

THE NEW JERUSALEM: THE CONSUMMATION OF GOD'S WORK IN HUMANITY

by David Yoon

To assert that God is a central character in the Bible is perhaps to state the obvious, since He is the Author of the Scriptures, the Planner and Executor of the divine plan, and the Creator, Ruler, and Maintainer of the universe and all things therein. Yet to perceive that humanity is just as central a character as God in the Bible takes divine revelation. Nevertheless, it is a fact. Humanity is the focal point of God's creation and economy. While humanity may be focused on God, God's thought is centered on humanity, His heart is set upon humanity, and His intention fully involves humanity (Psa. 8:4-6). Humanity is exceedingly precious in God's heart, because redeemed humanity is the means for the manifestation of God's glory (Rom. 9:21-23), the vehicle for God's administration in His kingdom (Rev. 1:6), and the central object of God's affection as His counterpart for His satisfaction in love (Eph. 5:25-27). The Bible's celebrated message is that God so loved humanity that God in Christ became a man, served, and died for humanity in order to bring redeemed humanity into His eternal glory. Just as humanity needs God for the realization of its ultimate destiny, so also God needs humanity for the satisfaction of His good pleasure.

Throughout church history, the mystery of God's purpose and that of man's destiny have been a continuous source for debate and discussion among Christians. According to the divine revelation in the Holy Scriptures, the ultimate answer to these two mysteries is presented in the final vision of the Bible—the vision of the New Jerusalem, the holy city. This vision, described in Revelation 21 and 22, concludes the entire Scriptures and completes the progression of the divine revelation concerning God and His interaction with humankind. As the consummating vision in the Bible, the New Jerusalem unveils the ultimate issue of God's work upon His elect, the final state of their perfection through their participation in His great salvation (Heb. 2:3). The accomplishment of God's purpose and the fulfillment of humanity's destiny culminate and converge in the New Jerusalem.

Given the New Jerusalem's paramount importance as the

ultimate realization of God's economy of salvation for humanity, the nature of this city has given rise to a wide variety of studies.¹ The vast majority of these studies find this nature to be physical and material. A physical interpretation of the New Jerusalem, whose roots may come from present, earthly anxieties, does not measure up to the scriptural revelation of God's lofty purpose for the believers' eternal destiny. A literal interpretation of Revelation 21 and 22 that focuses on the physicality of our eternal existence belies the fact that the preponderance of biblical revelation concerning our eternal destiny emphasizes its spiritual qualities that derive from the Triune God Himself and are presented in the form of signs and symbols.

The New Jerusalem as the ultimate sign in the book of Revelation is a symbol of the ultimate product of God's work with and within humanity as unveiled in the entire Scriptures. On the surface, the Bible presents the history of God in His relationship with humanity; upon closer inspection, the Bible reveals the history of God in His union with His elect. Perhaps the chief evidence of this intrinsic dimension of God's history is His incarnation, which, through the union of divinity and humanity in the person of Christ, forever removed the chasm between the infinite, immortal God in heaven as an inhabitant of eternity and finite, mortal humanity on earth, confined in time (Isa. 57:15; 66:1). Because the holy city symbolizes the culmination of God's intrinsic history with His elect, the city cannot merely refer to a place where believers will live in eternity.² It must be a fitting end to a process that includes the wonder of incarnation. Thus, the New Jerusalem signifies the believers themselves in their complete, eternal union with God.³ God's primary intention with His elect is not to transfer them from one physical place to another, but to transform them from what they are in the old creation to what they will fully be in the new creation by bringing them into a union with Himself. R. W. Wall echoes this view, stating, "The Christian hope is centered in the prospect not of a heavenly place but of a transformed human existence. The Holy City symbolizes a new order of human existence" (167). The holy city, the

New Jerusalem, is the culmination of the union between God and man. The relationship between the new man as unveiled in Ephesians by Paul and the New Jerusalem as described in Revelation by John speaks of God's intention to gain a corporate man who is joined to Him through the dispensing of His divine life for the expression of His image and the exercise of His dominion. Thus, the New Jerusalem is the consummate enlargement of this new man,⁴ and the Triune God is Himself the very factor of newness. God's economy is His plan to impart Himself as newness into humanity in order to bring forth the new creation, the new man, the New Jerusalem. The accomplishment of this economy involves four progressive stages of human history, which are encapsulated in four distinct expressions in Paul's Epistles: *the first man, the old man, the second man, and the new man.*

The Newness of the Triune God in His Eternal Economy

In the entire universe only the Triune God is new; everything other than Him is old. Although He is the Ancient of Days (Dan. 7:9), He is ever green and eternally fresh as the dew (Hosea 14:8, 5). In His eternal existence the Triune God is newness itself. God the Father is the source of newness, for it is He who makes all things new

(Rev. 21:5). He gave His people a new heart and a new spirit (Ezek. 36:26), and He made a new covenant with His people (Jer. 31:31). The expression *newness of life* in Romans 6:4 indicates that newness is derived from the divine life and that the life of God has the capacity to make us new. Whereas the temporal, created, mortal life of man becomes old, the eternal, uncreated, indestructible life of God is ever new, ever fresh. The Father is the source of the divine life in the Trinity. This is affirmed by Christ's declaration that the Father, who has life in Himself, "gave to the Son to also have life in Himself" (John 5:26). As the source of the divine, eternally new life, the Father is the fountain of newness in the universe. Because God the Father is new, all His attributes are also forever new and unfading. For example, the prophet Jeremiah points to God's new compassions as a source of his hope, testifying that although the people of Israel had failed, God's compassions do not fail and are new every morning (Lam. 3:21-23).

Christ the Son, as the embodiment and expression of the divine, ever fresh life, is the realm and element of newness

(John 1:4; 14:6; 1 John 5:11-12). Although all things of the old creation, including the heavens and the earth, will become old like a garment and perish, Christ, the Son of God, will remain perpetually and remain the same, and His years will not fail (Heb. 1:10-12). In Matthew 9:17 Christ presents Himself as the new wine, since He is "the new life, full of vigor, stirring people to excitement" for the believers' full inward enjoyment (Recovery Version, note 1). In the same verse Christ reveals the church as the fresh wineskins to contain Christ as the new wine. In 2 Corinthians 5:17 the apostle Paul proclaims, "If anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new." Paul's signature phrase *in Christ* implies the believers' mystical union with Christ in His divine life and nature through faith.⁵ In other words, we become a new creation by our organic union with Christ, in which we share His divine life and nature. In Ephesians 2:15 Paul declares that Christ

created the believers "in Himself into one new man." The Greek word translated "in" (ἐν) here has the sense of "with."⁶ Christ is not only the sphere in which the new man was created but also the element with which the new man was created.

