

WEEK 1

Our Urgent Need to See the Vision of the Church as the One New Man

Scripture Reading: Prov. 29:18a; Acts 26:19; Eph. 2:15-16; 4:24; Col. 3:10-11

OUTLINE

« DAY 1 »

I. In the last days of this age, before the Lord is able to return, we must see the vision of the one Body and the one new man (1 Cor. 12:12; Eph. 2:15; 4:4, 24):

A. *In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God (Prov. 29:18a; Acts 26:19; Ezek. 1:1; Dan. 7:1, 9-10, 13-14):*

1. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on (Prov. 29:18a).
2. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy (Phil. 3:13-14; 1 Tim. 1:4).

« DAY 2 »

B. *Ultimately, the Bible speaks of the church as the one new man (Matt. 16:18; Eph. 1:22-23; 2:15; 4:24; Col. 3:10-11):*

1. As the one new man, the church is a corporate person and needs Christ not only as its life but also as its person (Eph. 3:17a; 4:24; Col. 3:4, 10).
2. For the practical existence of the one new man, we all need to take Christ as our

person (Eph. 3:17a).

II. The church is the one new man to accomplish God's eternal purpose (1:9, 11; 3:11; Rom. 8:28; 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 (Gen. 1:26):

1. God's creation of man in Genesis 1 is a picture of the one 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).

« DAY 3 »

2. God created man in His own image and then gave man His dominion (Gen. 1:26).

3. Eventually, the church as the one new man is the corporate man in God's intention (Col. 3:10).

B. The Bible reveals that the one new man is a corporate, universal man (Eph. 2:15; 4:24):

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 (Col. 3:10-11).
2. The one new man is a corporate God-man, the aggregate of all the God-men (Eph. 2:15; 4:24).

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

A. The one new man was created by Christ with two kinds of materials—the redeemed created man and the divine element; on the cross Christ put these two elements together to produce a new man (v. 15).

« DAY 4 »

B. 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 one new man (v. 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. 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. 3:10-11).

IV. The one new man is Christ constituted into us (vv. 10-11):

A. The Christ who indwells us is the constituent of the one new man (1:27; 3:11).

B. As we experience and enjoy the all-inclusive Christ, He is constituted into us, and we become the one new man (1:12-13; 3:10).

C. In the one new man Christ is all the members and is in all the members (v. 11).

D. The only way that Christ can be all and in all in the one new man is for Him to be constituted into us (Gal. 4:19; Eph. 3:17a).

« DAY 5 »

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):

A. What the Lord has been doing and is doing now in His recovery is bringing forth the one new man with Himself as the life, person, and constituent (Eph. 3:17-19; Col. 3:4, 10-11).

B. The Lord wants to show Satan that He can produce and bring forth the one new man out of every tongue and people from

among the nations; this is not an outward movement—it is Christ Himself within us as our life, person, and constituent (Rev. 5:9-10; Eph. 3:17; 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).*

« DAY 6 »

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 bringing forth the one new man; everything that the Lord is doing in the present age is to usher in the practical existence of the one new man.*
- B. *When the one new man is full-grown and perfected, that will be the time for the Lord's coming, and the full-grown, perfected one new man will be the bride (vv. 12-13; 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" (CWWL, 1977, vol. 3, "The One New Man," p. 483).*
- D. *"The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today" (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 350).*

« WEEK 1 — DAY 1 »

Morning Nourishment

Prov. 29:18 Where there is no vision, the people cast off restraint...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

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.

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

Today's Reading

Vision denotes an extraordinary scene. For example, someone may have a house with exquisite decorations. Once you enter in and take a look, you immediately sense something uncommon. To you that is an uncommon scene; that is a vision. In the Bible vision refers to the scenery we see from God. Through His Word God has opened the veil, but we must see the scenes contained in the Word. Whatever we see through God's revelation is a vision. (CWWL, 1986, vol. 3, "The Revelation and Vision of God," pp. 316-317)

I still remember the experience of the God of glory appearing to me for the first time. That was on the afternoon of the day I was saved. When I walked out of the meeting hall into the street, I felt that everything was different. I stopped

by the road and prayed to God, “God! I don’t want anything else anymore. I only want Yourself.” This was the God of glory appearing to me. I hope that in principle you would all have the same experience. Do not be like the Christian missionaries. They serve the Lord as a profession. I hope that everyone serving the Lord in His recovery would have this glorious vision breaking and shining upon him at least once. This is not a matter of any outward seeing. Rather, it is a definite and glorious inward seeing.

