

KEY STATEMENTS FOR THE 2020 THANKSGIVING DAY CONFERENCE

The Christ who replaces our culture with Himself for the one new man is the all-inclusive, extensive Christ, the preeminent One, the centrality and universality of God's economy.

When we have the vision of the all-inclusive, extensive Christ, experience Him as our life and the constituent of our entire being, and live Him instead of our culture, the one new man will appear among us in a practical way, and we will realize the life of the new man.

We need to be renewed day by day with the fresh supply of the resurrection life to replace our culture and to become the one new man in reality by becoming as new as the New Jerusalem.

We need to live the life of the one new man instead of our culture by learning Christ as the reality is in Jesus; the way the Lord Jesus lived on earth is the way the one new man should live today.

**Outline of the Messages
for the Thanksgiving Conference
November 26-29, 2020**

**GENERAL SUBJECT:
THE ALL-INCLUSIVE, EXTENSIVE CHRIST
REPLACING CULTURE FOR THE ONE NEW MAN**

Message One

**The Urgent Need for Our Culture to Be Replaced
by the All-inclusive, Extensive Christ**

Scripture Reading: Col. 1:12-13, 15-18, 27; 2:8, 14-15; 3:4, 10-11

- I. The book of Colossians was written because the church in Colossae had been pervaded with culture, and the saints had been distracted from Christ by culture—2:8, 16-17; 3:10-11:**
- A. In Colossae culture had flooded the church, replaced Christ, and carried off the saints as spoil—2:8.
 - B. The enemy of God uses culture to replace Christ; he will try to use the good aspects of culture to replace Christ—cf. Phil. 3:4-8.
 - C. According to the book of Colossians, Christ is replaced by culture; Colossians indicates that the ultimate replacement for Christ is our culture.
 - D. In Colossians *the authority of darkness* refers especially to the good aspects of culture and of our natural being—1:12-13:
 - 1. The saints in Colossae came under the authority of darkness by allowing the highest aspects of culture to invade the church—2:8.
 - 2. The highest products of culture are nonetheless aspects of the authority of darkness by which Satan controls people—1:13.
 - 3. Anything that is a substitute for Christ becomes the authority of darkness to control us—v. 13.
- II. Human culture arose after the fall of man—Gen. 4:16-22:**
- A. After leaving God's presence, Cain constructed a city for his protection and self-existence—vv. 16-17:
 - 1. Within this city he produced a culture without God, a godless culture.
 - 2. In the garden God was everything to man—his protection, maintenance, supply, and amusement; when man lost God, he lost everything.
 - 3. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for enjoyment, and weapons for defense—vv. 20-22.
 - B. Apparently, a culture without God was invented by the man who refused to go God's way and thereby lost God; actually, the intrinsic factor of culture was the instigation and incitement of Satan, God's enemy, within the man who departed from God—vv. 7, 16-17; Matt. 12:26:
 - 1. Such a culture, which was without God and was united with Satan, became a model representing all human cultures throughout the ages and signifying that these cultures are without God and have followed Satan and are united with Satan—cf. Luke 4:6, footnote 1.

2. The godless culture began as a seed in Genesis 4, and it will develop throughout the history of the human race until it consummates in Babylon the Great in Revelation 18.
3. The Lord's word in Matthew 24:37-39 indicates that the godless culture at the time of Noah will develop to its uttermost in the period of the Lord's coming.

III. Culture is a frustration to God's purpose concerning Christ and the church—Eph. 3:10-11; 5:32:

- A. Something very subtle stands in the way of Christ and the church; this subtle opposing element is culture—Col. 3:10-11; Eph. 2:14-15; Col. 2:14-15.
- B. Culture is a great frustration to experiencing Christ; unconsciously and subconsciously, we are frustrated by culture from the experience and enjoyment of Christ—Phil. 3:7-8.
- C. Our growing up into Christ in all things and arriving at a full-grown man is hindered by our subtle, hidden culture—Col. 2:19; Eph. 4:13, 15-16.

IV. Human culture stands in opposition to the kingdom of God—Matt. 10:16-25, 34-39; 12:29, 46-50:

- A. Sinful things do not oppose the kingdom of God as much as human culture does.
- B. Human culture has become a basic part and a great portion of the kingdom of Satan—v. 26.
- C. Culture has become a stronghold of Satan; in a subtle way he maintains a hold on culture and utilizes it to oppose God's kingdom—Acts 26:18; Col. 1:12-13.