The Spirit of life, as the essence of the divine, ever fresh life, is the essence and reality

of newness (Rom. 8:2). This is corroborated by Titus 3:5, which speaks of the renewing of the Holy Spirit. The Spirit, as the transmission and realization of the Divine Trinity, functions to bear and communicate the Triune God to humanity by becoming the intrinsic divine life, content, and essence of the believers in Christ (2 Cor. 13:14). The Spirit of reality—the Spirit who is reality—is the reality of all that the Triune God in Christ is to humanity (John 15:26; 16:13; 1 John 5:6). As such, the Spirit renews the believers by imparting the essence of the divine life into them, making the ever-new essence of the Triune God their own essence. The Spirit's role in renewing the believers is also revealed by Romans 7:6, which speaks of "newness of spirit." Here *spirit* refers to our regenerated human spirit, a spirit that is new because it is joined to and indwelt by the Holy Spirit, the divine essence of newness (1 Cor. 6:17). "Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there" (Recovery Version, Rom. 7:6, note 4).

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The New Covenant

In His eternal economy the Triune God desires to express Himself through His creation. The Triune God carries out this economy by dispensing Himself in Christ as the Spirit into the believers in order to make them a new creation. God's New Testament economy is accomplished through the new covenant. In Ezekiel 36:26-28 Jehovah declares to the house of Israel,

I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you...And you will be My people, and I will be your God.

These verses clearly reveal that God gives us a new spirit and a new heart, yet what makes our spirit and heart new is the impartation of the Spirit as the reality of the God of newness into us. In Jeremiah 31:31-33 there is a similar proclamation to the children of Israel: "This is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people" (v. 33). Both of these portions of the Word, which are repeated in Hebrews 8:8-13, refer to God's being the God of His elect, His people. However, Ezekiel 36 speaks of God putting His Spirit within us, whereas Jeremiah 31 speaks of putting His law in our inward parts and hearts. This indicates that the law of God that is imparted into our inward parts and written upon our hearts is none other than the Spirit of God who is dispensed into us. God's new covenant is to dispense His Spirit as His law—"the law of the Spirit of life" (Rom. 8:2)—into us so that we may be saturated with the new essence of His life. Through the new covenant, God imparts the divine life as the law of life from the center of our being, our spirit, to the circumference, our heart, so that He as the Spirit may be inscribed and deeply written into our inward parts. Consequently, we will know God according to His life and nature in order to live and express Him corporately as His people.

The Mediator of the New Covenant and Ministers of the New Covenant

God's new covenant is accomplished by the ascended Christ, the Mediator of the new covenant, in coordination with the apostles who are constituted with the Triune God as the ministers of the new covenant. By shedding His blood, which satisfied God's righteous demand and thereby redeemed us, Christ established the new covenant (Matt. 26:28; Luke 22:20). By dying, Christ also bequeathed to us the new covenant as a will, a testament (Heb. 9:15-17). Then in resurrection Christ, as the Spirit of reality, became the reality of all the bequests in the new

testament, the new covenant (John 14:17; Isa. 42:6; 49:8). Finally, in ascension Christ, as the Mediator of the new covenant, bears the responsibility for executing the covenant through His indestructible life by making it a reality to us (Heb. 12:24; 7:16). Today Christ carries out His heavenly ministry by executing the new covenant in cooperation with the apostolic ministry of the new covenant. The genuine apostles are ministers of a new covenant because they minister not the letter that kills but the Spirit who gives life, the divine essence of newness (2 Cor. 3:6). Hence, the apostles' new covenant ministry is appropriately referred to as "the ministry of the Spirit" (v. 8) because it is constituted with the life-giving Spirit. God in Christ inscribes this Spirit as the law of life upon our hearts (Heb. 8:10) through ministers of the new covenant who inscribe the Spirit of the living God as the divine ink in tablets of hearts of flesh (2 Cor. 3:3). By being saturated with the life-giving Spirit and by dispensing the Spirit, the ministers of the new covenant cooperate with Christ, the Mediator of the new covenant, to carry out God's New Testament economy to renew His elect by imparting His eternally new being into them.

The New Creation, the New Man, and the New Jerusalem

The unique goal of Christ's heavenly ministry and the apostles' new covenant ministry is to produce the believers as the new creation, the new man, who consummates as the New Jerusalem. According to 2 Corinthians 5:17, a believer is a new creation because he is in an organic union with Christ in His divine life and nature. The old creation, the first creation, came into being by the word and power of God, yet it does not have God's life and nature. What makes the old creation old is not merely the passing of time but the lack of God as its intrinsic element of newness. In contrast, because the new creation is constituted of the believers who are begotten of God (John 1:13), the new creation has God within it as its life, nature, appearance, and expression (3:6, 15; 2 Pet. 1:4). We may say that the old creation is the creature apart from the Creator, whereas the new creation is the creature joined to the Creator yet without participating in His Godhead (1 Cor. 6:17). The new creation is not merely an individual matter but a corporate matter, for, as George Eldon Ladd suggests, a new creation is "the creation of a new man," a corporate entity "that is constituted of all who are in Christ, whether Jews or Gentiles" (522). Christ created the new man by imparting Himself into the believers; hence, the new man has Christ, the embodiment of God, as its unique constituent. Since newness is God Himself, for the believers in Christ to become the new man means that they become God in life and nature but not in the Godhead by having God wrought into them; that is, they become the same as God in His attribute of newness. This view is confirmed by Paul's particular statements that the new man was "created according to God" and that in the new man Christ is "all

and in all” (Eph. 4:24; Col. 3:10-11). The consummation of the believers’ experience of God’s attribute of newness is the New Jerusalem in the new heaven and new earth. Just as in the Old Testament the city of Jerusalem symbolizes God’s people (Psa. 125:2; Jer. 8:5; Ezek. 23:1-4), so also in Revelation 21 and 22 the New Jerusalem symbolizes the believers in Christ who have become God in life, nature, appearance, and expression without participating in any way in His Godhead. The New Jerusalem is new not because “it is to be placed on the ‘new earth’” (Fee 291) but because, as the culmination of God’s new creation, the new man in Christ, it is fully saturated with the Triune God of newness. Throughout eternity the New Jerusalem will ceaselessly unfold the fresh newness of the Triune God to the universe.

