

## GENERAL SUBJECT: THE LIVING OF THE ONE NEW MAN

### Message One

#### The Vision of the One New Man

Scripture Reading: Eph. 2:15; 4:22-24; Col. 3:10-12

- I. **The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—a universal, corporate God-man—Eph. 1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24:**
  - A. God's intention in His creation of man was to have a corporate man to express Him and to represent Him; eventually, 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 expressing God and dealing with God's enemy—Gen. 1:26.
  - B. The one new man equals the Body of Christ; Christ and we together form a universal man—Eph. 2:15-16; Col. 3:10, 15:
    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.
- II. **The one new man was created by Christ on the cross with two kinds of materials—the redeemed created man and the divine element; on the cross Christ put these materials together to produce a new man:**
  - A. 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—Rom. 6:6; 2 Cor. 5:17.
  - B. The phrase *in Himself* in Ephesians 2:15 indicates that Christ was not only the Creator of the one new man but also the sphere in which and the essence with which the one new man was created.
- III. **The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:**
  - A. 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.
  - B. 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.
- IV. **The goal of the Lord's recovery is to bring forth the one new man—4:24:**
  - 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:
    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.

- B. What the Lord has been doing—and what He 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—3:17a; Col. 3:4, 10-11.
- C. The one new man will usher in the kingdom of God and will bring Christ, the King, back to the earth—Rev. 11:15.

**V. In the church as the one new man, Christ is all and in all—Col. 3:10-11:**

- A. There is no natural person in the one new man, and there is no possibility, no room, for any natural person—v. 11:
  - 1. Although many different kinds of people make up the one new man, all are part of Christ; there are no longer the natural persons.
  - 2. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.
- B. The one new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process—2 Cor. 3:18:
  - 1. The new man is Christ in all the saints, permeating us and replacing us until all natural distinctions have been removed and everyone is constituted of Christ—Col. 3:11.
  - 2. The all-inclusive Christ must be wrought into us organically until He replaces our natural being with Himself—Eph. 3:17a; Gal. 4:19.
- C. In the one new man Christ is all the members and is in all the members—Col. 3:11:
  - 1. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11.
  - 2. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status—v. 11.

**VI. 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. 4:24:**

- A. The world situation has been raised up for the goal of the one new man:
  - 1. Everything that the Lord is doing in the present age is to usher in the practical existence of the one new man.
  - 2. 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.
- B. 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.
- C. “Today everything is ripe, ready, and prepared for the new man to come forth. We all have to see where we are. We are at the end time, and this is the most golden time. This is the right time for the Lord’s recovery. Our view must be broadened” (*The One New Man*, p. 27).
- D. “The Lord today is doing this work on the earth, and this is the goal of the Lord’s recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today” (*One Body, One Spirit, and One New Man*, p. 101).

## Message Two

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

Scripture Reading: Eph. 3:17a; 4:24; Col. 3:10-11; 1 Tim. 1:16

#### I. For the new man we all need to take Christ as our person—Eph. 3:17a:

- A. Christ is both the life of the Body and the person of the new man—Col. 3:4; Eph. 3:17a; 4:24:
  - 1. The church is the Body, and this Body needs Christ to be in it as life.
  - 2. The church is also the one new man, and this one new man needs Christ to be in him as his person.
- B. In the one new man the natural man has no place, for here Christ is all and in all—Col. 3:10-11.
- C. Christ is in all of us, so we all have only one person—1:27; Eph. 3:17a.

#### II. For the practical existence of the universal one new man, we must reject our old person and live by our new person—Rom. 6:6; Gal. 2:20; Eph. 3:17a:

- A. The crucial question in our Christian life is not *what* we are doing but *who* is doing it—Gal. 2:20.
- B. In our living we should care for the inward shifting from the old person to the new person—Rom. 6:6; Eph. 3:17a.

#### III. When we live our life by taking Christ as our person, especially in making decisions, our living will be the living of the universal one new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:

- A. 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; 2 Cor. 1:17-20.
- B. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.
- C. If we take Christ as our person, we will not decide anything in our life by ourselves—Philem. 14:
  - 1. 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.
  - 2. The living of the new man is a corporate living; therefore, our decisions are corporate decisions and not our personal decisions—Acts 15:22-29.

