

Week Four

Taking Christ as Our Person for the One New Man

**Scripture Reading: Eph. 2:15; 4:22-24; 3:17a; Col. 1:27; 3:4, 10-11;
Gal. 2:20**

Outline

Day 1

- I. For the new man we all need to take Christ as our person—Eph. 2:15; 3:17a:**
 - A. In the one new man there is only one person—Christ—v. 17a; 4:24.**
 - B. We need to see that the church is the one new man and that in this new man we have no place, for Christ is all—Col. 3:10-11.**
 - C. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Col. 1:27; Eph. 3:17a.**
 - D. In the new man all of us are simply one man; the requirement that everyone be only one man is extremely high—Col. 3:10-11.**
 - E. The new man is not about members (Rom. 12:4-5) but about the person; therefore, we all need to ask, “Who is my person—I or the Lord Jesus?”**
 - F. What God cares for is whether we live by Christ and take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a:**
 - 1. We should not only eat Christ’s riches in order to take them in and**

assimilate them into our being; we should also allow Christ to be our person—vv. 8, 17a.

2. We should take Christ not only to be our life but also to be our person.

Day 2

- II. **For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person—Rom. 6:6; Gal. 2:20; Eph. 4:22-24; 3:17a:**
 - A. **Realizing that our former person has been crucified, we should no longer live in that person, by that person, and with that person—Rom. 6:6.**
 - B. **We must deny our former person—“the old man” and the “outer man”—and live by our new person—“the inner man”—Eph. 4:22; Col. 3:9; 2 Cor. 4:16; Eph. 3:16.**
 - C. **Our standard for being a Christian should not be right or wrong, good or bad, but a person; the crucial matter is not what we are doing but who is doing it.**
 - D. **We should care not for the adjustment of our outward behavior but for the inward shifting from the old person to the new person—Gal. 2:20.**

Day 3

- III. **When we live our life by taking Christ as our person, especially in making decisions, our living will be the living of the new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:**
 - A. **Whereas the Body is for moving, the new man is for living, and eighty to ninety percent of our living is in making decisions—Phil. 1:21-26.**
 - B. **In the new man we take Christ as our person to make plans and**

to decide how we should live—Rom. 15:32.

- C. **We need to live a life in the new man by taking Christ as our person, with Him as the One making all the decisions in us.**
- D. **If we take Christ as our person, we will not decide anything in our life by ourselves—Philem. 14:**
 - 1. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
 - 2. Since we are part of the new man, our decisions and our living should not be ours; they should be the decisions and living of the corporate new man; this is the ultimate requirement.
 - 3. The living of the new man is a corporate living; therefore, our decisions are corporate decisions and not personal decisions—1 Cor. 4:17.
 - 4. We need to see that we are a corporate Body and a corporate new man and that both our living and our moving are corporate—12:12; Rom. 12:4-5.

Day 4

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

- A. **“It pleased God...to reveal His Son in me”—Gal. 1:15a, 16a:**
 - 1. Nothing is more pleasing to God than the unveiling of the living person of the Son of God.
 - 2. We need to be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us.
- B. **“I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me”—2:20a:**
 - 1. Paul did not say that the life of Christ lived in him but that Christ the person lived in him.
 - 2. God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection.

C. “My children, with whom I travail again in birth until Christ is formed in you”—4:19:

1. To have Christ formed in us is to have Christ fully grown in us.
2. Christ has been born into us, He is now living in us, and He will be formed in us at our maturity.

Day 5

D. “That Christ may make His home in your hearts through faith”—Eph. 3:17a:

1. God the Father is exercising His authority through God the Spirit to strengthen us into the inner man that God the Son may make His home deep down in our heart.
2. If we allow Christ to have all the room within us and if we give Him the full liberty to do whatever He wants in us, our heart will become His home.

E. “God is my witness how I long after you all in the inward parts of Christ Jesus”—Phil. 1:8:

1. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ, experienced Christ in His inward parts, and was one with Christ in His inward parts.
2. Paul did not keep his own inward parts but took Christ's inward parts as his; Paul's inner being was reconstituted with the inward parts of Christ.