When I came back to Taiwan a few days ago, I received a call from one of the gospel teams. The brothers and sisters were very excited. They told me that within three weeks they had baptized eighty-two persons. The first Lord’s Day they had twenty-three new ones attending their bread-breaking meeting. This is indeed encouraging. But we have to see that such excitement will ebb quickly if there is not a vision as the underlying support. It is like the weather that we have been experiencing these few days. At times a cold front comes, and the temperature goes down and up erratically. But if you have seen the vision, whether there is a cold front or a warm front, you will not be affected. We have to realize that we have the outreach in the villages because we have seen an inward vision. This glorious vision controls us and gives us the boldness to go on. (CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” pp. 438, 440)

The Gospel of Mark is not merely a storybook. This Gospel conveys a heavenly vision, a vision that should direct our steps, control our living, and bring us into God’s consummation. This vision is able to keep us in God’s economy so that we may live the church life with the goal of reaching the millennium and the New Jerusalem.

Such a vision from God will always direct our steps and control our living. This was true even in the Old Testament, where we are told that without vision the people will cast off restraint (Prov. 29:18a). Under the heavenly vision we are directed toward God’s destination, and our life is controlled according to God’s economy. (Life-study of Mark, p. 452)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” ch. 6; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” ch. 1

« WEEK 1 — DAY 2 »

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...

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

4:23-24 ...Be renewed in the spirit of your mind and put on the new man...

Ultimately, the Bible speaks of the church as the one new man. I cannot find any type that stands for the new man. In the Body we have the members; in the household we have the family members; in the assembly we have the assembly members. But what do we have in the man? The only thing is the person. 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.

I am looking to the Lord from the depths of my being that at this time when saints from all the six continents are meeting together here, we would all seize the opportunity to see the highest meaning of the church revealed in the Bible. The highest definition of the church in the Bible is the new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 332-333)

Today's Reading

It is easy for people to say that the church is the Body of Christ. However, the Bible says that the church is not only the Body but also the new man. The new man is different from the Body. Let us use the physical body as an example. A body is simply a vessel to be used as an organ. A man, however, is not merely an organ; a man has a person. A body needs life, but a man needs a person in addition to life. Life is different from a person. A plant has life, but it does not have a person. A man has not only life but also a person. In the past we saw that the church is

the Body with Christ as its life. However, we did not see that the church is the new man with Christ not only as its life but also as its person.

The Bible says that the church is the new man. Ephesians 2:15 says that Christ abolished “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.” Paul says that the Lord created the two—the Jewish and the Gentile believers—into one new man. Therefore, the new man is not an individual. The new man is corporate. (CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” p. 199)

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. (The Conclusion of the New Testament, p. 2302)

Adam was a corporate man, a collective man, including all mankind. 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)

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 (Gen. 1:26) and then gave man His dominion. (The Conclusion of the New Testament, p. 2302)

Further Reading: CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” chs. 8-9

« **WEEK 1 — DAY 3** »

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.

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. 2302-2303)

Today's Reading

Anything in our daily life that does not have God in it is the old creation, but what has God in it is part of the new creation.

If we would be in the new creation, we must enter into an organic union with the Triune God. Apart from such a union we shall remain in the old creation. But now, by the organic union with the Triune God, we are in the new creation. As

believers in Christ, we are the new creation through an organic union with the Triune God.

In Adam we were born into the old creation, but in Christ we were regenerated into the new creation. Here in the new creation we are not only God's assembly, God's house, and God's kingdom and not only Christ's Body and counterpart—we are also the new man. God's intention is to have a corporate, universal man. God wants such a man for the fulfillment of His eternal purpose. On the one hand, we were created in God's old creation and became the old man; on the other hand, we have been re-created in God's new creation and have become the new man. (The Conclusion of the New Testament, pp. 2304-2305)

The Bible never says that there are many new men. The Bible tells us that there is only one new man (Eph. 2:15). This one new man is not an individual; he is a corporate man, and this corporate new man is the aggregate of all the God-men. When we put all the God-men together, we have one man. This one man is called "the new man" (Eph. 4:24; Col. 3:10), referring to the new mankind. Adam was the old mankind. All his descendants are one with him to be the old man. Today we, the believers in Christ, are all one with Christ to be the new man.

