

The One New Man: From Revelation to Consummation

From the revelation of the truth of the one new man to the consummation of this revelation as the New Jerusalem, the church must realize in experience and expressed in practicality the one new man. The church as the new man is the church as the Body of Christ. *The Body* and *the new man* are synonyms but with distinct emphases. With the Body of Christ the emphasis is on Christ as the life of the Body; with the new man the emphasis is on Christ as a person living in the believers and making His home in their hearts. The one new man is the ultimate fulfillment of God's purpose in His creation of humankind as the reproduction of Christ, the unique God-man.

For the realization of the one new man, we need to allow the peace of Christ to arbitrate in our hearts. The presiding peace of Christ, which is the oneness of the new man, should rule within us and have the final word. For the realization of the one new man, we also need to let the word of Christ dwell in us richly. It is crucial for us to let the word of Christ enter into us, dwell in us, prevail in us, and replace our concepts, opinions, and philosophies. For the realization of the one new man, we also need to persevere in prayer. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all of our natural distinctions have been eliminated, and we become the one new man in reality. For the practical existence and realization of the one new man, we also need to enjoy Christ as the reality of all positive things. The new man is the spontaneous issue of our experiencing Christ as our life and taking Christ as our person to live Him.

Our realization of the one new man is according to the reality contained in the revelation of the one new man in Ephesians, which is the highest revelation of the church. The revelation of the church in Ephesians is presented from the perspective of the Triune God. It is the church as God sees the church, not the church as humanity conceives the church. God's view of the church includes seven unique, high, and heavenly aspects: the Body of Christ, the one new man, the household of God, the dwelling place of God, the kingdom of God, the bride, and the warrior. Each of these aspects is high in its own right, but the highest revelation is the revelation of the church as the one new man. As the household of God, the one new man fulfills God's desire for an enlarged, corporate expression of His Son in created and redeemed

humanity; as the dwelling place of God, the one new man fulfills God's desire for rest and satisfaction in created and redeemed humanity; as the kingdom of God, the one new man fulfills God's desire for the expression of His righteousness in created and redeemed humanity; as the bride, the one new man fulfills God's desire to lovingly sanctify and be joined to created and redeemed humanity; and as the warrior, the one new man fulfills God's desire for the application of His authority upon all the elements of death and rebellion, both in creation and in created and redeemed humanity.

The revelation of the one new man is the highest revelation of the church in Ephesians, but it must also be practically expressed in this age. In order for the church on earth to match the highest revelation of the church, the significance of details related to the creation of the one new man—the nullification of dividing ordinances related to the old creation, the fellowship of the divine life related to the new creation, and the condition of peace and oneness, rather than discord and division—should be manifested in the practical and local expression of the church. There must be a practical expression of the revelation of the one new man that manifests every aspect of the church in time, just as there will be an ultimate manifestation of the revelation of the one new man in eternity.

The ultimate manifestation of the one new man will be the New Jerusalem, which is the consummation of the one new man. The New Jerusalem should not be viewed from a physical perspective but from the perspective of the divine economy to gain the universal new man, the corporate God-man. The intrinsic significance of the details of the New Jerusalem cannot be understood as physical features of a literal city but as spiritual realities of the new man. The full maturation of the new man will issue in the New Jerusalem, which is the eternal, consummate, corporate expression and representation of the Triune God in His excelling attributes, which include newness, glory, righteousness, holiness, peace, and oneness. The New Jerusalem is the ultimate manifestation of the new man—the consummate expansion of the corporate God-man, expressing God's image and exercising His dominion in a profound display of His multifarious wisdom. **AC**

by the Editors