

STRAIGHTWAY

“And straightway they forsook their nets, and followed him.” (Mark 1:18)

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The New Creation

Dr. H. T. Spence

In 1967, my dear father Dr. O. Tal-madge Spence wrote *The Lexicord of the New Testament*. His introduction gives a brief presentation on the Greek parts of speech in the light of the Scriptures. He notes that the oldest part of speech in the Greek language is the *noun*. He speaks of the noun, either the subject or object of a sentence, as “king of speech”: “In the beginning *God* created the heaven and the earth” (emphasis added). That which follows the noun is the verb, describing the noun’s action. Before God can act, God must exist.

The Noun *God* and the Verb *Created*

In the prologue of John 1, we find another noun: *Word*. The prologue also declares the action of this noun: *made* or *created*. The revelation of Jesus Christ became God’s *noun* to bring to all men the knowledge of God’s existence. The noun proceeds to proclaim the other various parts of speech, grammatically, which are needed for a right understanding of His full salvation. Coming out of this *Word* are all the thoughts necessary for man to know the full revelation of

God. We have these collected thoughts as the revealed Scriptures.

Creation is presented at the beginning of the Bible setting forth the King of the nouns (*God*) and declaring His action (*created*). John’s prologue declares that the Word was with God “in the beginning” and that all things created were “with” and “by” that *Word*. God created the universe *out of nothing* (*ex nihilo*); God used no pre-existing material to create the universe. The false theory of evolution demands that everything evolved from something previously in existence.

However, there are some things in creation that God used to make other things: e.g., dirt to make the body of man and water to bring about fish and fowl. Yes, in some initial things the word *created* (Heb., *bara*) declares there was nothing and God brought something. But in saying this (to protect from any implication of evolution), we must also acknowledge that God created all things not so much “out of nothing” but “out of His Word.” His words from His Word became solidified, and the vast creation is the Word

of God made solid, firm, and substantial.

All Creation Came From God's Word

Five times in Genesis 1 we read, "And God said . . . and it was so" (1:6,7; 1:9; 1:11; 1:14,15; 1:24). All of creation came from the *logos* (the essence and fullness of thoughts) and the *rhema* (the spoken word) of God according to John 1:3 and Hebrews 11:3, respectively. The psalmist said, "For He spake, and it was done; he commanded, and it stood fast" (Ps. 33:9). And all things are upheld by the word of His power. From an apologetic perspective it must be made clear that God brought the universe into existence out of no pre-existing materials or of things which appear. But, the eternal Son of God is the outspoken Word of the Father, so the creation of the universe is the active expression of

the Son of God by the word of His power.

We are told the Father made nothing alone; He made all things by His Son, so that the Son of God stands in between the created universe and the person of the eternal Father. The Son of God is the connecting link between the Father and the universe.

Nevertheless, we must make it clear that His creation is *not* God Himself; creation exists separately and apart from the person of God, because it is a product of His work and not an essential part of His being. There are those thinkers today (and have been for centuries) who do not distinguish between the eternal existence of God and the created universe. They are called *pantheists*. A *pantheist* believes everything is a part of God. The Bible, however, is very clear that creation and God are not one and the same, nor are they an integral part of each other. We also must remember that though God and His creation are separate entities, God pervades all things and upholds all things by His presence, Word, and power.

God never created sin. He created an archangel named Lucifer; that archangel made himself the Devil and became the father of lies and the first sinner in the universe. God formed the constitution and faculties of Lucifer, but God did not form sin. Therefore, we must distinguish between God creating the universe and His creatures forming a sinful character contrary to God and against His will and pleasure.

STRAIGHTWAY

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God created the universe with His Word, and He chose to create and make this world (the earth) in six days according to the concept of time. This creation was completed at the end of the sixth day. We read that God rested from His work of creation on the seventh day. He will not add another creation to this creation. Everything that is on the planet today came from this initial creation. It is estimated that not one drop of water has been added to the planet since creation. Everything has come from what God created. He created and He alone continues to sustain.

The Physical Body of Jesus

In saying that nothing new has come since the days of creation, we must also declare there was another creation that God wrought apart from that of Genesis chapter one. He created a body for His Son. There is a great mystery that surrounds the incarnation of the Son, the second person of the Trinity. An incarnation means something that pre-exists and at a point in time comes into flesh. This word *incarnation* can only be used of Christ Jesus. He pre-existed eternally as God and came into flesh in time. The avenue God used was the Virgin Mary. The mystery lies in the fact that Jesus will be of the seed of Abraham, from the loins of David and of humanity, yet He will possess no principle of sin from humanity. This will be part of the great mystery, that He will be of the nature of man but not

of the pollution of man.

