

WEEK 8 — OUTLINE

The Status of the Church—the New Man

Scripture Reading: Eph. 2:15-16; 4:22-24; Col. 3:10-11

« DAY 1 »

I. The church, the Body of Christ, is the one new man to accomplish God's eternal purpose (Eph. 1:9, 11; 3:11; 2:15-16; 4:22-24; Rom. 8:28; 2 Tim. 1:9):

- A. *God's intention in His creation of man was to have a corporate man to express Him and to represent Him (Gen. 1:26).*
- B. *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 (Eph. 2:15; 4:24; 2 Cor. 5:17).*
- C. *Eventually, the church as the one new man is the corporate man in God's intention; the one new man fulfills the twofold purpose of expressing God and dealing with God's enemy (Gen. 1:26).*

II. The one new man was created through Christ's death on the cross (Eph. 2:15-16):

- A. *The one new man was created by Christ with two kinds of material—the redeemed created man and the divine element; on the cross Christ put these two materials together to produce a new man.*
- 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 (Rom. 6:6; 2 Cor. 5:17).*

« DAY 2 »

C. Apart from being in Christ, we could not have been created into one new man, because in ourselves we do not have the divine essence, which is the element of the new man (Eph. 2:15):

1. Only in the divine essence and with the divine essence were we created into the one new man; it is possible to have this essence only in Christ.
2. Christ Himself is the essence of the new man; hence, in Himself He created the two, the Jews and the Gentiles, into one new man.
3. In the one new man Christ is all because He is the essence with which the new man was created; therefore, the one new man is Christ (Col. 3:11).

III. The church is the one new man, and in this new man Christ is all and in all; we have no place (vv. 10-11):

A. God's intention in His economy is that Christ be everything; therefore, it is crucial for us to see that God wants nothing but Christ and that in the eyes of God nothing counts except Christ (Matt. 17:5; Col. 1:18; 2:2, 17; 3:4, 10-11):

« DAY 3 »

1. God's intention is to make Christ His Son the center of His economy and also to make Him everything to the believers (1:18; 2:17).
2. God's economy is to work the all-inclusive Christ into us (Gal. 4:19; Eph. 3:17a; Col. 3:11).

B. There is no natural person in the one new man, and there is no possibility, no room, for any natural person (vv. 10-11):

1. In the one new man there is only one person—the all-inclusive Christ (2:17; 3:4, 11).
2. The one new man is just Christ—Christ spreading and Christ enlarged.

C. The new man is uniquely one—one in Christ and one with Christ; we are one by Christ and through Christ (Eph. 2:15; Col. 3:11):

1. If we are not in Christ, we have no share, no part, in the new man; rather, we are through with the new man.
2. If we are in Christ but do not live Christ, we have a problem related to the new man.

« DAY 4 »

D. 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).

E. 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 (vv. 10-11).
3. In order for us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves (Gal. 2:20; Phil. 1:20-21a).

« DAY 5 »

4. It is very significant that Paul said both that Christ is all and that He is in all (Col. 3:11):

- a. We should not think that because Christ is all the members of the one new man, we are nothing and are not needed.
- b. The fact that Christ is in all the members of the new man indicates that the members continue to exist (v. 11).

IV. We need to see that all the local churches in the different countries are one new man (vv. 10-11; 4:15-16):

A. All the churches are not merely individual local churches but are the one new man (Eph. 2:15-16):

1. We cannot say that each local church is a new man; rather, all the local churches on earth are the one new man (4:24).
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. Among the churches in the Lord's recovery, there should be no "nations" (Matt. 16:18; 1 Thes. 1:1; Rom. 16:16b; 3 John 9-10):

1. We do not care to have a little "nation," an empire, in which we can be a king; rather, we care to be in the one new man (Matt. 20:25-26a).
2. The building of the church depends on the existence of the one new man (16:18; Eph. 2:21-22).

<< DAY 6 >>

C. Today is the day to have a new man constituted of all the local churches, including all the saints as one in Christ, who is all in all; this will be the ultimate church life—a universal new man living out Christ (Col. 3:10-11; Eph. 4:24; Phil. 1:20-21a).