F. “Let this mind be in you, which was also in Christ Jesus”—2:5:

1. To let Christ's mind be in us is to take Christ as our person by denying our natural mind and taking His mind.
2. If we intend to take Christ as our person, we must be willing to deny our mind and have our mind replaced by the mind of Christ.

G. “For also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ”—2 Cor. 2:10b:

1. Paul lived Christ in the closest and most intimate contact with Him, acting according to the index of His eyes.
2. Paul was a person who was one with Christ, full of Christ, and saturated

with Christ; he was a person broken and even terminated in his natural life, softened and flexible in his will, affectionate yet restricted in his emotion, considerate and sober in his mind, and pure and genuine in his spirit toward the saints for their benefit.

H. “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit”—Rom. 8:4:

1. In practicality, to take Christ as our person is to have our being wholly according to the mingled spirit.
2. In our daily life we should not have our being according to teaching, feelings, concepts, or circumstances but according to the mingled spirit, taking Christ as our person for the universal one new man.

Day 6

V. If we are unveiled and enlightened, we will see that today in the Lord’s recovery we need to rise up together to take Christ as our person for the one new man—Eph. 3:17a; 4:24, 11-13:

- A. The gifted persons—the apostles, prophets, evangelists, and shepherds and teachers—should take this as their goal—v. 11; 3:17a.**
- B. We need to perfect the saints in every locality so that they may enter into a situation where they take Christ as their person for the one new man—4:11-13.**
- C. If all the saints in the Lord’s recovery take Christ as their person, then spontaneously we all will be the one new man—3:17a; 4:24.**
- D. “Ultimately, the Bible speaks of the church as the one new man...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" (The Collected Works of Witness Lee, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 332).

WEEK 4 — DAY 1

Morning Nourishment

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.

John 6:57 ...He who eats Me, he also shall live because of Me.

We need to see the development from our new birth to the one new man where Christ is all and in all....Before being saved, man is a soul (Acts 7:14), a person, with two organs: the body as an outward organ to contact the outward, physical world, and the spirit as an inward organ to contact God and the spiritual world. When we believed in the Lord Jesus and received Him, He came into our spirit as life.... Formerly, we had only the human life in our soul, but now we have the divine life in our spirit.... Formerly, [our spirit] was only an organ because it did not have life, but now it has also become a person with a life....Formerly, you were a soulish person with the natural, soulish, human life; but now you have the divine, eternal, uncreated life in your spirit. By being regenerated, you have been converted to be another person. Formerly, your person was the soul, but now your person is your spirit. Now you must live not by your soul but by your spirit. (CWWL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," pp. 419-420)

Today's Reading

It is wonderful to be born again, but after our new birth, we need to grow. To grow simply means to have more of Christ added and worked into us. Formerly, we were people in the soul, but now we must be people in the spirit. Our soul, our former person, has already been "crucified with Christ" (Gal. 2:20). We have to take this fact and put it into our practice. Realizing that our former person has been crucified, we should not live in that person, by that person, or with that person anymore. We have to deny our former person, which the Bible calls "the old man" (Rom. 6:6; Eph. 4:22; Col. 3:9) and the "outer man" (2 Cor. 4:16), and we have to live by our new person,

“the inner man” (Eph. 3:16). We have to realize that we are now another person, the new person in our spirit with Christ as life. Our person, our spirit, and Christ’s life are now one. This new person, our spirit plus Christ as life, is even our personality. Now our personality is not in the soul but in the spirit. We should not live in the old person anymore, nor should we allow or permit the old person to take any action. We have to live by the new person.

How do we apply this in our daily living? Suppose a brother intends to go to a department store to buy something. He should not check whether that is the Lord’s will or not. The first thing he has to check is whether his going is being initiated from his soul or from his spirit. Is it being initiated by his former person or by his present person, by the old man or the new man, by the soulish man or the inner man? It has to be initiated by his new person. It may be easy for us to learn this doctrine, but in most of our living, we may still be absolutely in our old man. To go to the department store to buy something is not bad or evil, but that may still be an activity of our former person. Although we are Christians in name, we may still be living in our old person. We may do things according to our consideration of whether a thing is right or wrong, good or evil, and not according to the principle of whether it is something of the old person or something of the new person. We, the reborn ones, may very rarely live in our new person.