The seed (theologically) carries both the nature and sin principle of man. However, God bypassed the seed of man. Matthew 1 and Luke 1 clearly express that that which was conceived in the womb of Mary was *of* the Holy Ghost or *out of* the Holy Ghost. Hebrews 10 reveals that the body of the Lord was formed and fashioned by God the Father; this was a creation. Jeremiah 31:22b states, "For the LORD hath created a new thing in the earth, A woman shall compass a man." Philippians 2:7 shows that the Son *entered* or *took on* this new creation that became a part of Himself. This creation stands apart from all other creations of God.

The New Creation

Although implied in certain passages in the Old Testament, there is a third creation revealed in the New Testament. The New Testament reveals both the principle and nature of this new creation. Note 2 Corinthians 5:17,18:

Therefore, if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

Galatians 6:15 declares, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature [or creation]."

What is this new creation? When Adam disobeyed God and became the first human sinner, it then required a plan of redemption to recreate in man a good, holy, spiritual life. It is as impossible for a sinful soul to evolve a holy nature and life out of itself as it is for the dust to evolve out of itself a living man. No one can have a life of Christ in him except by a new creation. This new creation demands a new heart, a new fountain from which life flows; the fountain polluted in Adam is entirely impotent. The new birth and a clean heart must be by divine creation and not by evolution from the fallen Adam. We read of David in Psalm 51:10 crying out to God: "Create in me a clean heart, O God; and renew a right spirit within me." This hope cannot come, apart from God Himself.

First Peter 1:16 states, "Be ye holy; for I am holy." No man can make himself holy, and God does not require it. Yet God can bring holiness into our lives. We are to be recreated in righteousness and true holiness.

Dear reader, we want to come to know this new creation that is found in God through Christ, through the Word and Spirit of God. Are we willing for Him to make us what we ought to be? We were products of the old creation and Adam's fall. God is wanting to bring us into a new creation, with a new man and the death of the old man. We are not seeking a "new lease on life" where the old life is merely passed away; we are seeking a new and transformed life that is ever antic-

ipating the coming of the Lord.

The Power and Mystery of the Gospel

Oh, the revelation of the mystery of the Gospel! Note the great declaration of the apostle Paul in Romans 16:25, 26:

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

And in 1 Corinthians 4:1 the Apostle declares, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." In Acts 26:18 Paul gives his testimony of why Christ sent him to the Gentiles:

To open their eyes, and to turn them from darkness to light, and from the power of Satan, unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

One of eleven mysteries found in the unfolding of the Gospel is the "Mystery of the Divine Indwelling of Christ." This is Christ in you, the mystery of the new birth and the divine presence of Christ within the life. But how does this mystery come about in the human life?

What is this new creation and to

what extent in life is it to be my life? We have seen in detail two creations and have mentioned a third one. We have noted the creation of the universe and this world; we have seen the creation of the body of Jesus Christ in the incarnation; and now we see a new creation that commences in the new birth. We must observe in Scripture that this new creation was imperatively needed because of severe damage, a fall, a death of the image of God in man that came in the first creation of man. When man fell into sin, the image of God was marred and blighted; the creation of the natural man and His relationship with God brought about a separation of man from God.

To what extent did Adam see God, hear Him, fellowship with Him before the fall? We are not told many details, but there was an intimacy between God and man before that fall. That image was pure, holy, clear, and full. However, when man fell, that image of God was damaged. As a result, an infinite distance came

between man and God; man was now in his own image rather than in the image of God (Gen. 5:3). His world now was to be made by himself, without its God and love for its Creator. Man's fall into sin required a plan of redemption to recreate in man the holy, spiritual life that God intended in His creation. In the natural, this

could never happen; so what is the hope for man?

The new birth and a clean heart must be by divine creation through the Son of God and not by evolution from the fallen Adam. The demand of Scripture is "Be ye holy"! How is this possible for fallen man? No man can make himself holy, but God requires that we must be willing for Him to recreate us in holiness and righteousness.

In revisiting 2 Corinthians 5:17 and Galatians 6:15, the Bible speaks of this new creation with a hope that somehow there can be a restoration of the reality, "Let us make man in our image, in our likeness." We find words such as Colossians 3:10: "And have put on the new man, which is renewed in knowledge after the image of him that created him." We read in Ephesians 4:23, 24, "And be renewed in the spirit of your mind; And that ye put on the new man, which after God is cre-

We want to come to know this new creation that is found in God through Christ, through the Word and Spirit of God. Are we willing for Him to make us what we ought to be?

ated in righteousness and true holiness." Ephesians 2:10 tells us, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We must ask, "What is this new creation? To what extent is it to be known?"

Conclusion

Five precious words that marked the burden of the beginning of the Foundations Ministries were *law, order, design, purpose, and beauty*. We have pressed these words in our ministry in Ghana, Africa, among the pastors and teachers. If these principles could ever lay hold of a person, of a school, and of a ministry, they would bring a great product of life. They are wonderful words, expressing wonderful principles and idealism even for human existence. But how does one come to this in life?

