



# A NEW CREATION

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**A Place in the Wilderness**

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Scripture quotations are from the  
American Standard Version of the Bible (1901)  
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Twice in his epistles,<sup>1</sup> the apostle Paul used a phrase that can be translated as either *new creation* or *new creature*. What did he mean when he used this phrase?

### ***Creation or Creature?***

While it may seem these two phrases are equivalent, there is actually quite a difference between them. Did Paul mean a new created *being*—that is, a new human? Or did he mean a new *creation*, different from a merely human being?

There is also some ambiguity in his use of the word *new*. Did Paul mean new in *time* or new in *type*? For the answer to these questions, let us look at the person, Jesus.

### ***Jesus***

The babe born in Bethlehem—Jesus—was both God and man. God became a man<sup>2</sup> and this

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<sup>1</sup> 2 Cor. 5:17; Gal. 6:15

<sup>2</sup> John 1:1, 14

man was named Jesus. In some mysterious way, this little Being was both true God and genuine man.

As a man, he lived a real human life. He hungered<sup>1</sup> and thirsted,<sup>2</sup> He ate and drank,<sup>3</sup> He slept<sup>4</sup> and became weary,<sup>5</sup> He loved,<sup>6</sup> wept,<sup>7</sup> suffered,<sup>8</sup> and died.<sup>9</sup> In every way, he was a genuine human.

However, in His resurrection, what had he become? He walked,<sup>10</sup> talked,<sup>11</sup> and ate<sup>12</sup> like any human being. He had flesh and bones.<sup>13</sup> His body showed the wounds<sup>14</sup> of his crucifixion. He could be touched<sup>15</sup> just as any man can be touched. In all ways, he was a human.

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<sup>1</sup> Matt. 4:2

<sup>2</sup> John 4:7; 19:28

<sup>3</sup> Matt. 11:19

<sup>4</sup> Matt. 8:24

<sup>5</sup> John 4:6

<sup>6</sup> Mark 10:21; John 11:5; 13:1; 20:2

<sup>7</sup> John 11:35; Luke 19:41

<sup>8</sup> Matt. 16:21

<sup>9</sup> Matt. 17:23

<sup>10</sup> Luke 24:15

<sup>11</sup> Luke 24:17

<sup>12</sup> Luke 24:41–42

<sup>13</sup> Luke 24:39

<sup>14</sup> Luke 24:40

<sup>15</sup> John 20:27

However, he could also change his form,<sup>1</sup> become invisible,<sup>2</sup> walk through walls or closed doors,<sup>3</sup> and ascend<sup>4</sup> to sit on God's throne with and in God.<sup>5</sup>

What had this man Jesus become? What was he then, and what is he now? He is something entirely new: he is of a new *kind*, a new *being*, the first of a new “*species*,” if you will. This resurrected and ascended Christ was and is something completely unprecedented. From eternity past throughout all time, such a being had never existed before.

Is He God? Yes. Is He man? Yes. Is He the Creator? Yes. Is He a creature? Yes. He is all of these and is yet one. He is completely one in every way. In Him, there is no incongruence and no separation. He is one who is fully God-man. He is a new kind of being.

### ***Brothers of the Firstborn***

In His resurrection he was the first of this kind, but the first of many of this kind. Clearly, we

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<sup>1</sup> Mark 16:12

<sup>2</sup> Luke 24:31

<sup>3</sup> John 20:19, 26

<sup>4</sup> John 20:27

<sup>5</sup> Rev. 3:21; 22:1

are human. But now God is in us<sup>1</sup> and part of us. He has been born into our human spirit.<sup>2</sup> God is now growing<sup>3</sup> within us, sanctifying<sup>4</sup> and transforming<sup>5</sup> as He does.

Eventually, this divine being within us will mature fully. Then, what have *we* become? We become the same as our older brother, Jesus. He is the firstborn among many brothers; we are the many brothers.<sup>6</sup> We are many of the same kind as He—a fully new creation.

What is this? I do not know. However, I do know that we will be like Him.<sup>7</sup>

### *Not a New Creature*

We are *not* a new creature. That would mean we are a totally created being, although new. But, that is not our case. We are now indwelt by God himself, and will be totally one with Him in every way. However, God is not a creature. So then, we

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<sup>1</sup> Eph. 4:6; 2 Cor. 13:5; 1 Cor. 3:16

<sup>2</sup> John 3:6

<sup>3</sup> Col. 2:19

<sup>4</sup> 1 Thes. 5:23

<sup>5</sup> 2 Cor. 3:18

<sup>6</sup> Rom. 8:29

<sup>7</sup> 1 John 3:2

are a new *creation*, both a creature and the eternal, uncreated God.

We are something new. We are something of the same *kind* as Christ. Recall what Paul said in his epistle:<sup>1</sup> the Christ in us will be marveled at when He is manifested—He in us, we in Him—altogether one. One new kind of being. When He moves, we move in His moving. When we move, He moves in our moving. What kind of being is this? Something entirely new and unimaginable! Consider what it is like to enjoy and partake of Christ as He is one with us.

