

Week Three

The Creation and Bringing Forth of the One New Man

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

Outline

Day 1

- I. **“The co-workers and the elders, who take the lead in the Lord’s recovery, must realize that the Lord’s recovery is resting upon their shoulders. What the recovery will be depends upon what they will be” (The Collected Works of Witness Lee, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 99):**
 - A. **“I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord’s recovery is” (p. 92).**
 - B. **“Regarding the Lord’s present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery” (p. 93).**
 - C. **In the last days of this age, before the Lord will be able to return, we must see the vision of the one Body and the one new man—1 Cor. 12:12; Eph. 4:4; 2:15-16; 4:24.**
 - D. **The church, the Body of Christ, is the one new man to accomplish God’s eternal purpose—1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24:**

1. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is on the person.
2. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.

E. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:

1. We, the believers in Christ, are all one with Christ to be the new man; thus, we all are parts, components, of the corporate one new man.
2. The one new man is a corporate God-man, the aggregate of all the God-men; when we put all the God-men together, we have the one new man.

Day 2

II. The new man as the poem, the masterpiece, of God was created through Christ's death on the cross—Eph. 2:10, 15-16:

A. We need to pay careful attention to two phrases in verse 15: in His flesh and in Himself:

1. "In His flesh" Christ terminated all the negative things in the universe: Satan, the devil, the enemy of God (Heb. 2:14); sin (Rom. 8:3; John 1:29); the flesh of fallen man (Gal. 5:24); the world, the cosmos, the evil system of Satan (John 12:31); the old creation, represented by the old man (Rom. 6:6); and the separating ordinances of the law (Eph. 2:15).
2. "In Himself" as the sphere, element, and essence, Christ created the Jews and the Gentiles into one new man:
 - a. Christ is not only the Creator of the one new man, the church, but also the sphere in which and the element and essence with which the new man was created.
 - b. He is the very element and essence of the one new man, making God's divine nature one entity with humanity—cf. Col. 3:10-11.

B. In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old

man, Christ imparted the divine element into us, causing us to become a new entity, a new invention of God—Rom. 6:6; 2 Cor. 5:17.

- C. The one new man created through the creating death of Christ equals the Body formed in Christ's resurrection and ascension; hence, the one new man and the Body are synonymous terms and may be used interchangeably—Eph. 2:15-16; Col. 2:19; 3:10-11.**

Day 3

III. On the cross Christ created the new man in Himself by abolishing in His flesh the law of the commandments in ordinances, the middle wall of partition—Eph. 2:14-15a:

- A. The law spoken of in 2:15 is not the law of the moral commandments but the law of ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.**
- B. Ordinances are the forms or ways of living and worship, which create enmity and division:**
 - 1. On the cross Christ abolished all the regulations regarding living and worship, regulations that have divided the nations—v. 15; Col. 2:14.
 - 2. From the time of Babel, mankind has been divided by ordinances concerning the ways of living and worship; in God's economy in the church life, we must overcome Babel—Gen. 11:1-9.
 - 3. Due to man's fall there are many ordinances, many customs, habits, ways to live, and ways to worship; all these differences among peoples have divided, scattered, and confused mankind.
 - 4. One of the main elements of ordinances is language; our very language can become an ordinance:
 - a. On the day of Pentecost the divisions caused by language were overcome, and the church as the one new man came into existence—Acts 2:1-11.

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

Day 4

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

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

1. If we have ordinances, we do not have the Spirit, but if we have the Spirit, we shall not have ordinances:
 - a. The church life does not consist of ordinances but of the living Spirit.
 - b. The church is the reprint of the Spirit—Zech. 4:2-6.
 - c. “No Spirit, no church. More Spirit, more church”—1 Cor. 12:13; Eph. 4:4.
2. As long as we are not in the Spirit, anything we do is an ordinance—cf. 2 Cor. 3:6.

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

1. The only thing that matters is the new man as the new creation, the masterpiece of life with the divine nature—v. 15; Eph. 2:10.
2. To be a new creation is to have Christ wrought into our being—3:16-17.
3. When Christ is realized through the Spirit in our spirit, we become the new creation, the new man—Gal. 6:18; Eph. 4:23-24.