Our founder also brought three other words to us: *Christ, character, and culture*. These three words must ever come to the life in this order. When Christ controls the life, character will control the living, and the outworking of that character will be an evident culture. More specifically, Christ must Himself bring biblical character and biblical culture.

One of the great problems in our time is this matter of the Christian life. The church is so far away from Christ that it no longer sees that the power is within God; the church believes the power is within man. Neo-Christianity has basically become a “self-help” religion leaning heavily upon contemporary psychology and self-improvements of the End Time. The outward image has become more important—

how we are before others and what is the image of success. Huge investment is placed upon the outward man: his manner, his appearance, his clothes, his presentation, and his portrayal of self. Sadly, this outward image can easily be far from the true inner life of that man.

In the Revivalist period of the Philadelphia Church Age, the burden was upon the life within, the heart, the conscience, the thought life and meditation, the motives of the inner man. But this present Laodicean Church Age has had no spiritual remedy for the life of sin. It has left the Lord and designed an alternative of the flesh in the place of the Spirit. It is consumed with *fixing up* the old man rather than the *breaking* of his power and influence; or it tries to create a victorious life when there is no life present to bring to a victorious existence. One of the great problems today is that people identify with the church and with Christ but do not have a life for Him. They have an occupational life; they have a family life; they have a vacation or pleasure life; some may even have a church life, but there is no Christ life that pervades every aspect of their living.

Our burden in this *Straightway* issue is to deal with this new creation that is found only in Christ, Who is to take the place of even myself.

Character is a life dominated by the principles of God's Holy Word.

—O. Talmadge Spence

FOUNDATIONS BIBLE COLLEGE & THEOLOGICAL SEMINARY

51st ANNUAL BIBLE CONFERENCE

April 13–20, 2025

The Passion Week of Christ

16 Messages

"The Introduction: The Passion Week of Christ" – Dr. H. T. Spence

"The Triumphant Entry" – Dr. H. T. Spence

"The Cursing of the Fig Tree" – Dr. Dennis Lowry

"The Cleansing of the Temple" – Dr. Douglas Wilson

"The Confrontation of the Jewish Leaders" – Rev. Brad Lowry

"The Olivet Discourse: The Introduction" – Dr. Dennis Lowry

"The Parables of the Olivet Discourse" – Dr. Douglas Wilson

"The Bargaining of Judas With the High Priest" – Rev. Brad Lowry

"The Silent Day of Wednesday" – Pastor Stuart Hunt

"The Preparation for the Passover" – Pastor Stuart Hunt

"The Evening in the Upper Room" – Pastor Oscar Coggin

"The Garden of Gethsemane" – Pastor Oscar Coggin

"The Death of Jesus" – Dr. H. T. Spence

"The Resurrection of Christ" – Brother Reid McGowan

"The Resurrection Day Appearance" – Dr. H. T. Spence

"The Ascension of Christ" – Dr. H. T. Spence

Palm Sunday Services at 9:30 A.M., 10:30 A.M., and 6:00 P.M.

Services Monday through Friday at 8:30 A.M., 10:00 A.M., and 7:00 P.M.

No services on Saturday

Resurrection Sunday Sunrise Service at 6:30 A.M.

Resurrection Sunday Services at 9:15 A.M., 10:30 A.M., and 6:00 P.M.

Please plan to join us for as many of the services as you are able.

The New Creation: Part II

Dr. H. T. Spence

What is this new creation and to what extent is it to be in my life? We have observed three creations revealed by Scripture: (1) the creation of the universe and this world, (2) the creation of the body of Jesus Christ in the incarnation, and (3) the new creation that commences in the newly born-again soul. We observe in Scripture that this new creation was imperatively needed because of a great fall of Adam. Adam's fall marred and blighted the image of God that was part of the first creation of man by God. As a result, this natural man's communing relationship with God ceased. We may wonder to what extent Adam saw God, heard Him, fellowshiped with Him before the fall. Although we are not told many details, there was an intimacy between God and man before that fall. That first created image was pure, holy, clear, and full.

However, Adam's fall created a nature of sin that pervaded the human nature which God had made. Man became a creature in his own polluted image rather than in the image of God (Gen. 5:3). His world now became the product of himself; it was man's world without his God and a love for his Creator. This fallen sinning creature necessitated a plan of redemption to recreate in man the holy, spiritual life that God intended in His creation. It was impossible for a sinful soul to

evolve a holy nature and life out of man's depraved self.

The Creation of Genesis One

To view the very first two verses, we must give simple observation of the true natural creation. The first verse of Genesis simply states the fact of the original creation and leaves it there in its dateless past. Next, verse two tells of a chaos which came upon this earth later. Finally, in the verses that follow, the six days unfold describing the re-formation of the earth to become the habitation of man.

