

## **Guidelines for the Exercise of the Lord's day Prophesying**

### **Message Three : The Creation and Bringing Forth of the One New Man**

#### **I. Overview:**

The leading ones in the Lord's recovery must realize what the Lord's recovery will be depends upon what they see. They must see the vision of the one Body and the one new man. The new man as the poem, the masterpiece, of God has been created through Christ's death. 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; the law included the ritual commandments, the ordinances as the forms of worship, and the regulations that have divided the nations. The more we are in the mingled spirit, the more we shall be set free from ordinances in order to bring forth the one new man. Today the goal of the Lord's recovery is to bring forth the one new man. To put off the old man is to put off the divided and scattered man; to put on the new man is to put on the gathered and one new man. Christ should be our only source; we should not allow anything of our background, culture, or nationality to be our source. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life. 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. The one new man will usher in the kingdom of God and will bring Christ, the King, back to this earth.

#### **II. Truth and Enlightenment:**

Day 1 —

A. Explain what the Bible tells us that there is only one new man.

Ephesians shows us 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, 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.

B. Expound what the difference between the Body and the new man is.

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 one new man, it is a matter of person. Today my body does not need a person; my body only needs life. The person makes a decision about where to go, and the body immediately takes action.

Day 2 —

A. Explain what things Christ has accomplished in His flesh.

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.

B. State what the spiritual significance to the phrase "in Himself" in Ephesians 2:15.

The phrase indicates that Christ was not only the Creator of the one new man, 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. In the creation of the one new man, God's nature has been wrought into man to make His divine nature one entity with humanity.

Day 3 —

A. Explain how the ordinances frustrate the practical existence of the one new man.

Christ broke down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances. Ordinances are the forms or ways of living and worship. The primary source of the divisions among Christians throughout the centuries has been ordinances. As a result of Babel, mankind was divided into nations. These differences have created divisions, and divisions are related to ordinances.

B. Expound that the ways of living will also affect coming forth the one new man.

Every people has its own way of living. We need to be careful not to make our way of living or worship an ordinance. In the various countries where the recovery is growing and there are ways of living different from

ours. Our way of living greatly affects our way of meeting and it will influence even more to the oneness of the new man.

Day 4 —

A. Why do we say that ultimately the Spirit is for the Body?

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 with the mark, the goal of God's economy.

B. Expound how we must do if we would have the proper church life.

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. 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.

Day 5 —

A. Explain how Satan's evil intention makes man to be divided and scattered.

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. 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.

B. What did God do from Genesis 10-11 going 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 this wonderful One, who was 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.

Day 6 —

A. Why to let go of our cultural pride, it will be for the Lord to have the proper church life?

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. Now our only prestige is Christ and the genuine oneness. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life.

B. Why do we say that the source of church life should be Christ, not our ordinances?

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.

### **III. Conclusion:**

Ephesians 2:15 unveiled that Christ abolished in His flesh the law of the commandments in ordinances, that is the middle wall of partition, in particular, the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain food. These ordinances are the forms or ways of living and worship that create hatred and division; they also include many customs, lifestyle and the ways of worship. This has divided, scattered and confused the entire human race. It is the work of the enemy to frustrate the practical existence of the one new man. The way to be saved is to live in the mingled spirit, free from the all ordinances and regulations. What was divided and scattered in the old man was fully recovered in the new man. In the old man, man was divided and scattered, but in the new man, man is gathered and made one. To put off the old man is to put off the divided and scattered man. To put on the new man is to put on the gathered and being one new man, taking Christ as the only source, getting rid of the pride of prestige, and holding in the oneness of the body of Christ.