

THE SECRET OF HIS PURPOSE .... THE PLAN FOR THE FULLNESS OF THE TIMES  
**TO HEAD UP ALL THINGS IN THE KING,**  
EVERYTHING IN THE HEAVENS AND ON THE EARTH,  
**IN JESUS....**

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#41

***Eighth Day—New Creation***

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I have written on the seventh day and its importance; however, I have not emphasized that I see the seventh day as somewhat more important to the nations than to the conquering body of Christ. [I use the term *conquering* or *victorious*, not to indicate a special people out from the body of Christ, but to indicate that the body of Christ, in toto, is a conquering, victorious body!] The seventh day is a new age in which the kingdom of God openly manifests to all on earth. In chronology, the seventh follows the preceding age (or ages) of 6,000 years that some call *man's day*. We could say that *man's day* gives way to the *king's day*. Check out this link:

*Six Days, then the Seventh* — <http://www.kingdomandglory.com/art/art45.pdf>

Don't get me wrong; the seventh day that is coming is a tremendous day for all, especially for the Lord's complement, His people who are a living part of God's plan to head up all things in Christ, making all things new. After all, the number seven signifies *perfection*. Once transfigured or transformed into the image of the Son of God, becoming image-bearers of Elohim, His glorified and immortal, corporate body will be the vessel through which King Jesus will gather up all things in heaven and on earth for God the Father. He is doing this now, but then, it will kick into high gear, so to speak. This summing up is related to all creation, but especially to the nations of the earth, as the kingdom of the heavens is openly manifested on earth, when both heaven and earth come together in glory. The conquering body of King Jesus will play a major role in what He will be doing in the coming ages. He will be the King and the Lord, and they will be His kings and lords.

However, as tremendous as the seventh day is and will be, I see the eighth day as even more glorious, especially for the victorious body of Christ called the *new creation*. The eighth day is declared in: *Behold, I am making all things new!* In a sense, it is not even a day; although I show later it is about an age, even ages, meaning it is more than simply a day following the seventh day. It is a day with an entirely new nature or character. In this respect, chronology, as in a day after the seventh, is not quite as relevant. Another way to state this—the term *day* is more about quality than actual time, although it does not rule out time. As shown in what follows, I make the point that the eighth day is present today. I know this must sound strange to some. After all, how can the eighth precede the seventh? Stay with me as I explain.

Now, to begin, let us look at eight points regarding the number eight and the eighth day.

*First*, the Hebrew word for the number eight comes from a root word that means "to make fat; to super-abound." As a noun, it signifies "superabundant fertility." Consequently, we could call the number eight the *superabundant number*. E.W. Bullinger makes the point that seven is "that which is spiritually complete or satisfying; while eight denotes that which is "superabundant or satiating." Thus, we could say that completeness leads to superabundantness (new word). This elevates the eighth to a greater position.

*Second*, the number eight also signifies a new beginning or a new order of things. As such, it is often associated with resurrection and new life. The number seven is a perfect number that signifies completion, and the number eight follows seven, indicating that a new order has begun. The number eight always speaks of the new; not the old or a restoration of the old. It is also associated with the number one in a series, for there are seven days in a week and the new week starts on day one, which could also be called day eight in the order of days.

Thus, as you read on, keep in mind that the first and the eighth days can be seen as synonymous.

Even the creation process that brought forth the second earth (i.e., the second ordered earth) resulted in a new day or eighth day, for Elohim created in six days and rested on the seventh day, which was followed by a first or eighth day in which the new being called *man* began to establish God's divine, heavenly order on earth.

Another intimation of its meaning is seen in the account of Noah and the flood. Only eight people were brought through the flood and left alive after the judgment of God in order to start a new order on earth. Noah was the eighth person to step out of the ark, signifying resurrection life, and onto the soil of the earth to start this new order with his three sons and their wives (1 Peter 3:20; 2 Peter 2:5).

*Third*, the most telling meaning of the number eight is discovered with Jesus Himself when, in the presence of John, He declared: *I am the Alpha and the Omega, the first and the last, the beginning and the end* (Revelation 22:13). The gematria for *Alpha* is 1 and for *Omega* is 800. The gematria for the name *Jesus*, as well as for the words of Jesus, *I am the life*, is 888. Further, the gematria for 1 Corinthians 15:25 is 8888: *He must reign until He has put all enemies under His feet*. For those unfamiliar with gematria, it refers to assigning numeric values to Hebrew or Greek characters and totaling them for singular words, phrases, or whole sentences.