The Four Stages of the Accomplishment of the Divine Economy in Human History

The execution of God’s economy involves four stages of His move in human history. These stages are summarized in four distinct phrases mentioned in Paul’s writings: *the first man*, *the old man*, *the second man*, and *the new man* (1 Cor. 15:47; Eph. 4:22, 24). The first man is the corporate man whom God created for the fulfillment of His eternal purpose; the old man is the created man who became old through the corruption of the fall; the second man is Christ, the first God-man, as the initial accomplishment of God’s purpose; and the new man is the corporate God-man as the reproduction of the second man for the full accomplishment of God’s purpose. The divine revelation in the entire Bible may be considered the history of these four men with the New Jerusalem as its culmination. Genesis 1 and 2 unveil the creation of the first man. Genesis 3 through Malachi present the history of the old man, the first man who fell. The four Gospels in the New Testament offer the biography of the second man as the replacement of the first man, and Acts through Revelation 20 contain the story of the new man as the corporate enlargement of the second man. The last two chapters of the Bible present the description of the New Jerusalem as the consummation of the new man.

The First Man

In 1 Corinthians 15:45 Paul says, “The first man, Adam, became a living soul.” In this verse, which identifies Adam

as the first man, there is no indication of the fall. This suggests that the first man refers to the pure, sinless man in creation before the fall. The creation of humankind issued from the counsel of the Divine Trinity (Acts 2:23; Eph. 1:11):

God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth. (Gen. 1:26)

According to the record of creation in Genesis 1, every living being, except man, was created “according to its kind” (vv. 11-12, 21, 24-25). It is significant that man was not created according to his own kind; rather, man was created in the image of God and according to His likeness. This indicates that man was made according to God’s kind (cf. Acts 17:29). “Created man was a duplication of God in

God’s image and likeness,” though “he did not have the reality of God or the life of God” (Recovery Version, Gen. 1:26, note 3). God made man in His image and according to His likeness so that man might eventually express Him and manifest His glory. Since Christ, the Son of God, is the image of God (2 Cor. 4:4; Col. 1:15), for man to be made in God’s image means for

man to be made according to Christ. This reveals that God’s intention is that man should be transformed and conformed to the image of Christ in order to manifest God to the universe (2 Cor. 3:18; Rom. 8:29). After creating man, God let man have dominion over all the created things in order to subdue God’s enemy, Satan, and to bring God’s kingdom and His rule to the earth. This unveils God’s intention to authorize man to be His representative so that man might reign with His authority over all things (5:17).

In order for man to express and represent God for the fulfillment of His purpose, man needs to receive the life of God. The eternal life of God is God’s unique means for fulfilling His eternal purpose. Therefore, after creating man, God placed man in front of the tree of life. According to the divine revelation in the Bible, the tree of life signifies “Christ, the embodiment of the Triune God (Col. 2:9), as the divine life for our food” (Lee, *Conclusion* 2740). This is affirmed by Christ’s own declarations concerning Himself in the Gospel of John: “I am...the life” (14:6); “I am the true vine” (15:1); and “I am the bread of life; he who comes to Me shall by no means hunger” (6:35). Man

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was placed in the garden of Eden in order to be a partaker of Christ as his food (v. 57) and a participant in Christ as his life (Col. 3:4). God's intention was that man would partake of His life, signified by the tree of life, so that the life of the Creator would be united with the life of the creature for the producing of the new creation, the new man who bears His image and exercises His dominion by His life.

The man whom God made in His image was created as a corporate man to manifest the Triune God. Whereas Genesis 1:26 says, "God said, Let Us make man in Our image, according to Our likeness," verse 27 says that God created man in "His own image." These two verses refer to God by the singular pronoun *His* as well as the plural pronouns *Us* and *Our*. This indicates that God is uni-plural; that is, He is triune. "The God we are to manifest is the Triune God, the 'Us' and 'Our' whose image and likeness we possess" (Robichaux 11). Whereas verse 26, speaking of man, says, "Let them," verse 27, speaking concerning the creation of man, says, "In the image of God He created him; male and female He created them." These verses refer to man by the singular pronoun *him* as well as the plural pronoun *them*, implying that man is a collective entity. This thought is corroborated by 5:1-2, which says, "When God created Adam, He made him in the likeness of God. Male and female He created them, and He blessed them and called their name Adam, on the day when they were created." Although God created male and female, He referred to them collectively as Adam. This confirms that in the sight of God, He did not create two persons but one man. God did not create an individual man or a collection of individuals; rather, He created a collective man, including all of humankind (Acts 17:26), in order to gain a corporate expression of Himself. God desires to be expressed not through an individual man but through a corporate man.

As Witness Lee points out, just as "our God is One, but triune," so also "man is one, but corporate" (*Genesis* 77). This implies that the Triune God created a corporate man so that the corporate man may express the trinity of the Godhead, which is "the most basic and chief attribute of God's divine Person" (Lee, *Economy* 340). All of God's creation expresses His eternal power and divine characteristics, that is, God's attributes as the outward manifestations of God's nature (Rom. 1:20). Yet only man, the central object of God's creation, has the distinct privilege of expressing who God is in His trinity, for among all of creation, man alone was made in the image of the Triune God and according to His likeness. The first man as a corporate man who was created in the image of the Triune God is a type of the one new man who is a corporate expression of the Triune God in reality (Eph. 2:15). After creating the corporate first man, God conveyed His deep delight and satisfaction, calling His creation "very good" (Gen. 1:31). Therefore, God rested on the seventh day because he

"finished His work" of creation and gained a collective man who has the potential to fulfill His purpose (2:2).

