

WEEK 4

Experiencing Christ as Our Life, Our Person, for the One New Man

Scripture Reading: Col. 3:1-4, 10-11

OUTLINE

« DAY 1 »

- I. In order to experience Christ as our life, our person, we need to see that we have one position, one life, one living, one destiny, and one glory with Christ (Col. 3:1-4; cf. 1 Cor. 6:17):
 - A. *Our position is that we are in Christ; because we are in Him, we are where He is—sitting at the right hand of God (Col. 3:1; John 17:24; Eph. 2:6):*
 1. The Son's position is in the Father (John 10:38; 14:10); we are in the Son (1 Cor. 1:30a), so we are in the Father (John 14:20; 1 Thes. 1:1; 2 Thes. 1:1).
 2. It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially:
 - a. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit (Eph. 1:19, 22-23; 2:22).
 - b. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).
 - c. Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us to heaven and brings heaven to

us (v. 22; Gen. 28:12-17; John 1:51).

- d. Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder; our spirit is the receiving end of the divine transmission, whereas the throne of God is the transmitting end (Heb. 4:16).

« DAY 2 »

B. The life of God is the life of Christ, and the life of Christ has become our life (John 5:26; Col. 3:4):

1. For Christ to be our life means that He is subjective to us to the uttermost (John 1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11).
2. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him (John 14:6a; Phil. 1:21a).
3. With Christ as the believers' life, there are three characteristics that distinguish this life from the natural life:
 - a. This life is a crucified life (Gal. 2:20).
 - b. This life is a resurrected life (John 11:25).
 - c. This is a life hidden in God (Col. 3:3-4; Matt. 6:1-6, 16-18).

« DAY 3 »

C. To seek the things which are above and set our mind on them is to join ourselves to the Lord in His heavenly ministry, His divine enterprise; this is to live Christ, to have a living that is one with Christ's living for the one new man (Col. 3:1-2, 10-11):

1. In His heavenly ministry Christ today is living as the High Priest to intercede for the churches (Heb. 8:1; 4:14; 7:25; 4:16; Col. 4:2).

2. In His heavenly ministry Christ today is living as the heavenly Minister to supply the saints with the riches of Christ (Heb. 8:1-2; Eph. 3:8).
3. In His heavenly ministry Christ today is living as the universal Administrator of God's government for the accomplishment of God's purpose (Rev. 4:1-2, 5; 5:6; 1:10-11):
 - a. From the throne in the heavens, the divine transmission brings the things above into the local churches (Eph. 1:19, 22-23).
 - b. In Revelation 4 and 5 we have a vision of our central government, and in Revelation 1 through 3 we have a vision of the local churches as the "embassies"; through the seven Spirits what is in the heavenly headquarters is transmitted into the churches as the embassies.
 - c. What takes place in the local churches should be under the direction of the throne of God in heaven; in order for the recovery to be the Lord's recovery, it must be under His direction (Col. 1:18; 2:19; Rev. 4:2-3).

« DAY 4 »

D. Our destiny is glory; Christ is leading us into glory for us to be manifested with Him in glory (Heb. 2:10; Col. 3:4).

II. Our life is the Christ who dwells within us, and this life is hidden with Christ in God; the Christ hidden in God is typified by the manna hidden in the golden pot (vv. 3-4; Exo. 16:32-34; Rev. 2:17):

A. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies (cf. John 14:16-20; 2 Tim. 4:22).

B. When we eat Christ as the hidden manna, we are incorporated into Him for the mutual abode of God and man (John 15:5, 7; 8:31; 6:57, 63; 14:23).

« DAY 5 »

III. That Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life (Col. 3:4a):

A. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life (v. 4a; 1 Cor. 15:45b; Rom. 5:10):

1. To be saved in the divine life from the slavery of sin, the law of sin, is by the release of the law of the consummated Spirit (8:2).
2. To be saved in the divine life from the present age of the world is by the sanctification of the consummated Spirit (12:2a; 6:19b, 22b).
3. To be saved in the divine life from our natural being is by the transformation of the life-giving Spirit (12:2b).
4. To be saved in the divine life from individualism is by being built up in the Body of Christ (v. 5).

« DAY 6 »

5. To be saved in the divine life from self-likeness is by the conformation of the life-imparting Spirit (8:29).
6. To be saved in the divine life from our body of humiliation is by the transfiguration in the virtue of the divine life (v. 30; Phil. 3:21; Rom. 8:11).
7. To be saved in the divine life is to reign in the divine life (5:17).
8. To be saved in the divine life will result in the victory over Satan (16:20).