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. If a grain of wheat is sown into the earth, on the one hand the grain of wheat will die. While it is dying, it is growing. The death of the grain of wheat brings forth a new plant. What was once only a grain of wheat eventually becomes a new plant that bears many grains of wheat (John 12:24). Through the death of the grain of wheat, the grain of wheat is terminated. At the same time, something is germinated that grows up to be a new plant. This is an illustration of what was accomplished in Christ's death. While He was on the cross, Christ was terminating, and He was also begetting. (The God-men, pp. 16-18)

Further Reading: The Conclusion of the New Testament, msg. 216; CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," ch. 4

« WEEK 1 — 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.

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. 211-212)

Today's Reading

Putting on the new man does not take place once for all. On the contrary, it is a lifelong matter, a gradual process that goes on throughout our Christian life....The new man has been created in Christ and with Christ. In Ephesians 2:15, the Greek word rendered “in” has an instrumental significance; it also means “with.” Thus, in Himself actually means with Himself. The new man has already been created with Christ as the divine essence. When we were regenerated, this new man was put into our spirit. Now day by day we need to put on this new man by permitting the spirit to control our being and renew our mind. Every time part of our being is renewed, we put on a little more of the new man. Hence, the more we are renewed through the spirit controlling our mind, the more of the new man we put

on. Eventually, this process of putting on the new man will be completed.

In the one new man there are none of the national and cultural distinctions between the peoples. Here there is neither Jew nor Gentile, slave nor free man, 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. (Life-study of Ephesians, p. 214)

In Colossians Paul presents the Christ who is the fullness of the invisible God. After mentioning aspect after aspect of such a Christ, he speaks of the new man. Between Christ as the fullness of God in chapter 1 and the new man in chapter 3 we have the experience of Christ and the enjoyment of Him. The issue of our experience and enjoyment of the all-inclusive Christ is the church as the new man. Hence, the new man comes out of our enjoyment of Christ as the fullness of God. As we enjoy Christ daily, He is wrought into us, constituted into our very being. In this way, Christ becomes our constituent. Day by day, Christ is being constituted into us. Eventually, we all shall be thoroughly constituted of Him. As a result of being constituted of Christ, we become the new man. In this new man there is no place for any natural person; there is room only for Christ. Christ is all and in all in the new man....In the new man Christ is all the members and is in all the members.

The only way Christ can be all and in all in the new man is for Him to constitute Himself into us. The process of being constituted of Christ takes place through our enjoyment of Christ....As we call on the Lord, praise Him, and offer Him our thanks and adoration, we are filled with Him. Through such an enjoyment of Christ and experience of Him, we are gradually constituted of Christ. It is as we enjoy Him that He constitutes us of Himself. (Life-study of Colossians, pp. 508-509)

Further Reading: Life-study of Ephesians, msg. 24; Life-study of Colossians, msg. 28

« WEEK 1 — DAY 5 »

Morning Nourishment

Eph. 4:22-23 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, and that you be renewed in the spirit of your mind.

The new man has not yet come into fullness. Years ago, I met some dear missionaries who happily told me that the gospel had been brought to every continent and every corner of the earth. However, God cannot be so happy because He still has not reached His goal. God's goal is not that the gospel be preached in every corner of the earth. His goal is to have the new man. The new man is a replacement of the old man. For the replacement of the old man, the new man must be constituted with every people, every tribe, and every nation. In this sense, it was not possible to have the new man to the extent that it is possible today. (CWWL, 1977, vol. 3, "The One New Man," p. 480)

Today's Reading

At this end time the Lord is going to bring forth the new man. The Lord today is going to raise up His believers throughout all the world, in so many countries, to seek after Him. When we seek after Him, we will see that what He wants is such a new man.

The new man is not a movement, such as the ecumenical movement, and is not an organization but a man. As a man, the new man must have life, and he must have a person. The life of this new man must be Christ, and the person of this new man must also be Christ. In this new man there is no place for anyone else. The Jew, the Greek, the circumcised, the uncircumcised, the barbarian, the Scythian, the slave, and the free man all have no place, but Christ is all and in all (Col. 3:11). For one to say that Christ is his life and Christ is his person is not good enough. We must say in the plural that Christ is our life and Christ is our person. The Lord's recovery is here to bring forth the new man. In the Lord's recovery the Lord does not care for a movement or an organization. What He has been doing,

and what He is now doing, is bringing forth the new man with Himself as the life and person. (CWWL, 1977, vol. 3, "The One New Man," p. 497)

Today we all must see that this is not merely a conference of all the continents in which we decide what we all will speak about from now on. Absolutely not. Instead, it is a matter of all of us seeing that the Lord is our life and our person. The Lord today wants to show Satan that He can produce the one new man out of every tongue and people from among the nations. It is not an outward teaching or an outward movement, but it is He Himself within us as life and as our person. We all receive Him and grow up into Him in all things, and then the whole Body is joined and knit together out from Him.