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 was divided and scattered in the old man is recovered in the new man—Gen. 11:5-9; Acts 2:5-12; Col. 3:10-11:

1. In the old man, man was divided and scattered; in the new man, man is gathered and made one.
2. In the world the more different and individualistic a person is, the better; this is contrary to God's economy, which is to gather and to make one.
3. To put off the old man is to put off the divided and scattered man; to put on the new man is to put on the gathered and one new man—Eph. 4:22, 24.

Day 6

B. Christ should be our only source; we should not allow anything of our background, culture, or nationality to be our source—cf. Col. 3:10-11:

1. The worldly people regard cultural differences as a source of prestige, but in Christ we have lost this prestige; now our only prestige is Christ and the genuine oneness.
2. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life.

C. What the Lord has been doing and is now doing in His recovery is bringing forth the one new man with Himself as the life and the person for God's expression—Eph. 3:17-19; Col. 3:4, 10-11.

D. The one new man will usher in the kingdom of God and will bring Christ, the King, back to this earth—Rev. 11:15.

E. Now is the time for God to accomplish His purpose to perfect the one new man, who will come into full existence on earth—Eph. 4:11-13, 24:

1. The world situation has been raised up for the goal of the one new man.
2. Everything that the Lord is doing in the present age is to usher in the practical existence of the one new man.
3. Because of the advances in technology, there is now the possibility that the saints in every locality in their environmental circumstances will become the one new man in reality and in practicality.

F. When the one new man is perfected, that will be the time for

the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.

WEEK 3 — DAY 1

Morning Nourishment

Eph. 2:15-16 ...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.

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

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” (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. (CWWL, 1994-1997, vol. 2, “The God-men,” p. 441)

Today's Reading

One day the Lord opened my eyes and showed me through the book of Ephesians that the new man is not plural. Rather, the new man is uniquely one. There is only one new man in the universe. We are not individually new men; instead, you are a part of the new man, I am a part of the new man, and all the saved ones are also parts of the new man. The new man is uniquely one, yet this new man has millions of parts. There is only one Body, and there is only one new man—one Body and one new man. Ephesians 2:15...is sufficient proof that the new man is corporate, not individual.

Verse 16 says, “And might reconcile both in one Body to God through the cross, having slain the enmity by it.” The creation of the one new man is in verse 15, and the one Body is in verse 16. This shows us that the one new man in the former verse is the one Body in the latter verse, and it also

shows us that the Body and the new man are absolutely related.

The Bible has a few passages that are so profound that our natural mind cannot understand them at all. Why is the one new man also the one Body? Why does verse 15 say that Christ has created the two in Himself into one new man, while verse 16 says that He has reconciled both in one Body to God? There must be a reason and an explanation for this. What then is the difference between the Body and the new man? First, we must see that the Body is a matter of life, and the new man is a matter of person. Our body has life in it; without life it is not a body but a corpse. When we speak of the Body, we understand that it has life in it. Thus, the Body is a matter of life. When we speak of one new man, though, it is a matter of person. A man has a person. Today my body does not need a person; my body only needs life. In other words, my body needs to be healthy, and health is life. When I have a rich and proper life within me, my body is healthy. If my life has a problem, my body becomes sick. Therefore, the body is a matter of life. The new man, however, is a matter of person. My body cannot plan where it will go, but my person can make a plan. There is a person within me who decides, saying, "This morning this body will go to this place, and this evening this body will go to that place." By this you can see the difference between the person and the life that is in the body. The person makes a decision about where to go, and the body immediately takes action. The Body of Christ is a matter of life, whereas the new man is a matter of person.

Still, you all must know that both the life and the person are Christ. The life in this Body is Christ, and the person in this one new man is also Christ. The church is the Body, and this Body needs Christ to be in it as life. The church is also the one new man, and this one new man needs Christ to be in him as his person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 306-307)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5-8

WEEK 3 — DAY 2

Morning Nourishment

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

Rom. 6:6 Knowing this, that our old man has been crucified with Him...