V. Christ as the all-inclusive, extensive One is versus culture and should replace our culture with Himself—v. 18; 3:4, 10-11:

- A. The purpose of the extensive revelation of Christ in the book of Colossians is to deal with culture—2:8; 3:10-11.
- B. In this book Paul presents a vision of the all-inclusive, extensive Christ to impress us with the fact that this Christ should replace our culture—1:27.

VI. The kind of Christ who replaces culture is the all-inclusive, extensive Christ, the preeminent One, the centrality and universality of God's economy—vv. 15-18; 2:16-17; 3:4, 10-11:

- A. The Christ who can replace our culture and become everything to us is the all-inclusive, extensive Christ—1:15, 18.
- B. The book of Colossians was written in order to reveal the all-inclusive, extensive Christ who deals with our culture and replaces our culture with Himself—3:4, 10-11.
- C. In His salvation God not only saves us from sin, judgment, the lake of fire, the world, and the self; He also saves us from everything that replaces Christ, including our culture—Heb. 7:25.
- D. The all-inclusive, extensive Christ is in us, and we need to allow Him to fill our entire being and replace our culture with Himself—Eph. 3:17a; Col. 1:27; 3:11.

Message Two

Living the All-inclusive, Extensive Christ instead of Our Culture

Scripture Reading: Eph. 3:11, 16-17a; Phil. 1:20-21a; Col. 1:15, 18, 27; 3:4, 10-11

I. The central thought of the Bible is that God desires us to live Christ for the church as the Body of Christ, the one new man—Phil. 1:21a; Eph. 2:15-16:

- A. God's intention is that we become saturated, permeated, filled, and clothed with Christ so that we may live Christ—3:17a; Gal. 2:20; 3:27; 4:19.
- B. The Christian life is the life in which the believers of Christ live Christ and magnify Him—Phil. 1:20-21a.
- C. To live Christ is to live a person, Christ Himself—Col. 1:27; Rom. 8:10:
 - 1. If we would live Christ, we must take Him as our person and be one person with Him; He and we must be one in a practical way—1 Cor. 6:17.
 - 2. If we have light concerning how Christ is replaced in our daily living, we will confess to the Lord that instead of living Him we live many other things, that we live more by culture than by Christ—1 John 1:7.
- D. The reason we do not live Christ is that we are not constituted with Christ; what we are constituted with is what we live—Col. 3:4, 10-11; Eph. 3:17a.

II. Concerning the matter of the all-inclusive, extensive Christ versus culture, we need to see that according to the full revelation in the Bible, God's intention is to work Himself in Christ into His chosen, redeemed, and regenerated people—Gal. 1:15-16; 2:20; 4:19:

- A. God's central work, His unique work, in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them—Eph. 3:17a; 1 Cor. 6:17.
- B. God's intention is to thoroughly work Himself in Christ into us, making Himself our inward elements—Eph. 3:11, 16-19.
- C. For the fulfillment of God's eternal economy, God needs to build Himself in Christ into our being, building Himself in Christ into us as our life, our nature, and our constitution to make us God in life and in nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a; John 14:23; Col. 3:10-11:
 - 1. We need God to build Himself in Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Eph. 3:17a.
 - 2. Christ builds the church by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Matt. 16:18; Eph. 3:17a.

III. In saying that Christ is versus culture, we are not saying that we should drop our culture and live without any culture whatsoever—Col. 3:10-11:

- A. Those who do not have Christ certainly need to live according to culture, for culture preserves, regulates, and improves people.
- B. Prior to receiving the all-inclusive, extensive Christ, everyone needs culture.
- C. After we have received Christ, we should not allow culture to limit Christ or to frustrate us from experiencing and enjoying Christ; rather, we should begin to learn to live according to Christ, not according to culture—2:6-7.
- D. As children are growing up, they need culture and the law—Gal. 3:23-28:

1. Before children receive Christ, they must be trained according to culture and under the law—vv. 23-24.
2. After they have received Christ, gradually we can help them turn from culture to Christ—John 1:12-13; 6:57.

IV. Since we have received Christ, we should not allow culture to become a substitute for Him—Col. 2:6; 3:10-11:

- A. Every kind of culture is versus Christ, and Christ is versus every kind of culture—v. 11:
 1. Any culture, no matter what kind of culture it is, is versus Christ.
 2. Apart from Christ, everything we have and every human product and development are part of culture.
- B. The factor that limits the expansion of the enjoyment of Christ is culture; spontaneously, the culture within us keeps us from the real experience of Christ—Phil. 3:3-9.
- C. Because our culture hinders us from experiencing Christ, enjoying Christ, and living Christ, we are heavily burdened by the Lord that all the saints in the Lord's recovery may learn in a practical way to take Christ as their life and person to replace their culture—Eph. 3:17a; Col. 3:4.
- D. In Christ we have the liberty to set aside our culture in order to enlarge our capacity to enjoy the Lord; all the room within us must be given over to Christ.
- E. If our entire inward capacity is made available to Christ, spontaneously the culture within us will be replaced by the Christ who dwells in us—1:27; 3:11.

