

**THE ONE NEW MAN  
FULFILLING GOD'S PURPOSE IN CREATING MAN**

(Thursday—Second Morning Session)

Message Two

**Christ as the Son of Man,  
the Second Man, and the Last Adam  
Fulfilling God's Intention in Creating Man**

Scripture Reading: Gen. 1:26; Matt. 16:13; 26:64; 24:30; 1 Cor. 15:45, 47; Luke 1:35

**I. Christ is the Son of Man, the second man, and the last Adam:**

- A. Christ is the Son of Man—Dan. 7:13; Matt. 16:13; John 1:51:
  - 1. Without man, God's purpose cannot be carried out on earth; in order to accomplish God's purpose, it was necessary for Christ to be a man.
  - 2. In His incarnation Christ is the Son of Man—Matt. 16:13:
    - a. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God—1:18, 20; Luke 1:35.
    - b. Because He was also conceived in and born of the human virgin, He is the Son of Man—Matt. 1:23.
    - c. On the divine side, He is the Son of God; on the human side, He is the Son of Man.
  - 3. The Lord Jesus is the Son of Man in the heavens at the right hand of God since His resurrection (Acts 7:56), and He will be the Son of Man in His coming back on the clouds of heaven with power and great glory (Matt. 26:64; 24:30).
- B. In His incarnation Christ is the second man—1 Cor. 15:47:
  - 1. In the entire universe there are only two men: the first man Adam and the second man Christ.
  - 2. *Out of heaven* in verse 47 denotes both the divine origin and the heavenly nature of the second man, Christ.
  - 3. As the first man, Adam is the head of the old creation, representing it in creation; as the second man, Christ is the Head of the new creation, representing it in resurrection—v. 47:
    - a. We believers were included in the first man by birth and became part of the second man by regeneration—Gen. 1:26; John 3:3, 5-6.
    - b. In regard to our being part of the first man, our origin is the earth and our nature is earthy; in regard to our being part of the second man, our origin is God and our nature is heavenly—1 Cor. 15:47.
- C. Christ is the last Adam—v. 45b:
  - 1. First Corinthians 15:45 implies two creations: the old creation with man as a living soul to be its center, and the new creation in resurrection with the life-giving Spirit as its center.
  - 2. Christ's being the last Adam implies a termination and conclusion of the old creation—v. 45b; 2 Cor. 5:17:
    - a. The old creation ends with a man, the last Adam.

- b. This man who terminated the old creation became in resurrection a life-giving Spirit—1 Cor. 15:45b.
- 3. Through incarnation Christ became the last Adam to die on the cross for the termination of the old creation, and through resurrection He as the last Adam became the life-giving Spirit to germinate the new creation—Gal. 6:15.

**II. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—Gen. 1:26-27; John 1:1, 14; Luke 1:31-32, 35; 2:40, 52:**

- A. The incarnation of Christ is closely related to God's purpose in the creation of man in His image and according to His likeness—that man would receive Him as life and express Him in His divine attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.
- B. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression—Luke 1:35:
  - 1. As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues—Matt. 1:18, 20.
  - 2. The divine attributes fill, strengthen, enrich, and sanctify the human virtues for the purpose of expressing God in the human virtues.
- C. Through His incarnation Christ brought the infinite God into the finite man—Luke 1:35; John 1:1, 14; Col. 2:9.
- D. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly—Lev. 2:4-5.
- E. Christ is the God-man, a person who is the mingling of divinity with humanity—Luke 1:35; Phil. 2:5-8:
  - 1. In Him we see all the divine attributes and all the human virtues:
    - a. Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes—Matt. 1:18, 20.
    - b. Because the Lord Jesus was born of the human virgin with the human essence, He possesses the human nature with the human virtues—Luke 1:26-35.
  - 2. Christ's human living was the living of a man who lived God to express the divine attributes in the human virtues—7:11-17; 10:25-37; 19:1-10.
- F. Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues—7:36-50; Heb. 2:17:
  - 1. Christ expressed the divine attributes of love, light, holiness, and righteousness—Eph. 3:19; John 8:12; Acts 3:14a.
  - 2. Christ's aromatic virtues include His mercy, compassion, meekness, forbearance, lowliness, obedience, faithfulness, and truthfulness—Heb. 2:17; Matt. 9:36; 11:29; 2 Cor. 10:1; Phil. 2:8; Rom. 5:19; 2 Cor. 11:10.
- G. As the first God-man, Christ lived as a man, but He did not live by man's life to express man in man's virtues—John 5:19:
  - 1. He did not live by His own mind, will, and emotion; rather, He had a genuine human living by God's mind, will, and emotion.
  - 2. In His God-man living, the Lord's mind, will, and emotion were organs containing God's life and God's mind, will, and emotion.