*Fourth*, the number eight signifies *sonship*. After all, Jesus' number is eight, and He is the Son of God and the firstborn son of all creation (Colossians 1:15). This is proven in what could be called the *law of the eighth day*.

You shall not delay the offering from your harvest and your vintage. The firstborn of your sons you shall give to Me. You shall do the same with your oxen and with your sheep. It shall be with its mother seven days; *on the eighth day* you shall give it to Me. (Exodus 22:29-30 NASB [italic added])

This law lays down the principle for the eighth day, which was why Jesus, the firstborn Son of God, had to be presented to the temple for circumcision eight days after His birth. Consequently, the eighth day and sonship are intimately connected.

And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. (Luke 2:21 ESV)

*Fifth*, Jesus was also resurrected from among the dead on the first day of the week or the eighth day—all in accordance with the law of the wave sheaf that required the high priest to wave the sheaf of barley in the temple at the third hour on the day after the sabbath.

He will wave the sheaf before Yahweh for acceptance on your behalf. From the morrow after the first sabbath the priest shall wave it. (Leviticus 23:11 CLV)

It was on the eighth day that Jesus rose from the dead, ascended to the throne, and presented Himself to the Father at the exact moment the high priest waved the sheaf of barley in the temple on earth. [Again, the first day is also the eighth.] This was Jesus' first ascension to the throne following His resurrection. After appearing to the Father, Jesus returned to His disciples to reveal Himself three times (John 21:14) until His final ascension as recorded in Acts 1:9.

Interestingly, the waving of the sheaf was also the starting point for Pentecost seven sabbaths later, which always fell on the eighth day.

You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. (Leviticus 23:15 ESV)

Just as Jesus had been presented to the Father on the eighth day, so was the Pentecostal ecclesia of God presented to the Father, starting in that upper room on the eighth day nearly 2,000 years ago.

*Sixth*, there is a greater presentation to come that pertains to the last feast, the eight-day feast of tabernacles or booths (Leviticus 23:33-44) in which the first day and the eighth day were days of rest. On the first day, the people were to begin living in booths. This typifies the saints being transfigured or transformed into the image of the Son of God to become immortal, glorified sons of God, the image-bearers of God. This glorious event openly manifests to the nations the kingdom of our Lord and of His Christ on earth.

On the eighth day, the same ones will be presented to the Father just as Jesus was presented to the Father nearly 2,000 years ago. They are the wave sheaf of barley, the barley company, and the priests of God and of Christ (1 Peter 2:9; Revelation 20:6); priests according to the order of Melchizedek (Hebrews 7).

*Seventh*, there is another type of this seen in the consecration of Aaron and his sons as high priests. They remained in the tabernacle for a full seven days (Leviticus 8:35) and emerged on the eighth day for the Lord and His glory to appear to them.

Now it came about on the eighth day that Moses called Aaron and his sons and the elders of Israel .... for today the Lord will appear to you .... the glory of the Lord appeared to all the people (Leviticus 9:1, 4, 23 NASB [italic added]).

In like fashion, if the type holds at the end of this age, the Lord's conquering body will be hidden as the temple of God for seven days and appear in glory before the Father on the eighth day; after which, they will be manifested before all the people (or, the nations) as the sons of glory and of God (Romans 8:20-23). From their innermost being will flow rivers of living water (John 7:37-38) that will bring life and healing to all the nations as represented by the holy city, New Jerusalem (Revelation 22:1-3). Again, this will begin the openly, "eye-popping," manifestation of the kingdom of Christ on earth as the knowledge of the glory of the Lord fills the earth, as the waters cover the sea (Habakkuk 2:14).

We could say that the superabundant, satiating life of Christ will go forth throughout the earth through the manifested sons of God, *the* corporate Christ (first fruit anointed) and *the* Lambkin, both of which speak of *the* body and *the* head. Thus, sonship speaks of the superabundantness of the Son of God expressed in many sons of glory, and this is signified by the number eight and the eighth day.

The eighth day is a tremendous day that speaks of sonship and the superabundant life of Jesus, the Son of God, flowing out of the sons of God. It is the day of life in its fullest! Also, the eighth day is the manifestation of the glory of God. The gematria for—*The heavens declare the glory of God*— is 888, just as the name Jesus is 888.