V. It is crucial that we see a vision of the all-inclusiveness and extensiveness of Christ; we should not endeavor to drop our culture without such a vision of Christ—Acts 26:19; Eph. 1:17-23:

- A. The Christ who indwells us is not a small, limited Christ; He is the One who is the image of the invisible God, the embodiment of the fullness of God, and the focal point of God's economy—Col. 1:15, 18; 2:2, 9-10:
 1. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being—1:27.
 2. This Christ should be everything in our daily living, and we should live Him, not giving any ground in our living to culture—Phil. 1:21a; Col. 3:11.
- B. As soon as we see the vision of the all-inclusive, extensive Christ, we should begin to set aside our cultural background and not allow it to replace Christ or restrict Him—Acts 9:4-5; 26:19; Phil. 3:7-10:
 1. We should not give any ground in our living to culture.
 2. Instead, all the room within us should be given over to the all-inclusive, extensive Christ who dwells in us—Col. 1:27.
- C. If we see such a vision of the indwelling, all-inclusive, extensive Christ, we will spontaneously drop our culture—3:10-11:
 1. Formerly, Christ was replaced by culture, but once we have seen this vision, the culture within us will be replaced by Christ—v. 11.
 2. Instead of trying to drop our culture, we should simply live Christ, and Christ will replace our culture with Himself—Phil. 1:21a.
- D. When we live Christ, we are spontaneously delivered from culture, and automatically the Christ by whom we live replaces our culture; this is the revelation in the book of Colossians—1:15, 18, 27; 2:2, 9-10; 3:4, 10-11.

Message Three

The Constituent of the One New Man— the All-inclusive, Extensive Christ Replacing Culture

Scripture Reading: Col. 1:15-18, 27; 2:9-10, 16-18; 3:4, 10-11

I. If we get into the depths of the book of Colossians, we will see that in this book Paul is dealing with the hidden matter of human culture:

- A. Paul's use of the word *barbarian* in Colossians 3:11 is a strong indication that this Epistle deals with culture.
- B. Culture is the systematic method that we have developed to exist and to maintain our being—Gen. 4:16-22:
 - 1. Culture is the unconscious living of every human being—Eph. 2:2-3; 4:17.
 - 2. People throughout the world are under the influence of their culture.
- C. Just as culture exerted a strong influence on the believers in Colossae, culture today exerts a strong influence on us—Col. 2:8-10, 16-18:
 - 1. Unconsciously, we are under the influence of the culture into which we were born; the elements of this culture are part of our being—Gal. 4:3, 9; Col. 2:8, 20.
 - 2. When we came into the church life, we brought our culture with us, and this culture undermines our enjoyment of Christ and the church life.
 - 3. To a large extent, Christ as the unique element in the church life has been replaced by culture—v. 8; 3:11:
 - a. Subconsciously and unconsciously, we all treasure our culture and place a high value on our particular cultural background.
 - b. In the church life Christ is replaced by culture more than by anything else—v. 11.

II. The book of Colossians reveals that the all-inclusive, extensive Christ is everything in God's economy—1:15-18, 27:

- A. We need a clear vision of this wonderful Christ being everything to us.
- B. Such a vision will terminate the influence of culture on the experience of Christ and on the church life, and instead of being cultured people, we will be people occupied with, possessed by, and saturated with Christ—3:11b.

III. The preeminent, all-inclusive, extensive Christ is our life and the unique constituent of the one new man—vv. 4, 10-11:

- A. The constituent of the church as the new man is Christ and Christ alone; the content of the church is nothing other than the all-inclusive, extensive Christ—1:15-18; 2:9-10.
- B. As our life and the constituent of the one new man, the all-inclusive, extensive Christ replaces our culture with Himself—3:11.
- C. The issue of enjoying Christ as our portion is that we experience Him as the content and the constituent of the one new man, and ultimately, the Christ we enjoy becomes the constituent of the new man—1:12; 3:11.
- D. According to Colossians 3:11, in the new man there is no possibility for the various cultural distinctions to continue to exist:
 - 1. There are no cultural distinctions in the one new man, for every part of the new man is constituted with Christ—v. 11.