God has no intention to ask you to be a good man. God’s intention is for you to live in the new person. It does not matter whether you buy something or not, whether you go shopping or not. What does matter is who goes, the former person or the present one, the person in the soul or the person in the spirit. If the person in the soul goes, Christ is not there, but if the person in the spirit goes, Christ goes, because in the spirit you are one with Christ. The new person is Christ as life in your spirit. (CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” pp. 421-422)

Further Reading: CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” ch. 4

WEEK 4 — DAY 2

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

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

After our rebirth we should no longer live by that old person but absolutely by the new person. The problem is that, even after our rebirth, we still live by our old person. We always consider whether a thing is right or wrong. If it is right, we will do it. If it is wrong, we will not do it. Thus, our standard of being a Christian is not a person but a behavior....Our standard must be a person, not a behavior. Whether a matter is right or wrong, good or bad, we should only care for one thing: who is going to do it? Is our old person going to do it or our new person? It is not a matter of what you are going to do but of who is going to do it. The real subjective aspect of the work of the cross is to cross out your old person. It is no longer I, the old person, but Christ, the new person (Gal. 2:20). It is not a matter of adjusting or improving your behavior. It is a matter of shifting your being from the old person to the new person. (CWWL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," pp. 422-423)

Today's Reading

We have to live and do everything by this new person. We should not care whether a thing is right or wrong, good or bad. We must only care for one thing: which person is going to do it, the old person or the new person?

If we know how to deal desperately with Christ, how to feed on Christ through pray-reading the Word, how to drink of Him by calling on His name, and how to breathe Him in day by day, we will be one with Him in our spirit. This will cause us, day by day, to grow in our new person. Today we cannot see or realize that our new person is growing, but one day we will "be no longer little children" and will "arrive... at a full-grown man" (Eph. 4:14, 13).

That full growth will be the accumulation of Christ as the reality in us through all our experiences of Him. It is not merely that we experience Christ a little bit as our patience, our strength, or our life. Rather, all day long we would live by the new person. If we are going to visit a brother, we have to check whether this is our old person, our self, or our new person, our spirit. We must check with this point and get a proper answer. Then we must go, not in our old person but in the new person. Even if a mother is going to talk to her children, she has to check whether her old person or her new person is going to talk. We are all born again, but are we living by the old person or the new person? Only by living in the new person can we have Christ as our reality. All day long, we must live by the new person. Even to study your lessons in school, you need to check this one point. For school you have to exercise your mind, but the new person, not the old person, should be using your mind. Whenever you study your lessons, you have to check: which person is going to study? If you study in the new person, your mind will work for you as an organ under the control of your new person. If you are going to dress yourself, do not check what kind of clothing you are going to wear. First, you have to find out who is going to dress, the old person or the new person. We are newborn Christians, yet most of the time we live by our old person and not by the new person, our spirit.

We should not live by a high moral standard or by an immoral standard. We should not live by any standard of behavior, but by a person. This is why 2 Corinthians 4:16 says that our outer man, the old person, is decaying, but our inner man, the new person, is being renewed day by day. The outer man has to be reduced, but the inner man needs to increase. We really have two persons within us; one is old, and one is new. The old one has to be consumed, but the new one needs to increase. Our problem is that we do not realize this and continue to live by the old person and not by the new. We need a revelation so that we may have a shift from the old person to the new. (CW WL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," pp. 424-425)

Further Reading: CW WL, 1977, vol. 3, "The One New Man," chs. 1, 3-4

WEEK 4 — DAY 3

Morning Nourishment

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

Philem. 14 But without your mind I did not want to do anything, that your goodness would not be as of necessity, but voluntary.

When we move, we move in our body....If I were not in my body, there would be no way for me to speak....My body is an instrument for different actions. When the church preaches the gospel, this is an action, and this action is in the Body and is carried out by the Body. Our body is an instrument for moving. Our life needs to increase and grow in order that our body might be healthy and strong enough to meet the need of our moving.