We know not with certainty what caused the cataclysm which laid the earth waste and without form and void in verse two. Scripture does seem to give certain veiled implications that it had to do with a pre-Adamite rebellion. Some believe there was another human race on the planet that rebelled with Lucifer when he rebelled against God. Because 1 Corinthians 15:45 declares that Adam was the "first man," there could be no human race prior to Adam. Nevertheless, the cataclysm seems to be identified with the fall of Lucifer and associated angelic beings. We read in Isaiah 14:12-17, Ezekiel 28:12-19, Jeremiah 4:23-27, and Revelation 12:3 and 4 of a falling away in the angelic realm.

We must emphasize that the six days in the first chapter of Genesis do *not* describe the original creation of Genesis 1:1. Was that first earth of

Genesis 1:1 a spirit world of principalities, powers, and dominions? The word *create* (Heb., *bara*) used in 1:1 does not appear again until 1:21 and 27. Something happened after the initial creation of verse one. Verse two explains “the earth” particularly had become “without form, and void; and darkness was upon the face of the deep.” The focus of verse one is “the heaven and the earth”; the focus of verse two is only “the earth.” The phrase “was without form” is identified with the Hebrew word *tohu* which is also translated in Scripture as *confusion*, *vanity*, or *waste*. The earth “became” chaotic, “and darkness was upon the face of the deep.” The initial creation had become deficient of its original purpose by God. The earth of Genesis 1:1 became wrapped in complete and absolute darkness (“upon the face of the deep” or “waters”). And in this darkness of waters, the Spirit of God “moved,” or brooded upon these waters. Had a judgment from God come upon this psychical or spirit earth inhabited by angels? Does this change in creation reflect the time Lucifer rebelled against God and influenced one-third of the angelic world to cast in their lot with him against the Creator?

Six Days of Creation: A Paradigm for the New Creation

Although the written account of Creation in the first chapter of Genesis is a literal, historic revelation of the creation of the universe and the earth,

we also see in this account a perfect *pattern* of the new creation. Our new creation is wrought by God creating a soul and life anew in a spiritual new birth through the great redemption in Christ Jesus.

“And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” Oh, dear reader, this verse can also describe where God finds us spiritually after we come into the world. We are born in sin, shapen in iniquity, and alienated from God. We are in chaos, darkness, estranged from God, and among those “dead in trespasses and sins” (Eph. 2:1–3). This is where we were before God spoke to us and upon us. Our lives testified of a damaged, fallen creation. Man is a deep creature, but darkness rules over the waters of his life: oh, the confusion of his life! Thank God, His Spirit in prevenient grace brooded, strove, and hovered over our unworthy lives. Even in our darkness and confusion, God’s Spirit has always been there.

This truth must be seen in our new creation, for it will necessitate God Himself to bring it about. There is absolutely nothing for man to bring about in this creation. God creates a new life in Christ for the believer. The new birth and a clean heart must be by divine creation, never by evolution from the fallen Adam. How is this so? Man’s fall brought chaos both to his life and to the purpose of God’s plan for that life. This is where God finds us

after the initial creation: we are born in the pollution of sin, shapen in iniquity, with the proclivities to waste and confusion. As the ages of time unfold the depth of man's sin nature, every generation becomes deeper and deeper in this darkness and chaos. Chaos is an emblem of the unrenewed soul, spiritual ruin, without order, without life (dead in trespasses and sins), and without light (shrouded in darkness)—yet not without God. We see the Spirit brooding over chaos, the Holy Spirit hovering over fallen souls, waiting as it were for the forthcoming and sounding of the commanding word to introduce light, order, and life.

The “First Day” of Our New Creation

This first day the command of God came: “Let there be light.” This was before the sun, moon and stars (of the fourth day). Note the great declaration of John 1:4, 5, and 9:

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.... That was the true Light, which lighteth every man that cometh into the world.

This light is Christ in the conscience of every man (John 1:4, 9; Rom. 2:15). But God's light must first come to us in godly sorrow to save our soul. God, in sending forth the light to the sinner, enables him to discern that he is lost and needs a Saviour. It is only by the light of truth that a sinner can discern himself, see his sinful condition and

need of a Saviour. It is the Holy Spirit that must hover over all of this; Christ is the Light that must come to the natural man. We must pray that the declaration of God “Let there be light” will come to the sinner. For this begins his new creation.

The “Second Day” of Our New Creation

There is the second day or spiritual season of this new creation. This second day concerns the separation of waters below from the waters above (which are sealed in a firmament). This firmament is a fixed division in the air, ten to fifteen thousand feet above the earth, separating the waters above from those beneath. Once we become a Christian, we begin to discern the distinction between the blessings of providence on the earth with those coming from heaven.

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven (Deut. 11:10, 11).