2. In the church as the new man, there is no room for regional, cultural, or national distinctions and no place for any race, nationality, culture, or social status.

E. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man, and there should be no differences among the churches—1 Cor. 4:17; Rev. 1:12, 20; 22:16.

IV. As the constituent of the new man, Christ is all and in all; Christ is all the members, and He is in all the members—Col. 3:11:

A. In the church as the new man, Christ is everyone and He is also in everyone—1:27; 3:11.

B. On the one hand, in the new man there is no place for the natural person, because Christ is all the members.

C. On the other hand, the fact that Christ is in all indicates that the members continue to exist, not without Christ but as those indwelt by Christ—1:27.

D. When we take Christ as our life and constitution, we have the sense deep within that we are one with Christ and that Christ is us, and simultaneously, we have an even deeper sense that Christ is in us—3:4.

E. In the church as the new man, Christ is everything; this implies that all the believers must be constituted with Christ—1:15-18; 2:16-17; 3:4, 10-11:

1. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being—Gal. 4:19; Eph. 3:17a.

2. Eventually, we will be replaced by Christ, and then, in reality, Christ will be all and in all; He will be every part of the new man—Col. 3:11b.

F. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated, and everyone is constituted with Christ—Gal. 4:19; Eph. 3:17a; Col. 1:27.

G. When we have the vision of the all-inclusive, extensive Christ with the adequate experience of Christ, the one new man will appear among us in a practical way, and we will realize the life of the new man—3:10-17; Philem. 10-16.

H. If Christ is the living of all the saints, then only He will be in the new man, and all the saints, whatever their nationality, will live Christ; then in a real and practical way, Christ will be all the members of the new man—Col. 3:11; Phil. 1:21a.

V. The New Jerusalem will be the final consummation of the one new man—Eph. 2:15-16; 4:24; Col. 3:10-11; Rev. 21:2, 9-10:

A. When we have become the New Jerusalem, we will enjoy the life of the universal one new man.

B. Today we may have a foretaste of this enjoyment by allowing the all-inclusive, extensive Christ to replace our culture, to constitute us with Himself, and to make us all part of the one new man in reality and practicality—Col. 1:27; 2:10; 3:4, 10-11.

Message Four

Being Renewed Day by Day with the Fresh Supply of the Resurrection Life to Replace Our Culture and to Become the One New Man in Reality by Becoming as New as the New Jerusalem

Scripture Reading: 2 Cor. 4:16; Eph. 2:15; 4:22-24; Col. 3:10-11

I. Ephesians 4:22 says, “Put off, as regards your former manner of life, the old man”:

- A. *The old man* refers to our natural life in our soul; the old man is our very being, which was created by God but became fallen through sin—Rom. 6:6:
 - 1. The old man with all that it includes is a damage to the church life; wherever the old man is, there can be no church; this means that what we are, what we have, and what we do make the church life an impossibility.
 - 2. If we continue to live according to the old man, the church life will be seriously damaged, even terminated; if we put off the old man with its former manner of life, we will have a marvelous church life, a church life that will be a miniature of the New Jerusalem; in such a church life it is impossible to have division.
- B. The words *manner of life* imply a great deal; in every country of the world and among every people there is a characteristic manner of life:
 - 1. The former manner of life includes everything related to us; we must put off whatever we are, whatever we do, and whatever we have; we are to put off our very way of living and our culture; the stronger our culture is, the more critical we will be of others—cf. Eph. 4:31-32; Col. 3:12-14.
 - 2. If we truly desire to be renewed, we need to put off the former manner of life, which involves our way of living and our culture; in the new man there is no possibility for Greek and Jew, barbarian and Scythian, slave and free man to exist, because the former manner of life found among these peoples has been put away.
 - 3. Whenever we return to the old manner of life, we will spontaneously sense that we are darkened within and estranged from God’s life—Eph. 4:17-19.
 - 4. In order to have the church life, people from different cultures and countries have to put off the old man embodied in their former manner of life; in the church life there is room only for Christ—Col. 3:10-11.
 - 5. How deplorable it is to see so-called churches formed according to nationality; instead of treasuring our heritage, we should disown it; we automatically prefer our old community life, but our way of life must become absolutely new in nature, manner, and practice.