The Old Man

Although man had a splendid beginning in God's creation, not long after, he sinned and fell from God. The fall of man took place primarily because, instead of partaking of Christ as signified by the tree of life, the created man partook of Satan as signified by the tree of the knowledge of good and evil (v. 9; 3:6). Through man's eating of the tree of knowledge, Satan injected sin, his evil and poisonous life and nature, into man, causing man to become a creature according to Satan's kind. Fallen human beings are thus sinners, born "children of the devil" and "sons of the evil one" (1 John 3:10; Matt. 13:38); as such, they "possess his life, partake of his nature, and live in sin automatically and habitually" (Recovery Version, 1 John 3:10, note 1). Consequently, the man who was created according to God's kind actually became Satan's kind, the devil's kind. Man was the reproduction of God in His image and likeness but not yet in His life and nature. After the fall man instead became the reproduction of Satan in life, nature, constitution, and expression.⁷ This process of satanification damaged each of man's three parts—his spirit, soul, and body (1 Thes. 5:23). The spirit, the organ for contacting and receiving God, was deadened and cut off from God (Eph. 2:1); the soul, the organ for enjoying and expressing God (Luke 1:46), was contaminated to become the self, the embodiment and expression of Satan (Matt. 16:23-24); and the body, which was created as a pristine vessel, was transmuted into the flesh of sin with all its lusts (Rom. 7:17-18). Because of the fall, the first man, the uncontaminated man of God's creation, became the old man, which, in Paul's words, "is being corrupted according to the lusts of the deceit" (Eph. 4:22).

In the fall man lost not only innocence but also access to the tree of life (Gen. 3:22-24), thereby becoming alienated from the life of God (Eph. 4:18), the means by which man was originally to accomplish God's purpose. Hence, the first man became the old man and failed God in His purpose. Instead of expressing God for His glory, man expressed sin and his sinful self, thereby falling short of God's glory (Rom. 3:23). Instead of exercising God's dominion by subduing Satan on God's behalf, man was captured by Satan and brought under his subjection and manipulation (1 John 5:19), even becoming rebellious and practicing lawlessness against God's reign (3:4).

Under Satan's usurping hand, the corporate man of God's creation was divided and scattered. "After the flood, God gave man authority to rule others that there might be peace among men...but Satan caused man to abuse his God-given authority to form nations" (Recovery Version, Gen. 10:25, note 1). Hence, the old man, fallen

humankind, was divided into many nations and scattered in separate directions to different lands (vv. 25-32). The forming of the nations eventually issued in Babel. At Babel, where man's fall reached its lowest point, humankind conspired to form an alliance as an open, direct, and collective rebellion against God, denying His right and authority over them. This perverse rebellion caused God to judge mankind with division and confusion (11:1-9). "Mankind was scattered, divided, in living, no longer able to live together in one place (vv. 8-9), and confounded, confused, in language, no longer able to have the same speaking, i.e., the same understanding, opinion, and concept" (Recovery Version, v. 7, note 2). Through the work of Satan, the corporate first man created by God became not only defiled with the devilish life and nature but also divided and confused. Therefore, the old man can be characterized by death, corruption, rebellion, division, and confusion, and the old man completely lost God's ordination to express and represent Him.

The Second Man

Although the contamination, lawlessness, and scattering of the old man became a frustration to the accomplishment of God's plan, the God of infinite resolve and steadfast determination cannot be deterred. Hence, at the fullness of the time, God came in Christ the Son through incarnation to be the second man in order to accomplish His purpose so that humanity would partake of Him as his life in order to express and represent Him (Gal. 4:4; 1 Cor. 15:47). According to Matthew 1:18 and 20, Mary "was found to be with child of the Holy Spirit," and "that which has been begotten in her is of the Holy Spirit." These verses imply that

the divine essence out of the Holy Spirit had been begotten in Mary's womb before she delivered the child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. (Recovery Version, Luke 1:35, note 2)

In His incarnation Christ was not only conceived of the Holy Spirit to have the divine essence but also born of a human virgin to have the human essence. Therefore, the incarnated Christ was a union of two essences: the divine

essence with the divine life and divine nature and the human essence with the human life and human nature. As such, He was the mingling of divinity with humanity in the unique person of the God-man.⁸

As the second man, Christ is a God-man, a man mingled with God. The first man did not possess the life and nature of God, for he was merely God's creation. In contrast, the second man, who is both God-become-man and the Creator-become-creature, is the mingling of God the Creator with man, His creature. Hence, He inherently possesses God's life and nature. This fulfills a prophecy in Isaiah 7:14, in which the incarnated Christ is called Emmanuel, which means "God with us" (Matt. 1:22-23). Witness Lee provides insight into the significance of the name Emmanuel:

[This name] does not merely signify the presence of God

in the midst of a multitude of men; it signifies His entry into humanity. What took place at Bethlehem was the birth of One who possessed a dual nature. God and man were united in that one Person. Up to that time all the descendants of Adam had possessed only one nature; after that time there was One who possessed two natures, the human and

the divine. He was truly man, and He was truly God. (Resurrection 4-5)

That Christ was called Emmanuel, or "God with us," demonstrates that the second man is a God-man, that is, God joined and mingled with man. Just as Christ, the first God-man, is Emmanuel, so also the new man, as the corporate reproduction of Christ, is the enlargement of Emmanuel. The New Jerusalem as the consummation of the new man is the ultimate expansion of Emmanuel.

Adam, the first man, failed to fulfill God's original intention, because he did not partake of the life of God embodied in the tree of life. In contrast, Christ, the second man, succeeded in fulfilling God's intention, because He continuously partook of and lived by the divine life. By failing to partake of the life of God, the first man lived a life of independence from God. But the second man as the embodiment of the divine life (John 1:4) not only possessed the life of God but also lived a life of absolute dependence on God by this life.⁹ In John 5:19 Christ declared His complete denial of Himself and His total dependence on God

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the Father: “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.” In 6:57 Christ proclaimed that He lived “because of the Father,” taking the Father as the factor of His living, as the source from which He drew all His supply for living. Because Christ as the second man lived by the Father, He both expressed God’s image and exercised His dominion. By denying His human life and living by the divine life, Christ expressed God’s bountiful divine attributes through His aromatic human virtues. Christ, coinhering with the Father and the Spirit (14:9; Matt. 12:28), declared the Father among humankind and manifested God in the flesh by the Spirit (John 1:18; 1 Tim. 3:16; Col. 2:9; Matt. 12:28). Christ glorified the Father on earth (John 17:4), speaking the Father’s word (14:10, 24), doing the Father’s will (6:38), accomplishing the Father’s work (4:34; 17:4), presenting the Father’s teaching (7:16), and seeking the Father’s glory (v. 18). Hence, to see Christ, the God-man, was to see the Father, and to know this God-man was to know the Father (14:7-9). Further, because Christ lived and worked under the Father’s rule as “a man under authority” (Matt. 8:9-10), the Father gave Him authority to execute judgment over all created things (John 5:27). When He was tempted by the devil, He steadfastly stood in the position of man to defeat the devil and overcome his temptations (Matt. 4:3-10). Christ declared that in Him the ruler of this world had nothing (John 14:30), indicating that in Him Satan “had no ground, no chance, no hope, no possibility in anything” (Lee, *God-man* 90). Christ cast out the demons by the Spirit of God in order to destroy Satan’s kingdom and bring in the kingdom of God (Matt. 12:28). As a God-man living by the divine life, Christ manifested God’s glory and exercised His authority, thereby recovering man’s lost ordination and fulfilling God’s desire for the first man. Whereas Adam failed completely as the first man, Christ triumphed victoriously as the second man.

