

HWMR: KNOWING, EXPERIENCING, AND LIVING THE ALL-INCLUSIVE CHRIST FOR THE GENUINE CHURCH LIFE, (Week 3)

Scripture Reading: Gal. 2:20; 4:19; Eph. 3:17a; 4:24; Col. 3:4, 10-11

**TAKING CHRIST AS OUR PERSON
FOR THE CHURCH AS THE ONE NEW MAN**

Galatians 2:20	I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
Galatians 4:19	My children, with whom I travail again in birth until Christ is formed in you,
Ephesians 3:17	That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Ephesians 4:24	And put on the new man, which was created according to God in righteousness and holiness of the reality.
Colossians 3:4	When Christ our life is manifested, then you also will be manifested with Him in glory.
Colossians 3:10	And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Colossians 3:11	Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Day 1

John 5:19 - Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 14:10 - Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

I. We need to take Christ as our person; this is the **highest and richest experience of Christ—Gal. 2:20; Eph. 3:17a:**

- A. God's intention in His economy is to **work Himself into us** not only as our life but also as our person—Gal. 4:19.
- B. The Gospel of John reveals that in His human living, the Lord **Jesus took the Father as His person** and lived by the Father as His person—5:19, 30; 14:10; 6:57:
 1. Although the Lord as the Son of God was almighty, He declared that **He could do nothing from Himself**, because instead of living by Himself, He lived by the Father as His person—5:19, 30.
 2. Just as the Lord lived because of the Father by taking the Father as His person, so also we should live because of the Lord **by taking Him as our person**—6:57.

Day 2

Galatians 2:20 - I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Romans 8:4 - That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

- C. Our regenerated spirit is the **inner man with the indwelling Christ** as its person—3:6; Eph. 3:17a:
1. If we would take Christ as our person, we must see that **our regenerated spirit** is no longer merely an organ for us to contact God but is **our person**—v. 17a.
 2. In our inner man we have Christ **not only** as our life **but also** as our person—1 John 5:11-12; Col. 3:4; Eph. 3:17a.
 3. Our inner man consists of our **renewed soul** as its organ and our **regenerated spirit** indwelt by Christ, the person, as its life and person—Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16.
 4. We should live in our spirit as the inner man by **taking Christ as our person**—Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a.
- D. We need to **deny our former person**, our soul, and take Christ in our spirit as our new person—Gal. 2:20:
1. According to Galatians 2:20, as regenerated believers we have **both** the “I,” our **former person** who has been crucified, and Christ Himself, our **new person**.
 2. Our former person has been crucified with Christ, and Christ is living in us as our new person; consequently, it will be no longer we who live but **Christ who lives in us**—Rom. 6:6; Gal. 2:20.
 3. To take Christ as our person is not to force ourselves to submit to Him but to **live according to His preferences** because of our love for Him—1 John 4:19.

The church is the **new man**. This means that **Christ** is **not only our life but also our person**. Christ is making His home in our hearts with the desire to be not only our life but also our person. Our old man has been crucified with Christ. Romans 6:6 says, “*Knowing this, that our old man has been crucified with Him,*” and Galatians 2:20 says, “*I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.*” Our old man has been crucified with Christ, and now it is no longer our old man who lives, but it is Christ who lives in us. **He desires to be our life and also our person**. Christ as our person is deeper than Christ as our life.

May the Lord have mercy on us and lead us into this new experience. When we dealt with our temper in the past, we would ask the Lord for power to overcome our temper. However, **now that we have received Christ as our person**, we do not need to be concerned about the way to overcome our temper. It does not matter whether or not our old man lost his temper or whether he was meek or irritable. These things are over. **Christ is now our person**. Hence, whether or not we lose our temper should not be our focus. Our focus should be to let Christ be our person. We need to live by Christ.

Our focus is not whether we lose our temper **but whether we take Christ as our person**. Our focus is not whether we love or hate others. Our focus is to take Christ as our person. In the past we would ask the Lord to give us the ability to love others. Such a prayer does not seem wrong; however, it is religious. As Christians, we know that we should love others, but since we are unable to do this, we depend on the Lord as our power, our ability, to love others. This is to **ask the Lord to help us live by our old man as our person**. In other words, we are **still living by our old man**, who is still here and is incapable of doing good but quite capable of doing evil things. Such prayers ask the Lord to empower us to do good and to reject evil. However, whether we did good or evil, we were still the person. Formerly we were the person who did evil, but now we are the person who does good. The only difference is that we now need the Lord Jesus to help us. This means that we receive Him as power, but we do not receive Him as our life and our person. (*The Meaning of Human Life and a Proper Consecration, chapter 8*)