#### IV. Paul is a pattern of taking Christ as our person for the one new man—1 Tim. 1:16:

- 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 downward in our hearts.
  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 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, feeling, concepts, or circumstances but according to the mingled spirit, taking Christ as our person for the universal one new man.

## Message Three

### The Two Prayers of Paul in Ephesians

Scripture Reading: Eph. 1:17-23; 3:16-21

#### I. Paul's prayer in Ephesians 1:17-23:

- A. "...the Father of glory may give to you a spirit of wisdom and revelation in the full knowledge of Him"—v.17:
  - 1. The spirit here does not refer to the Spirit of the Lord but our regenerated spirit indwelt by the Spirit of God.
  - 2. Just as we need to use our eyes to see and our ears to hear, we need to use our spirit to touch and contact God.
  - 3. We need a spirit of wisdom and revelation in order to know the church thoroughly and to see the church clearly.
- B. "The eyes of your heart having been enlightened, that we may know..."—v. 18:
  - 1. The hope of God's calling—the hope of the Lord Jesus' coming again—cf. Col. 1:27.
  - 2. The riches of the glory of His inheritance in the saints—the saints' expression of the riches of God's glory is what God desires to inherit in the saints.
  - 3. The surpassing greatness of His power toward us who believe—the power that operated in the Lord Jesus Christ:
    - a. The resurrecting power—v. 20.
    - b. The transcending power—vv. 20-21.
    - c. The subjecting power—v. 22.
    - d. The heading-up power—v. 22.
- C. The church as the Body of Christ, the fullness of the One who fills all in all, is the issue of the four-fold power of Christ.

#### II. Paul's prayer in Ephesians 3:16-21:

- A. Paul's first prayer in chapter one is related to our knowing of the church which enables us to enter into the church; his second prayer in chapter three is related to our living the church life which results in the expression of God, the glorification of God.
- B. Our spirit is the organ for us to know and enter into the church; however, in order to remain in the church and have the living of the church, our spirit needs to become our inner man, our person—1:17; 3:16.
- C. Our inner man needing to be strengthened with power through His Spirit—v. 16:
  - 1. We are strengthened into our inner man when we use and exercise our spirit to contact the Lord's Spirit.
  - 2. The power here is the fourfold power which operated in Christ as referred to in 1:19-22.
- D. "That Christ may make His home in your hearts through faith"— v. 17a:
  - 1. The center of personality is the heart which is comprised of our mind, emotion, will, and conscience.
  - 2. Christ must be the Person indwelling our hearts in order for Him to take possession of all our inward parts.

3. The more Christ spreads within us, the more He settles down in us and makes His home in us, occupying every part of our inner being, possessing all these parts, and saturating them with Himself.
  4. Christ's indwelling us can be apprehended by the sense of faith.
- E. "Being rooted and grounded in love"—v. 17b:
1. Faith enables us to apprehend Christ, and love enables us to enjoy Him.
  2. That we are rooted indicates that we are plants, and our being grounded means that we are a building.
  3. When we are rooted and grounded in His love, we grow and are built up in His life.
- F. "May be full of strength to apprehend with all the saints what the breadth and length and height and depth are"—v. 18:
1. The four dimensions are the dimensions of Christ which are unlimited.
  2. To apprehend the dimensions of Christ, we need all the saints, not individually but corporately.
  3. When Christ is able to make His home in our hearts, occupying all the inward parts of our being, we will be able to be built up with all the saints—2:21-22; 4:12, 16.
- G. "And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God"—v. 19:
1. Just as Christ is immeasurable, so also is His love.
  2. Through His indwelling, Christ imparts the fullness of God into our being that we may be filled even unto the fullness of God to be the practical manifestation of the church, in which God may be glorified in His expression.
- H. "To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen."—v. 21.

