4:2, 12;  
Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6

- Luke 11:1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.
- Luke 11:2 And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come.
- Luke 11:3 Give us each day our daily bread.
- Luke 11:4 And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.
- Luke 11:5 And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves,
- Luke 11:6 Since a friend of mine has come to me from a journey and I have nothing to set before him;
- Luke 11:7 And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you anything?
- Luke 11:8 I say to you, Even though he will not rise up and give him anything because he is his friend, surely because of his shameless persistence he will rise and give him what he needs.
- Luke 11:9 And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
- Luke 11:10 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.
- Luke 11:11 But what father among you whose son shall ask for a fish will instead of a fish hand him a snake?
- Luke 11:12 Or if he shall also ask for an egg will hand him a scorpion?
- Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
- Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- Col 1:3 We give thanks to God, the Father of our Lord Jesus Christ, praying always concerning you,
- Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.
- Col 3:3 For you died, and your life is hidden with Christ in God.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- 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 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
- Col 4:2 Persevere in prayer, watching in it with thanksgiving,
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

## **I. The governing principle of our prayer should be that prayer brings us into God—Luke 11:1-13:**

- Luke 11:1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.
- Luke 11:2 And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come.
- Luke 11:3 Give us each day our daily bread.
- Luke 11:4 And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.
- Luke 11:5 And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves,
- Luke 11:6 Since a friend of mine has come to me from a journey and I have nothing to set before him;
- Luke 11:7 And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you anything?
- Luke 11:8 I say to you, Even though he will not rise up and give him anything because he is his friend, surely because of his shameless persistence he will rise and give him what he needs.
- Luke 11:9 And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
- Luke 11:10 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.
- Luke 11:11 But what father among you whose son shall ask for a fish will instead of a fish hand him a snake?
- Luke 11:12 Or if he shall also ask for an egg will hand him a scorpion?
- Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
- A. Whenever our prayer does not bring us into God, it is wrong, and we should not continue to pray in this way.
- B. The issue of proper prayer is that we find ourselves in God—vv. 2-4.
- Luke 11:2 And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come.
- Luke 11:3 Give us each day our daily bread.
- Luke 11:4 And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.

## **II. The experience during times of genuine prayer enables us to touch the reality of the one new man—Col. 1:3, 9; 4:12; Phil. 1:20-21a:**

- Col 1:3 We give thanks to God, the Father of our Lord Jesus Christ, praying always concerning you,
- Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a For to me, to live is Christ ...
- A. During times of genuine prayer, we are in our spirit, and we are one spirit with the Lord; it is at these times that we live Christ—1 Cor. 6:17; Phil. 1:20-21a:
- 1 Cor 6:17 But he who is joined to the Lord is one spirit.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

1. Our daily living should be the same as our experience in times of genuine prayer.
2. Our experience in prayer should become a model of our daily Christian life.
3. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us—1 Cor. 6:17.  
1 Cor 6:17 But he who is joined to the Lord is one spirit.
4. If we keep ourselves in a praying condition, we will be outside of culture, and we will be one spirit with the Lord, enjoying His presence and spontaneously living Him.

B. Whenever we experience genuine prayer, we are outside of our culture; in particular, we are outside of our cultural opinion—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.

1. The more genuine prayer we have, the more we will have the experience of being outside of our cultural opinion.
2. When we pray with others in a genuine way, we are truly one in the praying spirit:
  - a. Then we touch the reality of the one new man.
  - b. Then we realize that the new man is constituted with Christ alone and that in this realm there are no differences of culture.

### **III. We need to persevere in prayer because prayer involves a battle, a fight—4:2; Eph. 6:17-18:**

Col 4:2 Persevere in prayer, watching in it with thanksgiving,

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

A. In order to fight on God's side against Satan, we need to persevere in prayer.

B. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer—Col. 2:1-3:

Col 2:1 For I want you to know how great a struggle I have for you and for those in Laodicea, even all who have not seen my face in the flesh,

Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Col 2:3 In whom all the treasures of wisdom and knowledge are hidden.

1. Almost everything in our environment is contrary to prayer.
2. Resistance to prayer lies not only outside of us but even within us—Matt. 26:41.  
Matt 26:41 Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.
3. To pray is to go against the current, the trend, in the fallen universe:
  - a. In order to pray, we must go against the current of our environment.
  - b. If we fail to pray, we will be swept downstream.
  - c. Only prayer can enable us to go against the current; therefore, we need to persevere in prayer, to pray persistently—Luke 18:1-8.  
Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart,  
Luke 18:2 Saying, There was a certain judge in a certain city who did not fear God and did not regard man.

- Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.
- Luke 18:4 And for a time he would not; but afterward he said within himself, Even though I do not fear God nor regard man,
- Luke 18:5 Yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out.
- Luke 18:6 And the Lord said, Hear what the unrighteous judge says.
- Luke 18:7 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them?
- Luke 18:8 I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

#### **IV. Persevering in prayer for the one new man is related to the peace of Christ, to the word of Christ, and to living in union with Christ—Col. 3:15-17:**

- 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 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
- A. The peace of Christ, which is Christ Himself, has made the Jews and the Gentiles one new man, and now we should let this peace arbitrate in our hearts for the Body life and for the practical existence of the one new man—v. 15.
- 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. The way for Christ to exercise His headship and to minister His riches to us is through His word—2:19; 3:16:
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
1. We should not be closed but should open our being to the Lord and to His word and be willing to be filled with the word of Christ.
  2. We need to allow the word of Christ to move, act, and have its being within us, letting our whole being be permeated and saturated with the word of Christ.
  3. In order for the word of Christ to dwell in us richly for the one new man, we need to let the peace of Christ arbitrate in our hearts.
- C. To live in union with Christ means that in our living we are not apart from Christ; rather, we are one with Him and do everything in His name by acting in the Spirit—v. 17.
- Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
- D. We need to be ruled by the peace of Christ, to be inhabited by the word of Christ, and to live in union with Christ.

#### **V. In His heavenly ministry Christ is interceding, ministering, and executing God's administration, and we need to be those who respond to Christ's activities in His heavenly ministry—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-4; 1:9; 4:12:**

- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.
- Col 3:3 For you died, and your life is hidden with Christ in God.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
- A. As the High Priest, He intercedes; as the heavenly Minister, He ministers; and as the Redeemer with the seven eyes of God, He administers the government of God for the accomplishment of God's purpose.
- B. Christ's ministry in the heavens requires our response—3:1-4:
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.
- Col 3:3 For you died, and your life is hidden with Christ in God.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
1. We need to become on earth the reflection of Christ's heavenly ministry.
  2. To seek the things which are above means that we correspond to Christ's heavenly ministry—v. 1.
 

Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
  3. When we seek the things which are above, we respond to Christ's heavenly ministry and reflect it.
  4. The purpose of our living with Christ is to be one with Him in His intercession for the churches, in His ministry of the heavenly life supply to the saints, and in His administration of God's government.
- C. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body—1:18; 2:19; 3:1-2:
- Col 1:18 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;
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.
1. As the Head is working in heaven by interceding, ministering, and administrating, we, the Body, are working on earth responding to the heavenly ministry of Christ and reflecting what He is doing—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6.
 

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
2. When we pray, we are a heavenly ambassador on earth as the extension of God's kingdom—Col. 1:9, 12-13; 4:11-12.
- Col 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
- Col 4:11 And Jesus, who is called Justus; these alone of the circumcision are my fellow workers for the kingdom of God, ones who have become a consolation to me.
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
- D. If we seek the things which are above and have one life and one living with Christ, we will be wholly occupied with the enterprise of our Master—3:1-4, 17:
- Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col 3:2 Set your mind on the things which are above, not on the things which are on the earth.
- Col 3:3 For you died, and your life is hidden with Christ in God.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
1. Our heart will be with Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God's government.
2. We should aspire to be one with the Lord in His heavenly ministry and to have a heart that is one with His heart, and we should long to be one with Him in His priesthood, ministry, and administration.
- E. In order for the recovery to be the *Lord's* recovery, it must be under His direction—Rev. 5:6; Eph. 1:19-23:
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
- Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
1. Between Christ in heaven and us on earth, there is a divine transmission, a heavenly current—v. 22.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

2. If we continuously receive the divine transmission, being infused with a supply from heaven and experiencing the transaction between the heavenly Christ and us, we will respond to Christ's interceding, ministering, and executing of God's administration.

## **Excerpts from the Ministry:**

### **PRAYING OURSELVES INTO GOD**

In Luke 11:1-13 we have the Man-Savior's teaching on prayer. If we read this section carefully again and again, we shall see that prayer means that we pray ourselves into God. When some hear this, they may say, "We cannot find such a point in the pattern of prayer set up by the Lord Jesus in His teaching. How can you say that to pray is to pray ourselves into God?" Apparently, this matter is not found in 11:1-13. Actually, in these verses we see that to pray is to pray ourselves into God.

Verse 1 says, "While He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples." We do not know what the Lord was praying for. When the disciples saw Him praying, they wanted Him to teach them to pray. Then the Lord went on to say, "When you pray, say, Father, Your name be sanctified; Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation" (vv. 2-4). I have spent much time considering this brief word. My conclusion is that if we would pray this way again and again, the result will be that we shall pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God.

If we pray according to the Lord's teaching in these verses, we shall be persons in God. I encourage you to pray, "Father, Your name be sanctified; Your kingdom come." If you pray this a number of times, you will find that you are in God. This is both my understanding and my experience. From experience I can testify that to pray according to the Lord's instruction is to pray ourselves into God.

Once we have prayed ourselves into God, what shall we do now that we are in God? We shall simply receive Him with His riches into us. As fallen human beings, we were altogether outside of God and had nothing to do with His riches. Hence, we could not enjoy the riches of God. We need to pray ourselves into God and then, as those in Him, receive Him and His riches.