By now, it should be clear that, as tremendous as the seventh day is, the eighth is far more glorious.

*Eighth*, there is one more vital matter to highlight that comes from the meaning of the number eight as a *new beginning* or *new order of things*. The word that needs highlighting is the word *new*. In the Greek, there are two words that are translated as *new*.

The first is *neos*, which is time related. It refers to time as well as something recent (numeric order), or young. Examples of its use are found in Matthew 9:17; Luke 15:12; John 21:18; 1 Corinthians 5:7; 1 Peter 5:5.

The second is *kainos*, which refers to new as to "form or quality"—it speaks of a different nature from what is contrasted as old. It is not time related. In expressions such as—new song, a new covenant, new commandment, new man, new creation, new heaven, new earth, and New Jerusalem—the word *new* comes from *kainos*. Thus, all these are of a different nature from their contrast in the present world and what some call *the old economy of God*.

*Kainos* is the word that most qualifies that which is associated with the eighth day. Although the day itself might have a time factor associated with it in relation to the seventh day, the primary importance of the eighth day is its character or nature. It has an entirely different nature from all that preceded it—I believe it will fully permeate all that follows. Each of the above examples of the use of *kainos* could be highlighted, but the one that I find most significant in relation to the eighth day is the *new creation*.

### **New Creation**

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, and it is the *kainos* word translated *new*. There is a new creation, and this is vitally linked to the Lord's declaration of making all things new. Special note must be made of the fact that this new creation encompasses all spheres of what we call *creation*, that is, heaven and earth; with something new added—New Jerusalem—which is a people chosen of God [marked out by God in advance] to be His people, His dwelling in spirit, typified as a city and a bride. When the one sitting on the throne declares *He is making all things new*, He means it. His *all* is literally the most comprehensive *all* one could possibly imagine. God's *all* is mutually inclusive of all things, none excluded. Of course, all of this speaks of God's Son, our Lord Jesus.

Let us not overlook the fact that this new creation is based on a new covenant as well; one whereby God has sworn by Himself (Hebrews 6:13) that is not contingent on man's oath, as with the old covenant that has been made obsolete, or on physical evidence, bloodline, lineage, or genealogy. To those that think we, as the body of Christ, are to change the world into something that resembles a new creation (such as in *dominion theology*), God, not man, is bringing about this new creation. He never commands us to make it. He is making! Through the process of making all new, He is making us new.

The point I am driving toward regarding the new creation is this: Paul does not speak of it as all future; rather, he speaks of it as a present reality in his day, just as he sees those saved by grace through faith as seated with Christ in the heavenlies then and, by extension, now. According to his gospel, the new creation is a present-day reality for all when they believe and put their trust in Jesus. However, this does not mean that Paul ignores the future, for he most certainly does not. He exhorts us to wait for the Son to come from heaven. Why? To conform us to His image! And, this only comes through resurrection and transfiguration.

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)

So, although Paul saw a present reality in his day and, by extension, we see the same reality in the present, there is yet a future event that will change the Lord's people. As I have written in other articles, the new creation was inaugurated with Jesus' first arrival, through His death and resurrection. The new creation will *begin* its consummation with Jesus' second arrival, starting with the saints as they are resurrected and transformed into His likeness in glory. With the manifestation of the sons of God, the rest of creation will progressively be changed until all is new. Some call this *now but not yet*. The now was initiated at His first coming, awaiting the yet to come at His second coming.

### **Conjunction of Ages**

Now, new creation is related to what could be called *God's age* but before considering this age, there are two very similar verses that we need to consider that refer to either the consummation or ends of the ages or the conjunction of the ages.

Different translations are presented for each verse.

Now these things happened to them as a pattern, and they were written for our instruction, since it's upon us that ***the ends of the ages have now come***. (1 Corinthians 10:11 Kingdom NT [bold italic added])

Now all this befalls them typically. Yet it was written for our admonition, to whom ***the consummations of the eons*** have attained." (1 Corinthians 10:11 CLV [bold italic added])

Now all these things went on progressively stepping together among (to) those folks typically (as examples; figuratively), and it was written with a view toward a placing [of them] into the minds of us: ones unto whom (directed into whom) ***the ends*** (= conjunctions; or: goals) ***of the ages have come down to*** (arrived at) and are now face to face [with us]. (1 Corinthians 10:11 JM-NT [bold italic added])