The new man is not for moving; the new man is for decision making and for living. As a human being, you may not move at all, but you still must live. The Body is for moving, and the new man is for living. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 315)

Today's Reading

Concerning the new man, Ephesians 4:24 says that it was created according to God in righteousness and holiness. Righteousness and holiness are conditions of our living. Thus, living is entirely a matter of the new man. The new man is for living, and eighty to ninety percent of our living is in making decisions. Therefore, you can see two things: the church as the Body is for moving, and the church as the new man is for living by making decisions. On the one hand, the church is the Body of Christ, and we take Christ as our life to act, to work, and to bear responsibilities. On the other hand, the church is the new man, and we take Christ as our person to make plans and to decide on how we should live. Whether it is the Body or the new man, whether in working and moving or in living and deciding,

everything is corporate; nothing is individual. You must see that your living today is the living of the new man, a corporate living, and your decisions are corporate decisions and not your personal decisions. For example, you may be trying to decide and to conclude whether you should open a factory or become an educator. There is a kind of living here. If you see that you are a part in the new man, you will not want to decide by yourself as the person. You will want to take Christ as your person together with all the other parts in the new man. At this time, when you are about to make a decision concerning your human life, you will not take yourself as the person; rather, you will take Christ as your person in the new man to make the decision. When you live your life by taking Christ as your person, your living will be the living of the new man.

The living of the new man has two characteristics: one is righteousness and the other is holiness. Righteousness is according to God's ways, and holiness is according to God's nature. When all the things in your living, whether great or small, are exactly the same in their nature as God's nature and exactly the same in their ways as God's ways, then there is holiness and righteousness. However, this kind of living is not the individual living of sanctification referred to in Christianity. Rather, the kind of living meant here is that you live a life in the new man by Christ as the person and that He is the One who makes all the decisions in you. Thus, whatever is lived out is righteousness and holiness. This is not related to our move or work; it is related only to our living. This is the aspect of the new man. The other aspect is the Body. As the Body, we move. Christ is our Head, so we move, and our moving is not based on our own strength or our own life but upon Christ as our life and strength. Furthermore, our move is not as individuals.

We cannot be individualistic. We must see that we are a corporate Body, and we are a corporate new man. Our living is corporate, and our moving is corporate. In our moving we take Christ as our life, and in our living we take Christ as our person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 315-316)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5-7

WEEK 4 — DAY 4

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

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

God's purpose is not simply to forgive our sins, to justify us, and then to carry us away to heaven. His intention is to work Christ into us. Before the foundation of the world, He chose us in Christ and put a mark on us. Then, in time, He called us. When God called us, His desire was that we focus our attention not on forgiveness or justification, but on receiving His dear Son into us. As long as Christ is living in us, we shall have no problem with forgiveness, justification, salvation, or heaven. Only by having Christ in us can we become part of the Body of Christ. It is Christ alone who constitutes us a part of Himself. (Life-study of Ephesians, p. 657)

Today's Reading

Without Ephesians 3, Ephesians 2 would only be doctrine to us. It is a fact that Christ has abolished the ordinances in order to create the Jews and the Gentiles into one new man. But for this to be practical in our daily experience, we must allow Christ to make His home in our hearts (3:17). One way to tell whether or not you still have ordinances is to check whether or not Christ is making His home in your heart. Are you allowing Him to make His home in your heart? If we are honest, most of us would have to say that we do not give Him much opportunity to do this. The reason for this is that we do not care firstly for Christ, but for our own way.

Consider the experience of Peter in Acts 10. As he was praying on the housetop, he "beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth" (v. 11). In this sheet were "all the four-footed animals and reptiles of the earth and birds

of heaven" (v. 12). Then a voice said to Peter, "Rise up, Peter; slay and eat!" (v. 13). However, Peter's response was, "By no means, Lord, for I have never eaten anything common and unclean." (v. 14). On this occasion, Peter did not take Christ as His person. Instead, Peter was his own person.