When some hear about the need to pray ourselves into God in order to receive Him and His riches, they may say, "Before we were saved, we were not in God. But now we are children of God." Yes, as believers, we are children of God. Nevertheless, we must recognize the fact that often in our experience we are not in God. We do not stay in God; we do not remain in Him. For example, before going to bed, a brother loses his temper with his wife. When he rises up the next morning, he rises up outside of God. What should he do? He should pray himself into God.

However, suppose the brother prays something like this: "Father, You are just and fair. You know that my wife is wrong. I ask You to vindicate me." The more the brother prays like this, the farther he will be away from God in his experience. He needs to pray, "O Father, sanctify Your name. Your kingdom come. Father, give me bread for this day, and forgive me even as I forgive my wife. Father, do not bring me into that trial again." The more the brother prays like this, the more he will find himself in God. This illustrates the point that to pray is to pray ourselves into God.

Often we are distracted from God. We may be distracted from Him simply by an advertisement in the newspaper. Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him. There is no need to pray in detail concerning our shortcomings. It is sufficient to say, "Father, forgive me." There is no need to go through the details. The prayer, "Father, forgive me as I forgive others," is inclusive. The more you pray like this, the more you will realize that you pray yourself into God. Then in God you will receive the life supply. (*Life-study of Luke*, pp. 230-231)

## RESPONDING TO CHRIST'S HEAVENLY MINISTRY

We need to be those who respond to Christ's heavenly ministry. For centuries, Christ has tried without adequate success to get a people to respond to His ministry in the heavens. By His mercy and grace, there is on earth today a group of people in the Lord's recovery responding to Christ's heavenly ministry. Let us be those who tell the Lord that we are one with Him in this ministry. Day and night, we need to respond to the Christ who is above all. When I respond to the Lord, saying, "Amen, Lord," I have the conviction deep within that Christ is interceding and ministering, that He is transmitting His riches into me and infusing me with the element of God. Because of this transmission and infusion, I am filled and stirred for the Lord's interests. Sometimes I am so beside myself with joy that I hardly know what to do. This is what it means to seek the things above.

If we seek the things above and are one with Christ in the things above, we shall not care for religion, philosophy, or ethical teachings, all of which are elements of the world. Rather, we shall care only for Christ's intercession for His Body and for the transmission of His riches into His members. I have the full assurance that many of the saints in the local churches are experiencing the transfusion of the riches of Christ. Because we have such a transfusion, we do not need ethics, culture, or religion. We simply need more and more oneness with Christ in His heavenly ministry. Praise Him for His intercession, for His ministry, and for the traffic between heaven and earth!

We need to be impressed with the fact that the Christ who is in heaven is very busy. Consider how many local churches He takes care of throughout the world. Christ's ministry in heaven is all for the goal of building up the Body and forming His bride. However, Christ's ministry in heaven requires our response. We need to become on earth the very reflection of that heavenly ministry. When we seek the things above, we respond to the Lord's heavenly ministry and reflect it. Our experience testifies of this. If in our prayer we are willing to forget insignificant matters and care for the things above, we shall become conscious of the traffic between us and Christ in heaven. We shall sense a current flowing back and forth between Him and us. By means of this kind of prayer, the divine riches are transfused into us. This enables us to be one with others and to be right with everyone. This also issues in the renewing of the new man. Through the heavenly transmission and transfusion, the new man comes into existence in a practical way. Hence, the new man is not produced by teaching; the new man is produced by the heavenly traffic, transaction, and transfusion. (*Life-study of Colossians*, pp. 546-548)

## PRAYER AND WARFARE

According to Paul's word in Colossians 4:2, the thing that requires our perseverance is prayer. We need to persevere in prayer because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. The meaning of the name Satan is "adversary." Satan is both the enemy without and the adversary within. On the one hand, he is the enemy trying to defeat God; on the other hand, he is the adversary within God's realm seeking to cause damage. As the adversary, Satan opposes God from within God's realm, God's kingdom. This is the reason the Bible clearly indicates that even today Satan has access to the place of God's throne. In the book of Job we see that Satan can stand before the throne of God and accuse people before Him (Job 1:6-12). It is difficult for us to understand why God allows His enemy such freedom. According to Revelation 12:10, Satan accuses us day and night.

Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of God's chosen and redeemed people, the ones who will actually decide the outcome of the battle. If we take sides with Satan, God will lose, even though He is almighty. As the infinite, all-powerful Creator, God will not lower Himself to fight against one of His creatures. Thus, it is necessary for another of God's creatures—man—to fight against Satan. In a very real sense, God needs us. Without us, He would not have a way to carry on the battle against Satan. He must maintain His status as the Creator. For this reason, He needs us to carry on the actual work of warfare.

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream. If you do not persevere, you will be carried downstream by the current. No doubt, to persevere in this way, either in rowing or in praying, requires a great deal of energy. The entire universe is under Satan's influence and is contrary to God's will. Hence, there is a strong current in the world in opposition to the will of God. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer.

Many of the experiences we have with respect to prayer day by day prove that Satan opposes our prayer in every way possible. For example, a telephone call may come just when you are at a very important point in your prayer. You have prayed yourself into the Spirit, and you are touching the heavens. Then, at that very moment, the telephone may ring. You may answer the telephone only to learn that someone has dialed the wrong number. Your praying spirit may be seriously damaged by the irritation this causes you. When we try to pray, we may also be disturbed by our children, by callers at the door, or by any animal pets there may be in the house. Because there is so much resistance to our prayer, we definitely need to persevere in prayer.

### **THE BENEFITS OF PRAYER**

Persevering in prayer has many benefits. By prayer we set our mind on the things above. In fact, prayer is the only way to have our mind set on the things in heaven. When we set our mind on things above by praying, we shall not pray for trivial matters. Instead, our prayer will be occupied with Christ's heavenly intercession, ministry, and administration. Because Christ is interceding for the churches around the world, we also pray for the churches. Let the Lord take care of all the small matters in our living. Our responsibility is to seek first the kingdom of God and God's righteousness. Since the Father knows our need, He will take care of us and meet our need.

When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom. However, when we are gossiping, we are not a heavenly ambassador at all. Only when we pray do we become an ambassador of the heavenly kingdom on earth in a practical way.

When we pray, we enter into the Holy of Holies and approach the throne of grace. Hebrews 4:16 says, "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help." Prayer is the way to come forward to the throne of grace. Coming forward to the throne of grace, we receive mercy and grace to meet our timely need. When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. Whether or not our prayer is answered is secondary. The primary thing is that grace flows like a river from the throne and into our being.

To receive this river of grace is to have our spiritual battery charged with heavenly current. The heavenly current, the divine electricity, is the Triune God as grace flowing out of the throne and into us. The supply and enjoyment this brings is unspeakable.

Christians today are weak because their spiritual batteries are not charged. Because they are short of prayer, they are short of the heavenly transmission. Again and again during the day, we need to be charged with the divine electrical current. This surely is a reward for persevering in prayer.

Another benefit of praying is related to fellowship with the Lord. We all love the Lord's presence and anointing, and we all love to have fellowship with Him. But how can we enjoy the Lord's presence and have fellowship with Him? The only way is to pray. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and

that He is actually one spirit with us. The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward!

It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying.

We have seen that for a normal Christian walk we need to set our mind on things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us. These four matters, however, all require prayer. To practice them and to experience them, we need to pray. Prayer ushers us into the reality of these four things and keeps us in this reality. (*Life-study of Colossians*, pp. 577-579, 581-583)

**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Saturday—First Morning Session)

Message Seven  
**Being Renewed in the Spirit of Our Mind**  
**for the Practical Existence of the One New Man**

*JL Hymns: 750*

Scripture Reading: Eph. 2:15; 4:22-24; 3:16-17a;  
1 Cor. 6:17; Rom. 12:2; Col. 3:10-11

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 3:16	That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:17a	That Christ may make His home in your hearts through faith, ...
1 Cor 6:17	But he who is joined to the Lord is one spirit.
Rom 12:2	And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
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.

**I. In Colossians 3:10 there are the creation of the new man and the renewal of the new man; the creation of the new man was completed on the cross, but the renewal of the new man is still going on.**

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,

**II. The new man was created by Christ, but the believers need to partake of this creation—Eph. 2:15; Col. 3:10:**

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,

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,

A.    To bring forth the new man, first Christ’s creating work on the cross was needed, and this has been accomplished—Eph. 2:15.

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.    In order to partake of this creation, every day we need to put off the old man and put on the new man through the renewing—4:22-24; Col. 3:10.

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.

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,

### **III. To be renewed is to have God's element added into our being to replace and discharge our old element—Rev. 21:5a; 2 Cor. 5:17; Rom. 12:2; 2 Cor. 4:16:**

- Rev 21:5a And He who sits on the throne said, Behold, I make all things new. ...
- 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.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- A. Newness is God; therefore, to become new is to become God—Rom. 6:4; 7:6:
- Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
1. God is forever new, and He infuses His ever-new essence into our being to renew our entire being—12:2; Col. 3:10.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- 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,
2. The Spirit of God renews us by infusing our inward parts with God's attributes, which are forever new, can never become old, and are everlasting and unchanging—Rev. 21:5a.
- Rev 21:5a And He who sits on the throne said, Behold, I make all things new. ...
- B. The renewing Spirit imparts the divine essence of the new man into our being to make us a new creation—Titus 3:5.
- Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
- C. God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed—2 Cor. 4:16.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- D. We are renewed by the renewing capacity of the divine life in resurrection—John 11:25; 2 Cor. 1:9; 4:14; Phil. 3:10.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- 2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
- 2 Cor 4:14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us stand before Him with you.
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

### **IV. According to Ephesians 4:23, which is vital and crucial to us, the key to putting off the old man (the old social life) and putting on the new man (the new church life) is in being renewed in the spirit of our mind:**

- Eph 4:23 And that you be renewed in the spirit of your mind
- A. A regenerated spirit is a renewed spirit; this renewed spirit must be strengthened (Eph. 3:16) to invade, subdue, and occupy every part of our soul (v. 17a).
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...