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

A. What was divided and scattered in the old man is recovered in

the new man; 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 (Gen. 11:5-9; Acts 2:5-12; Eph. 4:22, 24; Col. 3:10-11).

- B. 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).*
- C. The requirement that everyone be only one man is exceedingly high; for the practical existence of the one new man, we need to rise up together to take Christ as our person (Gal. 2:20; Eph. 2:15; 3:17a).*
- D. The one new man will conclude this age, usher in the kingdom of God, and bring Christ, the King, back to this earth (Rev. 11:15).*

« WEEK 8 — DAY 1 »

Morning Nourishment

Eph. 2:15-16 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, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately. (Gen. 1:26, footnote 4)

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. (Gen. 1:26, footnote 5)

Today's Reading

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 both the old creation and the new creation man is the center.

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression....God [also] 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.

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.

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. 2302-2303)

Thousands of Christians have read Ephesians 2:15; 4:24; and Colossians 3:10, and they have seen the term the new man according to the letter, but they do not know what the new man is. Our becoming the new man was not merely a matter of our repenting and being sorry for our past and thereby becoming new. This is the teaching of Confucius; it is not the teaching of the Bible. In the creating of the new man, first our natural man was crucified by Christ on the cross, and then through the crossing out of the old man, Christ imparted God's element into us. Thus, we became an entity that is different from the old man, because we have God's element in us.

Ephesians 2:15 tells us that Christ did this creating work on the cross. We usually consider that Christ's work on the cross was related only to negative things, to cross us out, to crucify us. But Ephesians 2:15 tells us that on the cross Christ did something positive, to generate us, not to put us to death. This divine thought is clearly seen in Ephesians 2:15. The cross of Christ not only destroys and kills; it also generates and brings in something divine.

The new man was created by Christ with two kinds of materials. The first is the redeemed created man; the second is the divine element. On the cross Christ put these two materials together to produce a new man. (The God-men, p. 17)

Further Reading: The Conclusion of the New Testament, msgs. 216-217

« WEEK 8 — DAY 2 »

Morning Nourishment

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!

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.

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.

[In Ephesians 2:15] 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....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. 211-212)

Today's Reading

In the one new man there are none of the national and cultural distinctions between the peoples. Here there is neither Jew nor Gentile, bondman nor freeman, cultured nor uncultured (Col. 3:10-11). Likewise, there is no American, nor British, nor Japanese, nor Chinese, nor German, nor French. In this new man Christ is all because He is the very essence with which the new man is created. Hence, the new man is just Christ.

Because the new man has been created in Christ and with Christ according to God, the new man bears the image of God. In contrast to Genesis 1:26, which says that man was made in the image of God, Ephesians 4:24 says that the new

man is created directly according to God. Eventually, the new man will bear the image of God in holiness and righteousness of the reality. By being renewed in the governing spirit of our mind, we put on this new man that has been created in Christ Jesus. (Life-study of Ephesians, pp. 214-215)

The church should be a house filled with Christ and constituted with Him. Instead, the church [in Colossae] had been invaded by culture. To a large extent, Christ as the unique element in the church life was being replaced by various aspects of this mixed culture. The constituent of the church should be Christ and Christ alone, for the church is the Body of Christ....Nevertheless, the good elements of culture, especially philosophy and religion, had invaded the church and saturated it....We must see that Satan's strategy in flooding the church with culture is to use the most highly developed aspects of culture to replace Christ.

Therefore, Paul's purpose in the book of Colossians is to show that in the church nothing should be allowed to be a substitute for Christ. The church life must be constituted uniquely of Christ....This is the reason that in this short Epistle a number of elevated expressions are used to describe Christ. For example, He is called the image of the invisible God, the Firstborn of all creation, the Firstborn from among the dead, and the body of all the shadows. In 3:10 and 11, Paul says that in the new man there is no possibility of having Greek or Jew, circumcision or uncircumcision, barbarian or Scythian, slave or freeman. Rather, in the new man Christ is all and in all. This means that Christ must be everyone and in everyone....Christ must be every one of us. In the new man Christ must be you and me. Not only must culture go, but even we have to go. It is crucial that we see this revelation.

