

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2011**

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**GENERAL SUBJECT:  
EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST**

Message Thirty-Eight

**In Colossians**

**(3)**

**The Constituent of the New Man**

Scripture Reading: Col. 3:4, 10-16; Phil. 1:8; Philem. 7, 12, 20

**I. Christ is the constituent of the one new man—Col. 3:10-11:**

- A. God's intention in His economy is that Christ would be everything; therefore, it is crucial for us to see that God wants nothing but Christ and that in the eyes of God nothing counts except Christ—Matt. 17:5; Col. 1:18; 2:2, 17; 3:4, 10-11.
- B. In the church as the new man, Christ is all and in all—v. 11:
  - 1. There is no natural person in the one new man, and there is no possibility, no room, for any natural person—vv. 10-11:
    - a. Although many different kinds of people make up the one new man, all are part of Christ; there are no longer the natural persons.
    - b. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.
    - c. The one new man is Christ spreading and Christ enlarged—2:19; Eph. 4:16, 24.
  - 2. Apart from being in Christ, we could not have been created into one new man, because in ourselves we do not have the divine essence, which is the element of the new man—2:15:
    - a. Only in the divine essence and with the divine essence were we created into the one new man; it is possible to have this essence only in Christ.
    - b. Christ Himself is the essence of the new man; hence, in Himself He created the two, the Jews and the Gentiles, into one new man.
    - c. In the one new man Christ is all because He is the essence with which the new man was created; therefore, the one new man is Christ.
  - 3. In the one new man, Christ is all the members and in all the members—Col. 3:11:
    - a. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11.
    - b. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status—vv. 10-11.
    - c. In order for us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves—Gal. 2:20; Phil 1:20-21a:
      - (1) If Christ is the living of all the members of the one new man, then in reality only He will be in the new man—Col. 3:10-11.
      - (2) When all the saints live Christ, then in a real and practical way Christ will be all the members in the new man—v. 11.

- d. We should not think that because Christ is all the members of the one new man, we are nothing and are not needed; the fact that Christ is in all the members of the new man indicates that the members continue to exist—v. 11.
- 4. The one new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process—2 Cor. 3:18:
  - a. The new man is Christ in all the saints, permeating us and replacing us until all natural distinctions have been removed and everyone is constituted of Christ—Col. 3:11.
  - b. The all-inclusive Christ must be wrought into us organically until He replaces our natural being with Himself—Eph. 3:17a; Gal. 4:19.

**II. As the new man constituted with Christ, we should have a church life in the inward parts of Christ Jesus—Col. 3:12-16; Phil. 1:8; Philem. 7, 12, 20:**

- A. As a man, Christ had the human inward parts with their various functions, and Christ's experiences in His inward parts were His experiences in His mind, emotion, will, soul, heart, and spirit, including His love, desire, feeling, thought, decision, motive, and intention—Luke 2:49; John 2:17; Matt. 26:39; Isa. 53:12; 42:4; Mark 2:8.
- B. Paul was a person who continually experienced Christ in His inward parts—Phil. 2:5; 1 Cor. 2:16b; Rom. 8:6:
  - 1. Paul was one with Christ even in His inward parts—in His affection, tender mercy, and sympathy.
  - 2. Paul did not keep his own inward parts but took Christ's inward parts as his:
    - a. He took not only Christ's mind but also His entire inner being—Eph. 3:16-17.
    - b. Paul's inner being was changed, rearranged, and remodeled—Gal. 4:19.
    - c. Paul's inner being was reconstituted with the inward parts of Christ—Phil. 2:5.
  - 3. What was in Christ as truth—honesty, faithfulness, and trustworthiness—was also in Paul—2 Cor. 11:10.
  - 4. Paul's love for the saints was not his natural love but the love in Christ, which is Christ's love; thus, Paul loved the saints not by his natural love but by the love of Christ—1 Cor. 16:24.
- C. To live Christ as the constituent of the new man requires that we remain in the inward parts of Christ Jesus—Phil. 1:21a, 8; Col. 3:4, 10-11:
  - 1. Paul experienced the inward parts of Christ; he was one with Christ in His inward parts in longing after the saints—Phil. 1:8.
  - 2. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ—Col. 3:12.
  - 3. If we would be those who are in Christ, we must be in His inward parts, in His tender and delicate feelings—John 15:4, 9-11.
  - 4. To live Christ is to abide in His inward parts and there to enjoy Him as grace—Phil. 1:7; 4:23.
- D. In the book of Philemon we have a picture of the church as the new man lived in the inward parts of Christ Jesus—vv. 7, 12, 20:
  - 1. The inward parts signify inward affection, tenderheartedness, and compassions—Phil. 1:8; 2:1; Col. 3:12; Philem. 7, 20.
  - 2. Paul's inward affection and compassions went with Onesimus to Philemon—v. 12.
  - 3. In the church life we need to have our inward parts refreshed in Christ—vv. 7, 20.
- E. The more we live in the inward parts of Christ Jesus, the greater will be our consciousness of the new man and the stronger will be our desire to live Christ as the constituent of the new man so that, in reality, Christ may be all and in all—Col. 3:4, 10-11.