

**THE ALL-INCLUSIVE, EXTENSIVE CHRIST
REPLACING CULTURE FOR THE ONE NEW MAN, Week 6**

KEY STATEMENTS

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.

**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

- Joel 1:4 What the **cutting locust** has left, the **swarming locust** has eaten; And what the swarming locust has left, the **licking locust** has eaten; And what the licking locust has left, the **consuming locust** has eaten.
- Joel 3:11 Hurry and come, All you surrounding nations, And be **gathered**. There cause Your mighty ones to descend, O Jehovah!
- Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has **blessed us with every spiritual blessing in the heavenlies in Christ**,
- Ephesians 1:4 Even as **He chose us in Him before the foundation of the world** to be holy and without blemish before Him in love,
- Ephesians 1:5 Predestinating us unto sonship through Jesus Christ to Himself, **according to the good pleasure of His will**,
- Ephesians 1:6 To the **praise of the glory of His grace**, with which **He graced us in the Beloved**;
- Ephesians 2:15 Abolishing in His flesh the law of the commandments in ordinances, that **He might create the two in Himself into one new man**, so making peace,
- Ephesians 4:22 That you **put off, as regards your former manner of life**, the old man, which is being corrupted according to the lusts of the deceit,
- Ephesians 4:23 And that you be **renewed in the spirit of your mind**
- Ephesians 4:24 And **put on the new man**, which was **created according to God in righteousness and holiness of the reality**.
- Micah 5:2 (But you, O Bethlehem Ephrathah, So little to be among the thousands of Judah, From you there will come forth to Me He who is to be Ruler in Israel; And His goings forth are from ancient times, From the days of eternity.)
- Revelation 19:7 Let us rejoice and exult, and **let us give the glory to Him**, for the marriage of the Lamb has come, and His wife has made herself ready.
- Revelation 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the **righteousnesses of the saints**.
- Revelation 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Day 1

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.

Day 2

- 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.

Day 3

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.

Day 4

- 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.

Predestinating Them, Marking Them Out, unto Sonship, Making Them Sons to Himself with His Divine Life

In eternity past God predestinated us, marking us out, unto sonship, making us sons to Himself with His divine life. Thus, God blessed us in eternity past with two things—with **His nature** and with **His divine life**. This is the top blessing, which was given to us in eternity past before we were born.

According to the Good Pleasure of His Will to the Praise of the Glory of His Grace

God's blessing us in eternity past with the spiritual blessings in the heavenlies was **according to the good pleasure of His will** to the praise of the glory of His grace, with which He graced us in Christ, His Beloved.

This is **God's history in eternity past and this involves us**. In eternity past God made an economy to produce the church for His manifestation and to head up all things, including us, in Christ. He also held a council to determine that the second of the Divine Trinity should come to die for us to carry out His economy. Then in eternity past He chose us to have His nature and to have His divine life so that we could be holy as He is and be His sons as His children to express Him. This is God's history in eternity past, and this history is our history. **The Christian life began from God's choosing us and predestinating us in eternity past before the foundation of the world.**

We need to know God in such a way from a deeper angle. **Our God has a marvelous history**, which includes us. Actually, whatever He has done, whatever He is doing, and whatever He will do in His history are all for our Christian life. **His history builds up our Christian life.** (*The History of God with His Union With Man, chapter 1*)

Day 5

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).

THE RENEWING OF THE MIND IN OUR DAILY LIFE FOR THE ONE NEW MAN

Humanly speaking, there is no possibility of getting rid of the differences between the races. In addition to our national character, each one of us has a particular character and disposition since we were raised in different environments and come from different backgrounds. Without the Lord's grace and without the Spirit, no one could be one with anyone else. We may have the doctrine. We may have listened to a message concerning the one new man. We may have received and accepted the vision of the one new man. But what about our **practical, daily living**? Are we day by day really under the **renewing in the spirit of our mind**? The matter of renewing is very practical. If you are really renewed, this will be seen in your practical, daily life. When the Lord saved us, we began to love Him. Now we realize that we have to practice the proper church life in putting on the one new man. This is why we need to ask the Lord to **renew our mind and transform our inward being**. In our prayer we must have a desire to get into the practicality of the new man. We need to ask the Lord to show us what the real practical problem is in our daily living for our fellowship with all the saints, for our church life. I believe that if we ask the Lord to shine on us in this way, He will point out many things. (*The One New Man, chapter 7*)

Day 6

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 overcoming bride**.

PUTTING ON THE NEW MAN BY THE SPIRIT OF THE MIND

We all need to have a **clear vision of the new man**. Our former manner of life, our heritage from Babel, and even the Jewish ordinances have been abolished in the flesh of Christ by His death on the cross. Instead of treasuring our heritage, we should disown it. On the positive side, we need to see that the **new man has already been created** and, by regeneration, has been put into our spirit. The need now is for our spirit to become the dominant part of our being. This means that our **spirit mingled with the Spirit of God must become the spirit of our mind**. If our spirit is the spirit of our mind, then all our living will be by the spirit. Whatever we do will be according to the spirit. This spirit of our mind will then become the renewing spirit. As we are renewed by this spirit, we put on the new man.

RENEWED UNTO FULL KNOWLEDGE

Ephesians 4:24 indicates that the new man was created according to God directly. But Colossians 3:10 reveals that the new man is being **renewed unto full knowledge**, which is according to the image of God. Because the new man was created according to God, in a very real sense it is the same as God. Nevertheless, in our experience the new man must be renewed unto the full knowledge that is according to the image, the expression, of God who created him. The creation of the new man according to God has already been completed, **but in our experience the new man is renewed unto full knowledge little by little**. In this way the new man experienced by us becomes the expression of God.

THE LIFE AND LIVING OF THE NEW MAN

In our experience of the new man, the new man is gradually renewed unto a full knowledge according to the image of the Creator. This renewal takes place by the **putting away of the former manner of life** and by our living according to the spirit. In the past we have spoken a great deal about our spirit. However, we should not separate this from the matter of putting off our former manner of life. If we would have the new man as our living, we must firstly put off our former manner of life. Then we must **allow our spirit to become the leading, dominating, directing, and governing** element of our whole being. If we live in this way, spontaneously the process of renewing will take place within us. **Such a continual renewing is the putting on of the new man**. This is the church life, the life and living of the new man.

(Life-Study of Ephesians, chapter 25)