- H. In His God-man living, the Lord Jesus never did anything out of Himself (v. 19), did not do His own work (4:34; 17:4), did not speak His own word (14:10, 24), did everything not by His own will (5:30), and did not seek His own glory (7:18).
- I. In His living, the Lord Jesus achieved the greatest thing in the universe—He expressed God in His humanity—Heb. 1:3; John 14:9-10.

**III. Christ's God-man living constituted Him to be a prototype so that He may now be reproduced in us and live again in us—Gal. 2:20; Phil. 1:20-21a:**

- A. The Gospel of Luke records the history of the God-man living of the first God-man; now this history needs to be written into our being—2 Cor. 3:3.
- B. When the Lord Jesus saves us, He comes into us as the One with the human virtues filled with the divine attributes—Luke 2:10-11, 25-32; 19:9-10:
  - 1. As the life-giving Spirit, He enters into us to bring God into our being and to fill our virtues with God's attributes—1 Cor. 15:45b; 6:17.
  - 2. Such a life saves us from within and uplifts our human virtues, sanctifying and transforming us—Rom. 5:10; 12:2.
- C. The Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes—Gal. 2:20:
  - 1. The Christ who is being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues—4:19.
  - 2. Christ is now seeking to live in the believers the kind of life that He lived on earth; within us He is still living a life that is a composition of the divine attributes and the human virtues—John 14:19b; 2 Cor. 10:1; 11:10.
- D. If we would become a reproduction of the first God-man and live Christ as the God-man, we must be reborn of the pneumatic Christ in our spirit and be transformed by the pneumatic Christ in our soul—John 3:3, 6; 2 Cor. 3:18.
- E. When we love the Lord, pursue Him, and fellowship with Him, we spontaneously live in a condition that is beyond human description:
  - 1. We live not according to the environment but according to the Lord's moving and leading within us—Phil. 2:12-13; 4:11-13.
  - 2. When we open ourselves to the Lord, love Him, and desire to be joined to Him as one, we are filled and possessed by Him and live out the glory of divinity and the virtues of humanity—1 Cor. 2:9; 6:17; Phil. 4:4-9.

**Excerpts from the Ministry:**

**THE IMAGE OF GOD AND THE DIVINE ATTRIBUTES**

Let us now consider further what God's image is. The New Testament tells us that God's image is Christ. But still we need to ask how we should describe the image of God.

The Bible tells us that God is love and that He is light (1 John 4:8; 1:5). Love is the nature of God's essence, and light is the nature of God's expression. The Bible also reveals that God is righteous and holy. The adjective *righteous* used with respect to God refers to God's way. God's way of doing things is always righteous; He never does anything unrighteously. The adjective *holy* refers to God's inward nature. God is righteous in His doings and holy in His nature. Therefore, God is love and light, and God is righteous and holy. This is a description of God's image.

In describing the image of a person, it would not be accurate to speak of his height, weight, and hair color. If you would describe a person's image, you need to say what kind of person he is. This means that you need to describe his attributes as a person, the characteristics of his personality and temperament. In a similar way, if we would describe the image of God, we need to describe His attributes.

God's image is depicted by these four words: *love, light, righteous, and holy*. These are God's attributes. Hence, when we use the term *divine attributes*, we are referring to God's love, light, righteousness, and holiness. Our God is love and light, and our God is righteous and holy. This is not a description of God's likeness; it is a description of God's very being. God is love; that is, love is His being. God is light; that is, light is His being. Furthermore, the being of God is righteous in His acts and holy in His nature. This is the image, the description, of our God. The four main features of this description are God's attributes.

#### **MAN CREATED WITH THE CAPACITY TO CONTAIN THE DIVINE ATTRIBUTES**

Man was made in God's image. The man created by God, therefore, has love, light, and the capacity to be righteous and holy. Even though we are fallen, we still have in our fallen condition love, light, and the capacity to be right and to be holy like God. For God to create man in His own image means that God created man with the capacity to have His love, light, righteousness, and holiness. Human love, light, righteousness, and holiness are what we call the human virtues. These virtues were created by God.

God created man in His own image in such a way that man has the capacity to contain God's love, light, righteousness, and holiness. The human virtues were created by God to contain His attributes. Human love, light, righteousness, and holiness are created capacities to contain the divine love, light, righteousness, and holiness.

People everywhere agree that hating others is contrary to our conscience. Furthermore, it is also contrary to our conscience to lie, steal, and do things in darkness. Even an unsaved person may have the sense that it would be unrighteous to keep extra change given to him by mistake in a restaurant or store.

The point here is that man was made by God to have love and light and to walk righteously and to be holy. Man has these virtues because he was created in God's image, in the image of God's love, light, righteousness, and holiness. The human virtues created by God are the capacity to contain God's attributes. God created man in this way with the intention that man would take Him as the tree of life to be his life and content.