Christ abolished in His flesh the law of commandments in ordinances; but He did not create the new man in His flesh. No, in the flesh He terminated the negative things so that He might create the two, the Jews and the Gentiles, into one new man in Himself. The negative things were terminated in Christ's flesh, whereas the new man, which, of course, is positive, was germinated in Christ Himself. We need to pay careful attention to two phrases in Ephesians 2:15: in His flesh and in Himself. If I were to ask you where you are today, you should say, "Firstly, I was in Christ's flesh; now I am in Christ Himself. In His flesh I was terminated on the cross, but in Christ Himself I was created as part of the one new man." (Life-study of Ephesians, pp. 209-210)

Today's Reading

Christ did not stop with the termination of the negative things....Death is the threshold of resurrection; it ushers us into resurrection. Although Christ in the flesh was crucified on the cross, this death brought Him into resurrection. In resurrection He is no longer in the flesh; rather, He is the wonderful Spirit. It was in His flesh that we, the old man, were terminated, but it is in the wonderful Spirit that we have been created into the one new man. When our old man and our old nature were crucified, the ordinances related to our fallen nature were slain. Then in Christ's resurrection and in His wonderful Spirit, we were created into one new man. It does not seem reasonable to say that we were crucified before we were born. Nevertheless, it is a marvelous fact that we were terminated in the flesh of

Christ on the cross. Moreover, before we were born, we were also created in the wonderful Spirit to be the one new man.

The phrase in Himself [Eph. 2:15] is very significant. It indicates that Christ was not only the Creator of the one new man, the church, but also the sphere in which and the essence with which the one new man was created. He is the very element of the new man. After we were terminated, in Him we received the new essence. Christ Himself became this new element to us. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Him there is a wonderful essence, in which the one new man has been created. Christ created the one new man, the church, with God's nature wrought into humanity. This divine work was something new. In the old creation God did not work His nature into any of His creatures, not even into man. In the creation of the one new man, however, God's nature has been wrought into man to make His divine nature one entity with humanity.

The demons and evil angels know that the one new man has been created in the divine essence. This fact terrifies them. For this reason, the demonic powers would try to keep Christians from seeing the fact of the creation of the one new man. Hence, we must fight the battle for this truth. We need to pray for a clear and sober mind to perceive that not only have we been terminated on the cross, but that by means of this termination we have been transferred into Christ. In Christ, with His divine essence, we have been created into the one new man. It is essential to believe that before we were born we were created into the one new man and that a new essence has been wrought into our being. 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....Christ Himself is this essence, this element. Hence, in Himself Christ created the two into one new man. (Life-study of Ephesians, pp. 210-212)

Further Reading: Life-study of Ephesians, msgs. 23-24, 70-71, 85-87

WEEK 3 — DAY 3

Morning Nourishment

Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity.

Col. 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

Christ broke down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances. When He was crucified on the cross, all the ordinances were nailed there. The law spoken of in Ephesians 2:15 is not the law of the moral commandments, but the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.

Ordinances are the forms or ways of living and worship. Every people has its own way of living. We need to be careful not to make our way of living or worship an ordinance. At the same time, we should not regard what others do as ordinances. If we all practice this, there will be no problems. (Life-study of Ephesians, p. 202)

Today's Reading

In the various countries where the recovery is growing—for example, in Japan, Korea, and Indonesia—there are ways of living different from ours. Certainly the Lord's recovery cannot require the Japanese, Koreans, and Indonesians to have the same way of living. Our way of living greatly affects our way of meeting. For example, in Korea it is easy to have morning watch extremely early, even at 5:30. However, if this practice is imposed on Americans, it will cause serious difficulties.

The Americans and Europeans use a knife and fork, the Chinese use chopsticks, and the Indonesians use their fingers. Who can say which way is best? Because this is a very delicate matter, we need to take care of the

feelings of others.

Due to the improvements in transportation and communication, the people of the world are becoming intermingled more and more. This is under the sovereignty of the Lord so that He can have the new man, the proper church life which includes all different peoples. Therefore, concerning our way of life, we all must learn not to impose requirements on others and not to have any ordinances. The differences among the peoples began at Babel. In God's economy in the church life we must overcome Babel. Our very language can become an ordinance. When we stay for a long period of time in another country or even live there, we should, if possible, learn the language of the people there and not insist on our native tongue.

The primary source of the divisions among Christians throughout the centuries has been ordinances.... As a result of Babel, mankind was divided into nations, into a number of different peoples. Between these nations, these peoples, there are many differences. Not only are there differences in a general way between the Jews and the Gentiles, but there are also differences among the various nationalities....These differences have created divisions, and divisions are related to ordinances.