Yet now (at this time), once, upon ***a conjunction*** (a bringing of [two] ***ends together*** ["***denoting the joining of two age-times***"—Bullinger footnote]) of the ages, He has been and remains manifested (has been brought to light and continues visible) into a displacement of failure (of error; of sin; of failure to hit the target) through the sacrifice of Himself (or: through His sacrifice). (Hebrews 9:26 JM-NT [bold italic added])

Else had it been needful for him, oftentimes, to suffer, from the foundation of the world; but, now, once for all, upon ***a conjunction of the ages***, for a setting aside of sin through means of his sacrifice, hath he been made manifest.... (Hebrews 9:26 Rotherham [bold italic added])

In place of the above highlighted expressions, some translations use the expressions: *the end of time* or *the end of the world*. When did time end, since it has continued uninterrupted for at least 6,000 years? When did the world end? Actually, this is an example of interpretative bias, since the Greek word in question is *aion*, which refers to an age, not the world.

According to most translations, there was (past tense) a consummation or conjunction or end of the ages. To what ages are Paul and the writer of Hebrews referring? We don't know the writer of Hebrews, but it is curious that these expressions are only found in these two books—perhaps adding some proof that Paul had at least an influence, if not a direct hand, in writing Hebrews.

It is clear from the context of both the Corinthians and Hebrews verses that the consummation or conjunction in question occurred in the first century (Paul's day: *our admonition, to whom*) and, more specifically, with the cross of Jesus: *but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself*. So, how are we to explain the ages? One more verse from Paul needs to be added.

...who gave himself for our sins to deliver us from ***the present evil age***, according to the will of our God and Father.... (Galatians 1:4 ESV [bold italic added])

Again, one needs to be mindful of the Greek, for interpretative bias has crept into this verse in a good number of translations that read *evil world*—when the Greek demands *evil age*, based on the Greek word *aion*.

But back to the question: How are we to explain the ages, or what ages are in question? (I base my answer on the assumption Paul wrote Hebrews.) True to any biblical subject, there are various views on this question—you can search them out for yourself. As I see it, there are two mutually *inclusive* ways to answer the question, based on ancient Israel and the cross being in view in both verses. Simply, the cross consummates ages as well as conjuncts with a new age.

First, the cross of Christ, which most likely occurred from 30-33 AD, ended the Mosaic age. Some argue that the end of the age of Moses began with the cross but was not completely ended until 70 AD with the total destruction of Jerusalem and the temple. (I tend to agree with this assessment.) Given this, Paul's *present evil age* could have extended to 70 AD as well—for the fact that the temple and animal sacrifices were in play would have been a trampling underfoot the Son of God (Hebrews 10:29), a present evil for Paul. Add to this the fact that Nero, the bestial tyrant, was on the throne (37-68 AD), and it is no stretch that this played into Paul's present evil age. Of course, Paul did not live beyond this age and did not know Jerusalem and the temple would end in 70 AD.

Either way, the Mosaic age was completely cut off in the first century by the hand of God, who sent the Roman army to bring all associated with ancient Israel, the old covenant, and religious Judaism to an end—all in accord with the plan of the ages. There is no doubt, given his history, that Paul saw the end of the Mosaic age, since his whole life after the risen Yeshua appeared to him was brought to the end of Moses as well. It was no longer Moses but Christ Jesus.

Without question, I see this explanation as firmly anchored in the two verses. However, we cannot ignore the fact that scripture refers to ages. So, what are the ages?

Second, and this might be a bit of a challenge to some—the cross is a bookend of two converging ages, one past and one a new present age with a glorious future.

Over the years, I have studied and even written about how history has been divided into ages. Many others have done likewise, especially theologians that divide scripture along these lines. One example is found with Adam before the fall—to some this is called *the age of innocence*. I have no further interest in making such divisions. And, I don't see Paul thinking along these lines either. I can't prove it, but it seems to me that he either joined all of man's history up to the cross (or perhaps, including up to 70 AD that was still out in the future for him) into one age called *this present evil age*, or he saw the present evil age of his day as a consummation itself of all the ages that preceded it. Using another term, one that is more comprehensive, the cross was the severing of *man's day*. The cross didn't eliminate it, but to God it was severed.