- B. Christ as the life-giving Spirit is now in our spirit (2 Tim. 4:22; 1 Cor. 6:17), and these two spirits mingle together to form the spirit of the mind:  
 2 Tim 4:22 The Lord be with your spirit. Grace be with you.  
 1 Cor 6:17 But he who is joined to the Lord is one spirit.
1. Our mind is being renewed through the realization that Christ as the life-giving Spirit is mingled with our regenerated human spirit.
  2. When the life-giving Spirit, who dwells in and is mingled with our regenerated spirit, spreads into our mind, this mingled spirit becomes the spirit of our mind; it is by this mingled spirit that our mind is renewed.
- C. To be renewed in the spirit of our mind is inward and intrinsic—Rom. 12:2:  
 Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
1. The renewing in the spirit of our mind revolutionizes our logic, philosophy, thought, concept, and psychology.
  2. Renewing is to have our mind changed in our religion, logic, and philosophy concerning the universe, mankind, God, etc., by the Spirit of truth with the revelations in the Scriptures, even to have Christ's mind replacing our mind through the consuming work of the cross—Titus 3:5; Rom. 12:2; Eph. 4:23; Rom. 8:6; Phil. 2:5; 2 Cor. 4:16.  
 Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,  
 Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.  
 Eph 4:23 And that you be renewed in the spirit of your mind  
 Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.  
 Phil 2:5 Let this mind be in you, which was also in Christ Jesus,  
 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- D. The only possibility of God's purpose being fulfilled in this age is that we would all be willing to be renewed in the spirit of our mind.

**V. The renewing Spirit is mingled with our regenerated spirit as one mingled spirit to spread into our mind in order to renew our entire being as a member of the new man by putting off the old man and putting on the new man—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 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- A. To put off the old man is to deny and renounce our old self—v. 22; Matt. 16:24.  
 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,  
 Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
  - B. To put on the new man is to apply what Christ has accomplished in creating the new man—Eph. 2:15; 4:24.  
 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.

- C. Whereas the cross is for the putting off of our old man, the Spirit is for the putting on of the new man:
1. In order to put off the old man, we must apply the cross to ourselves—Matt. 16:24.  
 Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
  2. To put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.  
 Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,  
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.  
 Phil 1:21a For to me, to live is Christ ...

## **VI. The renewal of the mind is for the full existence and real practice of the one new man—Eph. 4:22-24; Col. 3:10-11:**

- 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.
- 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. Our mind needs to be renewed not only for our spiritual conduct or for our personal, ethical behavior but also for the existence of the one new man.
- B. The focal point of our being renewed in the spirit of our mind is the one new man—Eph. 4:23-24.  
 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.
- C. Throughout our life, our national and racial mentality has been built up, and for the existence of the one new man, this mentality must be renewed—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.
1. Our natural and national mentality was educated and built up according to our racial and cultural background; this is the greatest hindrance to the existence of the new man.
  2. In order for the one new man to come into full existence, we must experience a thorough renewal of our mind, which has been built up according to our nationality and culture—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.
- D. The only way that the one new man can be realized practically is by our mind being renewed—Rom. 12:2; Eph. 4:23-24; Col. 3:10-11:  
 Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.  
 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.

- 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.
1. We need to be renewed in the spirit of our mind actually and daily in our living; otherwise, there is no way for the Lord to have the new man.
  2. The one new man cannot be realized by our being corrected or taught but by the Spirit of God permeating our mentality.
  3. In our prayer we need to have a desire to enter into the practicality of the one new man, and thus we need to ask the Lord to renew our mind and transform our inward being—Rom. 12:2.  
Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
  4. Daily we need to put off the old man and put on the new man; for this we need to drink of the one Spirit that we may be renewed in the spirit of our mind in every area of our practical, daily life—Eph. 4:22-32.  
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 4:25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.  
Eph 4:26 Be angry, yet do not sin; do not let the sun go down on your indignation,  
Eph 4:27 Neither give place to the devil.  
Eph 4:28 He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.  
Eph 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.  
Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.  
Eph 4:31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.  
Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.
  5. When we drink of the Spirit, He saturates every part of our being—1 Cor. 12:13:  
1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.  
a. As we drink of the Spirit, the first part of our soul that He saturates is our mind.  
b. If we drink of the Spirit, we will be renewed in the spirit of our mind, and this renewing will make us all into one new man—Eph. 4:23-24.  
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.
  6. When our mind has been renewed, the one new man will come into existence in a practical way, and Christ will truly be all and in all—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.

## **Excerpts from the Ministry:**

### **PUTTING ON THE NEW MAN BY BEING RENEWED IN THE SPIRIT OF OUR MIND**

Ephesians 2:15 tells us that the new man was created on the cross, yet Ephesians 4:22 tells us that we have to put off the old man. Because the new man in Ephesians is corporate, the old man, in the same principle, must also be a corporate man. We need to put off the old man not by being taught, corrected, trained, educated, or instructed but by being renewed in the spirit of our mind (v. 23). When we are being renewed in the spirit of our mind, we not only put off the old man but also put on the new man, “which was created according to God in righteousness and holiness of the reality” (v. 24). The one new man was created in Christ, but on you nothing of the new man may exist. Thus, we have to put on, to wear, the new man, which has already been created in Christ. The way we put on the new man is by being renewed in the spirit of our mind.

Man is a tripartite being, composed of spirit and soul and body (1 Thes. 5:23). The soul is composed of the mind (Psa. 13:2; 139:14; Lam. 3:20), the emotion (1 Sam. 18:1; 2 Sam. 5:8; Psa. 86:4), and the will (Job 7:15; 6:7; 1 Chron. 22:19). When we were regenerated, the Spirit of God came into our spirit. Romans 8:16 tells us that the Spirit Himself witnesses with our spirit that we are children of God. This verse strongly testifies that the regenerating Spirit indwells our spirit. The divine Spirit dwells in our human spirit, and now “he who is joined to the Lord is one spirit” (1 Cor. 6:17). This indicates the mingling of the Lord as the Spirit with our spirit. The more that we pray, fellowship with the Lord, call on His dear name, and open our entire being to Him, the more such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation.

### **BEING FILLED IN SPIRIT BY DRINKING THE SPIRIT FOR THE RENEWING OF THE MIND**

Ephesians 5:18 tells us to be filled in spirit. To be drunk with wine is to be filled in the body, whereas to be filled in the spirit (our regenerated spirit, not God’s Spirit) is to be filled with Christ (1:23) unto the fullness of God (3:19). The Lord wants to spread from our spirit first into our mind and then into our emotion and will. Our regenerated spirit mingled with the indwelling Spirit of God spreads into our mind. It is in this mingled spirit of our mind that we are renewed. To drink of the Spirit is to open ourselves to the Lord by praying to Him, calling upon His name, and fellowshiping with Him. The Spirit of God today is the drinking water. The more we drink of the Spirit, the more He fills us with Himself, and the more He saturates our mind to renew it for transformation.

### **THE RENEWING OF THE MIND FOR THE ONE NEW MAN**

When I was a young believer, I thought that the renewing in the spirit of our mind was just for our Christian behavior. We can get our mind renewed by allowing it to be filled, possessed, and taken over by the Spirit of God. We have to pray, to fellowship with the Lord, to call on His name, and even to make a thorough confession of our sins. Then we will be transformed, and our behavior will be changed. Although this is true, the focal point of being renewed in the spirit of our mind is for the one new man.

Colossians 3:10-11 tells us that we need to “put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” In the new man Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and free man have no place. The renewal is not merely for our behavior. The renewal is even more to get rid of our racial ordinances and to get rid of the natural persons. Not only is there no natural person in the new man, but there is no possibility, no room, for any natural person. In the new man there is room

only for Christ. The new man is not Chinese, Japanese, French, English, German, or American. The new man is Christ. Christ is all and in all in the new man. In the new man there cannot be any Jew or Greek. There cannot be any Chinese or any Japanese. In the new man there cannot be any white or any black. We all need to be renewed for the existence of the one new man.

In Colossians 3:10 are the creation of the new man and his renewal. The creation was completed on the cross, but the renewal needs to go on. We need to have our mind renewed for the existence of the new man. God has created the new man, but the new man has not fully come into existence because of our unrenewed mind. Our mind is the problem. By God's sovereignty I have been in many countries and have seen many different ordinances, many different ways of living. For people from different races and cultures to get saved is much easier than being renewed concerning their way of living. The ordinances in Japan are absolutely different from the ordinances in the United States. Everywhere I traveled I had to adjust to the particular ordinances of the people I visited. These different ordinances usually create a problem for us because our mind needs more renewing.

We all have to realize that God created one corporate man. God needed that man to fulfill His heart's desire, but man fell and became divided and scattered. By being divided and scattered, man became useless in the hands of God. Look at today's situation. The whole world is a divided and scattered world. In nearly every session of the United Nations, there is debating and even fighting. The real situation of the world is that the nations of this earth are not united but divided. In every level of society there is division. Today on this earth division is everywhere.

Romans 12:2 exhorts us not to be conformed to this age. This does not only mean that we should not be worldly in our dress and our way of living. To not be conformed to this age means even more that we should not follow the way of divisions. Romans 12:2 and Ephesians 4:23 are concerning the matter of renewing, and both verses are for the Body life. Romans 12:2 says, "Be transformed by the renewing of the mind that you may prove what the will of God is." If you look into the context of Romans 12, you can see that the will of God is to have the Body. The renewing of the mind is for the Body life. The problems in the Body life are related to the different ordinances.