One of the main elements of ordinances is language. As we all know, the division of the peoples at Babel was related to differences of language. Hence, a primary element of ordinances is language. If we can overcome the difficulty presented by language, a great part of our problem with ordinances will be solved.

On the day of Pentecost God Himself did something very significant concerning language. Peoples of different languages were saved and brought into oneness. On that day the divisions caused by language were overcome, and the church as the one new man came into existence. For the church to be the new man means that the church is a new mankind, a new humanity, a new human race. The old humanity God had created for Himself had become divided by ordinances. But on the day of Pentecost the church came into being as the new man, the new humanity. (Life-study of Ephesians, pp. 202-203, 713-714)

Further Reading: The Conclusion of the New Testament, msg. 216

WEEK 3 — DAY 4

Morning Nourishment

**Eph. 2:18 For through Him we both have access in one Spirit unto the Father.
22 ...You also are being built together into a dwelling place of God in spirit.**

The Spirit is for many positive items of the Christian life, but ultimately the Spirit is for the Body. The Spirit is for regeneration, sanctification, transformation, life, power, and so many spiritual items, but all these items are altogether for one issue—the Body....If we miss the Body, we miss everything. If we miss the Body, we miss the mark and the goal of God's economy.

The Spirit is for the Body, so 1 Corinthians 12:13 says that in one Spirit we were all baptized into one Body, and Ephesians 4:4 says, "One Body and one Spirit." The one Spirit equals the one Body, and the one Body equals the one Spirit. Thus, it is absolutely correct to say that the church is the reprint of the Spirit. "No Spirit, no church. More Spirit, more church." This is because the church is the reprint of the Spirit. The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the processed Triune God. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," p. 452)

Today's Reading

If we would have the proper church life, we must drop all ordinances and concentrate on the mingling of the divine Spirit with the human spirit. Only in this mingling can we enjoy the genuine church life.

Ordinances are particularly related to religion. Without ordinances, it is impossible to have religion, for religion is composed of ordinances. But Christ does not want a religion. What He wants is the new man. Therefore, He abolished the ordinances on the cross. Some may prefer shouting in the meeting, whereas others prefer silence. But to be either for shouting or for silence is to have an ordinance. We should not be for either one or the other,

but for the Spirit. However, according to our nature and upbringing, we are prone to have ordinances of one kind or another. But as long as there are ordinances, we do not have the reality of the church life. The church life does not consist of ordinances, but of the living Spirit.

In Ephesians 2:13-22 we see a contrast between ordinances and the Spirit. Christ on the cross abolished the ordinances in order to produce the church. Now that the ordinances have been abolished, the Spirit comes in to replace them. If we have ordinances, we do not have the Spirit. But if we have the Spirit, we shall not have ordinances. The cross abolished the ordinances in order to give place to the Spirit in whom we have access unto the Father. Hence, the Spirit is the replacement of all ordinances. In the meetings we should not have an ordinance regarding shouting or quietness. As long as we are not in the Spirit, anything we do is an ordinance.

The church is neither an organization nor a religion, but the Body of Christ produced by the mingling of the divine Spirit with the human spirit. In the meetings we should not have rules and regulations; we should simply care to be in the Spirit. Do not be concerned about the arrangement of the chairs or about whether or not the sisters wear a head covering. To arrange the chairs in a particular way or to wear a head covering may be fine when done in the spirit. But to insist on these things is to make them ordinances. Anything we do in the meetings becomes an ordinance if we are not in the Spirit.

When Christ abolished the ordinances, He broke down the middle wall of partition (2:14). Now the separating wall of ordinances no longer exists. When I was young, I was strong in the matter of ordinances. But today I realize that God cares only for the divine Spirit in our human spirit. In 2:18 Paul speaks of the Holy Spirit and in verse 22, of the human spirit. (Life-study of Ephesians, pp. 581-582)

Further Reading: CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," chs. 1-2

WEEK 3 — DAY 5

Morning Nourishment

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit.

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

God's intention in creating man was to have a vessel to express Himself and to exercise His dominion. However, not long after man was created, he fell...It was the intention of God's enemy that, through man's fall, man would be divided and scattered. Chapter 3 of Genesis begins to speak of the fall of man, but it does not show us the significance of man's fall. The significance of man's fall is revealed in chapters 10 and 11. There we can see clearly what Satan's intention was in causing man to fall. It was to make man useless in God's purpose by dividing and scattering mankind.

