

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
**I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.***

(Philippians 3:13-14 NASB)

#04-1014

Eighth Day #3

February 3, 2010

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)

(11) Then all these being about to be dissolved, of what sort ought you to be in holy behavior and godliness, (12) looking for and hastening the coming of the Day of God, through which the heavens having been set afire will be dissolved; and burning, the elements will melt? (13) But according to His promise, we look for “new heavens and a new earth,” in which righteousness dwells. Isa. 65:17 (2 Peter 3:11-13 LITV)

(1) 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. (2) 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 word *new*. There is a new creation, a new heaven, and a new earth. We could say that these three spheres – creation, heaven, and earth – pretty much sum up all things. In fact, the One sitting on the throne confirmed this to John with the declaration: **“Behold! I make all things new.”** This is the eighth day.

Peter referred to the day when all things will be made new as the Day of God or, as one translation puts it, God’s Day. Looking at this matter of “all new” strictly from the standpoint of biblical chronology, it is clear that the Day of God follows the millennial reign of Christ or the seventh day, the seventh 1,000-year day (2 Peter 3:8) that will culminate the history of the present (second) earth upon which we all reside. In other words, the present earth, along with all its inhabitants, must complete a 1,000-year eon (age) before the glory of God’s Day takes hold. God will not restore all things old but will make all things new. If God’s Day follows the seventh day, then, in sequence, it is the eighth day.

By the way, God’s Day is called a day because it obviously refers to another eon or age and is not what many call eternity. It is an eon of unspecified length, but we can be assured that it is a day nonetheless. Since God’s days are 1,000-year days, it is possible that God’s Day could last for many millennia. After all, there are two things occurring during this day. First, New Jerusalem, the corporate Body of Christ, the Temple of the Lord, is expanding to envelope the new heaven and the new earth. Second, the ones that were cast into the lake of fire, which is not a literal lake but the fiery law of God that will judge and discipline the ones that are outside of and prevented from being part of New Jerusalem (Revelation 21:8, 27; 22:15), must remain under discipline until they have paid the last farthing (Matthew 5:26; Luke 12:59). In other words, they must learn the righteousness of God and make restitution for their deeds. We are given no indication how long one must remain under this discipline, but, I would imagine, it will be based on the extent and nature of their judged works. The good news is that, at the consummation of the eons, all will be set free and made new. This is the glory of the reconciliation of all things and the glory of God’s Day.

Now, I want to make special note of Paul's word that those **in Christ** are **a new creation**. In other words, one who believes and trusts on the Lord Jesus, born from above with the very seed of God (1 John 3:9), is a new creation.

Let us not forget that this new creation is based on **a new covenant** as well; one whereby God has sworn by Himself (Hebrews 6:13) and 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.

It is very significant that Paul did not make this statement about being a new creation in Christ as if it were a future event. According to his gospel, the new creation is a present-day reality for all when they believe and put their trust in Jesus.

However, although the new creation is a present-day reality, it is equally significant that the new creation is joined to the all new of the eighth day in which New Jerusalem comes down out of heaven to reside on the new earth. If you have followed my teaching on New Jerusalem, you know that New Jerusalem is also a present-day reality to the extent that the body of Christ is growing into a holy temple in the Lord, a dwelling of God in spirit (Ephesians 2:21-22). Like John who was caught up in spirit to see the all new, I believe that when Paul was snatched away to the third heaven (in sequence) and Paradise, he saw the all new as well. This is why Paul used the term *new creation* in reference to a people in Christ.

Consequently, if you are *in* Christ, you are already a part of the all new that John and Paul saw in spirit. You are already part of the new heaven and earth, and, especially, New Jerusalem. Oh, we don't see it with our natural eyes today, and, most of the time, we don't feel like we are part of this new creation, but this is where faith kicks in. You are a new creation; you are part of all the new that the One sitting on the throne is making. Yes; you even have become a new creation. But let us face the facts; faith says we are there, but in reality we are not there and cannot be there as long as we occupy mortal bodies. Faith says that we will be changed in the twinkling of an eye. Today, we can taste this new creation, but with transfiguration, we will be it and live it for the eons to come and beyond.

In issue #04-1011, January 25, 2010, *Seventh Day*, I stated that, during the seventh day, the glory of the Lord will begin to purge the earth of all its defilement, its sin and death; however, it will be accomplished on the principle of the eighth day.

Chronologically speaking, after 1,000 years, the seventh day must yield to the eighth day or God's Day, but the work to teach the inhabitants of the earth righteousness (Isaiah 26:9) during the seventh day will be accomplished through the new creation in Christ that is already associated with or part of the eighth day or, more specifically, New Jerusalem. In other words, the knowledge of the glory of the Lord going forth to fill the earth as the waters cover the sea (Habakkuk 2:14) will be accomplished through **the eighth-day vessel called the new creation in Christ or New Jerusalem**.

Let me put it another way. Paul saw the body of Christ joined with the last of the eons where there will be a new heaven and a new earth, and he called it a new creation. John also saw the new creation in Christ as he was given vision of New Jerusalem. This is the ultimate destiny of all who believe on Jesus. Based on God's oath, all who believe will arrive safely to that day. However, not all who believe will be counted worthy to be the complement of Christ during the next eon or the seventh day. There will be a privileged company of believers that, I believe, are the *conquerors* (overcomers) of Christ or *the first fruits anointed* that will rise in the *first resurrection* or, as Paul called it, the *out-resurrection*. They will be the first to truly taste what it means to be the new creation, for the new creation is about immortality. They, along with the worthy ones who are alive and remain, will be transfigured into immortal, glorified, spiritual, celestial bodies in the image of the Son of God as they are adopted as sons of God. It is as if they will leap-frog over the next millennial age and enter onto the sacred ground of the new creation in God's Day. They are the first to be joined together as New Jerusalem as they bring the reign of Christ to the nations during the seventh day. As the sons of God, they are the only ones with the **superabundant** ability necessary to lead the nations in the way of righteousness. Thus, we could say that the new creation of the eighth day reigns during the seventh day.