We should not think that we are more spiritual than Peter. Most of the time we also fail to take Christ as our person. When the Lord speaks something to us, we often respond, "Not so, Lord." We may say, "Lord, I don't believe that You would ask me to do such a thing." Our experience testifies that whenever we refuse to go along with the Lord, we lose His presence and His anointing. However, when we agree with the Lord, we enjoy His presence and experience the inner anointing in a fresh way. We may even be beside ourselves with joy in the Lord.

Many married sisters are reluctant to read Ephesians 5 because it speaks about wives submitting to their own husbands. When they read this chapter, they are exposed and realize that they are not submissive. Some may blame their husband or environment for their lack of submission. They may even blame the Lord and tell Him that if He had given them a different husband, they would surely be submissive to him. Sisters, do not try to submit to your husband but let Christ make His home in your heart. If you take Him as your person and allow Him to make His home in your heart, you will surely submit to your husband. We need to forget about everything religious and simply take Christ as our person. If we do this, we shall have the growth spoken of in chapter 4, and we shall put on the new man. This is the proper church life. God does not want us to try in a religious way to submit to our husbands or to love our wives. His concern is that we take Christ as our person and set aside all ordinances. God wants a people in whose heart Christ is making His home. This is our need in the church life today. The Lord's recovery is not simply a matter of following the teaching of the Bible... [but] a matter of Christ living and making His home in our hearts, so that in all things we may grow up into Him as the Head....Our unique need today is to take Christ as our person for the church life. (Life-study of Ephesians, pp. 657-659)

Further Reading: Life-study of Ephesians, msgs. 32, 78

WEEK 4 — DAY 5

Morning Nourishment

Eph. 3:14-17 For this cause I bow my knees unto the Father, of whom every family in the heavens and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

In Ephesians 3:17 the phrase make His home is only one word in the Greek, katoikeo. This Greek word basically means to settle down in a dwelling, to make a dwelling place. The prefix of this word, kata, means “down.” This means that Christ is making His home not upward but downward....In some big cities there is an “underground city” with all types of shops and eating establishments. In the same way, Christ likes to make a home downward or “underground.” Christ is not superficial like many of today’s Christians who “skate on the ice” of the truth contained in the Bible. The Father, according to His wisdom, is exercising His sovereignty to strengthen you through His Spirit into the inner man, that Christ may make His home in your heart.

We all need to say, “Thank You, Father! You are the One granting us to be strengthened. You have a plan, You have a purpose, and You are wise. Praise You that You are exercising Your sovereignty to cause us to be strong. Thank You, Father, that You do this through the Spirit. Thank You, we are being strengthened into the inner man, that Christ may make His home in our heart.”(CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 475-476)

Today's Reading

The Triune God is now abiding in us, so we have been rooted into Him [Eph. 3:17]. While we are rooted into Him, the Father works to strengthen us through God the Spirit so that God the Son, Christ, may make His home

deep down in our heart, which is composed of our mind (Heb. 4:12), will (Acts 11:23), emotion (John 16:6, 22), and conscience (Heb. 10:22). Before He began to make His home in our heart, our mind, emotion, will, and conscience were devoid of Him. However, since we began to pray that God the Father would strengthen us into the inner man, Christ gradually began to occupy our mind, take over our emotion and will, and possess our entire conscience.

Our heart is like a house that has four rooms, and these rooms are the mind, the emotion, the will, and the conscience. Christ has the desire to occupy every room of our heart and every corner of every room. As He makes His home downward in our heart, we become strong to apprehend with all the saints the breadth, length, height, and depth of Christ (Eph. 3:18). These are the dimensions of the universe. No one knows how wide the breadth is, how long the length is, how high the height is, or how deep the depth is. All these dimensions describe the immeasurable Christ, whose dimensions are the dimensions of the universe. He is the breadth, length, height, and depth.