Paul was all-inclusive when he listed the types of natural persons for which there is no room in the new man. The Greeks are for philosophical wisdom; the Jews, for miraculous signs (1 Cor. 1:22). Circumcision refers to the observers of the Jewish religious rituals; uncircumcision to those who do not care for the Jewish religion. A barbarian is an uncultured person. Scythians were considered the most barbarous. A slave was one who had been sold into slavery, and a free man was one who was free from slavery. Christians today have been divided by race, by nationality, by language, and also by religious matters. Some Christians are for baptism by immersion, whereas others are for sprinkling. This is no different than being for circumcision or uncircumcision. Religious matters can divide Christians. Others have divided over the way a Christian meeting should be held. Religious opinions always divide the members of the Body.

We need to be renewed in our natural mind, which means that our mind needs to be filled up and saturated with the Spirit. The Spirit needs to permeate every fiber of our mentality. According to our natural concept, the worship of God should be very quiet and solemn. Even the Muslims and the Hindus will agree with this concept. But when the Lord was entering into Jerusalem, "all the multitude of the disciples began to rejoice and praise God with a loud voice for all the works of power which they had seen, saying, Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" (Luke 19:37-38). When some of the Pharisees heard the disciples praising the Lord with a loud voice in such a way, they asked the Lord to rebuke them (v. 39). The Lord responded to them, "I tell you, If these shall be silent, the stones will cry out" (v. 40). The worship from the disciples in this particular passage was not something quiet and solemn but loud and rejoicing.

One day Brother Watchman Nee and I went to a Pentecostal meeting where the people were jumping, rolling, laughing, crying, and shouting. This meeting was too wild. All Brother Nee said to me concerning the meeting was that in the New Testament we are not told the way to meet. Brother

Nee was not for such a wild meeting, but he was even the more against the deadness evidenced in many other Christian meetings.

We must see that in the new man there is no place for religious ordinances. When we began to meet in the early sixties in Los Angeles to have the church life, some people complained to me that in our meetings we did not have the gifts. I told them that our meetings were full of the gifts. First Corinthians 12 tells us that the top gift to the church is the word of wisdom and the second is the word of knowledge (v. 8). Another dear brother who loved the Lord very much came to me and said that he appreciated our meetings. His only problem was that he could not tolerate the sisters speaking in the meetings. He highly appraised me for my knowledge of the Bible, but he said I was mistaken in allowing the sisters to speak in the meetings. I asked him whether or not the sisters sang hymns in the meetings that he attended. When he responded that they did, I told him that even in his meetings the sisters were not silent because they sang the hymns. According to the truth of the Scriptures, women can pray and prophesy in the meetings (11:5), but they are not permitted to teach as an authority, defining doctrine (1 Tim. 2:12).

These examples will help to show us that religious matters can divide Christians. One particular group was even divided over whether to have a piano or an organ in their meetings. Eventually, one group was a piano assembly, and the other group was an organ assembly. All these are in the same category as circumcision and uncircumcision, religious or nonreligious. I am not for a piano assembly or for an organ assembly. I am for the new man.

We need to be renewed in our mind not just for our personal, ethical behavior but for the one new man. Many Christians today still hold on to their natural, religious, and individual concepts because they will not let the Spirit spread into their mind. They do not let the Spirit take over their mind. We all need to open ourselves up to the Lord and pray, "Lord, I am here. I want my mind to be fully opened to You. Come in and fill me up. Permeate, saturate, and possess my entire inward being." I believe that if we would pray to the Lord in such a way, the Spirit would have a way to permeate our mind. When the Spirit permeates our mind, the ordinances are over. When the Spirit has possessed and saturated our mind, we will not care for black, white, Chinese, Japanese, American, British, German, French, Italian, or Spanish. We will not care whether the meeting is noisy or quiet. We will only care for the one new man.

By the Lord's sovereignty, due to this modern scientific age and the political situation, the globe has been made small. Many different peoples have been brought together. This is the Lord's doing. Despite the Lord's bringing so many cultures and races together, there is still so much division in religion. In the United States it is possible to see a Chinese Presbyterian Church and a Korean Presbyterian Church. It is also possible to see the Anglican Church in the United States. We must realize, however, that the church is the new man. Even though in this modern era so many races and peoples have been brought together, people still like to keep themselves divided. To keep ourselves divided from other Christians because of religious ordinances is to be conformed to this age because this age is one of division. To cause division is to be conformed to this age. We need to interpret Romans 12:2 in the way of not being conformed to this age of division. We Christians are one. Whether we are American, British, French, German, Italian, Portuguese, Chinese, or Japanese, the Lord has made us one. No natural person has any place in the one new man.

The only way the one new man can be realized practically is by our mind being renewed. The one new man cannot be realized by our being corrected or taught but by the Spirit of God permeating our mentality. When the element of God gets into our mentality, we will think as He thinks, we will see things the way He does, and we will consider the situation as He does. It is then that the one new man will come into existence. There will be no races, no social ranks, and no religious differences. Christ will truly be all and in all. I believe that this is the up-to-date vision of the Lord's move on this earth. The Lord is moving on to get the one new man.

## **THE LORD'S MOVE TO USHER IN**

## THE PRACTICAL EXISTENCE OF THE NEW MAN

The Lord prophesied in Matthew 16:18 that He would build His church. Whatever the Lord has prophesied must be fulfilled. Without the practical existence of the new man, the building up of the church may be vain talk. The building of the church depends upon the existence of the new man. If the new man comes into existence, no doubt, the builded church is here. Regardless of the present situation of division, the Lord is going to get the new man. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man. To drop our natural, religious concepts, our mind needs to be saturated, permeated, possessed, and taken over by our mingled spirit. Then our concepts will be fully revolutionized, and we will no longer have any ordinances. The new man will then come into existence. This is the Lord's move on the earth today. (*The Collected Works of Witness Lee, 1977, vol. 3, "The One New Man," pp. 515-520*)

**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Saturday—Second Morning Session)

Message Eight  
**Carrying Out the Stewardship of God  
for the One New Man**

MR Hymns: 497

	Scripture Reading: Col. 1:25; Eph. 3:2, 9; 1 Cor. 4:1-2; 9:16-17; 1 Pet. 4:10
Col 1:25	Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,
Eph 3:2	If indeed you have heard of the stewardship of the grace of God which was given to me for you,
Eph 3:9	And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
1 Cor 4:1	A man should account us in this way, as servants of Christ and stewards of the mysteries of God.
1 Cor 4:2	Here, furthermore, it is sought in stewards that one be found faithful.
1 Cor 9:16	For if I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel.
1 Cor 9:17	If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.
1 Pet 4:10	Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

**I. In order to carry out His economy, God must have stewards to serve, minister, manage, and execute His economy—1 Cor. 4:1; 1 Pet. 4:10:**

- 1 Cor 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.
- 1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
- A. The Greek word for *steward* is of the same root as the word for *economy* in 1 Timothy 1:4 and Ephesians 1:10:
- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
1. It means “a dispensing steward,” “a household administrator, who dispenses the household supply to its members.”
  2. A steward is a dispenser, one who dispenses the divine life supply to God’s children—Luke 12:42; 16:1; Titus 1:7; 1 Pet. 4:10:

Luke 12:42 And the Lord said, Who then is the faithful and prudent steward, whom the master will set over his service to give them their portion of food at the proper time?

Luke 16:1 And He said also to the disciples, There was a certain rich man who had a steward, and this one was accused to him of squandering his possessions.

Titus 1:7 For the overseer must be unreprouvable as a steward of God, not self-willed, not quick tempered, not an excessive drinker, not a striker, not greedy for base gain;

1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

    - a. The apostles were appointed by the Lord to be such stewards.
    - b. The dispensing service, the stewardship, is the ministry of the apostles.
- B. In God’s economy revealed in the New Testament, there are mainly two mysteries—Rom. 16:25; Rev. 10:7:
- Rom 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages

- Rev 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.
1. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God—2:2.  
Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
  2. The second mystery, revealed in the book of Ephesians and explained in it, is the church as the mystery of Christ—3:4.  
Eph 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- C. In the dispensing ministry it is most important that stewards be found faithful—1 Cor. 4:2; 7:25; Luke 12:42; Matt. 24:45; 25:21; Luke 16:10-12; 19:17; Eph. 6:21; Col. 1:7; 4:7, 9; 1 Tim. 1:12; 3:11; 2 Tim. 2:2; 1 Pet. 5:12; Rev. 2:10, 13; 17:14.
- 1 Cor 4:2 Here, furthermore, it is sought in stewards that one be found faithful.
- 1 Cor 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.
- Luke 12:42 And the Lord said, Who then is the faithful and prudent steward, whom the master will set over his service to give them their portion of food at the proper time?
- Matt 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?
- Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
- Luke 16:10 He who is faithful in the least is faithful also in much; and he who is unrighteous in the least is unrighteous also in much.
- Luke 16:11 If therefore you have not become faithful in the unrighteous mammon, who will entrust to you what is true?
- Luke 16:12 And if you have not become faithful in that which belongs to another, who will give to you that which is your own?
- Luke 19:17 And he said to him, Well done, good slave. Because you have become faithful in the least, have authority over ten cities.
- Eph 6:21 But that you also may know the things concerning me, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you.
- Col 1:7 Even as you learned from Epaphras, our beloved fellow slave, who is a faithful minister of Christ on your behalf,
- Col 4:7 All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you,
- Col 4:9 With Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all the things here.
- 1 Tim 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry,
- 1 Tim 3:11 Women similarly must be grave, not slanderers, temperate, faithful in all things.
- 2 Tim 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.
- 1 Pet 5:12 Through Silvanus, the faithful brother, as I account him, I have written to you briefly, exhorting and testifying fully that this is the true grace of God; enter into this grace and stand in it.
- Rev 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.
- Rev 2:13 I know where you dwell, where Satan's throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.
- Rev 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

## II. In the New Testament economy of God, there is the desperate need for the stewardship of God—1 Tim. 1:4; Col. 1:25:

- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- Col 1:25 Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,
- A. The stewardship is God's divine arrangement to carry out His New Testament economy—Eph. 3:2; 1 Cor. 9:17.
- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- 1 Cor 9:17 If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.
- B. The economy of God has become the stewardship of God given to all believers—Eph. 3:2, 9:
- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
1. In Ephesians 3 Paul uses the Greek word *oikonomia* with two denotations:

Eph 3 be omitted.