Although Christ succeeded in expressing and representing God, God’s original intention can be achieved only by a corporate God-man. Hence, the second man fell as a grain of wheat into the ground and died in order to bear much fruit (John 12:24). By dying, the unique God-man released His divine life in order to produce all those who believe into Him as His organic increase—many grains, many God-men (3:29-30). As many grains that have been blended together into one loaf (1 Cor. 10:17), the believers become the one Body of Christ, the corporate new man in Christ. This corporate man fully realizes God’s eternal purpose.

The New Man

In 1 Corinthians 15:45-47 Paul speaks of Christ not only as the second man but also as the last Adam and the life-giving Spirit. As the second man, Christ in incarnation represents a new beginning in the history of humanity, which

had been ruined by the failures of the first man and the corruption of the old man (v. 47). As the last Adam, the end of humanity, Christ’s death included all humanity (v. 45; cf. Rom. 6:6; Gal. 2:20). His all-inclusive death terminated the old man. As the life-giving Spirit, Christ’s resurrection imparted the divine life into His believers to produce them as God-men, components of the corporate new man (1 Cor. 15:45; 1 Pet. 1:3; 2 Cor. 3:6, 17).

In Ephesians 2 Paul reveals the creation of the new man through Christ’s death. Through crucifixion Christ abolished in His flesh the law of the commandments in ordinances—forms or ways of living and worship, which create enmity and division—in order to nullify all the factors of human division (v. 15). Simultaneously, Christ created the Jews and the Gentiles into one corporate new man, the one Body of Christ; He conceived the new man with Himself as the divine element by working God’s life and nature into humanity (vv. 15-16). In resurrection, Christ was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:3-4; 8:29), and all His believers, who were made alive together with Christ (Eph. 2:5), were regenerated by the Father to become the many sons of God, the many God-men, as parts of the new man (1 Pet. 1:3). Therefore, the one new man created by Christ on the cross in Ephesians 2:15 is the newborn child brought forth through Christ’s death and resurrection in John 16:21.¹⁰ On the day of Pentecost, the ascended Christ came down upon the regenerated believers as the joining Spirit in order to baptize them in one Spirit into one Body, thereby forming them into the Body of Christ, the one new man (1 Cor. 12:13). Hence, the new man was created (conceived) by Christ on the cross, regenerated (born) in Christ’s resurrection, and brought into existence through the baptism of the Spirit at Pentecost.

Through His death, resurrection, ascension, and descent, Christ, the second man, was enlarged from an individual God-man to a corporate God-man, the one new man. Hence, the new man is the multiplication, expansion, and extension of Christ as the first God-man. As such, the new man is not merely according to God-kind as created by God and possessing His image and likeness but without His life and nature before the fall. Rather, the new man is a higher “species”; he is God-man kind—a divine-human “species” composed of redeemed humanity that has been born of God with His life and nature. Christ, the first God-man, and the believers, the many God-men, together form a universal man. As the One in heaven, Christ is the Head, and as those on earth, the believers are His Body. The universal new man is a corporate God-man with Christ as the Head and the believers as the Body.

It is crucial to note that the new man is not individual but corporate. Just as the old man is a corporate person who encompasses all fallen humanity, so also the new man is a

corporate person who encompasses all redeemed humanity. The church as the new man is a corporate man who fulfills God's original intention by expressing God and representing God, that is, by bearing His image and subduing His enemy.

In fulfilling the Triune God's desire for image, the church as the new man is His organic corporate expression. Immediately after speaking of Christ's creating the Jews and the Gentiles into "one new man" and making peace between them (Eph. 2:15), Paul speaks of the reconciling of these two groups of believers in "one Body" to God through the cross (v. 16). This indicates that, in Paul's mind, the one new man is synonymous with the one Body. Since the Body of Christ is the fullness of the One who fills all in all (1:22-23), the new man must also be the expression of the all-filling Christ, who is the embodiment and expression of the Triune God (Col. 2:9; 1:15). Colossians 3:10 says that the new man "is being renewed unto full knowledge according to the image of Him who created him." This means that as the new man is being renewed, we are being transformed into the image of Christ, the Creator of the new man, so that we may express the glorious image of Christ, who is the expression of God (2 Cor. 3:18). This is the corporate manifestation of God in the flesh (1 Tim. 3:16).

Moreover, in Ephesians 4:24 Paul says that the new man was created according to God in righteousness and holiness of the reality. Righteousness and holiness in this verse refer to "the two main characteristics of the life of Jesus in His humanity" (Lee, *Conclusion* 2310). The new man, the corporate reproduction and extension of the Lord Jesus, was created according to God in righteousness and holiness in order to bear His image by expressing these two excellent attributes of God.

The church as the new man also fulfills God's desire for man to represent Him in His dominion. Ephesians 6:10-13 reveals that the church as God's corporate warrior stands against the stratagems of the devil and wrestles against the spiritual forces of evil in the heavenlies, that is, Satan and his rebellious angels in the air. This is the church's exercise of God's dominion through her waging spiritual warfare against God's adversary. In order for us to be the corporate warrior, we need to be empowered in the Lord and in the might of His strength and covered with

the whole armor of God. In 4:24 Paul tells the believers to "put on the new man," whereas in 6:11 he tells them to "put on the whole armor of God." As Witness Lee points out, this indicates that "to put on the armor of God is to put on the new man" (CWWL 3: 209). It is significant that the word *you* in 6:11 is a plural pronoun referring to the believers in Ephesus. Strictly speaking, the whole armor of God is not for any individual believer; rather, it is for the church as a corporate new man. No individual believer can wear the whole armor of God; only the new man as the corporate warrior can wear it. Therefore, we must fight against the devil not as separate individuals but as the corporate new man. We must put on the new man in order to be under the covering of the armor of God, which enables us to conquer and subdue the enemy. Ephesians 4 reveals that the church as the new man fulfills the positive aspect of God's purpose, which is to express God in His image by manifesting His attributes, whereas

chapter 6 reveals that the church as the new man fulfills the negative aspect of God's purpose, which is to exercise His dominion by dealing with His enemy.