Day 3

<i>Ephesians 3:17</i>	- That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
<i>1 Corinthians 2:16</i>	- For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.
<i>Philippians 2:5</i>	- Let this mind be in you, which was also in Christ Jesus,

- E. What is first is not taking Christ as our life but **taking Christ as our person**:
1. If we take Christ as our person, we will **surely take Him as our life**—5:11-12; Col.3:4.
 2. If we take Christ as our person, we will be **able to grow and mature**—2:19; Eph. 3:17a; 4:13, 15.
- F. Christ desires to **make His home in our hearts**—3:17a:
1. We take Christ as our person by **allowing Him** to make His home in our heart—v. 17a.
 2. When Christ makes His home in our heart, we will take Him as our person in an adequate way; His mind **will become** our **mind**, His emotion **will become** our **emotion**, and His will **will become** our **will**—1 Cor. 2:16; Phil. 2:5.
- G. The apostle Paul is a **pattern** to us of taking Christ as our person—1 Tim. 1:16; Gal. 1:16a; 2:20; 4:19; Eph. 3:17a; Phil. 1:8; 2:5; 2 Cor. 2:10.

Because the church is not only the Body with Christ as life but also the new man with Christ as the person, Paul in 3:17 emphasizes the importance of **Christ making His home in our hearts**. Although our spirit is a vessel to contain God, the spirit is not the center of personality. The **center of personality is the heart**. The various functions of our personality—our mind, emotion, and will—are directly related to our heart, not to our spirit. Because **all the functions of personality are concentrated in the heart**, it is the place where **Christ desires** to make His home. Christ as the life-giving Spirit is now in our spirit. However, He wants to spread into our hearts and make His home there.

Simply having Christ as life does not produce the church life. In order to have the proper church life, **we must take Christ as our person**. Remember that the church is the new man as well as the Body. As the new man, the church needs Christ as the person. The main problem is not with the life, but with the person. There is no need to adjust the life, **but there is the need for a change of person**. Our mind, emotion, and will all need to be adjusted. With the church life, the problem is not only with our taking Christ as life; it is also with our taking Christ as our person. Very few saints take Christ as their person in an adequate way. To have Christ as our person is deeper, higher, and fuller than to have Him as our life. In Ephesians 3 Paul did not pray that the saints would have Christ as life. He prayed that **they would take Him as their person by allowing Him** to make His home in their hearts. This is our need today.

Whatever we do, we should do by taking Christ as our person. The question is not what we do, but **who is doing it**. Are we the ones, or is it Christ? Concerning shopping, it is not a matter of what we intend to buy; it is a matter of who is buying that particular item. Are we the ones buying it, or is it Christ? If we do not take Christ as our person, it may even be wrong in the eyes of the Lord to purchase a Bible. Hence, the question is not what we do or what we buy; it is who is doing that thing or buying that item. (*Life-Study of Ephesians, chapter 80*)

Day 4

Colossians 3:4 - When Christ our life is manifested, then you also will be manifested with Him in glory.

Colossians 3:10-11 - And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

II. We need to take Christ as our person for the church as the **one new man**—Eph. 3:17a; 4:24; Col. 3:4, 10-11:

- A. The church, the Body of Christ, is the **one new man to accomplish God's eternal purpose**—Eph. 1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24.
- B. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is **on the person**.
- C. The Bible reveals that the one new man is a **corporate, universal man**—Eph. 2:15; 4:24; Col. 3:10-11:
 - 1. We, the believers in Christ, are all **one with Christ** to be the new man; thus, we all are **parts, components**, of the corporate one new man—Eph. 4:24.
 - 2. The one new man is a **corporate God-man**, the aggregate of all the God-men; when we put all the God-men together, we have the one new man—Col. 3:10-11.
- D. Christ is both the **life of the Body** and the **person of the new man**—v. 4; Eph. 3:17a:
 - 1. In the one new man the **natural man has no place**; we all have no place in the new man, for here **Christ is all and in all**—Col. 3:10-11.
 - 2. Christ is in all of us, so **we all have only one person**—1:27; Eph. 3:17a.
 - 3. What God cares for is **whether or not** we take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a.
- E. For the new man **we all need to take Christ as our person**—2:15; 3:17a:
 - 1. In the one new man, **there is only one person—Christ**—v. 17a; 4:24.
 - 2. The new man is not about members (Rom. 12:4-5) but **about the person**; therefore, we all need to ask, “Who is my person—is it I or the Lord Jesus?”