Unlike Egypt, Canaan consists of the rains and dews of heaven. The blessings from above are separated from the blessings from beneath. There are natural blessings, and there are spiritual blessings. We must know

in creation the distinction between the two. He called the firmament heaven!

The “Third Day” of Our New Creation

On the third day of creation, God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” Like this dividing and separately gathering of waters, the third step in our new creation concerns a gathering of various aspects of man’s mental and moral nature into one character in order that the true state of the soul is made manifest. In man’s prior evil and unsaved condition, all the elements of his character were scattered and confused, without harmony, without any proper government, without any distinct self-recognition of his true state. This is typified in the prodigal son of Luke 15. In his terrible condition amidst feeding swine, he came under true conviction: “And when he came to himself.” The coming to God through Christ in the new creation is revealed in 2 Corinthians 5:17: “Therefore if any man be in Christ, he is a new creature [or creation]: old things are passed away; behold, all things are become new.” Before we came to the Lord, we did not truly see ourselves for what we were; we had only scattered thoughts, feelings, and convictions of life and self. However, on this third-day of our new creation, this dividing of heavenly and earthly waters brings clarity to who we are, what we are, and what we want to become.

This third day of creation is also noted for the first appearance of forms of life on the earth. So, for the newly born-again Christian, this third day represents the beginnings of living forces in the conscience, the will, and the desires of the heart. God had given so many natural abilities and talents in our conception; however, the power of sin for a season had control over these many potential capacities for God.

We are not able naturally to discern and analyze all the various elements in our moral and spiritual being. Not until after we have entered into the state of regeneration and received the enlightening power of the Holy Spirit are we able to look back and notice a great many things which took place in our souls while passing through repentance and the new birth. At the moment of our conversion, we did not recognize we were passing through these conditions. There were forms of desires and affections springing up in the soul during true repentance. Some desires may have been spiritual while others were carnal. There could be movings of human feelings, affections,

We see in the Genesis account a perfect pattern of the new creation as wrought by the redemption of Jesus Christ in the way God creates a soul and life anew in a spiritual new birth in Christ Jesus.

and sympathies along with natural intellectual longings for godly knowledge. All of these stirrings form a lower type of religious life, somewhat like the formation of vegetables and trees in the natural world. These desires can come at the time of repentance amidst the light of Christ of the Gospel. We experience life feelings, desires for Christ, and honorable sympathies: "I want to own my own Bible and to read it. I want to pray personally! I want to attend a true, Bible church!" Yes, things change, desires change, and other desires leave. These are the first signs of life to a Christian's new creation. "I have changed! My son has changed! My daughter has changed! My wife has changed!"

Each will be unique in his new creation; each disposition and self will speak differently. Yes, when God's Word reaches the spiritual heart and natural life of an individual, he begins to produce in his unique manner and way. This is an insight of God's new creation in this soul. Others will witness life coming forth. Yes, he is a creature in the natural and a creature in the new creation! His highest function will be to act in accordance with his God-assigned nature and self. Each creature in this new creation must come to his own place, best suited to his nature and functions on the earth as assigned by God. To vacate that place would be to run counter to God's ordinance and to God's wisdom, as well as to the creature's own

nature and usefulness. In the operations of life, the sea moves, the land rests, and the fruit comes forth.

Also in Genesis 1:9 God declares, "Let the dry land appear." From the dry land came herb yielding seed and fruit yielding trees. My father called this powerful capacity of the seed the "Divine Depositum"; some have called it the "seed of the Word" that over time brings forth fruit in a person's heart and life. We must remember the words of 1 John: "He that is born of God." All life-producing power comes from God for both creation and our new creation (2 Cor. 5:17). My new creation changes my feelings, desires, goals, affections, and aspirations. The converted individual needs to know this third day in his life in this new creation.

The "Fourth Day" of Our New Creation

The fourth day of our new creation draws us upward, in and above the firmament, to the distinct and specific bodies of light. Light was the first thing in creation; it came forth from God's command to pave the way for the rest of creation. God divided the light from the darkness; this was the first of this new creation: God made a difference between His light and my darkness.

For the fourth day, there are three distinct concepts of light that are given to us. First, the sun is to rule the day. In our new creation this is Christ, the Sun of Righteousness, rising with healing in His wings (Mal. 4:2). He

guides the believer through the day; the believer now is walking as a child of the day. Christ, the glory of heaven, must be the light under which I walk.

In them [the words of God] hath he set a tabernacle for the sun. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof (Ps. 19:4b–6).

This is the Son of God, the Sun of Righteousness.