    - a. In relation to God, *oikonomia* denotes God's economy—v. 9.

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
    - b. In relation to us, *oikonomia* denotes the stewardship—v. 2.

Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
    - c. The stewardship of God is according to the economy of God; with God it is a matter of economy, and with us it is a matter of stewardship.
  2. The stewardship of grace is the dispensing of the riches of Christ into our being so that we may grow and become the church—v. 8.

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- C. The central point of the whole Bible is the desire of God's heart to dispense Himself into man—Phil. 2:13; Eph. 1:5, 9; 3:17a:
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 3:17a That Christ may make His home in your hearts through faith, ...
1. God's economy is to carry out the dispensing of Himself into man—v. 9.

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
  2. The one new man, who can fulfill God's eternal purpose, receives God's continual and eternal dispensing—2:15; 4:24; 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 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. Like a steady stream, God dispenses Himself little by little into those who are parts of the new man—Rev. 22:1.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

- b. God's continual, steady, and eternal dispensing constitutes us, coordinates us, and builds us up together.
- D. Paul's stewardship was to complete the word of God in order to dispense Christ with all His riches into the churches—Col. 1:25; 1 Cor. 4:1-2:
  - Col 1:25 Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,
  - 1 Cor 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.
  - 1 Cor 4:2 Here, furthermore, it is sought in stewards that one be found faithful.
  - 1. Although Paul was used in the completion of the divine revelation centuries ago, there is still the need for its completion in a practical way today:
    - a. Satan, the enemy of God, is seeking to nullify the completion of the word of God.
    - b. It is the subtlety of the enemy to veil the word, which was completed through Paul—2 Cor. 4:3-4.
      - 2 Cor 4:3 And even if our gospel is veiled, it is veiled in those who are perishing,
      - 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
    - c. Without the completion of the word of God, God's purpose cannot be fulfilled, and Christ cannot obtain His bride or come with His kingdom.
  - 2. What we are ministering today is the completion of the divine revelation given to Paul.
  - 3. In the Lord's recovery we need more stewards who are able to complete the word of God—2 Tim. 2:2.
    - 2 Tim 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

### III. The stewardship of God is the stewardship of grace—Eph. 3:2:

- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- A. The stewardship of grace is the economy of grace to carry out God's New Testament economy—v. 2.
  - Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- B. Grace is God Himself in Christ as the Spirit given to us, gained by us, and enjoyed by us—John 1:17; Acts 20:24; Eph. 3:2:
  - John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
  - Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.
  - Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
  - 1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.
    - 2 Tim 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages
    - Titus 2:11 For the grace of God, bringing salvation to all men, has appeared,
  - 2. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy, making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:1, 14, 16-17.
    - John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 1:16 For of His fullness we have all received, and grace upon grace.
- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
3. The grace of our Lord Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit—Gal. 6:18.
- Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
4. Grace is the Divine Trinity transmitted into us for our enjoyment, the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- Num 6:22 Then Jehovah spoke to Moses, saying,
- Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
- Num 6:24 Jehovah bless you and keep you;
- Num 6:25 Jehovah make His face shine upon you and be gracious to you;
- Num 6:26 Jehovah lift up His countenance upon you and give you peace.
- Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; / In Your light we see light.
- a. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.
- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 1 John 4:8 He who does not love has not known God, because God is love.
- 1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- b. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.

- 2 Cor 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
- 2 Cor 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- c. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life.
5. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving and dispensing the Spirit of grace continually—John 1:16; Heb. 10:29b; Gal. 3:2-5; Eph. 3:2; 4:29.
- John 1:16 For of His fullness we have all received, and grace upon grace.
- Heb 10:29b ... who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?
- Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
- Gal 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
- Gal 3:4 Have you suffered so many things in vain, if indeed it was in vain?
- Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?
- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- Eph 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
- C. The gospel of the grace of God is the stewardship of grace to dispense God into people for their enjoyment; Paul, in his ministry, solemnly testified of the gospel of the grace of God to minister God into people—3:1-2; Acts 20:24.
- Eph 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles-
- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.
- D. The Christian living is the living of grace, the experience of grace, so that we may carry out our stewardship of grace, the dispensing of grace—2 Cor. 12:9; 2 Tim. 4:22; Eph. 3:2.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- E. The practical life and building up of the Body of Christ comes forth out of the inward enjoyment of Christ as the grace of God—1 Cor. 1:9; 2 Cor. 13:14.
- 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

#### **IV. Those who bear responsibility in the churches need to share in the stewardship of God—Titus 1:7, 9:**

- Titus 1:7 For the overseer must be unreprouvable as a steward of God, not self-willed, not quick tempered, not an excessive drinker, not a striker, not greedy for base gain;
- Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may

be able both to exhort by the healthy teaching and to convict those who oppose.

- A. The elders should take the lead to dispense the riches of Christ into others.
- B. All those who take the lead in the Lord's recovery and bear the responsibility for the care of the churches need to realize that they have a part in such a divine stewardship.

**V. Because Paul, a faithful steward in God's economy, was conscious of the one new man, what was in his heart was not simply a particular local church or a certain saint but the universal one new man—1 Cor. 4:1-2; 9:16-17; Col. 3:10-11; 4:7-17:**

- 1 Cor 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.
- 1 Cor 4:2 Here, furthermore, it is sought in stewards that one be found faithful.
- 1 Cor 9:16 For if I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel.
- 1 Cor 9:17 If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.
- 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.
- Col 4:7 All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you,
- Col 4:8 Whom I have sent to you for this very thing, that you might know the things concerning us and that he might comfort your hearts;
- Col 4:9 With Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all the things here.
- Col 4:10 Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas, (concerning whom you received commandments, If he comes to you, receive him),
- Col 4:11 And Jesus, who is called Justus; these alone of the circumcision are my fellow workers for the kingdom of God, ones who have become a consolation to me.
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
- Col 4:13 For I testify of him that he labors much for you and for those in Laodicea and for those in Hierapolis.
- Col 4:14 Luke, the beloved physician, greets you, as well as Demas.
- Col 4:15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.
- Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.
- Col 4:17 And say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it.

- A. "If we are conscious of the one new man, we should no longer think that the churches in our country have nothing to do with the churches in other nations. Instead, we shall realize that all the churches are the one new man today. May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches. On the contrary, all of us, all the saints in all the churches, are just one new man" (*Life-study of Colossians*, p. 262).
- B. "We also should rejoice that on earth today there is another man, the new man, that includes all the believers. This new man, who is born through the death and resurrection of Jesus Christ, is now spreading and growing throughout the earth. Praise the Lord that we are part of this new man!" (*The Collected Works of Witness Lee, 1982*, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 444).

**Excerpts from the Ministry:**

**THE STEWARDSHIP OF GOD**

In Colossians 1:25 Paul says that he “became a minister according to the stewardship of God.” For the sake of the full expression of God, there is the need for the stewardship of God.

It is important to understand accurately the meaning of *stewardship*. The Greek word rendered “stewardship” here, *oikonomia*, is the same word rendered “economy” in Ephesians 1:10 and 3:9. The word also appears in Ephesians 3:2, where Paul speaks of the stewardship of grace which had been given to him. According to ancient usage, *oikonomia* denoted “a stewardship,” “a dispensation,” or “an administration.” At the time of Paul, many rich families had stewards whose responsibility was to distribute food and other supplies to members of the household. Our Father has a great family, a divine household. Because our Father has such vast riches, there is the need in His household for many stewards to dispense these riches to His children. This dispensing is the stewardship. Hence, a stewardship is a dispensation.

The word *dispensation* here does not denote an age or means by which God deals with people; it refers to God’s dispensing of His riches into His chosen ones. This dispensation is the stewardship with the dispensing ministry of the ministers of God. This ministry of dispensing is also God’s administration. Today God administrates by dispensing Himself into us. This stewardship, this dispensation, this administration, is God’s economy. In the New Testament economy of God there is the desperate need of the stewardship of God.

We have pointed out that stewardship refers to the dispensation of wealth in a royal or upper-class family. God’s royal family is rich in Christ. According to the Epistle to the Colossians, God’s family is especially rich in Christ as the all-inclusive and preeminent One, as the One who is the image of the invisible God, the Firstborn of all creation, and the Firstborn from the dead. The riches of such a Christ, who is the full expression of the Triune God, need to be dispensed into the members of God’s family. This service of dispensing, which in Colossians 1:25 is called the stewardship of God, was the work of the apostle Paul. It also should be our work today.

Not many ministers or workers in today’s Christianity carry out the stewardship of God. This means that not many are actually dispensing the riches of Christ into the members of God’s royal family. The stewardship of God is needed for this rich, all-inclusive, preeminent Christ to be dispensed into the members of His Body.

This stewardship is the ministry in the New Testament. The New Testament ministry is the dispensing of the unsearchable riches of the all-inclusive Christ into the members of God’s family. The apostle Paul dispensed the riches of Christ into the saints. This is what we are doing in the ministry today.

The stewardship of God is according to the economy of God. With God it is a matter of economy; with us it is a matter of stewardship. All the saints, no matter how insignificant they may seem to be, have a ministry according to God’s economy. This means that every saint can dispense the riches of Christ into others.