II. Since the new man in Ephesians 2:15-16 is a corporate man, the new man in 4:24 must also be corporate; according to Ephesians 4:24, we need to put on the very new man that has already been created in Christ:

- A. In baptism we put off the old man, which was crucified with Christ and buried; it was also in baptism that we put on the new man—vv. 22-24; Rom. 6:6, 4.
- B. The putting off of the old man and the putting on of the new man are accomplished facts; now we must experience and realize these facts by being renewed in the spirit of our mind—Eph. 4:23:
 - 1. To put off the old man is to deny and renounce our old self by applying the cross to the self—v. 22; Matt. 16:24.

2. To put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a); this is to apply what Christ has accomplished in creating the new man (Eph. 2:15; 4:24).
- C. Our spirit mingled with the Spirit of God must become the spirit of our mind (v. 23); then all our living will be by the spirit, and whatever we do will be according to the spirit; as we are renewed by this spirit, we put on the new man.
- D. We need to walk according to the mingled spirit that is spreading into our mind and filling it; in this way the daily walk of the new man will be in the spirit of the mind; this is the secret of the church life—v. 23.
- E. The new man is in our spirit; the way to put on the new man is for our spirit (which is mingled with the Spirit), in which are found God, God's dwelling place, and the new man, to become the spirit of our mind—2:22; 4:23:
 1. For the spirit to become the spirit of our mind means that the spirit directs, controls, dominates, overrules, and possesses our mind (cf. 1 Cor. 2:15-16; 2 Cor. 2:13; 10:4-5); when the spirit directs our mind, our whole being is under the control of our spirit.
 2. How much we put on the new man depends on how much our spirit directs our being (1 Cor. 2:15); when our spirit dominates and directs us, there is no ground for culture, for opinions, or for ordinances; there is no room for our way because our whole being is dominated, controlled, governed, and directed by our spirit.
 3. The more the mingled spirit penetrates, saturates, and possesses our mind, the more we let Christ's mind become our mind—Phil. 2:5; 1 Cor. 2:16; Rom. 12:2.
- F. When we believed in the Lord Jesus, the life-giving Spirit came into our spirit, bringing with Him the new man as a finished product; now the new man must saturate and spread into every part of our being; this spreading is both the putting on of the new man and the renewing.
- G. We should not live according to the vanity of the mind but according to the spirit of the mind; this is the key to the daily living of the corporate one new man, the secret to having a church life filled with the character of God, the aroma of Christ, and the oneness of the Spirit—Eph. 4:3-4, 17-18, 23-24.
- H. By our loving the Lord and by the exercise of our spirit in prayer and in reading the Word day by day, our mind is filled with the mingled spirit; this changes and renews our mind; for us to be renewed in our mind is to get rid of all the old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit—Psa. 119:105, 130; 2 Tim. 3:15-17; Deut. 17:18-20.
- I. The only possibility of God's purpose being fulfilled in this age, to have the one new man in reality, is if we would all be willing to be renewed in the spirit of our mind.

III. The central point of Paul's word to the Colossians concerns the renewing of the mind unto the full knowledge of Christ, who is the image of God; the new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ—Eph. 2:15; Col. 3:10-11:

- A. Because the new man was created with us who belong to the old creation, he needs to be renewed; this renewing takes place mainly in our mind, as indicated by the phrase *unto full knowledge*—v. 10.
- B. The creation of the new man according to God has already been completed, but in our experience the new man is being renewed unto full knowledge little by little; the more we put on the new man, the more we are renewed according to what God is, and the more we bear His image, the expression of what He is—v. 10.

- C. To be renewed is to have God's element added into our being to replace and discharge our old element—Rev. 21:5a; 2 Cor. 5:17; Rom. 12:2; 2 Cor. 4:16:
 1. Our natural and national mentality was educated and built up according to our racial and cultural background; this is the greatest hindrance to the practical existence of the new man.
 2. In order for the one new man to come into full existence, we must experience a thorough renewal of our mind, which has been built up according to our nationality and culture.
- D. Newness is God; therefore, to become new is to become God in life and in nature but not in the Godhead:
 1. God is forever new, and He infuses His ever-new essence into our being to renew our entire being—Rom. 12:2; Col. 3:10.
 2. The Spirit of God renews us by infusing our inward parts with God's attributes, which are forever new, can never become old, and are everlasting and unchanging—Rev. 21:5a.
 3. The renewing Spirit imparts the divine essence of the new man into our being to make us a new creation, the new man—Titus 3:5; 2 Cor. 5:17; Gal. 6:15.

