

# Chapter 16

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## ***New Creation***

**For behold, I create new heavens and a new earth; and the former things will not be remembered or come to mind. (Isaiah 65:17 NASB)**

**And the nations see your righteousness, and all the kings your glory, and you are called by a new name, which the mouth of Yahweh will specify." (Isaiah 62:2 CLV)**

**For, as the new heavens and the new earth, which I am about to make, are to remain before me, declareth Yahweh, So, shall remain your seed and your name. (Isaiah 66:22 Rotherham)**

**Therefore, if anyone [is] in Christ, [he is] a new creation; the old [things] passed away, look!, all [things] have become new. (2 Corinthians 5:17 ALT)**

**For in Christ Jesus neither does circumcision have any power [or, avail anything] nor uncircumcision, but a new creation! (Galatians 6:15 ALT)**

**And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea no longer is. And I, John, saw the holy city, New Jerusalem, coming down out of Heaven from God, having been prepared as a bride, having been adorned for her Husband. (Revelation 21:1-2 LITV)**

**And the One sitting on the throne said, Behold! I make all things new. And He says to me, Write, because these words are faithful and true. (Revelation 21:5 LITV)**

These verses have one word in common—the word *new*. In Hebrew, the word *new* is *chadash*, which means "fresh, new thing." In Greek, there are two words translated *new*. However, the above verses all use the word *kainos*, which means "new as to form or quality; different nature from what is contrasted as old", and it is used in the expressions new covenant, new commandment, new man, new creation, new name, new song, new heaven, new earth, and New Jerusalem—thus, contrasting each noun to something old, meaning it has an entirely different nature from the old.

Both John and Paul picked up their "new" theme from Isaiah, a prophet of Israel. By the way, in Isaiah 62:2, the new name is in reference to Jerusalem; thus we get John's *New Jerusalem*.

Commentators generally see *new* as simply a qualifier and not as the actual name of the Jerusalem that comes down out of heaven. I see *New Jerusalem* as the new name because the Lord wants to make it very clear that the Jerusalem that now exists in God's heart is of an entirely different nature from the old Jerusalem, even the one that resides in the Middle East today. As Paul wrote to the Galatians, the present Jerusalem (in his day) had to be cast out (i.e., cast out the bondwoman).

Another point along these lines is that Paul uniquely uses the term *new creation* in reference to God's people, that is, those who are in Christ. As Mitchell's translation adds, it means "a founding with a new character; a new act of framing." In other words, in Christ, God is making an all new people with an entirely new character, which of course, is the character of His Son, our Lord Jesus. We could say that God's spirit-fire will be "a new act of framing," meaning His fire will burn up all the carnal flesh that remains in His people, the body of Christ. As Jesus said, ***everyone will be salted with fire*** (Mark 9:49). This is (and has been) an ongoing process for all believers that will be consummated with a new body when Jesus transforms us by His power.

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. (Philippians 3:20-21 ESV)

Based on Isaiah and John, we know that God is going to bring about a new (in character) heaven and earth, from which our earthly perspective is the entirety of God's creation. But Paul tells us that we who believe are a new creation in Christ, right now, not in the future. Of course, we are not a finished product yet, so to speak, but we are well on our way to becoming one; the cross will see to it. Here is the most amazing thing: God is going to bring about a new creation (heaven and earth) through the making (ongoing process) of the body of Christ into a new creation. Stated another way: God has inaugurated His new creation in a people who are in Christ, who are His complement, and it is through these ones that all of creation (heaven and earth) will become new. What a glorious destiny! Keep in mind that all of this speaks to new in character and nature; this is the character and nature of God's Son.

Here's a question: If God is going to bring about new creation through a people who are in Christ and this will extend to all creation (i.e., heaven and earth), then doesn't it make sense that along the way to this glorious consummation, He will bring all humans of the old creation into the new creation as well? Is He going to leap frog over the rest of the old humanity, leaving them in cosmic dust as He saves the rest of creation? If, through His spirit-fire, He is going to make all things new in heaven and on earth, how can a loving God who created humans to image His Son not include all humanity in this act of framing all new?

Some might say: Just think of all the horrible things the old unredeemed humanity has done; how can God overlook these things? Well, first of all, He has done it for us who believe and He can and will do it for them as well, even if it comes about through a lake of fire. Second, this is the very point of this book; to show that God intends to redeem all humanity. But there is one thing we must keep in mind; in making (framing) all things new, Isaiah tells us that **the former things will not be remembered or come to mind**. When the new creation is fully consummated, all the former nature or character (i.e., of the old creation) will be wiped clean, even erased from memory. Nothing of the old will carry over into the all new, not even a remembrance of the old. What joy that will bring! Fully set free. *So if the Son makes you free, you will be free indeed!*

[\*The Ultimate Purpose of God \(complete book\)\*](#)