### ***The New Jerusalem***

What then can we say about the New Jerusalem? Many think she is physical, and only physical. Others believe she is spiritual, and only that. But the New Jerusalem is composed of God in Christ with all of His redeemed.<sup>2</sup> And we are a new kind! Then, what about the New Jerusalem?

Consider that the New Jerusalem is the bride of the Lamb.<sup>3</sup> She must be of the same kind, of the

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<sup>1</sup> 2 Thes. 1:10

<sup>2</sup> Rev. 22:1–5

<sup>3</sup> Rev. 21:22



same species, as her husband.<sup>1</sup> She must be the same as the Lamb—Christ.

The New Jerusalem *must* then be a city of a new kind. She must in some way be in some way physical and yet also somehow spiritual. She must be physical because the kings of the Earth bring their glory into her,<sup>2</sup> the nations bring their honor and glory into her,<sup>3</sup> and all those in the Lamb's book of life may enter her.<sup>4</sup>

Yet, she must also be spiritual as well. In her, God and the Lamb are on the throne.<sup>5</sup> The same God and Christ who are now in the heavens reigning<sup>6</sup> over creation will reign on their throne in the New Jerusalem. The river of water of life runs through her.<sup>7</sup> This water is unequivocally the Spirit.<sup>8</sup> In addition, the tree of life grows on this side and that side of that river.<sup>9</sup> Christ is both the life<sup>10</sup>

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<sup>1</sup> Gen. 2:18–23

<sup>2</sup> Rev. 21:24

<sup>3</sup> Rev. 21:25–26

<sup>4</sup> Rev. 21:27

<sup>5</sup> Rev. 22:3

<sup>6</sup> Rev. 3:21, 4:2–3

<sup>7</sup> Rev. 22:1

<sup>8</sup> John 7:38–39

<sup>9</sup> Rev. 22:2

<sup>10</sup> John 11:25; 14:6

and the vine.<sup>1</sup> The tree of life must be Christ and nothing else—not Christ as flesh, for that profits nothing, but Christ as Spirit, who gives life.<sup>2</sup>

The New Jerusalem has dimensions<sup>3</sup> that are obviously not physical, or at least not physical in any sense we know. How can a city be 12,000 stadia<sup>4</sup> high? Therefore, the New Jerusalem must also be of a new kind, composed of a new species of being.

### *Coming Down*

John saw the new Jerusalem coming down out of heaven.<sup>5</sup> However, he never mentions her landing on the Earth. Why is this? It is because the city is coming down eternally, bringing God and all that is heavenly to Earth and to all the creation. The New Jerusalem is the *joining* of God with His creation.

Recall that Christ as the son of man is the ladder that joins heaven to Earth.<sup>6</sup> It is upon Him that

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<sup>1</sup> John 15:1

<sup>2</sup> John 6:63

<sup>3</sup> Rev. 21:16

<sup>4</sup> 12,000 stadia is about 1380 miles

<sup>5</sup> Rev. 21:2, 10

<sup>6</sup> John 1:51

the angels ascend and descend to bring the heavenly down to Earth. In like manner, the New Jerusalem—of the same *kind* as Christ—joins heaven to Earth.

### *Mysteries*

It is indisputable that God is a mystery. Who can grasp Him or understand Him? Christ also is a mystery—the mystery of God.<sup>1</sup> Furthermore, Christ in us is a mystery—the hope of glory.<sup>2</sup> What of Christ and the Church? That is a *great* mystery!<sup>3</sup> Great mystery upon mystery upon mystery upon mystery!

And the New Jerusalem? She is the greatest mystery of all—one which encompasses all the other mysteries and far, far more. Who can possibly apprehend her?

The apostle John, who by the time of the writing of the book of Revelation was probably in his mid-eighties and had known the Lord for more than 50 years, was so overwhelmed and stunned by his vision of the New Jerusalem that he fell at the feet of an angel and worshipped.<sup>4</sup>

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<sup>1</sup> Col. 2:2

<sup>2</sup> Col. 1:27

<sup>3</sup> Eph. 5:32

<sup>4</sup> Rev. 22:8

## *The Great Blessing*

The New Jerusalem is the glorious, stunning, and boundless heavenly blessing to all the creation. In her, there is healing for all forever<sup>1</sup> and life in overflowing abundance.<sup>2</sup> In her, God and man are joined eternally.

The New Jerusalem is the center of the new heaven and new Earth—a universal lampstand, radiating the glory of God<sup>3</sup> to the whole creation. She is the magnificent and enlarged Holy of Holies, for her dimensions are equal in width, length, and height,<sup>4</sup> like the Holy of Holies in the tabernacle and temple. In this holiest of places, God and all His redeemed dwell eternally.



The true appreciation of the New Jerusalem waits for our experience of her when she is fully revealed. What a future we have, dear brothers and sisters!

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<sup>1</sup> Rev. 22:2

<sup>2</sup> Rev. 22:1–2

<sup>3</sup> Rev. 21:11, 23

<sup>4</sup> Rev. 21:16