B. The new man is the spontaneous issue of our taking Christ as our life and living Him (Col. 3:3-4, 10-11).

« WEEK 4 — DAY 1 »

Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

Colossians 3:1-4 implies that with Christ we have one position, one life, one living, one destiny, and one glory. Because we and Christ have one position, we are where He is. We and Christ also have one life, even the same life. The life He has we have also. Moreover, we have one living with Christ. Our living is His living. When we live, He lives, for He lives in our living. If we have one living with Christ in a practical way day by day, then whatever we do, He does also. This means that when we talk, He talks...[However], if we become angry and Christ is not angry, we do not have one living with Him at that particular time. In such a case, our living is not His living.

We also have one glory and destiny with Christ. Glory is our future and our destination. The Lord Jesus is now in glory. However, He is in glory in a way that is hidden from mankind...One day Christ will be in glory no longer in a hidden way, but in an open way, in the way of manifestation. Then everyone on earth will know that the Lord Jesus is in glory...This is our destiny as well. (Life-study of Colossians, pp. 517-518)

Today's Reading

Our position is that we are in Christ. Because we are in Him, we are where He is—at the right hand of God (Col. 3:1). In John 17:24 the Lord Jesus prayed, “Father, concerning that which You have given Me, I desire that they also may be with Me where I am.”...Our position is not only in Christ but also in the Father. In the Gospel of John we are told clearly that the Son is in the Father (10:38; 14:10). This means that the Son's position is in the Father. Since our position today is that we are in the Son, in Christ, we also are in the Father. The Father, of course, is in heaven.

Hence, our position also is that we are in heaven....What makes this real is that we are one spirit with the Lord (1 Cor. 6:17). It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially.

A transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit.

There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit....Hallelujah for the transmission from the third heaven into us! "There's a Man in the glory / Whose Life is for me" (Hymns, #505). Christ is the Man in the glory, but His life is for us. We all need a vision of the heavenly transmission from the glorified Christ into us. Furthermore, we need to stay open to this transmission so that it will not be cut off....May there be no insulation to hinder this divine transmission.

Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end. Thus, by turning to our spirit, we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above. (Life-study of Colossians, pp. 518-519, 509-510, 520)

The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Further Reading: Life-study of Colossians, msg. 59

« WEEK 4 — DAY 2 »

Morning Nourishment

Col. 3:3-4 For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory.

In Colossians 3:3 and 4 Paul twice speaks of life, indicating thereby that we have one life with Christ. In verse 3 he says that our life “is hidden with Christ in God.” In verse 4 he goes on to speak of when “Christ our life is manifested.”

According to our experience and according to the Word, life here is Christ’s life becoming our life. If it were merely Christ’s life, it could not be called “our life.” The very fact that it is “our life” indicates that it refers to something which has become ours. However, the life here is not our natural life, the life inherited from Adam. Such a life could never be that which is hidden with Christ in God. God would never allow the natural life inherited from Adam to be hidden in Him. The only life that can be hidden with Christ in God is the divine life, the very life of Christ. It is this life which has become our life. Paul’s use of the expression “our life” indicates that we and Christ, and also God Himself, have one life. We should not think that God has one life, that Christ has another life, and that we who believe in Christ have yet another life. Rather, God, Christ, and the believers have one life. The life of God is the life of Christ, and the life of Christ has become our life.

We see a sister who is gentle, quiet, and kind, and we think that because she has such characteristics she is full of life. Seeing a brother who is an eloquent and powerful speaker, we may take his power and eloquence as signs of life. However, in both cases what we see may be the natural life, not the life that Christ has, the life hidden with Christ in God. (Life-study of Colossians, pp. 520-521)

Today’s Reading

Colossians 3:4 speaks of “Christ our life.” Christ is God and also life (1 John

5:12). The life which is God, the life that God is, is in Christ (John 1:4). Hence, the Lord Jesus said that He is life (John 14:6; 11:25) and that He came that we may have life (John 10:10). Therefore, he who has Christ has life (1 John 5:12), and He now dwells in the believers as life. Just as life is God Himself, so also life is Christ. Just as having life is having God Himself, so also having life is having Christ. Christ is God becoming life to us. Through Christ God is manifested as life. Therefore, Christ is now our life.

Christ must be our life in a practical and experiential way day by day. He should be our life within, and we should have one life and living with Him.