When we grow up into Christ in all things, the entire Body will be joined and knit together out from Him. When we grow up into Him and come out from Him, then we will be completely in Him and not in ourselves....When we grow up into Him and come out from Him, we are easily joined and knit together. You and I and all of us must grow up into Him, pass through Him, and come out from Him; then there will be this new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 348-349)

All the fullness of God is embodied in Christ, and this Christ is wrought into our being to be our righteousness, our holiness, our love, and our light. This is the new man with the new man's expression. Such a new man with such an expression will usher in the kingdom of God and will bring Christ, the King, back to this earth. The goal of the Lord's recovery is to become such a new man, which is the very expression of God. (CWWL, 1977, vol. 3, "The One New Man," p. 501)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," ch. 2; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 5

« **WEEK 1 — DAY 6** »

Morning Nourishment

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.

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

Today the situation on the earth has been very much improved and made ready and ripe to have the new man. At the time of the apostle Paul it was not like this. Paul did not have a brother among the American Indians, but in the new man today we do have brothers and sisters from among the Indians. Eventually, I believe that among the Indian reservations there will be some churches in the Lord's recovery. The world situation has been raised up for the one goal of the new man. Now we have different peoples all mingled together in the one new man. (CWWL, 1977, vol. 3, "The One New Man," p. 482)

Today's Reading

God's purpose is to have a man to express Him and to exercise His dominion. The old man failed God, but God has raised up a new man to replace the old man. Still even today we could not see a perfect new man on the earth to replace the fallen old man. However, our God can never be defeated. Now is the very time for Him to accomplish His purpose to perfect the new man. This new man will come into full existence on the earth. God needs such a man to express Himself and to exercise His dominion. When this new man is perfected, that will be the time of the Lord's coming, and the perfected new man will be the bride. We need such a vision.

Such a vision will not only keep us in oneness but also will deliver us and rescue us from all things other than Christ. We need such a vision. Throughout the years some have said in a narrow way that each local church must have its own

jurisdiction and its own autonomy, but we need to see that all the local churches in the different countries are one new man.

According to history and according to the Bible, culture always goes along with God's intention. Even though the fallen human culture is not of God, God is sovereign over all these things. God has brought human culture from the sea to the ocean and above the ocean to the skies for the purpose of perfecting the new man. Everything on this earth is for the perfection of the new man. Today with the world politics, scientific inventions, modern transportation and communication, and our understanding of languages, the world has been condensed into a small sphere. There is nearly no hindrance for the new man to be perfected. 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. There is only one new man, and nothing and no one has any place in this new man, but Christ is all and in all. (CWWL, 1977, vol. 3, "The One New Man," pp. 482-483)

The life-giving Spirit enters our spirit to process us, and this processing is transformation because the element of the Spirit increases. It is this mingled spirit—the spirit that is two spirits becoming one spirit—that seeps out of our spirit and soaks through our mind, emotion, and will, even our entire being. In this way we are renewed in this spirit of our mind. The renewing makes us all into the new man. In this renewing we put off the old social life and put on the church life. This is putting off the old man and putting on the new man.

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. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 350)

Further Reading: One Body, One Spirit, and One New Man, ch. 7; CWWL, 1972, vol. 1, "The Four Men in the Bible," ch. 3

WEEK 1 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230

The musical score is written in G major and 4/4 time. It consists of four staves of music. The first staff begins with a treble clef and a key signature of one flat (F major). The melody is simple and hymn-like. Chords are indicated above the notes: F, C7/E, F, C, Gm, Gm/Bb, F/C, C7, F. The lyrics are: '1. One new man is the Fath - er's plan; He redeemed us from the sons of men.' The second staff continues the melody with chords: F, Bb, C, Gm, Gm/Bb, F/C, C7, F. The lyrics are: 'Ev - ery kin - dred, tribe and tongue, In Him-self He called us to be one.' The third staff has chords: C, F, G7, C. The lyrics are: 'God's ex - pres - sion on the earth Now re - veals His glor - ious worth.' The fourth staff has chords: F, Bb, C, Gm, Gm/Bb, F/C, C7, F. The lyrics are: 'One new man is the Fath - er's plan; He redeemed us from the sons of men.'

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

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