Secondly, the *moon* typifies the church. Note how the church is described in Revelation 12:1, 2: “clothed with the sun, and the moon under her feet”; the church receives her light only from the sun. The moon is the local church that truly is an elect, remnant church. A carnal or worldly church, or a church that does not reflect the light of the Sun well will do damage to the new creation. We observed that though there was nothing to hinder God in the creation of Genesis 1, there are many things that can hinder the new creation from coming in its fullness into my life: a stubborn will, lack of light, or eclipses of the moon (where the world comes between the church and the Sun of righteousness). Additionally, one could have an eclipse of the Sun when the moon (the church) obscures our view of Christ! God ordained for the church to be the pillar and ground of the truth. Sadly,

churches today no longer have the glory of the Sun, and they do not have the truth. Some Christians go for years hindered by weak churches that limit the new creation in Christ Jesus within their lives. However, God gave the moon to help in the days of darkness. A good, biblical church will help guide us in the darkness of the night season.

Thirdly, God made the *stars*. Note Daniel 12:3: “They that be wise shall shine as the brightness of the firmament.” These stars are individual believers. These stars are godly parents, godly teachers, godly pastors, and godly fellow saints whose lives have been a great influence upon us. Thank God for the Sun; thank God for the moon; and thank God also for the stars: these three lights are important in our lives, especially in these dark and difficult days.

The “Fifth Day” of Our New Creation

Genesis 1:20–23 presents the fifth day of Creation. In the third day we found life in the earth separated from the waters. In the fourth day we were drawn back to the waters, the firmament above the earth. Sun, moon, and stars are heavenly objects to aid on earth. But the fifth day draws us back to the waters that were separated from the land on the earth. From these lower waters, God brought forth every living creature in the sea and fowls of the air.

Following the act of saving faith in Christ, the affections of the heart and the mind were filled with the effects

and fruits of the new birth. We were initially drawn to the waters above and the lights above. Now, on our fifth day of the new creation, we are drawn to the waters (distinct from the land) located below. This fifth day typifies that there must come a complete change in our natural earthly affections and thoughts revealing how our new birth is communicated to all the feelings and sentiments of the soul. Our waters tend to be more unstable than our land. Likewise, all the relationships of the domestic and social life, the opinions of the mind, the thoughts and imaginations of the intellect correspond to the fowls that fly in the air. It is now my waters that also must bring forth fruit to His glory.

Though my land is filled with the vegetation of my doings and being in Christ, I must now give importance to my waters, the more fluid part of my life that tends to be unstable. This is most critical in the Christian life: this is the distinction of needing “fruit,” “more fruit,” and “much fruit” (John 15). Fruit must come forth abundantly. Yes, Christ’s new creation must be found in all of the compartments of life.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let

fowl multiply in the earth (Gen. 1:21, 22).

Day three brought life to our land; day four brought heavenly lights to our new creation; and day five brought life to our water and air represented by our unstable feelings and flighty imaginations.

Across these “days” our new creation is gaining in perfection because He has entered our waters with the Word of God. Our lives were once filled with the instability of moodiness, anger, hostility, self-centeredness, and fragile timidities. As we walk on with the Sun of Righteousness, these instabilities lessen or cease in our lives; we become more productive, settled, and constant in Christ. Past instabilities now become filled with blessings of the Christ of the new creation.

Conclusion

The final Laodicean Church Age reveals that Christ is outside the church: “Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20). As stated in our previous article, the “image” of church success has become more important to the church than Christ Himself. Modern Christianity continues to invest energy and importance into its outward show, manner, and presentation of self. It is more and more becoming a whited sepulcher void of any true life

manifested in a biblical new creation. A new creation can only come by way of a true born-again experience from God, where our lives continue to be lived *in* Christ: "Not I, but Christ."

Our last article will draw from the

sixth and seventh days of this new creation. May the Lord bring us End-time insight for the spiritual living of the image and likeness of God through Christ in the new creation.

I Want to Be a Witness

Salvation came into my heart one day when deep in sin!
The Saviour spoke true peace to me and placed great joy within!
I now must tell this wondrous truth how Jesus sets men free!
I want to be a witness of God's work at Calvary!

How selfish was my heart before I gave my life to Him!
My talk was empty and in vain; life's purpose was so dim!
But now my heart is full of love for God and His dear Son!
I want to be a witness of the blessings they have done!

This world is full of souls that have no hope, no sight of God!
Their lives are lived without a light; so dark the path they trod!
I must declare God's wondrous plan He gave at Calvary!
I want to be a witness of His grace so rich and free!

I want to be a witness, for Jesus every day!
To show some soul the way to God in what I do and say!
Oh, God, grant me Thy Spirit and Thy wisdom to declare
The Cross and hope of Jesus to all people everywhere!

—H. T. Spence—

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The New Creation: The Final Day and Day of Rest

Dr. H. T. Spence

As we consider the shadow and type of the final days of the first creation and its antitype found in the new creation, let us also consider the context of Hebrews 2:5–8 that concludes with the following observation about Adam:

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

The first creation's head was Adam who forfeited all things that were initially placed under his feet. The success of the new creation falls under the new head of Jesus Christ.