#### **ADAM'S FAILURE TO BECOME A GOD-MAN**

If Adam had eaten of the tree of life and thereby had taken God into him as life, he would have been filled with God, and his human virtues would have been filled with God's attributes. Then man's virtues would have expressed God's attributes. If Adam had done this, he certainly would have become a God-man. There would not have been the need to wait thousands of years for a God-man to be born in Bethlehem. If Adam in the garden had partaken of the tree of life, he would have become not only a man made by God in His own image and according to His own likeness, but also a man filled with God as his life and with the divine attributes filling his human virtues. If Adam had become such a person, a God-man, he would have been a man living God.

As we know, Adam failed to fulfill God's purpose, and he spoiled God's design. God had made Adam according to His design. But because Adam ate of the tree of the knowledge of good and evil instead of the tree of life, he spoiled God's design. The humanity created by God

was damaged and, in a sense, lost. However,...the Man-Savior's incarnation fulfilled God's purpose in the creation of man. (*Life-study of Luke*, pp. 488-490)

#### **GOD'S INTENTION IN THE CREATION OF MAN**

God designed man to be one with Him. Because God designed man this way, He created man in His image and according to His likeness. *Image* refers to the inward being, and *likeness*, to the outward appearance. Actually, God created man in His own image with the intention that man would be His duplication. Furthermore, for man to become a duplication of God, he must have the capacity to contain what God is. Therefore, man was made in God's image to be His duplication and according to His likeness to be His expression.

God's purpose in creating man was that man would be His duplication in order to express Him. In order for this purpose to be carried out, it is necessary for man to receive God and contain Him as the tree of life. However, Adam, the man created by God, failed in God's purpose and damaged God's design. Thousands of years later, the Man-Savior came to fulfill God's purpose in creating man.

#### **THE SECOND MAN**

Through the incarnation of Christ God in the Son became a man. What a great matter this is! God had created man with a purpose according to His design, but man failed Him in His purpose and destroyed His design. Instead of creating another man, God Himself came to be the second man (1 Cor. 15:47). God came to be the second man not in the Father or in the Spirit but in the Son.

The New Testament way of speaking about the incarnation is to say that the Word, which is God, became flesh (John 1:1, 14) and that God was manifested in the flesh (1 Tim. 3:16). Since the first man failed God in His purpose and ruined His design, God Himself came to be the second man. Hallelujah for the second man!

#### **Conceived of the Holy Spirit and Born of a Human Virgin**

The Man-Savior as the second man was not created; rather, He was conceived of the Holy Spirit and born of a human virgin. He was conceived of the Holy Spirit in order to have the essence of God, and He was born of a human virgin in order to have the human essence. Therefore, this man was a composition of two essences, a composition of the divine essence and the human essence. Hence, He was the mingling of God with man. Because this wonderful One was a composition of two essences, the mingling of God with man, He was a God-man.

#### **Living a Human Life Filled with the Divine Life**

A crucial matter concerning the God-man is that He lived a human life filled with the divine life as its content. Contrary to what some may think, the Gospel of Luke is not merely a book of stories. This Gospel is a revelation of the God-man who lived a human life filled with the divine life as its content. As the One who lived such a life, the Man-Savior had the divine nature with the divine attributes, that is, with the divine love, light, righteousness, and holiness. The divine nature with its attributes was expressed in the Man-Savior's human nature with all the human virtues.

#### ***The Love of the God-man***

Because the Man-Savior's divine nature with the divine attributes was expressed in His human nature with the human virtues, it is difficult to say when He was living on earth

whether it was God loving others or a man loving. In the life of the Man-Savior we see a love that is the love of a God-man, the love of the One who lived a human life filled with the divine life. Because the Lord lived in this way, His love was the human virtue of love filled with the divine attribute of love.

Certain cases recorded in the Gospel of Luke illustrate the fact that the Man-Savior's love was a love in which the attribute of divine love is expressed in the virtue of human love. We see this love in the case of the good Samaritan (Luke 10:25-37), in the case of the sinful woman in the house of Simon the Pharisee (7:36-50), and in the case of the thief on the cross who asked the Lord Jesus to remember him (23:39-43). In each case the Lord Jesus exercised a genuine human love. However, His love was not merely human; it was a human love filled with the divine love and also strengthened, uplifted, and enriched by the divine love.

In reading the Gospel of Luke, we may not see that with the Man-Savior we have human love filled, strengthened, uplifted, and enriched by the divine love. Readers of the New Testament can easily realize that the Lord Jesus loves others. Children are even taught to sing, "Jesus loves me, this I know." But what kind of love does Jesus have? Is His love human or divine? His love is not merely human love nor merely divine love; His love is human love filled, strengthened, uplifted, and enriched by and with the divine love. This wonderful love is a composition, a mingling, of the divine love with the human love. This love was the living of the Man-Savior, the living of the God-man. The Lord's living was a matter of the human virtues filled, strengthened, uplifted, and enriched by the divine attributes.