Now to me it is the least trifle that I may be being examined by you or by *man's day*. But neither am I examining myself. (1 Corinthians 4:3 CLV [bold italic added])

It is probably a safe assumption that many Christians think along a linear time-line of history, especially when it comes to ages. In other words, one age must end for another one to begin. It is very straight-line thinking. What many seem to fail to grasp is that ages are simply measures of time in relation to a specific something going on in history, and that one age overlaps in time with other ages. For example, the history of ancient Israel is an age starting with either Jacob or Moses and ending with either the cross or in 70 AD. Others that track climate change date various cooling or warming periods as ages. Some say we are heading into a mini-ice age, or period of cooling, not warming. By the way, these ages occur in cycles based on a variety of factors, notably activity of the sun, volcanoes, and polar shifts. Yet, others have designated ages according to humanity's intellectual capacity, such as the age of enlightenment or the age of reason. The point is that all these so-called *ages* have different start and stop dates with many running concurrently with other types of ages.

Now, back to the two bookend ages.

The Mitchell and Rotherham translations set the stage for this thought, for they use the word *conjunction* in Hebrews. Adding this to Bullinger's footnote noting the *joining of two age-times*, and the picture seems to become a bit clearer. With Jesus' sacrifice, there was a conjunction of two ages. This did not eliminate the age prior to Jesus that Paul called *this present evil age* or, perhaps, *man's day*; rather, it introduced another age that would run concurrently with the present one.

But what is the new age? To answer this, we need to turn to Jesus.

### God's New Age

Here are Jesus' well-known words as translated in the *Kingdom New Testament* by N.T. Wright. Take note of the absence of the expression *eternal life*.

This, you see, is how much God loved the world: enough to give his only, special son, so that everyone who believes in him should not be lost but should share in ***the life of God's new age***. (John 3:16 Kingdom NT [bold italic added])

After Jesus had said this, he lifted up his eyes to heaven. "Father," he said, "the moment has come. Glorify your son, so that your son may glorify you. Do this in the same way as you did when you gave him authority over all flesh, so that he could give ***the life of God's coming age*** to everyone you gave him. And by '***life of God's coming age***' I mean this: that they should know you, the only true God, and Jesus the Messiah, the one you sent. (John 17:1-2 Kingdom NT [bold italic added])

For those who have been wed to the term *eternal life*, the phrase *the life of God's new age* might appear to be a bit off, so to speak. But it really isn't. To me, it is the clearest rendering out there. If you have read much of my material, you know that I do not believe that, based on the Greek, the words *eternal* or *eternity* are scriptural. If you don't know what I mean, here is a link that will help.

*Eternity or Ages? Eternal or Eonian?* — <http://www.kingdomandglory.com/art/art57.pdf>

Literal translations generally use the expression *eonian life* or *age-during life*; both of which require explanation in order to understand their meaning. However, N.T. Wright truly has captured the heart of Jesus' words. Keep in mind that the age Jesus is referring to is one that was inaugurated with His resurrection and ascension to His Father's throne of glory. This was and still is the coming age. In a sense, it is a *now* age that comes upon everyone when they believe in Jesus. More on this in a moment!

Before proceeding, a word is needed about eternal life, in order to help those who might be asking: Do you mean I won't live forever? No; this is not what I mean. Most teaching on the subject make eternal life and immortality one and the same, but they are not, especially if one realizes that eternal life is not the correct translation of the Greek. Immortality—which is life beyond sin and death, where neither has any further power and is abolished entirely—is promised to all who have been given the faith to believe in Jesus. Immortality comes through bodily resurrection, as taught by Paul (Romans 8:23; 1 Corinthians 15; Philippians 3:20-21; 1 Thessalonians 4:13-18). Immortality does not come when we first believe, nor does it come when we die. Again, only through bodily resurrection, when we put on *spirit-animated bodies*, do we come into immortality. Stated another way, spirit-animated bodies are immortal bodies in the image of Jesus, the glorified Son of God. As John reminds us: *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears, we shall be like him, because we shall see him as he is* (1 John 3:2). As such, *eternal life* should be translated as *life in God's age* or *eonian life*—expressions that are about knowing God and His Son. In other words, we are given life in order to know God in this age and all the ages to follow. At the end of our present age, we will receive our new immortal bodies.

Now, when Jesus rose from among the dead, He rose as the new creation, the new humanity, and this inaugurated a new age, God's age that has progressed ever since—all the way to our present day—for all those given the faith to believe in Jesus. And, as I see it, God's age will continue all the way to the consummation of the ages. Beyond that, we can only imagine and dream what God is going to do. I believe there will be new creations upon new creations after that. Each one might be described as an age as well. God's creative love will see to it!