After the fall, Genesis 5:3 declares, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." The image and likeness has changed from that image of God to that of Adam; his offspring was in his image and likeness: a fallen human nature. Adam's sin principle (the Adamic sin nature) became the controlling factor of all his offspring: "for as in Adam all die" (1 Cor. 15:22a).

What was Adam's creation? He yielded to the *flesh*, his principle; the sin principle of control was the *flesh*. Adam is the first, both the first Adam and the first man. The controlling principle of this first creation was *himself*: Adam and flesh. Adam is forever known as the Old Man. He is the first

and the oldest of mankind.

The burden of Hebrews 2:9 then introduces another man, the Second Man. As Adam was the first born of the old creation, Jesus Christ is the first born of the new creation. Romans 8:29 aptly recognizes this understanding: "For whom he did foreknow [of His saints, those who believe on Him], he also did predestinate to be conformed to the image of his Son, that He might be the firstborn among many brethren." Additionally, note Hebrews 2:10, 11:

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Christ is the New Man of a new creation. We become His offspring; He is our Everlasting Father. Ephesians 4:22 tells us, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." That old man is fallen and corrupt through the deceitful lusts of the first creation, the flesh. "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). This is a new man, a new Adam, a new hu-

manity that comes through a new creation.

Reflection Upon What We Have Seen

Several principles have been observed about the creation of Genesis chapter one. God chose to bring this creation into existence through the *logos*, His Son, and there was not anything made that was made, that was not through and by Him, and for Him. John 1 declares that the *logos*, Jesus Christ, came to this earth through a new creation, to become the “first born” of a new creation. This truth is also unfolded in Colossians 1:15–17:

Who is the image of the invisible God, the firstborn of every creature: For by [Gr., *en* or “in”] him were all things created [perfect passive, revealing the crisis of the creation, which He has maintained in existence since that crisis creation], that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created [perfect passive, crisis of creation and maintained to this hour] by [Gr., *dia* or “through”] him, and for [Gr., *eis* or “unto”] him: And he is before all things, and by him all things consist.

The Son is the sustaining power of that creation, and “by him all things consist.” He maintains and sustains creation.

That man was made in the image and likeness of God is revealed in

Genesis 1:27, with the Hebrew word *bara* (“to create”). But the fall of man brought a blighting of this creation. It is God’s intent to bring about a new creation of man through His Son, the very *logos* that brought the first Creation. Christ Jesus is the image and likeness of God in whose image we are made. The ancient things, all that belong to the old Adam, those things that are under sin, in sin, polluted by sin, corrupted by sin, and affected by that fall, profoundly affected the whole sphere of humanity, and therefore the whole aim and character of life. Through Jesus Christ, the originator of the new creation, the former concepts of life are “passed away; behold, all things are become new” (beginning with the crisis but continuing in the present tense; 2 Cor. 5:17). We must remember that all things in this new creation are from God through His incarnate Son, Jesus Christ.

The “Sixth Day” of Creation

Our previous article considered the first five days of the first creation in the light of the spiritual new creation. Now we come to the sixth day. All the previous days of creation prepared for this final day, the crowning day of creation. The sixth day brings the creation of land animals and culminates with the creation of man and woman.

The Book of Romans seems to come to an apex in chapter twelve, where all the mercies of God are bringing the believer to *sacrifice*. After justification by faith, the work of sanctification,

and the infilling of the Spirit of God, we come to chapter twelve and hear the summons to place all on the altar, that altar being Christ Himself, bringing the child of God to the grand call of consecration. All of the workings of Christ in our lives call us to willfully place all on the altar of complete submission. The sixth day of creation brought forth land animals; the animal is for sacrifice: "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (Rom. 8:36).

In the new creation, our lives are to come to the apex and great hour of consecration. What is the reason for all of these workings of grace that have come upon us? It is that we would now be a *living* sacrifice, a *continual* burnt offering. This is what we were newly created for; this is what we were saved to become: "a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). As Christ was The *Lamb* of God, we are to be *sheep* for the altar (Christ Himself), in sacrifice. A consecrated life being lived in the fire of consumption is the spiritual consummation of the new creation.

However, there is another truth found in Romans that is equally important: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). Christ is the recovery of that image and likeness that man lost at the fall. He Himself is that

image and likeness! This is why we are to be conformed to the image of God's Son. Note the Apostle's words in 2 Corinthians 4:3-6:

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Paul also declares in Colossians 1:12-15:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature [of all creation].

And then, we read in Colossians 3:10, "And have put on the new man [the *neos*, new man—Christ], which is *renewed* (emphasis added) [present passive, continually renewed] in knowledge [experiential knowledge] after the image of him [the restoration of the image of God is gradual] that

created him.”

