

THE VISION NEEDED FOR THE REALITY AND PRACTICALITY OF THE UNIVERSAL ONE NEW MAN

First Morning Session—Message Two

The Constitution of the One New Man

Scripture Reading: Eph. 2:15; Col. 1:18, 27; 2:17; 3:4, 10-11

- I. God's intention in His economy is that Christ 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:**
- A. God's intention is to make Christ His Son the center of His economy and also to make Him everything to the believers—1:18; 2:17.
 - B. God has determined that in His economy one person—His Son, the Lord Jesus Christ—must be everything—Matt. 17:5.
 - C. God's economy is to work the all-inclusive Christ into us—Gal. 4:19; Eph. 3:17a; Col. 3:11.
 - D. In the recovery the Lord is recovering Christ Himself in our experience—Gal. 1:15a, 16a; 2:20; 4:19; Eph. 3:17a; Phil. 1:20-21a.
 - E. In His recovery the Lord is seeking to recover the all-inclusive Christ as the life-giving Spirit, who imparts Himself into the believers as their life and their everything and makes them His living Body, the one new man—1 Cor. 15:45b; 2 Tim. 4:22a; Rom. 12:4-5; Eph. 2:15.
- II. We need to see that the church is the one new man and that in this new man Christ is all; we have no place—Col. 3:10-11:**
- A. The one new man is not a movement and is not an organization—the one new man is a *man*—Eph. 2:15; 4:24.
 - B. There is no natural person in the one new man, and there is no possibility, no room, for any natural person—v. 10:
 - 1. No matter what kind of person we may be, as far as the one new man is concerned, we all are nobodies.
 - 2. Although many different kinds of people make up the one new man, all are part of Christ; there can no longer be the natural person.
 - 3. In the one new man there is only one person—the all-inclusive Christ—Col. 2:17; 3:4, 11.
 - 4. The one new man is just Christ—Christ spreading and Christ enlarged.
 - C. The new man is uniquely one—one in Christ and one with Christ; we are one by Christ and through Christ—Eph. 2:15; Col. 3:11:
 - 1. If we are not in Christ, we have no share, no part, in the new man; rather, we are through with the new man.
 - 2. If we are in Christ but do not live Christ, we have a problem related to the new man.
 - D. 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—Eph. 2:15:

1. 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.
 2. 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.
 3. 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.
- E. 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:
1. 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 with Christ—Col. 3:11.
 2. The all-inclusive Christ must be wrought into us organically until He replaces our natural being with Himself—Eph. 3:17a; Gal. 4:19.
- F. In the one new man, Christ is all the members and is in all the members—Col. 3:11:
1. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11.
 2. 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—v. 11.
 3. 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:
 - a. 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.
 - b. When all the saints live Christ, then in a real and practical way Christ will be all the members in the new man.
 4. It is very significant that Paul said both that Christ is all and that He is in all—Col. 3:11:
 - a. We should not think that because Christ is all the members of the one new man, we are nothing and are not needed.
 - b. The fact that Christ is in all the members of the new man indicates that the members continue to exist—v. 11.
 5. “When we take Christ as our life and person and live together with Him, we shall have the sense deep within that we are one with Christ and that Christ is us. However, simultaneously we shall also sense that Christ is in us. Therefore, it is true to say that Christ is both in us and that He is us. We are parts of the new man with Christ in us. We continue to exist, but we do not exist without Christ. Rather, we exist as those who are indwelt by Christ. This is what it means to say that in the new man Christ is everyone and that He is also in everyone. It is crucial for us to see that in the new man Christ is everyone and in everyone. In the new man there is nothing but Christ” (*The Conclusion of the New Testament*, p. 2316).