Message Four

**Growing Up into Christ in All Things  
and Learning Christ as the Reality Is in Jesus  
for the Corporate Living of the One New Man**

Scripture Reading: Eph. 4:13-16, 20-21, 24

**I. For the corporate living of the one new man, we need to grow up into Christ in all things—Eph. 4:14-16, 24:**

- A. To grow up into Christ is to have Christ increase in us in all things until we arrive at a full-grown man—vv. 13-15.
- B. We all need to grow up into Christ in all things, that is, in every single thing, whether big or small—v. 15:
  - 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.
  - 3. Growing up into Christ in all things is for the practical existence of the universal one new man—v. 24.
  - 4. The growth into Christ in verse 15 equals the putting on of the new man in verse 24.
  - 5. The full-grown man in verse 13 refers to the one new man in verse 24, who has become full-grown.
- C. Ephesians 4 speaks of the perfecting of the new man through the growth of life; the one new man created by Christ must be perfected in order to function:
  - 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.
  - 2. The organically perfect one new man needs to be perfected through the growth of life in order to function in a proper way—vv. 12-15:
    - a. The one new man can become perfect in relation to his function only through receiving the proper nourishment; this is one of the deepest concepts in the book of Ephesians.
    - b. We need to fulfill our responsibility to perfect the one new man through nourishing and cherishing—5:29.
    - c. The more the one new man grows through receiving the proper nourishment, the more he will function normally.
  - 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.

**II. For the corporate living of the one new man, we need to learn Christ as the reality is in Jesus—vv. 20-21:**

- A. In verse 20 Paul speaks of learning Christ:
  - 1. Christ is not only life to us but also an example; in His life on earth the Lord Jesus set up a pattern, a mold—John 13:15; 1 Pet. 2:21.

2. To be saved is to be put into Christ by God—1 Cor. 1:30.
  3. By means of baptism God put us into Christ, who is the pattern; to be baptized is to be placed into Christ as the mold—Rom. 6:3; Gal. 3:27.
  4. By being placed into the mold, we have put off the old man and have put on the new man—Eph. 4:22, 24.
  5. We learn Christ according to the mold of the life of Jesus, which is reality—vv. 20-21.
  6. To learn Christ is to be put into Christ as the mold; it is to be molded into the pattern set up by Him during His years on earth—v. 20.
- B. The expression *the reality is in Jesus* refers to the actual condition of the life of Jesus as recorded in the four Gospels; the life of Jesus was a life of reality—v. 21:
1. In verses 17 and 21 we see a contrast between the vanity of the mind and the reality in Jesus.
  2. Reality is the shining of light; light is the source, and reality is the expression—John 8:12:
    - a. The Lord Jesus is the shining of God, who is light—Heb. 1:3; 1 John 1:5.
    - b. Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of reality, a life of the shining God Himself; that life of reality was the expression of God—John 8:12; 14:6.
- C. The living of the one new man should be exactly the same as the living of Jesus—Eph. 4:20:
1. The way that the Lord Jesus lived on earth is the way that the new man should live today—Matt. 11:28-30; John 6:57; 4:34; 5:17, 19, 30; 6:38; 17:4.
  2. Our standard of living must be according to the reality in Jesus—Eph. 4:20:
    - a. He was one with God, and He lived a life in which He did everything in God, with God, and for God.
    - b. The human living of Jesus was according to the reality, that is, according to God Himself, full of righteousness and holiness—v. 24.
  3. We need to learn Christ and be taught in Him to live a life of reality—vv. 20-21; 2 John 1; John 4:23-24.
  4. As a corporate person, the one new man should live a life of reality, as the reality is in Jesus, which is a life of expressing God—Eph. 4:21.
  5. If we live according to the spirit of our mind, we will have the living of the corporate new man—a living that corresponds to the reality in Jesus—v. 23.
- D. The church life is the daily walk of the corporate one new man, a walk that is absolutely new in nature and in manner; everything related to the one new man is new—vv. 17-32.
- E. Since the one new man is according to God Himself, with God's life and nature, the one new man must have the life that is divine; such a life will be corporate, not individualistic—v. 24.