For Christ to be our life means that He is subjective to us to the uttermost. Nothing is more subjective to us, or more intimately related to us, than our life. Our life is actually we ourselves. It is impossible to separate a person from the life of that person, for a person's life is the person himself. If we did not have life, we would cease to be. To say that Christ has become our life means that Christ has become us. Since our life cannot be separated from us and since Christ is our life, He cannot be separated from us. Because our life is our self and because Christ is our life, we may say that, in this sense, Christ has become us.

With Christ as the believers' life there are three characteristics. First, this life is a crucified life. When the Lord Jesus was on earth, He always lived a crucified life. If we truly experience Christ as our life, we also shall live a crucified life. Such a crucified life is a life that has been processed and thoroughly dealt with. The second characteristic of Christ as our life is that this life is a resurrected life. Nothing, including death, can suppress it. Finally, this is a life hidden in God (Col. 3:3). Only the divine life can be hidden in God. If we experience Christ as our life, what we do in the church will not be done in a showy way but rather be done by a life hidden in God. (The Conclusion of the New Testament, pp. 543-545)

Further Reading: The Conclusion of the New Testament, msg. 50

« WEEK 4 — DAY 3 »

Morning Nourishment

Heb. 8:1 ...We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

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

To seek the things which are above and to set our mind on them is to join ourselves to the Lord in His ministry in heaven. We need to join ourselves to the very One who is interceding, ministering, and executing God's administration. Our living should be a kind of living in which we seek these heavenly things and set our mind on them. This means that we live in such a way as to join our heavenly Christ in His priesthood, ministry, and administration.

We are not here to seek earthly things but to have a living that is one with Christ's living. Christ today is living as the High Priest, the heavenly Minister, and the universal Administrator. We need to join Him in His living and have one living with Him. (Life-study of Colossians, pp. 524-525)

Today's Reading

Christ in heaven is very active, even more busy than when He was on earth. He is interceding for us, shepherding all His churches, and ministering on behalf of millions of saints. As the High Priest in heaven, He is interceding for us....As He intercedes for us, Christ is ministering the heavenly life supply into us. He is the heavenly Minister ministering in the heavens (Heb. 8:1-2). According to Revelation 5:6, as the Lamb on the throne, Christ is executing God's universal administration. Because Christ is so active for us in the heavens, we should seek the things that are above and set our mind on them.

To seek the things above and to set our mind on them is to live Christ, to have one living with Him. When Christ prays in heaven, we should pray on earth. This means that there is a transmission between the Christ praying in heaven and us praying on earth. By means of this transmission we may pray in oneness with Him.

Christ today is living in the heavens to intercede for the churches, to minister the heavenly life supply to the saints, and to carry out God's administration....We thank the Lord that a number of those in the local churches today..., when they sense that Christ is praying in heaven for a certain matter,...join Him to pray on earth for that very matter....To pray together with Christ in this way is to have one living with Him.

In the book of Revelation we see even more of the things which are above....Heaven was opened to John, and he saw "a throne set in heaven, and upon the throne there was One sitting" (Rev. 4:1-2). This throne is not simply the throne of grace, but is the very throne of authority, the throne of the divine administration.

The first vision [in the book of Revelation] is of the churches on earth [1:12, 20], whereas the second vision is of what is taking place in the heavens. When considered together, these two visions indicate that what is happening in the churches on earth is related to the activity in the heavens....The Lord's move in the churches corresponds to the action on the throne in heaven. This means that what takes place in the local churches should be under the direction of the throne of God in heaven. In order for the recovery to be the Lord's recovery, it must be under His direction. As long as there is a transmission coming from the heavens, there will be the divine flow in the churches.

In Revelation 4 and 5 we have a vision of our central government, and in Revelation 1 through 3 we have a vision of the local churches as the "embassies." Through the seven Spirits there is a transmission going on from the heavenly headquarters into the embassies. Through the seven Spirits what is in the headquarters is transmitted into the churches....From the throne in the heavens, the divine transmission brings the things above into the local churches. (Life-study of Colossians, pp. 531-533, 513-515)

Further Reading: Life-study of Colossians, msgs. 58, 60

« **WEEK 4 — DAY 4** »