Adding Jesus' words about God's new age to Paul's gives the Corinthian and Hebrews verses more clarity. The present evil age (or, man's day, including Moses' age) collided with God's age. To add to this, referring to those who share in the inheritance of the saints in light, Paul wrote: *For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins* (Colossians 1:13-14). Here is the present evil age (domain of darkness) and God's age (kingdom of the Son of God's love).

Another way to describe this is that man's age (including Moses' age) collided with God's or His Son's age—the king's age.

Yet, another way to describe this is that the present evil age is anchored in the first Adam's one transgression, and God's age is anchored in the last Adam's one act of righteousness. Scripturally, Paul helps to lay the foundation for the conjunction of the two ages. However, I doubt Paul had this specifically in mind; but it fits, so I present it as an interesting thought.

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. (Romans 5:18 ESV)

The first man's anchor was planted some 6,000 years ago, allowing it to continue until death itself is fully abolished. As I see it, the second man's anchor is two-fold. On one level, it is anchored in the cross. On another level, it is anchored beyond all the ages yet to come; it spans all the future of humanity and creation and the ages to come and most likely beyond. There is no end to the line attached to this anchor, for it is God and His Son, our Lord Jesus. It spans the present and the future.

This is truly good news, ultimately for all humanity, but especially for all who believe in this age. We have been brought into God's age, not eternal life, but life in God's age now and into however many ages God has in store for humanity. [In my opinion, each age is a greater unfolding or measure of new creation until all is truly and fully new.] This is what I consider to be the eighth day, for it is about new beginnings. It is the commencement of the new creation, making it *the new creation day*. This is God's age, and we have been called into it as the new creation in Jesus the Messiah and King.

### **Tectonic Plates**

To reiterate, the present evil age has not stopped. What transpired out from the tomb was the commencement of a concurrent new age in King Jesus. Picture, if you will, two tectonic plates converging on one another. As they meet, one plate is pushed below the other in such a way that the top plate begins to destroy the bottom one. Now, picture the evil age and God's age (top tectonic plate) converging on one another in 33 AD. But here is the best news of all: God's age is so powerful that the present evil age, ultimately, has no chance of survival. God's age has been slowly grinding away at the evil age for nearly the last two millennia. Each day, each month, each year, each century, God's age has been grinding away at the evil age. The day is coming when there will be no more evil age, only God's age will remain. The event that brings this into its consummational glory is the second arrival of Jesus.

Here is my conclusion. The eighth day is God's age that we are transferred into when we believe. It is the new beginning age or the all new age. It is not so much about chronology as it is about the character or nature of the age. This age manifests the character of God's Son through His people. We haven't been perfected in this yet, but we are pressing on toward it, knowing resurrection will transform us fully in that day.

### **Purpose of God's Age—To Know God and His Son**

What is the purpose of God's age concurrently running with the evil age? Jesus makes it perfectly clear: **Everyone who believes in him should not be lost but should share in *the life of God's new age*. And, by '*life of God's coming age*' I mean this: that they should know you, the only true God, and Jesus the Messiah, the one you sent.**

Here is the entire purpose of what is called *life in God's new age*. It is to know the Father and His Son. This is it! The expression *eternal life* muddles it up by making it sound like Jesus was referring

to some distant day, but He wasn't. He was talking about a present reality for all who would believe on Him after the cross. When people believe on Jesus, they become new creations, and as new creations they are brought into God's new age which is the eighth day of new beginnings. I know this might seem strange, but those who believe leapfrog the seventh day and jump into the eighth day, which is not about restoration, as in the seventh, but about all new.

Here is another way to look at it. The seventh day is truly out in the future. It has not come; therefore, the earth and the nations await its arrival. Jesus' second coming ushers in the seventh day. Some see this glorious event as the point in which everything changes instantaneously into the new creation. I don't see it this way, which means it is open to other interpretations.

What changes instantly (or, as Paul says *in the twinkling of an eye*) at Jesus' arrival is the manifestation of the sons of God (the victorious body of Christ) as they (we) are transformed into the image-bearers of Elohim in the likeness of Jesus, the exact imprint of God, the pattern Son. This great event is what Paul calls *the adoption of sons* (i.e., sonship), *the redemption of the body* (Romans 8:23). This is the first fruit of the new creation that starts with humanity but does not stop there. Again, it is through this vessel that the rest of creation begins to be transformed into a new creation.