IV. We need to be those who are being renewed day by day with the fresh supply of the resurrection life to replace our culture and to become the one new man in reality by becoming as new as the New Jerusalem—2 Cor. 4:16:

- A. Putting on the new man does not take place once for all; on the contrary, it is a lifelong matter, a gradual process that goes on throughout our Christian life.
- B. We, the regenerated believers, as parts of the new man, should walk in the newness of the divine life in resurrection and serve in newness of spirit—Rom. 6:4; 7:6.
- C. The believers should be renewed to be as new as the New Jerusalem since they all are becoming the New Jerusalem by walking in newness of life (6:4) and building the New Jerusalem by serving in newness of spirit (7:6).
- D. Our being renewed in the spirit of our mind is for our daily transformation into the image of Christ through the consuming of our outer man by the suffering in our environment for the renewing of our inner man—2 Cor. 4:16:
 1. While we are in the midst of suffering, we need to receive the renewing; otherwise, the suffering we pass through means nothing to us; within us there is a refuge—our spirit—Psa. 91:1; 27:5; 31:20; Isa. 32:2; 2 Tim. 4:22; Gal. 6:17-18.
 2. God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed by the fresh supply of the pneumatic Christ as the resurrection life—2 Cor. 4:16.
- E. In order to be renewed day by day, we need to be revived every morning—Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31; 2 Cor. 4:16.
- F. We are renewed day by day through four items: the cross (vv. 10-12, 16-18); the Holy Spirit by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23); and the holy word of God (5:26).
- G. We need to come to the Lord's table in newness (Matt. 26:29); the Lord never takes an old table; we need to be renewed by learning to say, "I'm sorry; forgive me."

V. The renewing of the new man depends on our seeking the things which are above—Col. 3:1-2; Eph. 2:5-6:

- A. To seek the things which are above is to respond to and reflect Christ's activities in His heavenly ministry—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-2:

1. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit—Eph. 1:19, 22-23; 2:22:
 - a. Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end—Rev. 5:6.
 - b. By turning to our spirit, we are lifted into heaven; because of the transmission from the throne of God in heaven into our spirit, when we experience and enjoy Christ here on earth, we are simultaneously in heaven—4:1-2.
 2. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people; if this fellowship is received by us, there will be a big revival on the earth to bring the Lord back—1 Pet. 5:1-4; cf. Matt. 9:36; 10:1-6; John 21:15-17; 1 Pet. 2:25; Heb. 13:20.
- B. If we turn to the heavenly Christ with all His activities and set our mind on these things, the renewing of the new man will take place spontaneously—8:1-2; 12:2; Col. 3:2.
- C. This consummates God's intention in making the believers the new man as the new creation to consummate in the New Jerusalem; the new man as the masterpiece of God's work is an absolutely new item in the universe, a new invention of God—vv. 10-11; 2 Cor. 5:17; Gal. 6:15-17; Eph. 2:10, 15.
- D. God's goal is to have the one new man that ultimately will consummate in the New Jerusalem, which will be the final consummation of the one new man.

Message Five

**Living the Life of the One New Man instead of Our Culture
by Learning Christ as the Reality Is in Jesus**

Scripture Reading: Eph. 4:20-21; Matt. 11:28-30; 14:19; John 5:19, 30; 7:18; 10:30

- I. Our standard of living must not be according to our culture but according to the reality in Jesus, the reality lived out by the Lord Jesus when He was on earth—Eph. 4:20-21:**
- A. The way the Lord Jesus lived on earth is the way the one new man should live today—Matt. 11:28-30; John 6:57; 4:34; 5:17, 19, 30; 6:38; 17:4.
 - B. *The reality is in Jesus* (Eph. 4:21) refers to the actual condition of the life of Jesus as recorded in the four Gospels; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God.
 - C. Jesus lived in a way that always corresponded to God's righteousness and holiness; in the life of Jesus the righteousness and holiness of the reality were always exhibited—v. 24:
 - 1. The human living of Jesus was according to the reality, that is, according to God Himself, full of righteousness and holiness.
 - 2. It was in the righteousness and holiness of this reality—God glorified and expressed—that the new man was created.
 - D. We need to learn Christ and be taught in Him to live a life of reality; to learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ—vv. 20-21; Rom. 8:28-29; 2 John 1; John 4:23-24.
 - E. As a corporate person, the new man should live a life of reality, as the reality is in Jesus—a life of expressing God.
 - F. If we live according to the spirit of our mind, we shall have the daily living of the corporate new man—a living that corresponds to the reality in Jesus—Eph. 4:23.
- II. The living of the one new man should be exactly the same as the living of Jesus; for the one new man as the corporate God-man, we need to live the life of a God-man—Phil. 1:19-21a; 3:10; Eph. 4:20-21; cf. 1 John 4:17 and footnote 5:**
- A. Christ's human living was man living God to express the attributes of God in the human virtues; His human virtues were filled, mingled, and saturated with the divine attributes—Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10:
 - 1. When the Lord Jesus was on earth, though He was a man, He lived by God—John 6:57; 5:19, 30; 6:38; 8:28; 7:16-17.
 - 2. The Lord Jesus lived God and expressed God in everything; whatever He did was God's doing from within Him and through Him—14:10.
 - 3. The Gospel of Mark reveals that the life the Lord Jesus lived was absolutely according to and for God's New Testament economy.
 - B. As the expansion, increase, reproduction, and continuation of the first God-man, we should live the same kind of life He lived—1 John 2:6:
 - 1. The Lord's God-man living set up a model for our God-man living—being crucified to live that God might be expressed in humanity—Gal. 2:20.
 - 2. We need to deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:19-21a.
 - 3. We must reject self-cultivation and condemn the building up of the natural man; we need to realize that the Christian virtues are related essentially to the divine life, to the divine nature, and to God Himself—Gal. 5:22-23.