The main point in the Epistle of Colossians is the fact that in the eyes of God nothing counts except Christ. This fact excludes both good things and bad things, both sinful things and cultured things....The book of Colossians teaches us that in the church life Christ must be all and in all. Everything that is not Christ must go. (Life-study of Colossians, pp. 2-3, 5-7)

Further Reading: Life-study of Ephesians, msg. 24; The Conclusion of the New Testament, msg. 218

« WEEK 8 — DAY 3 »

Morning Nourishment

Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.

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

Paul in 1 Corinthians 1:1-9 impresses us with the fact that in God's economy, Christ is the unique center. God's intention is to make Christ His Son the center of His economy and also to make Him everything to all the believers. For this reason Paul tells us that Christ is both theirs and ours and that we have been called into the fellowship of the Son, Jesus Christ our Lord. In His economy God's intention is to make Christ everything, to give Christ to us as our portion, and to work Christ into us. (The Conclusion of the New Testament, p. 3118)

Today's Reading

God's economy is to work a wonderful person into our being. This person is the all-inclusive Christ, the One who is the reality of every positive thing in the universe. Christ is the Firstborn of all creation. He is both God and man, for the One who was the eternal God became incarnated at a point in time. Hence, Christ is the real God and the real man. He possesses all the divine attributes and human virtues. He is the reality of love, life, light, grace, humility, patience, power, mercy, wisdom, righteousness, and holiness. (Life-study of Colossians, p. 313)

Not only is there no natural person in the new man, but there is no possibility and no room for any natural person to exist. (Col. 3:11, footnote 2)

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. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 314)

The new man is not a new organization or a new “United Nations.” This new man is just Christ—Christ spreading and Christ enlarged. Colossians 3:11 says, “Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” All persons have no place in the new man; it is not another kind of United Nations. You have no place in the new man, and neither do I. We all have no place in the new man, but Christ is all and in all.

The new man is not ecumenical. The new man is uniquely one, one with Christ and one in Christ. No one has any place in the new man, neither Jew, Greek, circumcision, uncircumcision, barbarian, Scythian, slave nor free man, but Christ is all and in all. We are not an ecumenical movement; we are in the new man. We are one not by our niceness, gentleness, or humility but by and through Christ, because Christ is in you and Christ is in me. Christ is in all the brothers from China and all the brothers from Japan. We all have Christ, and Christ is our oneness. What we have is not a unity or an ecumenical movement. What we have is simply Christ. This does not mean that you tolerate me and I tolerate you but that you have Christ and I have Christ. I love Him and you love Him; you live by Him and I live by Him. We all have Christ, so we are one in the unique Christ. If we do not have Christ and live Christ, we are through with the new man. The Lord’s recovery is not a movement. It is altogether the life of Christ, Christ as our life and our person. We all have to see this in a crystal clear way.

If you are not in Christ, you are through with this new man. If you are not in Christ, you have no share, no part, in this new man. Even if you are in Christ, yet you do not live by Christ, you have a problem related to this new man....We are here living Christ. Even if you are a typical Chinese, what is in you now is not Chinese; rather Christ is in you. Christ is our life, Christ is our nature, and Christ is our person. (CWWL, 1977, vol. 3, “The One New Man,” pp. 489-491, 490)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” ch. 5; “The One New Man,” ch. 3

« WEEK 8 — DAY 4 »

Morning Nourishment

Col. 3:10-11 And have 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 Christ is all. In the church as the new man, Christ is everything. This implies that He is every brother and every sister. This also implies that every brother and sister must be constituted of Christ. In the new man there cannot be Jewish members and Gentile members; there can only be Christ-members. If we would be constituted of Christ, Christ must be added into us more and more. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being. Eventually, we shall be replaced by Christ. Then, in reality, He will be all and in all. He will be every member, every part, of the new man.