After the flood, mankind was divided into nations and was also scattered in different directions to different lands. Around the time of the building up of Babel, mankind was divided according to their families, their genealogies, their languages, their lands, and eventually, according to the nations (10:5, 20, 31). (CWWL, 1977, vol. 3, "The One New Man," p. 476)

Today's Reading

The function of any vessel, when it is divided and scattered, is annulled and voided. A vessel should not be broken; a vessel should not be divided and scattered. Man, as a vessel to contain God, to express God, and to exercise God's dominion, should be one. He should not be divided or scattered. However, in Genesis 10 and 11 this vessel was shattered into pieces and was scattered. The entire Old Testament is simply a record of the divided mankind.

From Genesis 10 and 11 we must go on to Acts 2. By the time of Acts 2 the Triune God had passed through incarnation, human living, crucifixion,

resurrection, and ascension. The God-man Jesus had been enthroned in the heavens to be the Lord of lords. Now something further happened in Acts 2. After creation and the fall of man this wonderful One—who was incarnated, who was God living a life in humanity on this earth, and who was crucified, resurrected, ascended, and enthroned—came down. His coming down was a wonder among all wonders. This coming down of such a wonderful One brought forth the church.

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...were not of one language....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.

Without Paul's Epistles we could not see the light concerning the one new man. Ephesians 2:13 says, "Now in Christ Jesus you who were once far off have become near in the blood of Christ." To become near is to become near not only to God but near to the believers. Verse 14 says, "For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity." The middle wall of partition is the division, the dividing factor, between different peoples. This factor was torn down by Christ on the cross. By this, Christ has created one new man of two peoples, the Jews and the Gentiles. Ephesians 4:22 says, "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." To put off the old man is to put off the divided and scattered man. To put on the new man (v. 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. 476-477)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," ch. 2

WEEK 3 — DAY 6

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.

As the redeemed and recovered ones, those who have been transferred into Christ and into the church life, we must learn to hate the differences that divide the peoples. The worldly people regard cultural differences as a mark of prestige. But in Christ we have all lost this prestige. Now our only prestige is Christ and the genuine oneness... We all need to exercise ourselves to go along with others. As long as a certain practice does not involve idolatry or immorality, there is nothing wrong with it.... If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life. (Life-study of Ephesians, p. 203)

Today's Reading

To see the matter of one city, one church, is good, but it is not adequate. If we do not deal with our ordinances, we shall eventually be divided by our opinions or practices. Christ should be our only source. We should not allow anything of our background or culture to be our source. Otherwise, we shall bring in different ordinances according to our various backgrounds and cultures. Christ, not our ordinances, is the source of the church life. (Life-study of Ephesians, p. 717)

Forty years ago I was in the Lord's ministry primarily in Chefoo in the north of China and Shanghai in central China.... At that time we had no other way but to take a steamboat. I had to be in the boat for about forty hours.... However, today one can fly from Los Angeles to Taipei in only thirteen hours. Through modern education people have also learned to speak other languages. There is a mingling of many different peoples.

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.

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.

If we see the vision of the new man, all the ordinances, rituals, different opinions, and differences will be gone. Today in certain parts of this country the white people and black people cannot come together in one church, but if both the white brothers and the black brothers saw the new man, they would realize that both white and black have no place in the new man, but Christ is all and in all. In the same way, if Christians with differing practices see the new man, they will say that none of them has a place in this new man, but Christ is all and in all. Sometimes certain ones among us may not like the way the church is practiced in their locality, or perhaps they do not like the elders or some of the sisters. But if we all saw the new man, we would all realize that in the new man all these things have no place, and Christ is all and in all. Such a vision will not only keep us in oneness but also will deliver us and rescue us from all things other than Christ. (CWWL, 1977, vol. 3, "The One New Man," pp. 482-483)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," chs. 1, 3-7

<< **WEEK 3 — HYMN** >>

Hymns, #1230 One new man is the Father's plan

The Church — As the One New Man

1

**One new man is the Father's plan;
He redeemed us from the sons of men.
Every kindred, tribe and tongue,
In Himself He called us to be one.
God's expression on the earth
Now reveals His glorious worth.
One new man is the Father'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.**