### ***Qualified to Be the Man-Savior***

It was this kind of living that qualified the Lord Jesus to be our Man-Savior. He saved sinners by such a human-divine living, by a living that was humanly divine and divinely human. The living of the Lord Jesus was not merely human nor merely divine; it was humanly divine and divinely human. His living was the dynamic power by which He saved pitiful sinners.

If we understand this, we shall realize that the divine love merely by itself could not save us. Of course, mere human love could not save us. The love that saves us must be a composition of the human love and the divine love. The mingling of these two loves is a saving love.

A living where the human life is filled with the divine life and the human virtues are strengthened and enriched by the divine attributes is what we have called the highest standard of morality. In the Gospel of Luke we see a life filled with human virtues that are strengthened, uplifted, and enriched by divine attributes. In such a living we see the composition, the mingling, of God with man. This living is both the saving power and the qualification of the Lord Jesus to be our Savior. In His status as a God-man the Man-Savior is qualified to save us.

As sincere Christians following the Lord Jesus, we need to know Him to the extent that we know Him as the One who lived a life in which the human virtues expressed the divine attributes. Our Man-Savior is such a man. Because He lived in this way, He was able and qualified to save us.

This One, our Man-Savior, accomplished an all-inclusive death on the cross for our redemption. Then God raised Him from among the dead as God's verification of and God's sanction to His life and work. This resurrected God-man has ascended to the heavens, has been enthroned and crowned with glory and honor, and has been made the Head of all. Oh, we all need to know this wonderful person!

## **THE RESTORATION OF FALLEN HUMANITY THROUGH CHRIST'S INCARNATION**

The Man-Savior's incarnation was mainly to bring God into man. His incarnation was also to restore, to recover, damaged humanity. God made Adam in His own image and according to His own likeness, but Adam became fallen. Now within the fallen humanity there is sin—the evil nature of the devil (Rom. 7:17; 1 John 3:8). Nevertheless, the humanity created by God still remains. When Christ, who is the very God, was incarnated, He restored the lost and damaged humanity. God sent His own Son in the likeness of the flesh of sin (Rom. 8:3), that is, in the likeness of fallen humanity.

Christ became flesh not only to save man but also to restore the fallen humanity. Yes, He came to save man. But He will not save man and then leave him unrestored. The Lord will not save a fallen person without restoring him.

Christians look forward to going to heaven. But anyone who goes to heaven will be a restored person, a transformed person. To be transformed is to be restored, recovered.

### **Two Kinds of Humanity**

When the Lord Jesus was on earth, He had a humanity that had been rescued from the state of the fall. Through incarnation, He put on a recovered, restored, humanity. As the God-man was living in such an uplifted humanity, all those around Him, including His disciples, were living in a fallen, damaged, humanity. Their humanity was not the humanity originally created by God. On the contrary, it was a damaged and deformed humanity. For example, after the Lord Jesus told the disciples that He was going up to Jerusalem and would be put to death and raised up on the third day, they were debating among themselves concerning who was greater. Here we see two kinds of humanity—the uplifted, restored, and recovered humanity of the Lord Jesus and the deformed, damaged, and lost humanity of the disciples.

### **The Recovery of the Disciples' Humanity**

Through the Man-Savior's death and resurrection, the fallen humanity of His disciples was recovered. In chapters 1 and 2 of Acts we see that the disciples had another kind of humanity, an uplifted and restored humanity. In the Gospels they were arguing about who was greater. But in Acts 1 they could pray persistently and perseveringly in one accord for ten days. They could do this because they had another humanity. Their humanity had been uplifted, restored, and recovered. Not only had they been saved, but their humanity had been restored, recovered, through the Spirit's regeneration and transformation.

Adam should have lived in the garden of Eden the kind of life Peter and John lived in the first chapters of Acts. But because Adam failed in God's purpose, God came through incarnation to be the second man. This second man uplifted, restored, and recovered the deformed, damaged, and lost humanity. Through the Man-Savior's restoring, Peter, John, James, and the other disciples participated in His humanity. How marvelous!

We should not think that the Lord Jesus came down from His glory merely to save us and bring us to heaven. If this is His intention, then heaven will eventually be filled with people with a deformed humanity. This, however, is not the Lord's intention. Do you think that the one thief who asked the Lord to remember him in His kingdom will be brought to heaven still with a thief's fallen nature? To be sure, no one in heaven will have the nature of the thief. Every person brought to heaven will be a restored human being. The restoration of our humanity was made possible by God's incarnation to be our Man-Savior. The Man-Savior's incarnation was for the fulfillment of God's purpose in the creation of man. (*Life-study of Luke*, pp. 491-496)