The new man does not come into existence by taking Christians from various countries and bringing them together. That would be a new organization, not the new man. The new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated and everyone is constituted of Christ. (Life-study of Colossians, pp. 454-455)

Today's Reading

Christ as all and in all in the new man should not be mere doctrine. Rather, the rich, substantial Christ must actually be wrought into us organically until He replaces our natural being with Himself. This can take place only as we remain rooted in Him and absorb His riches into us. These riches will then become the substance, the element, which will saturate us organically. Then Christ will become us, and we shall become constituted of Christ. This is not only to grow with Christ, but it is also to be built up in Christ.

In Colossians 3:11 Paul says not only that Christ is all, but also that He is in all. In other words, on the one hand, Christ is all the members, and on the other hand, He is in all the members.

In the new man Christ is every member. Concerning this, Paul says in 3:11, “Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all and in all.” This means that in the new man there is no place, no room, for any natural person. There is no place for regional, cultural, or national distinctions. For example, in the new man there cannot be Chinese or Americans, Californians or Texans. Likewise, in the new man there is no room for Jew or Greek, for religious ones or nonreligious ones, for cultured ones or uncultured ones, for freemen or slaves. There is no room for any race, nationality, culture, or social status. In the one new man there is room only for Christ. Christ surely is all the members of the new man. (Life-study of Colossians, pp. 455, 537, 536)

In Colossians 3:11 Paul says not only that in the new man there is no room for any natural person but that in the new man “Christ is all and in all.” In the new man there is room only for Christ. He is all the members of the new man, and He is in all the members. He is everything in the new man. This means that actually He is the new man.

For us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves. If Christ is the living of all the saints, all the members of the new man, then in reality only He will be in the new man. When all the saints, whatever their nationality may be, live Christ, then in a real and practical way Christ will be all the members of the new man. (The Conclusion of the New Testament, p. 2315)

Further Reading: Life-study of Colossians, msgs. 28, 60

« WEEK 8 — DAY 5 »

Morning Nourishment

Col. 4:15-16 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house. 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.

Since Paul says that Christ is all, why is there the need for him to say that Christ is in all? If Paul did not say that Christ is in all, only that He is all, then we may think that in the new man Christ is needed and that we are not needed. We should not think that, because Christ is all the members in the new man, we are nothing and are not needed. On the one hand, the Bible does say that in the new man there is no place for the natural person because Christ is all the members. Yet, on the other hand, Paul says that Christ is in the members. The fact that Christ is in the members of the new man indicates that the members still exist. (Life-study of Colossians, p. 537)

Today's Reading

When we take Christ as our life and live together with Him, seeking the things which are above, we have the sense deep within that we are one with Christ and that Christ is us. But simultaneously we have an even deeper sense that Christ is in us. Therefore, it is true to say that Christ is both in us and that He is us. We are part of the new man with Christ in us. We continue to exist, but we do not exist without Christ; we are those indwelt by Christ. (Life-study of Colossians, p. 537)

If we have all seen the vision of the new man and have seen that all the churches are not merely individual local churches but the one new man, we will be willing to say, "Lord, I want to receive grace and mercy with all the saints as the one new man, taking You as the person in all of us." If you take Christ in this way as the person of this corporate new man, you will not decide anything in your life by yourself. Because you see that you are a part of the churches as the new man, you will not be able to decide anything merely by yourself. Since you are a part of the new man, your decisions and your living should not be yours; they should be

the decisions and the living of the corporate new man.