Message Five

**Putting Off the Old Man and Putting On the New Man**

Scripture Reading: Eph. 2:15; 4:22-24

- I. Our putting off of the old man and our putting on of the new man is a manifestation of our having learned Christ—Eph. 4:20-24:**
  - A. To put off the old man is to put off the old way of life, the former way of living, our old community life—v. 22.
  - B. To put on the new man means to have the church life, which is the new life of the new mankind created by Christ in Himself; corporately we need to put on the church life as a new humanity—2:15; 4:24.
  - C. If we would be the one new man, we must put off the community life of the old man and put on the community life of the new man—cf. Acts 2:42-47.
- II. In every country of the world and among every people there is a characteristic manner of life; many saints in the Lord's recovery still hold on to their former manner of life:**
  - A. If we truly desire to be renewed, we need to put off the former manner of life, which involves ordinances and our way of living—Eph. 2:15; 4:24.
  - B. In the new man there is no possibility for any natural person of any nationality or culture to exist, because the former manner of life found among these peoples has been put away—Col. 3:10-11:
    1. In order to have the church life, people from different cultures and countries have to put off the old man embodied in their former manner of life; in the church life there is room only for Christ—v. 11.
    2. All the various manners of life and the differences among the peoples are the heritage of Babel, but on the cross Christ slew all these differences in order to produce the one new man—Eph. 2:14-15.
    3. We should not justify our manner of life or glory in it; every way of life involves ordinances and must be put off.
- III. The former manner of life includes everything related to us: what we are, what we have, our family life, and our social life:**
  - A. We must put off what we are, what we have, and what we do; we must put off our very way of living:
    1. This means that what we are, what we have, and what we do make the church life an impossibility; if we continue to live according to the old man, the church life will be seriously damaged, even terminated.
    2. Those who are released from the old man are very flexible; Paul could be all things to all men because he had put aside his old man—1 Cor. 9:22.
  - B. If we put off the old man with its former manner of life, we shall have a marvelous church life, a church life that will be a miniature of the New Jerusalem in the new heaven and new earth; in such a church life it is impossible to have division—cf. Col. 3:12-15.
- IV. Whenever we return to the old manner of life, we shall spontaneously sense that we are darkened within and estranged from God's life:**

- A. Whenever we live according to our old community life, there is vanity, darkness, estrangement, ignorance, and hardness within us.
  - B. If we persist in living according to the former manner of life, we shall eventually become calloused and insensitive; we may even cease from feeling because we do not care for our conscience—Eph. 4:17-19.
- V. When we were regenerated, this new man was put into, or born into, our spirit (cf. 2:22); when we believed in the Lord Jesus, the life-giving Spirit came into our spirit, bringing with Him the new man as a finished product:**
- A. The addition of the Spirit and the divine life to our spirit produced a new being, the new man—cf. 2 Cor. 4:16; Eph. 3:16.
  - B. The new man is in our spirit, and the Spirit witnesses with our spirit—Rom. 8:16.
  - C. The way to put on the new man is for our spirit (which is mingled with the Spirit), in which are found God, God’s dwelling place, and the new man, to become the spirit of our mind.
- VI. To be renewed in the spirit of our mind is the way to put on the new man—Eph. 4:23:**
- A. For the spirit to become the spirit of our mind means that the spirit directs, controls, dominates, and possesses our mind; when the spirit directs our mind, it governs our whole being—cf. Rom. 8:6; 1 Cor. 2:15-16:
  - B. The new man must spread into and saturate every part of our being; the spreading of the new man is both the putting on of the new man and the renewing.
- VII. The new man is the practical church life, which is Christ as the life-giving Spirit mingled with our spirit in a corporate way:**
- A. To put on the church life as the new man is to put on this entity produced by the mingling of the divine Spirit with the human spirit.
  - B. Our daily living should be part of the church life, part of the new man; otherwise, we will grieve the Spirit—Eph. 4:30:
    - 1. Not caring for the church life is one of the main ways we grieve the Spirit.
    - 2. By not attending the church meetings and by refusing to function in the meetings, we may grieve and quench the Spirit—Heb. 10:25; 1 Thes. 5:19.
  - C. We put on the church life as the new man by being filled in spirit to overflow with speaking, singing, praising, and submitting—Eph. 5:18-21.
  - D. We put on the church life as the new man by the washing of the water in the word—v. 26.
- VIII. The growth in Christ in Ephesians 4:15 is equal to the putting on of the new man in verse 24; the more we grow up into Christ in all things, the more we put on the new man—cf. v. 13.**