After the new man was produced by Christ's death, resurrection, ascending, and descending, the new man became a reality in the sight of God. However, in order for the

new man to be consummated in the sense of coming into its full, practical existence, the believers need to be renewed in their entire tripartite being. Therefore, Paul exhorts the believers to "put on the new man, which was created according to God in righteousness and holiness of the reality" (4:24). Although the new man was created, the believers need to put on the new man in order to partake of this creation. Similarly, Paul speaks of the believers putting on the new man, "which is being renewed unto full knowledge according to the image of Him who created him" (Col. 3:10). This again reveals that even though the new man has been created in Christ as a reality, the new man is in the process of being renewed in practicality. This requires the believers to put on the new man.

The regeneration of our spirit is the beginning of the new man within us. At the time of regeneration God imparted the Spirit of life, the divine essence of newness, into our spirit, thereby giving us a new spirit (Ezek. 36:26-27). When we were born of the Spirit in our spirit, the Spirit with the divine life was imparted into our spirit, thereby producing a new being, a new man, in our spirit (John 3:6).

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Our regenerated spirit, indwelt by Christ as the life-giving Spirit, is our new man, our inner man (Eph. 3:16; 1 Pet. 3:4). The aggregate of the new, inner man within all the believers is the great corporate new man. Through our regeneration the creation of the new man, accomplished by Christ's death on the cross, was applied to us, and we began to participate in the life of the one new man and became part of the corporate new man in our spirit. By our first birth we were born in the old man; by our second birth we were reborn in the new man. Although the new man has been created in our spirit, our soul and body remain in the old creation and still need to be renewed. Therefore, we who have become part of the new man through our regeneration need a thorough, absolute, and continual renewing of our soul and body. The renewing of the new man is the spreading of the new man with the divine life from our spirit to our soul and eventually into our body (Rom. 8:10, 6, 11). As the renewing takes place, the new man who was created in our spirit is being renewed in the sense of spreading within our entire soul and body.

The renewing of the new man takes place mainly in our mind. This is indicated by Paul's word that the new man "is being renewed unto full knowledge" (Col. 3:10). In keeping with this, Paul's word about putting on the new man in Ephesians 4:24 is immediately prefaced by his exhortation to "be renewed in the spirit of your mind" (v. 23). This suggests that the way to put on the new man experientially is to be renewed in the spirit of our mind. The expression *the spirit of your mind* refers to the mingled spirit, the believers' regenerated spirit mingled with the indwelling Spirit of God. This mingled spirit enters, permeates, and renews our mind, thus becoming the spirit of our mind. Since our mind is the leading part of our soul, as our mind is renewed, our will and emotion spontaneously follow to be renewed as well. If we are renewed in the spirit of our mind, then our mind will no longer be saturated with and dominated by our racial character, national disposition, regional culture, or social status. Instead, our mind will be filled with and governed by the mingled spirit. The renewal of the believers' mind will issue in the practical manifestation of the reality of the one new man on earth.

The renewing of the new man in Colossians 3:10 implies a process that leads to a consummation. In Paul's Epistles the culmination of the renewing of the new man is most clearly revealed in Ephesians 4, which speaks of our growing up into Christ the Head in all things (v. 15) and of our arriving "at a full-grown man" (v. 13). To grow up into Christ in all things is to have Christ increase in us in all things until we arrive at a full-grown man. In the context of the entire book of Ephesians, the full-grown man here refers to the church as the corporate new man in his maturity, the new man who has been fully renewed. The full-grown new man in Paul's ministry is the New Jerusalem in John's ministry. This implies that these two apostles lived

and labored for a common goal, the consummation of the corporate God-man.

The New Jerusalem

The New Jerusalem is the consummation of this corporate God-man, the new man. In the divine economy the Triune God intends to impart His eternally new being into humanity in order to gain a new man, a deified corporate man. This economy is accomplished by a new covenant in which God in Christ can write the Spirit of life upon the hearts of His elect. Such a new covenant is executed in the experience of God's elect by the ascended Christ in coordination with the ministers of the new covenant who inscribe the Spirit of the living God into the believers' hearts. The ultimate issue of the new covenant is the full development of the new man, the New Jerusalem. The progressive accomplishment of the divine economy in God's move among humanity is revealed in four significant terms in Paul's Epistles: *the first man*, *the old man*, *the second man*, and *the new man*. The first man is God's kind, the corporate man created in the image of God and according to His likeness before the fall. The old man is Satan's kind, fallen humanity. The second man is the prototypical God-man, Christ, the first human being mingled with God. The new man is God-man kind, human beings who have been born of God, God-men in the divine species. The New Jerusalem is the organic aggregate of God-man kind, the totality of all the God-men, who are joined in life and nature to one another and to the Triune God Himself. In brief, the first man is a type of the second man; the old man is a corruption of the first man; the second man is the reality of God's intention for the first man; the new man is the enlargement of the second man, who is consummately expressed as the New Jerusalem. In light of such a rich history of God's move among and in humanity, the New Jerusalem, the culmination of the divine economy, should not be understood as a physical edifice; instead, it must be interpreted as a sign of a corporate person composed of all the believers who are completely united and mingled with the Triune God.