This sixth day is in principle a shadow and type of the *man* Christ Jesus. In 1 Corinthians 15:45 he is called the “last Adam.” In 1 Corinthians 15:47 he is called the “second man”; this man is the Lord from heaven. In 15:49 we read that we shall also bear the image of “the heavenly.” This is

of the last Adam that controls and dominates my entire life.

However, the culminating reality of the sixth day of creation was the formation of Adam’s bride. The new creation includes a bride relationship for this second Man, this last Adam. A bride for Christ is the ultimate of the creation! We read of this precious

The new creation cannot be established in the old flesh; it must be established in the power and glory of Christ, the new Man, the last Adam, the second Man.

truth in Ephesians 5:22–33. There certainly is the imperative need of the Lordship of Christ in

where Christ must become the “man” of our heart, to be enthroned over our entire being, as Lord of all. This is where God can command this man to flourish, and be fruitful, and multiply, and replenish my earth—His earth—and subdue it, have dominion over the fish of my sea, over the fowl of my air, and over every living thing that moveth upon my earth.

Dear reader, this is where we want to come in our lives, after our new birth. For it is all leading to the enthronement of the Lord Jesus Christ, and to His taking possession of the whole heart and soul, and extending the boundaries of His perfect grace and love throughout our whole man. Forgiveness of sins and change of heart are *not* the ultimate goal in the Christian life. God designed within this new creation for His plan to exist between Christ and the believer. Christ must have dominion and control of everything. He is to be the Man

our lives within the new creation, but also, we must see the hope of Christ being our Beloved Husband. In Revelation 19:7 we read, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” John reveals that this order of saints is the bride of Christ; reviewing her life (in the aorist tense, the crisis tense, but in the active voice), she has prepared herself (the adorning in life) for this momentous occasion of being given to the Lamb as His bride. “And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (19:8). The beauty of her preparation will become evident in what will be granted her: she will be arrayed in fine linen, clean and white, the righteousness of saints.

In Revelation 21:2 we read, “And I John saw the holy city, new Jerusalem, coming down from God out of heaven,

prepared as a bride adorned for her husband." As to this new creation, this will be the final glory! John declares it thus: "prepared as a bride adorned." This truth is expressed in the perfect passive, indicating a crisis preparation that is then a continual, sustained preparation; additionally, it is in the passive mood indicating a work by another upon her. It is the Lord that will make this preparation of His bride over a lifetime of her living on earth. With these two passages of Scripture, we see the paradox of preparation of the bride of Christ: the collaboration of the grace of God and an ongoing submission by the believer to that grace for preparation.

This is the hope of the sun, the moon, and stars mentioned on the fourth day. The Christ of Scripture and His work within the heart, the church ever pointing the believer to the Lord in the night seasons of life, and the stars (Christian parents, a true biblical church, and true Christians) encouraging each other in the preparation of one another to live the most submissive and responsive life to Christ. How apt are Paul's words to the Corinthians:

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ (2 Cor. 11:2, 3).

Conclusion

This new creation in Christ Jesus is a realm of human existence that began the moment we were born again. As John the Baptist was sent as a forerunner of the first coming of Christ, God must raise up forerunners who are making ready a people prepared for the Lord on the eve of His second coming. This new creation must ever be seen and known each day of our living, unhindered, an absolute submissiveness to the workings in this new creation. As pastors, we must be ever giving God's people "meat in due season" as part of the heart's preparation for His Coming.

On the seventh day God rested from His work. There will come an eternal day when God will rest from this new creation. When we get to heaven His work will be resolved; we will stand complete in Him. All will be found in the image and likeness of Christ, and in the fashion of His glorified body:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (1 John 3:2, 3).

This will be the final work of the new creation:

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also,

which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8:22, 23).

Part of this consummation of the new creation will be the *bematos*: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). The new creation has as its foundation Christ alone: “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. 3:11). Then begins the building of our life: “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble” (3:12). God intends the building of our life in Christ, the new creation, to be through and in the righteousness of Christ (the gold), and all of the workings of redemption (silver), and even with the character of Christ in the individual aspects of His perfection (the precious stones). But anything from that old,

fallen creation of our “self” in the context of our humanities of wood, hay, and stubble will be burnt up. Why must this be? “That no flesh should glory in his presence” (1 Cor. 1:29).

This new creation cannot be established in the old flesh; it must be established in the power and glory of Christ, the new Man, the last Adam, the second Man. Heaven will have only one humanity there, the humanity of the new creation, found in and through the power of the second member of the Trinity, the Son, Who came to earth in the flesh and dwelt among us.

To Him be the glory! For He is the author, the creator, and the image for this new creation. This new humanity was created by Christ in His death, burial, and resurrection, and He continues to be made a part of us through all that He is doing in heaven as our Advocate and Great High Priest at the right hand of the Father! We are His generation, His offspring, and to be forever with Him!

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