The desire of God’s heart is to dispense Himself into man. This is the central point of the whole Bible. God’s economy is to carry out the dispensing of Himself into man. We share in this economy through our stewardship, our ministry of dispensing the riches of Christ. After the riches of Christ have been dispensed into us, we need to take up the burden to dispense them into others. With God these riches are His economy; with us they are the stewardship; and when they are dispensed by us into others, they become God’s dispensation. When God’s economy reaches us, it becomes our stewardship. When we carry out our stewardship by dispensing Christ into others, it becomes the dispensation of God into them. Hence, we have the economy, the stewardship, and the dispensation.

Those who bear responsibility in the local churches need to share in the stewardship of God. This means that the elders should be those who take the lead to dispense the riches of Christ into others. Although Christ is all-inclusive and preeminent, there is still the need for Him to be dispensed into the members of God’s family. This dispensation takes place through the stewardship. Hence, between the unsearchably rich Christ and the members of His Body, there is the need of the stewardship. All those

who take the lead in the Lord's recovery and have responsibility for the care of the churches need to realize that they have a part in such a divine stewardship. We are not here to carry on an ordinary Christian work. For instance, we are not concerned merely with teaching the Bible in an outward way. Rather, we desire to serve the riches of Christ to all the members of God's family. In our conversation with one another, we need to minister the riches of Christ. Even when we are invited to the homes of the saints for dinner, we need to dispense the riches of Christ. This is the stewardship of God.

Every member of the Body of Christ has a part in this stewardship. In Ephesians 3:8 Paul refers to himself as "less than the least of all saints." This indicates that Paul was even smaller than we are. If Paul could be a steward, then we also can be stewards and dispense the riches of Christ into others. In preaching the gospel, for example, we should not be concerned merely with winning souls. Rather, we should preach the gospel to carry out the stewardship of dispensing the riches of Christ into others. Day by day we need to fulfill our stewardship by dispensing the Triune God into man. Praise the Lord that we all have a share in this stewardship! We all have the privilege of dispensing the unsearchable riches of Christ into others. Therefore, we should not merely preach the gospel or teach the Bible; we should also impart the riches of Christ to others.

We have many opportunities to minister the riches of Christ to the saints. Suppose we are helping a family to move. We should not simply move the furniture, but we should supply the riches of Christ to the members of the family, especially to the sister. If we help in the moving without dispensing the riches of Christ, we may actually make things difficult for others. Our intention in helping a family move their belongings should be to dispense the riches of Christ. All our activity with respect to such a service should be with Christ.

Another opportunity to minister the riches of Christ to others is in giving or receiving hospitality. Both the hosts and the guests should minister the riches of Christ.

May the Lord open our eyes to see that we all have part in the stewardship of God. In every aspect of the practical church life, even in such things as ushering and cleaning the meeting hall, we need to dispense Christ into others. Firstly, we need to be filled with Christ and then minister the riches of Christ to others. This is our stewardship.

### **THE STEWARD'S SUFFERINGS**

In Colossians 1:24 Paul says, "I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church." The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself; and those for producing and building the church, which need to be filled up by the apostles and the believers.

The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering. If we desire to share in the stewardship of God, we must be prepared to suffer. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward. This means that we must be willing to pay whatever price is necessary to fulfill our stewardship.

We have pointed out that when we give or receive hospitality, we need to carry out our stewardship by dispensing the riches of Christ into others. However, to provide hospitality may involve a kind of suffering. In like manner, to be the guest in someone's home also may be a cause of suffering. I have been a guest in the homes of many saints. The hosts have invariably taken care of me in a marvelous way, doing everything necessary to meet my needs. Nevertheless, I suffered simply because I was not in my own home. No matter how adequate the hospitality may be, I am always glad to be back home. However, I am happy to testify that many have spoken of the nourishment, edification, and strengthening they have received through sharing in hospitality, as either a host or a guest. This indicates that to carry out the stewardship of God by dispensing the riches of Christ into the members of God's royal family is worth any kind of suffering, great or small. As we shall point out

in the following message, the sufferings in which we share are for the building up of the Body of Christ. They are in no way related to the accomplishment of redemption.

## **THE STEWARD BEING A MINISTER**

### **Of the Church**

Speaking of the Body of Christ, the church, Paul says in 1:25, “Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God.” Here Paul says that, as a steward, he became a minister of the church.

### **To Complete the Word of God**

In 1:25 Paul also speaks of completing the word of God. The word of God is the divine revelation, which was not completed until the New Testament was written. In the New Testament the apostles, especially the apostle Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God’s economy. According to 1:26, the word of God is the “mystery which has been hidden from the ages and from the generations but now has been manifested to His saints.” This hidden mystery is related to Christ and the church, the Head and the Body. The unveiling of this mystery through the apostle Paul is a major part of the completion of the word of God as the divine revelation.

*From the ages* means from eternity, and *from the generations* means from the times. The mystery concerning Christ and the church was hidden from eternity and from all the times until the New Testament age, when it is being manifested to the saints, including all of us, the believers in Christ.

Prior to the time of Paul, the divine revelation had not been completed. Before Paul came forth to minister, God’s revelation had already been given in the Old Testament. Furthermore, God had revealed Himself through the events recorded in the Gospels and in part of the Acts. However, it was necessary for Paul to write a number of Epistles concerning Christ as the mystery of God and concerning the church as the mystery of Christ in order for the divine revelation to be complete. This completion of the divine revelation is seen especially in four of his Epistles: Galatians, Ephesians, Philippians, and Colossians.

Although the divine revelation was completed through the apostles, especially through Paul, in a practical sense it also needs to be completed through us today. This means that as we contact people, we must progressively, continually, and gradually preach the word in full. To preach the word in full, or to fully preach the word, is to complete the word. Among so many Christians today there is surely a great need for such a completing of the word. Recently, a magazine stated that in the United States there are fifty million regenerated Christians. How many of them know God’s purpose in saving them? Very few. In Christianity the word of God has been preached, but it has not been preached in full. The preaching of today’s Christianity has not completed the word of God. Hence, there is an urgent need for this completion.

We have pointed out that the word of God which needs completion is the mystery spoken of in 1:26. Many Christians preach the word of God, but very few tell people what God’s mystery is. The word of God preached in the full gospel is not related to escaping hell and going to heaven; neither is it related to peace, joy, and a happy life. The word that needs to be completed is “the mystery which has been hidden from the ages and from the generations.” This mystery is concealed, hidden. If it were not hidden, it would no longer be a mystery. The mystery concealed from ages and generations is the word of God that must now be completed through the preaching of the saints. This concealed mystery, which has been made manifest to God’s saints, is “Christ in you, the hope of glory” (v. 27). Although I have heard the preaching of the gospel for years, I have rarely heard a message saying that when someone believes in Jesus Christ, Christ will not only save him but also come into his spirit and remain there as his life. Most of the preaching in today’s Christianity is not like this. Thus, there is the

need for the completion of the word of God.

If we do not minister the riches of Christ to others, their knowledge of the divine revelation will be lacking. As far as the revelation itself is concerned, there is no lack. Everything was completed centuries ago. However, in practice, there may still be a lack, especially if we do not fulfill our part of the stewardship of God. We all need to fulfill our responsibility to complete the word of God.

The new ones in the Lord's recovery need the completion of the word of God. For example, a new one may firmly believe that Christ is God and the Creator. However, he may not realize the all-inclusiveness of Christ and experience Him as such an all-inclusive One. He may not realize that, as a man, Christ is also a creature. When he hears about this aspect of Christ, he may be troubled. This indicates that someone needs to complete the word of God to him in this matter and point out that, although Christ is God, He is still a man. He is all-inclusive. In 1 Timothy 2:5 Paul speaks of the man Christ Jesus. Furthermore, after the ascension of Christ, Stephen saw the Son of Man in the heavens (Acts 7:56). Surely a man is a creature with flesh and bones. After His resurrection, the Lord showed His disciples that He had a body of flesh and bones (Luke 24:39). Since the resurrected Christ is still a man with such a body, it is correct to say that He is a creature. Nevertheless, due to the influence of religious tradition, many believers may be reluctant to make such a statement about Christ. To them, such a teaching may be heretical. We need to help them take the pure Word of God and believe whatever it says. This means that we need to help them have the completion of the word of God.

In the Lord's recovery we need more stewards who are able to complete the word of God. We all must bear the burden for this. We need to spend more time in the Lord's presence so that He may become our portion for our enjoyment and so that we may have the riches of Christ to minister to others. In this way we shall become those who complete the word of God. Then through our ministry other believers will be nourished, strengthened, confirmed, and built up.

The Body is built up as all the members carry out the stewardship of ministering the riches of Christ. May there be such a mutual stewardship among us. You minister the riches of Christ to others, and they minister Christ to you. If this is our situation, we all shall be nourished and enjoy Christ more than ever. Then through the stewardship of dispensing the riches of Christ, the church will be built up in a practical way. (*Life-study of Colossians*, pp. 89-96)

**THE ONE NEW MAN**  
**FULFILLING GOD’S PURPOSE IN CREATING MAN**  
(Saturday—Evening Session)

Message Nine

**Practicing the Church Life, Speaking the Same Thing,  
and Doing the One Work in the Consciousness of the One New Man**

*MC Hymns: 1230, 824*

Scripture Reading: Col. 3:10-11; 4:7-17

- 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.
- Col 4:7 All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you,
- Col 4:8 Whom I have sent to you for this very thing, that you might know the things concerning us and that he might comfort your hearts;
- Col 4:9 With Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all the things here.
- Col 4:10 Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas, (concerning whom you received commandments, If he comes to you, receive him),
- Col 4:11 And Jesus, who is called Justus; these alone of the circumcision are my fellow workers for the kingdom of God, ones who have become a consolation to me.
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
- Col 4:13 For I testify of him that he labors much for you and for those in Laodicea and for those in Hierapolis.
- Col 4:14 Luke, the beloved physician, greets you, as well as Demas.
- Col 4:15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.
- Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.
- Col 4:17 And say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it.