Keep in mind: starting with the resurrection of Jesus, something new came forth from the grave, and it is called the *new creation*. Paul introduces us to this term in light of the gospel of Christ in relation to humanity itself, but let us not forget that the ancient prophets saw the new creation on a grand scale—new heavens and a new earth (e.g., Isaiah 65:17; Ezekiel 11:19; 36:26). This new creation is not only Jesus the Messiah, but also, all who have been given the faith to believe in Him, whose lives are now hidden in Him and His spirit has taken up residence in them. *Christ in you* is the expression Paul uses (Colossians 1:27). He personally testified that the Father revealed His Son in him (Galatians 1:16).

As an aside, I find it curious that Paul never uses the expression *born again*, as Jesus did with Nicodemus. For some thoughts on this, please check out the following link.

*Paul's Omissions* — <http://www.kingdomandglory.com/tuc/tuc682.pdf>

We need to be clear that the new creation is not about restoration, but about all things new. It is entirely new from all that has preceded it. It has an entirely new nature (or, character), and this new nature is the very nature of the resurrected, glorified Jesus. He is the new humanity; the humanity God has held in His heart since before the foundation of the world. Jesus did not come to become this. No! He came as the new humanity! Death was God's way to leave all the old in the grave and defeat death and sin so that all humanity could and will share in this new life in His Son. Jesus took on the likeness of sinful flesh in order to bring it into death, but His true nature was and is of the new humanity. This is why the grave could not hold Him.

But how do we explain the relationship between the seventh and the eighth day (or, age)? Easy! The eighth day is superimposed over everything, including the coming seventh day. It is the nature of the eighth that brings about restoration and then leads all creation into the glory of all new. Restoration is not the endpoint; it is part of the process of making all new. I recognize that

this differs from much teaching on restoration. But consider the definition of restoration: "the actions of returning something to a former owner, place, or condition." Truly, we can see this in the seventh day. The owner is God (domain of darkness no longer having any claim); the place is creation (with primary emphasis on heaven and earth); and the condition (no longer in a fallen state). New creation is much more than this, for it is all about bringing all things into what has been God's intent all along; something deep within His heart that existed prior to Genesis 1:1. The only way I see restoration and new creation as synonymous is if we define restoration as "bringing creation into the original intent of God, even prior to Genesis."

I see the eighth day continuing on until the consummation of the ages and within this day are many ages yet to come—each new age bringing about more of *the all new* of God until creation reaches the grand jubilee where all debts are settled and God is all in all—all in love and all new. One commentator has speculated this will take 49,000 years (from Adam) to accomplish.

The Lord Jesus has been building His new creation since 33 AD. Just as there is no end to His kingdom, there is no end to His new creation. It is what drives everything toward God the Father becoming all in all—and, as I add many times, all in love and all in newness.

Although beyond the scope of this article, I would be remiss if I did not briefly mention New Jerusalem. Revelation 21-22 begins to unveil to us the nature of the new creation; but it is a mistake to see this as the beginning of what many call *eternity*. New Jerusalem is the new creation, but notice that there are many outside this glorious abode (perhaps, realm) of God, His Lambkin and His people—where heaven and earth have been brought together in glory. The clear message is that there is more work to be done to bring all humanity into the glory of the city. I believe that all who are in the lake of fire, which is symbolized as outside the city, are eventually restored to health so that God may be all in all. God's justice demands that all things be set right. This is the work of the new creation, and it most likely is going to require some time (ages) to complete.

Dear saints, this is what you have been called into when you were called into Jesus and Jesus into you!

And, to repeat, the purpose of all this is to know our heavenly Father and His Son! This is what all the ages to come are about. It is knowing! When we truly know our God and His Son, without hindrance or reservation, we will be doing what they are doing, without doubt or hesitation. And, the doing will be on the basis of new creation and all in all, and of course, love.

Rejoice! If you belong to the Lord, you have a new life within you. This life is a "God's age of life," a "new creation life," that has a primary purpose—to know God the Father the creator of all who has purposed to be all in all—in love and in newness, and His Son, our Lord Jesus, the King of all kings and the Lord of all lords. But it is not only for us who believe—it is for all humanity and all creation. Jesus is the rescuer of the world and all humanity.

This is the superabundantness of the eighth day. The superabundant good news! Glory to God!