Morning Nourishment

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

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Our destiny is glory. Today we are hidden in God, but when Christ is manifested, we shall be manifested with Him in glory (Col. 3:4). When we are manifested with Christ, we shall be on display to the whole universe....However, today we should not make a show, but should remain hidden in God, waiting for the time when we shall arrive at our destination and enter into glory with Christ. Then, at the appointed time, the time for a divinely-ordained display, there will be the manifestation of the sons of God in glory. (Life-study of Colossians, p. 526)

Today's Reading

In Exodus 16:33 we see that an omer full of manna was placed in a pot and laid up before the Lord to be kept for future generations. Hebrews 9:4 speaks of “the golden pot that had the manna.” Thus, the hidden manna was in a golden pot. The manna concealed in the golden pot signifies that our life is hidden with Christ in God [cf. Col. 3:3]....The Christ hidden in God is the manna hidden in the golden pot.

In the Bible gold signifies the divine nature. According to 2 Peter 1:4, we are partakers of this divine nature. Only the nature of God, the divine nature, can preserve Christ as our hidden manna. Praise the Lord that within us we have a golden pot; that is, we have the divine nature. We cannot preserve Christ in our mind or emotion. We can preserve Him only in the divine nature which we have within us through regeneration. Actually, the divine nature within us is

God Himself. The manna in the golden pot indicates that the very Christ whom we enjoy as our life supply is preserved in the divine nature which is now in our inmost being. Christ is our special portion of food hidden in the divine nature. When we touch the divine nature, the golden pot, we enjoy Christ as the manna hidden within it. (Life-study of Exodus, p. 455)

The tabernacle in the Old Testament is a sign of the universal incorporation. Christ as the hidden manna is the center of the tabernacle. The hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies. The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today, our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20. Verse 20 says, "In that day you will know that I am in My Father, and you in Me, and I in you," and verse 17 says, "The Spirit of reality...shall be in you." The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna we are incorporated into the tabernacle. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 30-31)

Further Reading: Life-study of Exodus, msg. 39; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4

« WEEK 4 — DAY 5 »»

Morning Nourishment

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.

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...

5 So we who are many are one Body in Christ, and individually members one of another.

In salvation Christ is not only our objective Savior; He is also our subjective life. In Colossians 3:4 Paul speaks of “Christ our life.” The expression “our life” is a strong indication that we need to experience Christ in our daily living. Christ, not our self, our soul, should be our life.

[Romans 5:10] covers both the reconciling death of Christ and the saving life of Christ. Reconciliation includes redemption and justification. Christ died on the cross for our redemption. Through redemption we have been justified by God and reconciled to Him. Now there is nothing between us and God. However, we still have a number of subjective problems. For this reason, even after we have been reconciled to God, we still need to be saved in Christ’s life. (The Conclusion of the New Testament, p. 312)

Today’s Reading

We, as God’s redeemed people, are saved in the divine life of Christ by the release of the law of the consummated Spirit from the bondage, the slavery, of sin, the law of sin (Rom. 8:2). The law of the consummated Spirit is the means for the release from the bondage of sin....But in order for the law of the consummated Spirit to operate, there is the need of our cooperation by setting our mind on the mingled spirit (v. 6b) and by walking according to the mingled spirit (v. 4).

We also need to be saved in the divine life of Christ by the sanctification of the consummated Spirit from the present age of the world (12:2a; 6:19b, 22b)...Through incarnation, death, and resurrection, the Spirit of God became equipped and qualified to impart life to man and to save man in the divine life.

We need to be sanctified by the consummated Spirit, not by our strong will or mind, from the present age of this world. I may read the newspaper in order to realize something concerning the world situation..., [but] I do not want to be modern or to be conformed to the modern age. Rather, I want to be transformed by the Spirit.

We are saved in the divine life of Christ from our natural being by the transformation of the life-giving Spirit (12:2b). Transformation is not merely a change in outward appearance. Transformation is an inward, metabolic change, which involves something organic.

Transformation is by the renewing of our mind (v. 2b). Formerly, our mind was set on the flesh. Now, we must change the position of our mind by setting it on the spirit. The mind set on the spirit is life and peace (8:6). Changing the position of our mind will transform our mind.

We are transformed by the metabolism in the element of the divine life (Col. 3:4). Christ is our life. In any kind of organic life there is an organic element. Christ is the organic element that grows within us and transforms us.

We are saved in the divine life of Christ from individualism by being built in the Body of Christ (Rom. 12:5). Today on the earth there are very few Christians who have been built into the Body of Christ. All of us are still on the way of being built in the Body of Christ. We are still too individualistic. There is a certain percentage of individualism that still remains in us.