**I. In Colossians 4:7-17 we have a practical illustration of the revelation of the one new man and of the consciousness of the one new man:**

- Col 4:7 All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you,
- Col 4:8 Whom I have sent to you for this very thing, that you might know the things concerning us and that he might comfort your hearts;
- Col 4:9 With Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all the things here.
- Col 4:10 Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas, (concerning whom you received commandments, If he comes to you, receive him),
- Col 4:11 And Jesus, who is called Justus; these alone of the circumcision are my fellow workers for the kingdom of God, ones who have become a consolation to me.
- Col 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.
- Col 4:13 For I testify of him that he labors much for you and for those in Laodicea and for those in Hierapolis.
- Col 4:14 Luke, the beloved physician, greets you, as well as Demas.
- Col 4:15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.
- Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.
- Col 4:17 And say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it.

- A. Both the saints in Colossae and Paul and those with him were members of the one new man in actuality and had the consciousness of the one new man.
- B. Paul's word regarding the reading of the letters proves that there was no difference between the church in Laodicea and the church in Colossae; his word implies fellowship, oneness, harmony, and intimate contact—v. 16.  
Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.
- C. In spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus; there were not merely local churches in various cities—there was the one new man in a real and practical way.
- D. "It is shameful for the church in any locality to isolate itself from other churches... This is utterly contrary to the consciousness of the new man. Any church that holds such an attitude has a consciousness only of itself, not of the totality of the new man. Those who insist on this attitude cause the new man to be fragmented, to be broken into pieces... Those who have this attitude lack the sense, the consciousness, of the one new man" (*Life-study of Colossians*, pp. 260-261).

**II. All the local churches in the different countries are one new man; thus, they need to practice the church life in the consciousness of the new man—Eph. 2:15, 21-22:**

- 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 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- A. All the churches are not merely individual local churches but are the one new man—Col. 3:10-11; 4:15-16:
  - 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.
  - Col 4:15 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house.
  - Col 4:16 And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.
- 1. We cannot say that each local church is a new man; rather, all the local churches on earth are the one new man.
- 2. The one new man is a matter not merely of individual localities and individual churches but of all the churches on earth corporately.
- B. When the one new man has been brought into full existence, we will not speak of the differences between the churches or of the jurisdiction and autonomy of the local churches—1 Cor. 1:2; 4:17; Rev. 2:1, 7a; 22:16a:
  - 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
  - 1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.
  - Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
  - Rev 2:7a He who has an ear, let him hear what the Spirit says to the churches. ...
  - Rev 22:16a I Jesus have sent My angel to testify to you these things for the churches. ...
- 1. At that time we all will be taking Christ as our person and living Christ; thus, only

Christ will be among us, and only Christ will be manifested—Phil. 1:20-21a.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

2. If we take Christ as our person and as our life, spontaneously we all will speak the same thing; then in a practical way we will be the one new man.

- C. Since the local churches are one new man, in deciding a matter in our local church, we need to consider the churches throughout the whole earth—Rev. 22:16a; 1 Thes. 2:14; Rom. 16:4; 2 Cor. 11:28.

Rev 22:16a I Jesus have sent My angel to testify to you these things for the churches. ...

1 Thes 2:14 For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus, for you also suffered the same things from your own countrymen, even as they also from the Jews,

Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;

2 Cor 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.

- D. The churches will progress in the divine life to such an extent that eventually they all will be absolutely the same—Rev. 1:4, 11-12; 1 Cor. 4:17; 7:17; 14:33b:

Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

1 Cor 7:17 However as the Lord has apportioned to each one, as God has called each one, so let him walk. And so I direct in all the churches.

1 Cor 14:33b ... As in all the churches of the saints,

1. “We may not want to be the same as the other churches because of our pride, but according to the divine economy, the more that we are the same, the more glorious we are. It is glorious to imitate others, to follow others, and to be one with others in the spirit. We must learn from one another, be adjusted by one another, and receive grace from one another” (*The Collected Works of Witness Lee, 1984*, vol. 3, “The Divine Economy,” pp. 105-106).

2. “I do expect that the day will come when all the local churches look alike, and I believe that when that day comes, the Lord will return” (*The Collected Works of Witness Lee, 1975–1976*, vol. 2, “The Church—the Reprint of the Spirit,” p. 459).

- E. What is here in the Lord’s recovery is nothing but Christ, and this Christ is all and in all; this vision will rescue us from all things other than Christ—Col. 1:18b; 3:10-11.

Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

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.

- F. The Lord intends to raise up His believers throughout all the world to seek Him, and when we seek Him, we will see that what He wants is the one new man expressed in the local churches—Phil. 3:7-16; Eph. 4:24.

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Phil 3:8	But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
Phil 3:9	And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
Phil 3:10	To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil 3:11	If perhaps I may attain to the out-resurrection from the dead.
Phil 3:12	Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
Phil 3:13	Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
Phil 3:14	I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
Phil 3:15	Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.
Phil 3:16	Nevertheless whereunto we have attained, by the same rule let us walk.
Eph 4:24	And put on the new man, which was created according to God in righteousness and holiness of the reality.

**III. For the church as the universal one new man, we all need to take Christ as our person in the matter of speaking; 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 one new man there is one person with one mouth to speak the same thing—Rom. 15:6; 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.
- B. There is only one new man, and the one new man has only one person, so the one new man speaks with one mouth and says the same thing.
- C. In the past there were too many mouths because there were too many persons.
- D. *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.
1. The church is the one new man with only one person—Christ—and this person controls our speaking; thus, whatever He speaks is surely “the same thing.”
  2. When we are about to speak, we need to resolve a basic question: In this matter of speaking, am I the person, or is Christ the person?
  3. If in our speaking we do not take ourselves as the person but allow Christ to be the person, then there will be one mouth, and everyone will speak the same thing.

- E. In the one new man there is only one person, and only this person has the freedom to speak; the Lord Jesus has the absolute freedom to speak, and our natural man has absolutely no freedom to speak—Matt. 17:5.  
 Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
- F. 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.
- G. If we take Christ as our person and as our life, spontaneously we all will speak the same thing; then we will be the one new man in reality and practicality.

**IV. There should not be several works in the Lord’s recovery; all the co-workers in all the regions should do the same one work for the unique Body, the universal one new man—Col. 4:11; 1 Cor. 15:58; 16:10; Phil. 2:30:**

- Col 4:11 And Jesus, who is called Justus; these alone of the circumcision are my fellow workers for the kingdom of God, ones who have become a consolation to me.
- 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
- 1 Cor 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.
- Phil 2:30 Because for the work of Christ he drew near unto death, risking his life, that he might fill up your lack of service toward me.
- A. “I hope that we will consider our present situation before the Lord. Are we doing the same one work for the recovery? If not, we should let the Lord have the freedom to adjust us” (*The Collected Works of Witness Lee, 1991–1992*, vol. 1, “Elders’ Training, Book 11: The Eldership and the God-ordained Way (3),” p. 239).
- B. “In the Lord’s move in His recovery, there should be only one work, not different works. Our situation is different from this. We have different works without any consciousness. This is dangerous” (pp. 239-240).
- C. As God’s fellow workers, working together with Him, we should do only one work—the work of the Lord—2 Cor. 6:1a; 1 Cor. 3:9a; 15:58; 16:10:  
 2 Cor 6:1a And working together with Him, ...;  
 1 Cor 3:9a For we are God’s fellow workers; ....  
 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.  
 1 Cor 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.
1. Although Paul and Peter worked in different regions, they did not carry out two works; instead, they had only one work; the regions of the work should not divide the churches.

2. Concerning the work, the New Testament does not have the consideration of geographical regions; to bear a regional flavor is not scriptural, because all the members of the Body of Christ should bear the same flavor.
- D. “You must have the assurance that, wherever you are and whatever you do, you are building up the center, the reality, and the goal of the eternal economy of God, which will attain the New Jerusalem” (*The Collected Works of Witness Lee, 1994–1997*, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 81).
- E. “Today on this earth...God wants to have another man, the new man...He wants to gain the one new man on earth...So we all need to rise up to take Christ as our corporate person. If we want to make a decision or live a certain kind of life, we cannot decide merely in ourselves; instead, we must take Christ as our person in the new man and with the new man. This requirement is great and high. In this way the new man grows and matures, and we will arrive at a full-grown man” (*The Collected Works of Witness Lee, 1977*, vol. 3, “One Body, One Spirit, and One New Man,” p. 325).
- F. This will be the ultimate church life—a universal new man taking Christ as his person and living out Christ; this will conclude this age, usher in the kingdom, and bring the Lord back—Eph. 4:24; Phil. 1:20-21a; Rev. 11:15.
- Eph 4:24      And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Phil 1:20      According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a     For to me, to live is Christ ...
- Rev 11:15      And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

## **Excerpts from the Ministry:**

### **IN THE NEW MAN THERE BEING ONLY ONE MOUTH**

The Body is a matter of being members one of another, but for the new man the requirements are even more than what the Body requires. For many years I read Romans 15:6, which says, “That with one accord you may with one mouth glorify...God.” I felt that I did not understand this word. How could so many Christians come together and have only one mouth? I did not understand it at that time. One day, however, I saw that the church is one new man. How many mouths does a man have? He has one. Not only are we all members one of another, but we also all speak with one mouth. Do you see how much is required of us? It is already restricting enough to be members one of another, and now even when we speak, we all have to have one mouth. This is not my word; it is Paul’s word. How many mouths does the one new man have? One. Then who is the mouth? If you say that Christ is the mouth, you are too transcendent. In order to resolve this matter, you must see that there is only one new man with only one person. In the whole body there is only one mouth, but who controls this mouth? It is the person who controls the mouth.