In brief summary, the New Jerusalem, as the ultimate manifestation of the new man, is the consummate enlargement of the corporate God-man in Christ.¹¹ It possesses God's life, bears His image, and exercises His dominion in a profound exhibition of His multifarious wisdom. The New Jerusalem is a city of eternal life; as such, it is composed of the believers who enjoy the dispensing of the life of the Triune God. This is implied by the river of water of life, which flows out of the throne of God and of the Lamb, and by the tree of life, which grows on the two sides of the river (Rev. 22:1-2). The river of water of life symbolizes the life-giving Spirit (John 7:37-39; 1 Cor. 15:45; 12:13), and the tree of life signifies Christ as the embodiment of the divine life and the unsearchable riches of the

Triune God (John 1:4; 14:6; 15:1; Eph. 3:8). For eternity the river of water of life and the tree of life fulfill God's original intention that humanity partake of the Triune God as life for the purpose of expressing and representing Him. Life produces glory. The New Jerusalem is a city of eternal glory, whose glory implies the organic corporate expression of the Triune God. According to Revelation 21:11, the New Jerusalem is depicted as "having the glory of God," with her light like that of "a jasper stone." Elsewhere in Revelation God on the throne is depicted as being "like a jasper stone" (4:3). Hence, the appearance of God corresponds to the glory that radiates from the New Jerusalem, indicating that the holy city bears the image of God and expresses His glory by her shining. Light is God's ruling element. The New Jerusalem, as the eternal kingdom of God will function as His administrative center in the universe; hence, the nations on the new earth will "walk by its light" (21:24). According to verses 23 and 24, the God of glory as light will shine in and through Christ the Lamb as the lamp to illumine the holy city, and Christ Himself will shine in and through the city, which serves as the universal diffuser of light, illuminating the surrounding nations. In this way all the living beings in the new heaven and new earth, as represented by the nations, will be brought under the rule of the Triune God through the light of the city. For eternity the Lord God will shine upon the believers, the constituents of the holy city, in order to rule over them, and the believers will reign with the Triune God over the nations by radiating this light (22:5). Therefore, the New Jerusalem is the ultimate fulfillment of God's eternal purpose that a corporate new man participate in His life in order to manifest His unlimited glory and maintain His unchallenged dominion.

Conclusion

As we reflect upon the accomplishment of God's economy to gain the corporate new man through the various stages of His intrinsic history with humanity, we need to appreciate Christ as the centrality and universality of this economy. In creation Christ, as the image of the invisible God, was the very image in which the first man was made (Col. 1:15). In incarnation Christ, as the Word who became flesh, was the second man. In crucifixion Christ, as the last Adam, terminated the old man and created the new man with Himself as its divine element. The new man is nothing less than the corporate increase of Christ Himself.

Today Christ, as the life-giving Spirit, is continually dispensing Himself into the believers' tripartite being for the full renewing and maturation of the new man. The New Jerusalem, as the enlargement of the new man, is the consummate, corporate duplication of Christ. Truly, the all-inclusive Christ is the center and circumference of the unfolding economy of God that will produce the New Jerusalem as the consummation of the new man. May we experience, enjoy, and express this Christ today for the practical display of the new man in the present age and for the ultimate manifestation of the new man in eternity, the New Jerusalem. **A&C**

Notes

¹These studies may be generally divided into two interpretive camps: one subscribing to a literal interpretation of the New Jerusalem and the other, a symbolic interpretation. Some

studies have attempted to fuse elements of these two interpretations together. Randy Alcorn's *Heaven* exemplifies this method of interpretation. He claims that the New Jerusalem is a physical city with spiritual realities (473-476), stating that it is both a figure of speech and a "literal geographical location" with natural wonders, spectacular sceneries, and thriving human culture (241).

According to a literal reading of Revelation 21 and 22, the New Jerusalem is a physical city with a high jasper wall, big pearl gates, a crystal-bright river, and a street of transparent gold. As such, it is viewed as a physical metropolis in the new heaven where God's elect will dwell with Him for eternity. For instance, Edward Bickersteth claims that "New Jerusalem is not the whole Church, but the metropolis thereof, and of the new world" (143). In a slight variation, some Bible commentators locate the city on the new earth. For these literalists, the holy city is understood as a predominantly physical realm where the believers will enjoy an earthly yet sin-free existence, where their every soulish aspiration is realized and their bodily desires gratified. Physical interpretations of the holy city as the quintessence of material awards tend to be anthropocentric, materialistic, and even, in some cases, hedonistic.

The believers' view of their eternal destiny has great sway over their present-day Christian walk. For some, the New Jerusalem is best understood as a "cosmic renovation." Such an understanding of the New Jerusalem may cause them to focus on the renewal of the heavens and the earth to the neglect of the renewal of their own inward being. According to Alcorn, our eternal destiny is the magnification of human amusements, in which we

THE FIRST MAN IS A TYPE OF THE SECOND MAN;
THE OLD MAN IS A CORRUPTION OF THE FIRST
MAN; THE SECOND MAN IS THE REALITY
OF GOD'S INTENTION FOR THE FIRST MAN;
THE NEW MAN IS THE ENLARGEMENT
OF THE SECOND MAN.

may “play our favorite sports with some of our favorite sports heroes” (411). Our eternal existence thus consists of our renewed enjoyment of physical things in the old creation, such as watching a ball game, playing golf, riding a bicycle, and working in the garden. Such depictions of the holy city as an enhanced continuation of earthly pleasures reinforce natural longings for things in the physical realm, thereby countenancing and nurturing a love for the world.

²In fact, the apostle John opens the book of Revelation with a statement that God made the entire book known by signs (1:1). Given the book’s stated intention of using signs to reveal mysterious, spiritual realities (cf. v. 20), it follows that the entire picture of the New Jerusalem should be considered a sign, a symbolic vision, of the consummation of God’s eternal economy. For example, consider the imagery of gold in the New Jerusalem. The New Jerusalem is pure gold (21:18); this should be understood in light of the Lord’s counsel in 3:18 that we buy gold from Him. In the Gospel of Matthew the Lord reveals that we need to buy oil (25:9). Hence, gold corresponds to oil. This is confirmed by Zechariah 4:12, which identifies oil with gold or golden oil (Barnes *Bible*). In the Bible oil signifies the Spirit (Isa. 61:1-2; Luke 4:18). God is Spirit (John 4:24), and Spirit denotes the nature of God’s person. Hence, to buy gold from the Lord is to pay the price in order to be filled with the Spirit and thus participate in God’s nature (Acts 4:8; 13:52; Eph. 5:18). The New Jerusalem, a city of pure gold, is the aggregate, the totality, of the partakers of the divine nature and the partakers of the Holy Spirit (2 Pet. 1:4; Heb. 6:4). Therefore, instead of aspiring to amass material wealth for ourselves in the present age and to dwell in a literal, golden city for eternity, our urgent need is to pay the price of losing our soul-life and counting all things as loss for Christ (Matt. 16:25; Phil. 3:8) in order to be saturated with the Holy Spirit in our inward parts and thereby partake of the divine nature and fulfill our eternal destiny to be constituents of the New Jerusalem as a universal golden lampstand (Rev. 21:11, 23-24). A physical interpretation of the New Jerusalem completely bypasses the rich symbolic meaning of even this most basic yet fundamental characteristic of the golden city. Only a proper, symbolic interpretation of the New Jerusalem can fully capture the city’s status as the culmination of the deeply subjective relationship that God intends to have with humankind and the profoundly divine and mystical qualities of God’s operation in His elect.