4. The One who lived the life of a God-man is now the Spirit living in us and through us; we should not allow anything other than this One to fill us and occupy us—2 Cor. 3:17; 13:5; Eph. 3:16-19.
5. We need to open our entire being to the Lord to receive (in a spirit and atmosphere of prayer) His charge to us in Luke 6:36: “Be full of compassion, even as your Father also is full of compassion”; we need to contact the Lord as the compassionate One every morning—Lam. 3:22-23; Rom. 9:15 and footnote 2; Exo. 34:6; Psa. 103:8; Luke 1:78-79; 10:25-37; Rom. 12:1.

III. In the performing of the miracle of feeding five thousand people with five loaves and two fish, the Lord trained His disciples to learn from Him—Matt. 14:14-21; 11:28-30:

- A. Matthew 14:19 says that He took the five loaves and the two fish, and when He was going to bless them, He looked up to heaven:
 1. *Looking up to heaven* indicates that He was looking up to His source, His Father in heaven:
 - a. This indicates that He realized the source of the blessing was not Him; the Father as the sending One, not the sent One, should be the source of blessing—cf. Rom. 11:36.
 - b. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender’s blessing upon our doing so that we can be channels of supply by trusting in Him, not in ourselves—cf. Matt. 14:19b; Num. 6:22-27.
 2. His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father—John 10:30:
 - a. What we know and what we can do mean nothing; being one with the Lord and trusting in Him mean everything in our ministry—cf. 1 Cor. 2:3-4.
 - b. The blessing comes only by our being one with the Lord and trusting in Him—cf. 2 Cor. 1:8-9.
 3. The Lord did not do anything from Himself—John 5:19; cf. Matt. 16:24:
 - a. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him.
 - b. We need to continually exercise our spirit to reject the self and live by another life by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.
 4. The Lord did not seek His own will but the will of Him who sent Him—John 5:30b; 6:38; Matt. 26:39, 42:
 - a. He rejected His idea, His intention, and His purpose.
 - b. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal; we should just go seeking the idea, purpose, aim, goal, and intention of our sending Lord—cf. 1 Tim. 5:2b.
 5. The Lord did not seek His own glory but the glory of the Father who sent Him—John 7:18; 5:41; cf. 12:43:
 - a. To be ambitious is to seek your own glory—cf. 3 John 9.
 - b. We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our work; we must learn to hate them.
- B. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up for the sake of the one new man—Matt. 16:24.

Message Six

**The Universal History according to God's Economy—
the Divine History within the Human History
to Fulfill the Lord's Heart's Desire to Have the One New Man in Reality**

Scripture Reading: Joel 1:4; 3:11; Eph. 1:3-6; 2:15; 4:22-24; Micah 5:2; Rev. 19:7-9

I. In this universe there are two histories: the history of man, the human history, and the history of God, the divine history; the former is like an outward shell, and the latter, like the kernel within the shell—cf. Joel 1:4:

- A. The divine history within the human history is revealed in the Bible in considerable detail; God's history is our history because He is in union with us:
1. We need to see God's history in eternity past as a preparation for His move to be in union with man:
 - a. The divine history began with the eternal God and His economy; according to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression—Eph. 3:9-10; 1:10; Gen. 1:26; 2:9.
 - b. God in His Divine Trinity held a council in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy—Acts 2:23.
 - c. The second of the Divine Trinity was preparing to carry out His "goings forth" from eternity into time to be born in Bethlehem as a man—Micah 5:2.
 - d. God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world—Eph. 1:3-6.
 2. God's history in man began with the incarnation and continued with His processes of human living, crucifixion, resurrection, and ascension; Hosea 11:4 says that these are the cords of a man, the bands of love:
 - a. The divine history, God's move in man, is with the processed Christ, the God-man, as the prototype, unto the new man to consummate in the New Jerusalem, the great God-man, the ultimate fulfillment of God's eternal economy.
 - b. Through Christ's incarnation and human living, He brought the infinite God into the finite man, He united and mingled the Triune God with the tripartite man, and He expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues.
 - c. Christ's crucifixion was a vicarious death, an all-inclusive death, an all-inclusive judicial redemption, which terminated the old creation and solved all problems (John 1:29); in His crucifixion He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20), He created (conceived) the new man with His divine element (Eph. 2:15), and He released His divine life from within the shell of His humanity (John 12:24; 19:34; Luke 12:49-50).
 - d. In His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29), He became the life-giving Spirit (1 Cor. 15:45b), and He regenerated millions of people to be sons of God as members of the Body of Christ and constituents of the one new man, the church (1 Pet. 1:3; Col. 3:10-11).
 - e. He ascended to the heavens and then descended as the Spirit to produce the church as the one new man for the corporate expression of the Triune God—Joel 2:28-32; Acts 2:1-4, 16-21.

- B. Thus, the church as the reality of the one new man is also a part of the divine history, the intrinsic history of the divine mystery within the outward, human history; at the end of this part of the divine history, Christ will come back with His overcomers as His army (Joel 1:4; 3:11) to defeat Antichrist and his army.
- C. Following this, the thousand-year kingdom will come; eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth; the New Jerusalem will be the ultimate, the consummate, step of God's history.

II. With Peter (the fishing ministry), Paul (the building ministry), and John (the mending ministry), we can see the Lord's heart's desire to have the one new man:

- A. God used Peter on the day of Pentecost to bring in many Jewish believers (Acts 2:5-11); furthermore, Cornelius received a vision in prayer (10:30), and Peter also received a vision in prayer (vv. 17, 19) through which God's plan and move (vv. 9b-14, 27-29) to gain the Gentiles for the practical existence of the one new man were carried out.
- B. Paul unveils in Ephesians 2:14-15 that Christ created both the Jews and the Gentiles into one new man through His new-man-creating death (cf. 4:22-24); Paul tells us in 1 Corinthians 12:13 that we were all baptized into one Body, "whether Jews or Greeks"; in Galatians 3:27-28 Paul tells us that those who have been baptized into Christ have put on Christ, and "there cannot be Jew nor Greek"; in Colossians 3:10-11 Paul tells us that the Jew and the Greek have no place in the new man.
- C. John tells us that the Lord purchased by His blood "men out of every tribe and tongue and people and nation" (Rev. 5:9); these redeemed ones constitute the church as the one new man; through John we also see that the churches are the golden lampstands (1:11-12), and consummately, these lampstands become the New Jerusalem; in the lampstands and in the New Jerusalem we can see no differences in peoples.
- D. This all indicates that daily we need to put off the old man and put on the new man by drinking of the one Spirit (1 Cor. 12:13) so that we may be renewed in the spirit of our mind in every area of our practical daily life for the carrying out of the Lord's heart's desire to have the one new man in reality (Eph. 4:22-24).

III. With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation—*Hymns, #16; Ezek. 36:26; 2 Cor. 3:16; Matt. 5:8; Titus 3:5:*

- A. The divine history, the history of God in man, was from Christ's incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God's organic salvation of regeneration, sanctification, renewing, transformation, conformation, and glorification to bring us into the full reality of the one new man and to make us the glorious bride of Christ—Eph. 4:22-24; Rom. 5:10; Rev. 19:7-9.
- B. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history?
 1. We all were born in the human history, but we have been reborn, regenerated, in the divine history; if our living is in the world, we are living in the human history; but if we are living in the church as the reality of the one new man, we are living in the divine history; in the church life God's history is our history; now two parties—God and we—have one history, the divine history.
 2. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation and for His spreading through the preaching of the gospel of peace to the whole inhabited earth (Eph. 2:14-17; 6:15; cf. Matt. 24:14) so that we may become the one new man in reality to be His over-coming bride.