We say that we are in the Lord's recovery, but if the Lord were to come among us, would He find this new man? This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately. Are all the local churches on the earth in the Lord's recovery today truly the one new man? Because the church is a lampstand, you may say that each locality is a lampstand. However, concerning the church being the new man, can you say that each locality is a new man? No, you cannot. All the churches on the earth are the one new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 321-322)

We should not desire to be a leader, and we should not desire to have a "nation." This is a great snare in Christianity. Every Christian denomination is a "nation." Even every free group is a nation, an empire. In this situation there could never be the oneness. In the Lord's recovery, among all the local churches, there should be no "nations." On the whole earth all the local churches are not "nations" but one new man. If we have many "nations," spontaneously there will be organization. But if we do not have such nations, we will be simply, singly, and uniquely the one 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. (CWWL, 1977, vol. 3, "The One New Man," pp. 497-498, 520)

Further Reading: Life-study of Colossians, msg. 31; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 6; "The One New Man," ch. 4

<< WEEK 8 — DAY 6 >>

Morning Nourishment

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

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.

When the new man is brought into full existence, we will not speak of the differences between the churches or of the jurisdiction and autonomy of the local churches. At that time we will all be living Christ. Only Christ will be among us, and only Christ will be manifested. (CWWL, 1977, vol. 3, “The One New Man,” p. 492)

Today’s Reading

If you go to Brazil, you will see Christ. If you go to Britain, you will see Christ. If you go to Italy, France, Japan, China, Korea, or the Philippines, you will see nothing but Christ. There will be no need to say that we all are one—Christ will be each one of us. Christ is with you, Christ is with me, Christ is with every believer, and Christ is with every local church. There will be no need to merely speak about oneness. We will simply live out Christ. This will be the ultimate church life, a universal new man living out Christ. This will conclude this age, usher in the kingdom, and bring Christ back. Eventually, this new man will become the loving bride to Christ....All the saints in many countries throughout the world will speak the same thing (1 Cor. 1:10), the unique Christ. We will only speak Christ because we will be living Him out. He is our life, and He is our person. He is the life-giving Spirit within our spirit, and all the time, in everything, we are turning to our spirit and growing into this unique Christ.

What is here in the Lord’s recovery is nothing but Christ, and this Christ is all and in all. You cannot be an individual believer, and you cannot keep your local church separate from all the others. Today is the day to have a new man constituted with all the local churches, including all the saints as one in Christ,

who is all and in all. This vision will rescue us from all things other than Christ.

The church was brought forth not just with one people but with many peoples. In Acts 2:9-11 at least fifteen nationalities speaking at least fifteen dialects were represented. Although all these were Jews (v. 5), under God's sovereignty all these Jews were not of one language. They were people of many different dialects. They were Jews, but they were divided and scattered. However, when the time came for the church to be brought forth, they were all gathered together, and in that gathering, the church was produced. This indicates that what was divided and scattered in the old man was fully recovered in the new man. In the old man, man was divided and scattered, but in the new man, man is gathered and made one.

To put off the old man is to put off the divided and scattered man. To put on the new man (Eph. 4:24) is to put on the gathered and one new man, "which was created according to God in righteousness and holiness of the reality" (v. 24). (CWWL, 1977, vol. 3, "The One New Man," pp. 492-493, 477)

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.

The requirement that is high enough is that we would be for the universal new man. We need to take the Lord Jesus as our person; this includes everything, such as dealing with our sins, consecration, and seeking the will of God.

We truly need message after message to unveil every one of us so that we can see that today in the Lord's recovery we need to become the universal new man, and that we all need to rise up together to take Christ as our person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 350, 324)

Further Reading: Life-study of Colossians, msg. 62; One Body, One Spirit, and One New Man, ch. 7; The One New Man, ch. 6

« WEEK 8 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230

1. One new man is the Fath - er's plan; He redeemed us from the sons of men.
Ev - ery kin - dred, tribe and tongue, In Him-self He called us to be one.
God's ex - pres - sion on the earth Now re - veals His glor - ious worth.
One new man is the Fath - er's plan; He redeemed us from the sons of men.

The musical score is written in G major, 4/4 time, and consists of four staves. The lyrics are printed below the notes. Chord symbols are placed above the notes: F, C7/E, F, C, Gm, Gm/Bb, F/C, C7, F, Bb, C, Gm, Gm/Bb, F/C, C7, F, C, G7, C, F, Bb, C, Gm, Gm/Bb, F/C, C7, F.

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

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