The church is not merely the Body but also the one new man. The Body needs Christ as its life, whereas the new man needs Christ as his person. When you want to speak, when I want to speak, when any one of us wants to speak, we must resolve the basic question: who is the person that is speaking here? If you are the person, you have your own mouth. If I am the person, I have my own mouth. Thus, you have your mouth, and I have my mouth; therefore, there are two mouths. When each one is a person individually and each one speaks his own matters, we have many mouths. This is a society or a denomination, and this is the condition of today’s degraded Christianity. In the Lord’s recovery, however, the church is the Body, and the church is the one new man. The Body has Christ as

life, and the new man has Christ as a person. When you speak, it is not you who are the person; when I speak, neither is it I. When anyone speaks, it is Christ who is the person. What is the result? The result is that there is only one mouth.

This is why in 1 Corinthians 1:10 Paul says that all “speak the same thing.” This verse greatly bothered me many years ago. I thought, “How could all Christians speak the same thing?” It seemed to me that this was impossible, but one day I understood. The church is the one new man with only one person, and this person controls our speaking, so whatever He speaks is surely “the same thing” that we all speak as the new man.

Many preachers and pastors in today’s Christianity are all their own persons, all have their own mouths, and all speak their own things. Therefore, they have many mouths, each speaking a different thing. However, the church is not like this. The church is the one new man with Christ as his person. Whenever the brothers and sisters are about to speak something, they do not take themselves as the person; instead, they allow Christ to be the person. You let Christ be your person when you speak, and I let Christ be my person when I speak. Eventually, everyone speaks the same thing.

Consider the Bible. The Old and New Testaments contain sixty-six books written by more than forty different authors in many different places over a period of fifteen or sixteen hundred years. The first book, Genesis, was written about 1500 B.C., while the last book, Revelation, was written after A.D. 90. Do they all have one mouth? Do they all speak the same thing? The entire Bible has one mouth and speaks the same thing, even though it was written over a long period of time by many different people in many different places. Now you can understand what it means to have one mouth speaking the same thing. In the East, in the West, in the United States, in Germany, in Great Britain, in Japan, and in Korea, we can have many people speaking, but all have one mouth and say one thing. Although we are many and we come from many places, all of us have one mouth, and we all speak the same thing. This is because we all are the one new man having only one person.

Dear brothers and sisters, what I have fellowshiped with you here is something that I know. Many times I wanted to speak, but I checked within, asking myself, “Is it I who want to speak, or is it the Lord?” In other words, in the matter of speaking, is the Lord the person, or am I the person? If it is I, there will be a problem; if it is the Lord, there will be no problem. If I allow the Lord to be the person, He is the One who speaks; then two months later, if you allow the Lord to be the person, you will speak the same thing that I have spoken. We have one mouth speaking the same thing.

In Christianity today you see a pitiful condition because every preacher wants to speak his own thing, and he thinks it is a shame to speak what others have spoken. Thus, you speak your thing, and he speaks his; sometimes someone will use something from someone else’s speaking, but he will do it secretly. This has actually happened in America. Fifteen years ago, before the Lord’s recovery went to the United States, almost no one spoke about the human spirit and transformation, but now these have become common terms. There are also some people who used our materials to study the book of Romans, and after they finished their studies and printed them, they said that they discovered these things themselves through their own study. This is not proper.

There is, however, another condition in which people blindly follow others: I speak whatever you speak, and you speak whatever I speak. In this way we make a show to everyone that we all have only one mouth and that we speak the same thing. You must see that in neither case is the condition right. We do not want the condition in Christianity, nor do we want a condition of blindly following others. We want a condition in which the one new man speaks. There is only one new man, and this one new man has only one person, so the one new man speaks with one mouth and says the same thing.

### **THERE BEING NO FREEDOM TO SPEAK OUR OWN THINGS IN THE NEW MAN**

In the new man there is no freedom to speak your own things. This is more limiting and restricting than being members one of another. Everyone knows that what limits you the most is the

matter of speaking. If I cannot say this or that—whatever I like—then I am very much restricted, but if I can say whatever I want, then I am very free. However, in the church, in the Body of Christ, and especially in the new man, neither your natural man nor my natural man has freedom of speech. This is because we ourselves are not the persons. In the one new man there is only one person. Only this person has the freedom to speak, and our natural man has absolutely no freedom of speech. The Lord has the absolute freedom to speak, and I absolutely have no freedom to speak. We cannot allow the natural man to speak; we definitely must not allow it. Only the one person should speak.

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. Here in Taipei there should be only one mouth. There should also be only one mouth in the churches in Southeast Asia. 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! If the Lord did not pinch this one and that one, I tell you, the brothers and sisters would most certainly quarrel when they come together.

There are many people in the church in Taipei, but there is no quarreling. The reason is that for many years they have had the grace to take Christ as their person. It is not I speaking, nor is it you speaking, nor is it he speaking, nor is it the brothers speaking, nor is it the sisters speaking; instead, everyone says, “Lord, You speak!”

Do not think that the reason we do not speak is that we were born with only half a lip. No. Rather, it seems that we were born with eight lips. Many years ago, however, when I was young, I made those careful calculations. It was not up to me to be a man, but if I am a man, then I must be a Christian; if I am going to be a Christian, then I must be one according to the Bible; if I am going to live according to the Bible, then I will be “chained.” Hence, many times at critical moments I did not say anything. Why? It was because the person within me did not speak. I am not the person; Christ is. We should take Christ not only to be our life but also to be our person. We should not only eat His riches to take them in and assimilate them into our being; we should also allow Him to be our person.

### **TOGETHER TAKING CHRIST AS THE PERSON IN THE NEW MAN**

If you visit Christianity throughout all the world, you will not hear the phrase *taking Christ as the person*. This matter, however, is truly in the Bible because the church is the new man. Today this new man needs a person, and who is this person? It is Christ Himself. How do we know this? It is because Ephesians 3:17 says, “That Christ may make His home in your hearts.” If Christ wants to make His home in our heart, does this not mean that He wants to be the person there? When you live in a house and make it your home, then you become the person of that house. Ephesians says more clearly than the other books that we must let Christ make His home in our heart, and this is because He wants to be the person in us.

This, however, does not mean that He is in you as your person, He is in me as my person, and He is in another one as his person. This is an improper understanding. I tell you that 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. Who is this person? This person is Christ.

Brothers and sisters, in the last days of this age, before the Lord will be able to return, we must

see the Body and the new man. When we come to the end of the Bible, in Revelation 22, the Spirit and the bride appear. At the end the new man is a bride. The church's experience in Christ definitely must arrive at this stage. First it is the Body, then it is the new man, and finally it is the bride. It is not as some say in Christianity, that the believers will be gathered into one place, and the Lord will change them instantly into His bride. Instead, today we must receive grace to see the Body, to see the new man, and finally to see the bride.

### **THE BODY BEING FOR MOVING, AND THE NEW MAN BEING FOR LIVING**

We still have not arrived at the highest point in our vision, because our knowledge of the Body is insufficient, our knowledge of the new man is not enough, and also our knowledge of the bride is very limited. Nevertheless, I hope that we can see something concerning the Body and the new man. The Body is a matter of life, and the new man is a matter of person. The Body is for moving; it is an instrument for action. Thus, it was in one Body that the Lord Jesus reconciled both the Jewish and Gentile believers to God. This reconciliation is a Body matter. In the past we thought that when you were saved, you were reconciled to God, and when I was saved, I was reconciled to God. In other words, we thought that we were individually saved and individually reconciled to God. This is an erroneous concept. We must see that we who were far off and separated from God were reconciled to God not individually but in a corporate instrument. What is this instrument? This instrument is the Body of Christ. In one Body both the Jewish believers and the Gentile believers have been reconciled to God. This shows us that the Body is an instrument used by Christ.

When we move, we move in our body. For example, when I came downstairs today, I did it in my body. As I speak to you now, I am doing it in my body. If I were not in my body, there would be no way for me to speak. All my actions are in my body. My body is an instrument for different actions. When the church preaches the gospel, this is an action, and this action is in the Body and is carried out by the Body. Our body is an instrument for moving. Our life needs to increase and grow in order that our body might be healthy and strong enough to meet the need of our moving.

Then what about the new man? The new man is not for moving; the new man is for decision making and for living. As a human being, you may not move at all, but you still must live. The Body is for moving, and the new man is for living. Concerning the new man, Ephesians 4:24 says that it was created according to God in righteousness and holiness. Righteousness and holiness are conditions of our living. Thus, living is entirely a matter of the new man. The new man is for living, and eighty to ninety percent of our living is in making decisions. Therefore, you can see two things: the church as the Body is for moving, and the church as the new man is for living by making decisions. On the one hand, the church is the Body of Christ, and we take Christ as our life to act, to work, and to bear responsibilities. On the other hand, the church is the new man, and we take Christ as our person to make plans and to decide on how we should live. Whether it is the Body or the new man, whether in working and moving or in living and deciding, everything is corporate; nothing is individual. You must see that your living today is the living of the new man, a corporate living, and your decisions are corporate decisions and not your personal decisions. For example, you may be trying to decide and to conclude whether you should open a factory or become an educator. There is a kind of living here. If you see that you are a part in the new man, you will not want to decide by yourself as the person. You will want to take Christ as your person together with all the other parts in the new man. At this time, when you are about to make a decision concerning your human life, you will not take yourself as the person; rather, you will take Christ as your person in the new man to make the decision. When you live your life by taking Christ as your person, your living will be the living of the new man.

The living of the new man has two characteristics: one is righteousness and the other is holiness. Righteousness is according to God's ways, and holiness is according to God's nature. When all the things in your living, whether great or small, are exactly the same in their nature as God's nature and exactly the same in their ways as God's ways, then there is holiness and righteousness. However, this

kind of living is not the individual living of sanctification referred to in Christianity. Rather, the kind of living meant here is that you live a life in the new man by Christ as the person and that He is the One who makes all the decisions in you. Thus, whatever is lived out is righteousness and holiness. 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. (*The Collected Works of Witness Lee, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 309-316*)