In Matthew 16:18 the Lord Jesus promised that He would build His church. In order for this to be realized, the church has to enter into a state where so many saints will have Christ making His home deep down in their heart so that their entire being would be saturated within with Christ as the embodiment of the Triune God, possessing and occupying every corner and every avenue of their entire being. This is the subjective experience of the Triune God and is the very mingling of the Triune God with His chosen and redeemed people. This is divinity mingled with humanity, the composition of the divine God with His redeemed people, which is termed the New Jerusalem in this great allegory. We have entered into the Triune God, and we are still entering. We are entering, and He is making His home deep down in our heart. The more we enter, the more He deepens. Eventually, He gets into our inward being to such an extent that He has housed Himself in every corner and avenue of our entire being. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 476-477)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 39

WEEK 4 — DAY 6

Morning Nourishment

Eph. 4:11-13 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, 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.

Whether we are from Europe, North America, South America, or Africa, we all should take Christ as our unique person. When this happens, the new man will be manifested on the earth in righteousness and holiness of the reality. This is the church and the new man. Those of us who are gifted, whether apostles or prophets or evangelists or shepherds and teachers, should all take this as our goal. We must perfect the saints in locality after locality so that they may all enter into a situation where they take Christ as their person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 324)

Today's Reading

Now we must come to see how we can become the one new man....Ephesians 4:13-16 is a very short passage in the Bible, but the entire secret is contained here. The secret that all the saints on the entire earth will become the one new man depends first on holding to truth in love.... Simply stated, the truth is Christ. Holding to truth is holding to Christ.

Next, we must grow up into Christ in all things....In verse 15 all things means every single thing, whether big or small; we must grow up into Christ in all things....You have Christ in you, but there are still many things in you that have not grown up into Christ. This is entirely a matter of the Spirit. To grow up into Christ is to grow up into the Spirit. Your speaking must be in the Spirit; your actions, your adornment, and your attire must

all be in the Spirit; your dealings with others, your managing of affairs, and the way you treat people must be in the

Spirit. You need to get into the Spirit in all things. We need to hold to Christ as the truth and grow into Christ, the life-giving Spirit, in all things. This will make us the new man. If we grow up into Christ in all things, then in Christ there will not be this kind of person or that kind of person. There will not be any kind of person but Christ, who is all and in all. This is the new man. When we hold to Christ as the truth in love and grow up into Him in all things, then we will no longer be many different kinds of people. When we grow up into Christ in all things, we all will be just one in Christ. This is the one new man.

Verse 16 continues by saying that the whole Body is from Him and out of Him, something that comes out from Him. If you have never grown up into Him, then you could never come out from Him. Verse 15 says that we must grow up into Him in all things, and verse 16 says that all the Body comes from Him and out of Him....In all the localities we are doing only one thing, and that is to minister Christ and to pray that others may hold to Christ as the truth in love and grow up into Him in all things. Eventually, there will not be this kind of people or that kind of people, but there will be only Christ. This is the new man. When we grow up into Christ in this way, spontaneously we will allow Christ to be the person. Christ as the person is not individual or local but universal.

The churches in our different localities do not have strict rules to regulate us to be the same and to make us all do the same thing. However, because the brothers and sisters in every place all hold to Christ as truth in love and grow up into Him in all things, the result is that we all spontaneously take Christ as the person. If you grow up into Christ in all things, then He is your person. If all the brothers and sisters in all six continents take Christ as the person, then spontaneously all the brothers and sisters on the earth in His recovery will be the one new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 338-340)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5-7

<< WEEK 4 — HYMN >>

Hymns, #1179 My old man has been crucified with Him

Experience of Christ—As Our Person

1

**My old man has been crucified with Him,
With all its foul corruption deep within;
And buried too its nature serpentine,
Completely finished—this great fact is mine,
I hold it fast.**

2

**But there's a Person in my spirit now,
Born as a babe so small, so weak, so low;
Who by the Word's pure milk will grow to be
The overcoming inner man in me
To gain my heart.**

3

**Christ as my Person must possess my heart
And be preeminent in every part.
The former owner died but haunts it still.
O Lord, move in; my mind, emotion, will
Now welcome Thee.**

4

**In spirit mingled, we are one, O Lord,
The human and divine in one accord;
Yet Thou must have a proper faculty
That all Thy glorious personality**

May be expressed.

5

**So, Lord, I give my heart to Thee today,
That it may be Thy home in every way,
A place for Thee to come and settle down,
And all Thy grand recovery work to crown
In one new man.**