We are built in the Body of Christ and saved from individualism by presenting our bodies a living sacrifice (v. 1) and by not thinking more highly of ourselves than what we are (v. 3)...Most of the troubles in the church life mainly come from thinking more highly of ourselves than what we are. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 284-287)

Further Reading: The Conclusion of the New Testament, msg. 29

« WEEK 4 — DAY 6 »

Morning Nourishment

Rom. 8:29-30 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son...; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

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...Christ is all and in all.

We are saved in the divine life of Christ from self-likeness by the conformation of the life-imparting Spirit (Rom. 8:29b). This is another aspect of the Spirit. Whether we are bad or good, nice or rough, we still bear our self-likeness. Therefore, we need conformation through transformation into the very image of the Son of God. This conformation is for the maturity in the divine life.

The issue of our being saved in the divine life of Christ is transfiguration, in the virtue of the divine life, from our body of humiliation (v. 30c; Phil. 3:21; Rom. 8:11). The transfiguration of our body is the redemption of our body through the indwelling Spirit. When the indwelling Spirit saturates us thoroughly, our body will be redeemed. The saturation of our body with the Spirit will be the transfiguration of our body....The transfiguration from our body of humiliation is by the redeeming of our body through the indwelling Spirit as the firstfruits, the foretaste (v. 23). (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 287-288)

Today's Reading

When we are saved in the divine life by being released, sanctified, transformed, conformed, and transfigured, we can reign in the divine life (Rom. 5:17). The more we live and are saved in the divine life, the more we exercise the kingship and reign in the divine life. The divine life is kingly and royal. The overcomers

will be co-kings with Christ in the millennium (Rev. 20:4, 6) because they will be saturated and swallowed up by the divine life. Because they are full of life, they become the embodiment of life, and they will also have the kingship in full. They reign because they are full of life. The matter of reigning in the divine life is referred to by John (Rev. 20:4, 6) and is also one of the particular items stressed in Paul's writings (Rom. 5:17; 2 Tim. 2:12).

For the accomplishing of the building up of the organic Body of Christ to fulfill the New Testament economy of God, we rule as kings over sin, the world, Satan, the natural man, the self, and individualism by the receiving of the abundance of grace through Christ...(Rom. 5:17). Grace is the divine life for our experience and enjoyment. The abundance of grace is just the abundance of the riches of the divine life.

The result of all the items by which we are saved in the divine life is the victory over Satan (16:20). Satan will be crushed under our feet. Satan is crushed, and we have God as our peace and Christ as our grace. We have such a life in which we enjoy the peace of God, which is God Himself, and the grace of the Lord, which is the Lord Himself. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 289-290)

Our living with Christ is not aimless; it has a definite purpose. This purpose is to be one with Christ 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....The result of living together with the Lord in such a way is the new man. We cannot produce the new man by organization. The new man is the spontaneous issue of our taking Christ as our life and living Him.

The desire of God's heart is to have the new man. This was His plan in eternity past, and this was the reason He created the universe and accomplished redemption for us in Christ. The preaching of the gospel and the new creation are likewise for the new man. The time has come for God to have the new man expressed on earth. If we take Christ as our life and live together with Him, the new man will come forth to satisfy God's desire. (Life-study of Colossians, pp. 535-536)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 6-7

WEEK 4 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505

The musical score is written in a single system with five staves. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is common time (C). The melody is on the top staff, and the accompaniment is on the bottom four staves. Chord symbols are placed above the notes. The lyrics are written below the staves.

1. There's a Man in the glo - ry Whose Life is for
me. He's pure and He's ho - ly, Tri - um - phant and free.
He's wise and He's lov - ing How ten - der is He! His
Life in the glo - ry, My life must be; His Life in
the glo - ry, My life must be.

2. There's a Man in the glory

Whose Life is for me.

He overcame Satan;

From bondage He's free.

In Life He is reigning;

How kingly is He!

His Life in the glory,

My life must be;

His Life in the glory,

My life must be.

3. There's a Man in the glory

Whose Life is for me.

In Him is no sickness;

No weakness has He.

He's strong and in vigor,

How buoyant is He!

His Life in the glory

My life may be;

His Life in the glory

My life may be.

4. There's a Man in the glory

Whose Life is for me.

His peace is abiding;

How patient is He!

He's joyful and radiant,

Expecting to see

His Life in the glory

Lived out in me;

His Life in the glory

Lived out in me.