³A number of biblical commentators have interpreted the New Jerusalem not as a literal city but as a symbol of God’s elect. James Macknight equates the New Jerusalem with “the church of God in its perfect state in the world to come” (288). Robert H. Gundry, in a chapter entitled “The New Jerusalem: People as Place, Not Place for People,” asserts that the description of the holy city is a description of the church, composed of the saints, and that the New Jerusalem represents the saints “in their eternal, perfected state” (402). Van G. Gill says,

The New Jerusalem is the redeemed, resurrected, and changed people of God. It is the Church in its final perfected or completed form. It is the church composed of

the people of God from the beginning time to the conclusion of it...The whole description of the New Jerusalem is a picture of a spiritual reality for which we lack human expression, so a physical picture is used. (230)

Alfred Bryant notes that the New Jerusalem is the “symbol or representative of the saints,” who under Christ reign over “the unglorified nations” (119, 121). He rejects a literal interpretation of the holy city and understands the city as a sign of Christ’s counterpart constituted with the believers:

The New Jerusalem is not manifestly a literal, material city as some have vainly supposed; nor is it a representation of heaven...for it is said to come down from God out of heaven to our earth, which shows that it is something entirely distinct and separate from heaven as a place or a state of blessedness...The city is the symbol of the Lamb’s wife, the raised and glorified saints. (118-119)

⁴Watchman Nee notes that the New Jerusalem is “the new man whom God has desired to obtain” (129).

⁵Albert Barnes provides helpful comments on the phrase *in Christ* in 2 Corinthians 5:17:

The phrase to “be *in Christ*,” evidently means to be united to Christ by faith; or to be in him as the branch is in the vine—that is, so united to the vine, or so in it, as to derive all its nourishment and support from it, and to be sustained entirely by it. John xv.2, “Every branch *in me*.” ver. 4, “Abide *in me*, and I in you.” “The branch cannot bear fruit of itself except it abide *in the vine*; no more can ye except ye abide *in me*.” ...To be “in Christ” denotes a more tender and close union; and implies that all our support is from him. All our strength is derived from him; and denotes further that we shall partake of his fulness, and share in his felicity and glory, as the branch partakes of the strength and vigour of the parent vine. (*New Testament* 126)

⁶Albrecht Oepke agrees, saying that *ἐν* may also denote means, ‘with,’ citing Matthew 5:13, which says, “You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted?” (538). In this verse the preposition *with* (*ἐν*) refers to the intrinsic characteristic that makes salt what it is. This implies that *ἐν* has not only spatial connotations but also constitutive significance.

⁷For a comprehensive discussion on the process through which Satan turned the human beings created by God into his reproduction, see the following articles by Ron Kangas: “Creation, Satanification, Regeneration, Deification, Part Two: Satanification and Its Nullification” in *Affirmation & Critique*, VI.2 (Oct. 2001): 51-57 and “The Serpent and the Bride—The Recovery of the Highest Gospel” in *Affirmation & Critique*, V.1 (Jan. 2000): 19-29.

⁸In the person of Jesus Christ as the God-man, divinity and humanity are mingled, without separation, without confusion, and without the production of a third, composite substance that is neither divine nor human. In the mingling of divinity and

humanity in the person of the God-man, divinity and humanity are joined but not dissolved; instead, they remain distinguishable and retain their essential characteristics in the combination. It is in this sense that this article uses the word *mingling* with respect to not only the union of divinity and humanity in Christ but also the union of Christ with His believers.

⁹Witness Lee observes that the Lord Jesus “lived the life of the new creation while in a body belonging to the old creation and in the environment of the old creation” (*Philippians* 469). By incarnation the Lord took on human nature, putting on a body of blood and flesh (John 1:14; Heb. 2:14). This body belonged to the old creation because blood and flesh are part of the old creation. First Corinthians 15:50 says that “flesh and blood cannot inherit the kingdom of God.” The principle implied in this verse is that nothing that belongs to the old creation is qualified to inherit the kingdom of God. Although the Lord Jesus had a body of flesh and blood belonging to the old creation and lived in the environment of the old creation, the life that He lived did not belong to the old creation but to the new creation. This is because the Lord denied His human life—the life of the old creation received through His mother—and instead lived by the divine life, the life of His Father—the life of the new creation (John 6:57). He expressed God the Father in His human living, for He lived “a life which is divine and eternal, God’s life lived out in the old creation,” and “such a living is the element of the new creation” (*Philippians* 469). Hence, the new creation had its beginning when the Lord Jesus lived according to the life of His Father.

¹⁰Christ’s resurrection was the universal birth of a corporate child comprised both of Christ, the firstborn Son of God, as the Head, and of the believers, His many brothers, as the Body. Many Christians joyfully sing of the birth of Christ in His incarnation, but few among them sing of His second birth in His resurrection in which He, as the Son of Man, was begotten to be the firstborn Son of God, the Head of the new man (Acts 13:33; Rom. 8:29), and through which the believers in Christ were regenerated to be many sons of God, the Body of the new man (1 Pet. 1:3). We should rejoice over the birth of the new man in resurrection, delighting in the fact that through Christ’s life-releasing death and life-impacting resurrection “a man has been born into the world” (John 16:21). If we truly see the vision that in the universe there is the vast, universal, corporate new man who includes both Christ and all His believers, our heart will rejoice, and no one will take our joy away from us (v. 22). We will exult over the fact that we are components of the one new man, the corporate enlargement and continuation of Christ as the first God-man. The new man, who was born through the death and resurrection of Christ, is developing and spreading throughout the earth today. May we celebrate the birth of the new man and contribute to the growth of the new man.

¹¹A fuller development of this thought is included in Ron Kangas’s article, “I Saw the Holy City, New Jerusalem’—the Vision of the New Jerusalem as a Corporate God-man,” contained in this issue of *Affirmation & Critique*.

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