In Colossians 3:11 Paul says not only that in the new man there is no room for any natural person but that in the new man “Christ is all and in all.” **In the new man there is room only for Christ**. He is all the members of the new man, and He is in all the members. He is everything in the new man. This means that actually He is the new man. The word “all” in verse 11 refers to all the members who make up the new man. **Christ is all these members**. 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. 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. If Christ is the living of all the saints, all the members of the new man, then in reality only He will be in the new man. When all the saints, whatever their nationality may be, live Christ, then in a real and practical way Christ will be all the members of the new man.

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: The Church, the Kingdom, and the New Jerusalem, chapter 217)

Day 5

Romans 15:32 - So that coming to you in joy through the will of God, I may refresh myself and rest with you.

Philemon 14 - But without your mind I did not want to do anything, that your goodness would not be as of necessity, but voluntary.

- F. For the practical existence of the one new man, the total person of the old man must **be put away**, and we must live by our new person, Christ—Rom. 6:6; Gal. 2:20; Eph. 4:22, 24; 3:17a:
1. Realizing that our former person **has been** crucified, we should **no longer** live in that person, by that person, and with that person—Rom. 6:6.
 2. Our **standard** for being a Christian should not be right or wrong, good or bad, **but a person**; the crucial matter is not *what* we are doing but *who* is doing it.
- G. When we live our daily life by taking Christ as our person, especially in making decisions, our living will be the **living of the new man**—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:
1. In the new man we **take Christ as our person** to make plans and to decide how we should live—Rom. 15:32.
 2. If we take Christ as our person, **we will not** decide anything in our life by ourselves, for we all are a part of the one new man—Philem. 14.

Day 6

Ephesians 4:24 - And put on the new man, which was created according to God in righteousness and holiness of the reality.

Ephesians 4:13 - Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

- H. If we are unveiled and enlightened, we will see that today in the Lord's recovery we need to **rise up together** to take Christ as our person for the one new man—Eph. 3:17a; 4:24, 11-13:
1. The saints in every locality **need to be perfected** so that they may **enter into a situation** where they take Christ as their person for the one new man—vv. 11-13.
 2. If all the saints in the Lord's recovery take Christ as their person, then **spontaneously**, we all will be the **one new man**—3:17a; 4:24.
 3. When the one new man is perfected, that will be the time for the Lord's coming, and the **perfected new man will be the bride**—Rev. 19:7.

It is by **walking according to the mingled spirit and taking Christ as our person** that we will be transformed. “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:18). We behold Christ as a mirror, and we reflect Christ with an unveiled face. While we are beholding and reflecting Christ in this way, we are being **transformed**. It is not correction, improvement, or adjustment, but transformation.

A very good illustration of transformation is the petrification of wood. This is caused by different logs being caught in a place where water is constantly flowing over them. By the flowing of the water, the minerals in the water discharge the old, wooden nature. Then the logs become petrified. Wood is transformed into stone. Praise the Lord, we are just like those logs! The **water of life flows into us and brings all the divine elements into our being to replace our natural essence**. All our natural elements are discharged, and we are transformed. Teaching can never do this because teaching does not have the flow of the living water with the divine element. But Christ as the life flow has all the divine minerals to flow through us to **replace** our natural disposition and **discharge** all the natural things. Then we are transformed into the image of Christ from one degree of glory to another degree of glory. This is by the Lord Spirit whom we have learned to take as our person.

Eventually, when we come to the end of the Bible, we do not have anything built with wood. **The whole New Jerusalem is built with transformed precious stones**. Precious stones are not natural elements but transformed ones. In the New Jerusalem there will be nothing natural, for whatever is built into God’s building must be transformed. All the natural dispositions must be discharged and replaced by what Christ is. Today in the church, wherever there are some brothers who have some amount of transformation, that church will be **living, rich, strong, and established**. But wherever there is a church without such a measure of transformation, that church will be weak, poor, and shaky. We do look to the Lord that we may have a church built not by teaching but by taking Christ as our person. This person is the living flow of the water of life. Then we will become the precious stones that are good for the building up of God’s building, which is the Body of Christ. The building of the church is by the Christians who have been transformed by the Lord Spirit through taking Christ as their person in walking according to the mingled spirit. (*The Wonderful Christ in the Canon of the New Testament, chapter 15*)