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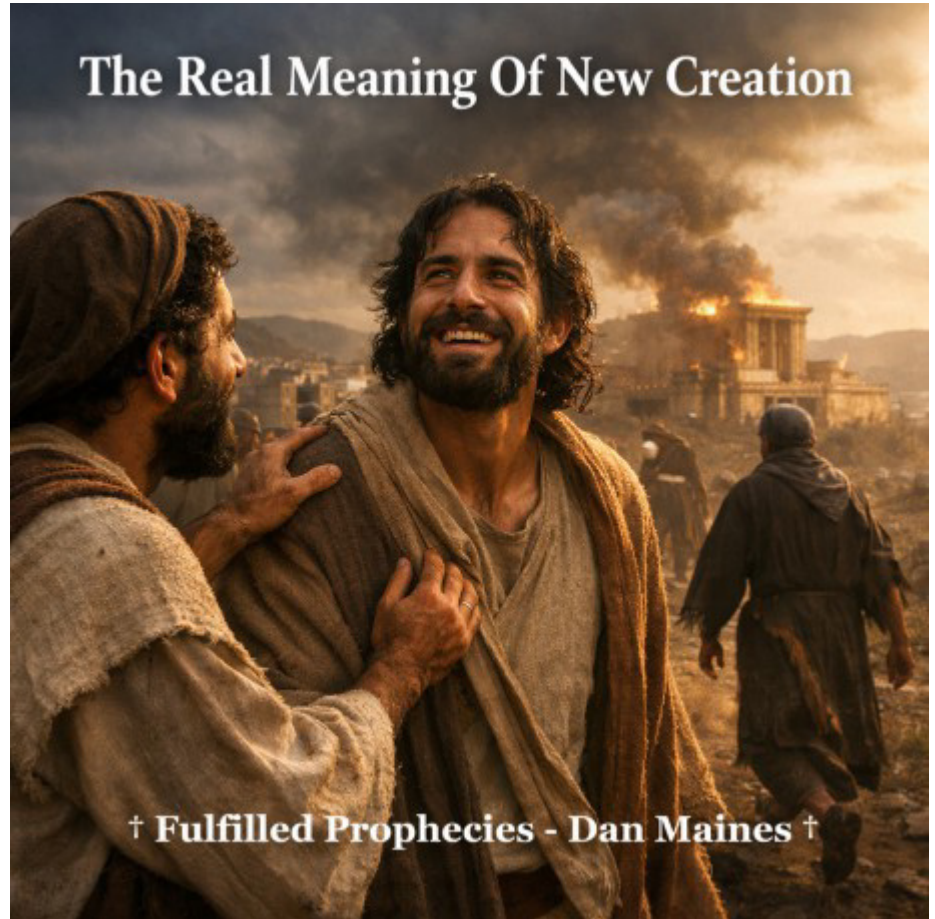
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New Creation - The Real Meaning Of New Creation



By Dan Maines

The Real Meaning Of New Creation

Introduction

† Most people read "new creation" and think physical universe, planets, stars, and a future remade cosmos, but that's not what the apostles were teaching, they were speaking about covenant identity and transformation (2 Corinthians 5:16-17).

† The New Testament consistently ties "new creation" to being in Christ, not to the destruction and recreation of the physical

world, and 2 Corinthians 5:17 is the clearest statement of this truth (Galatians 6:15).

† If we misunderstand this, we'll push fulfillment into the future, but if we read it in its context, we see it's already accomplished in Christ (Ephesians 2:14-16).

2 Corinthians 5:17

Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

† The phrase "in Christ" defines the entire meaning of the passage, this is about identity in covenant union, not about the physical universe changing (2 Corinthians 5:14-16).

† The "old things" are not mountains, oceans, or stars, they are the old covenant life, the old man, the Adamic condition under law and sin (Romans 6:6; Galatians 4:3-5).

† "Passed away" is covenant language, just like the old covenant was passing away in that generation (Hebrews 8:13).

† The "new" is not a rebuilt planet, it's the new covenant life in Christ, a new standing before God, reconciled and alive (Ephesians 2:14-16).

Galatians 6:15

For neither is circumcision anything, nor uncircumcision, but a new creation.

† Paul directly defines "new creation" here, it's not physical, it's covenantal, it replaces the old covenant markers like circumcision (Galatians 5:6).

† This proves new creation is about covenant identity, not material creation, since circumcision has nothing to do with the physical cosmos (Romans 2:28-29).

† The contrast is old covenant vs new covenant, not old universe vs new universe (Hebrews 8:13).

Ephesians 2:14-16

For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the hostility, which is the Law of commandments composed of ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the hostility.

† Notice the word "make" and "new man", this is creation language, but it's applied to people, not the planet (2 Corinthians 5:17).

† The "new man" is the new creation, Jews and Gentiles brought together into one covenant body (Ephesians 3:5-6).

† This is the same reality as 2 Corinthians 5:17, new creation is the formation of a new covenant people (Colossians 3:10-11).

Colossians 3:9-11

Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him - a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

† Again, "created" language is used for the new self, not the physical world (Ephesians 2:15).

† The old self and new self contrast proves this is about identity, not atoms or the universe (Romans 6:6).

† The removal of distinctions like Jew and Gentile shows this is covenantal, tied to the end of the old covenant system (Galatians 3:28; Hebrews 8:13).

Isaiah 65:17

For behold, I am creating new heavens and a new earth; and the former things will not be remembered or come to mind.

† This is where the language of "new creation" comes from, and it was never about the physical cosmos being destroyed and rebuilt (Isaiah 65:18-19).

† The context is covenant restoration, Jerusalem rejoicing, people living, building, and having children, none of that fits a post-apocalyptic physical universe (Isaiah 65:21-23).

† This proves "new creation" language was always about covenant order, not material creation, Paul is not inventing a new idea, he's applying Isaiah (2 Corinthians 5:17).

2 Peter 3:13

But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

† Peter is directly quoting Isaiah, not describing a different event, he's talking about the same covenant promise (Isaiah 65:17).

† The "promise" defines the meaning, and the promise was covenant renewal, not cosmic destruction (Isaiah 66:22).

† Righteousness dwelling is covenant language, it refers to a people in right standing, not a redesigned planet (Romans 3:21-22).

Revelation 21:1-2

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

† The "new heaven and earth" is immediately defined as a city and a bride, not a planet, this is covenant identity language (Revelation 21:9-10).

† The bride is the people of God, proving the new creation is about a transformed covenant community (Ephesians 2:19-22).

† The passing away matches 2 Corinthians 5:17 and Hebrews 8:13, it's the old covenant world that passed, not the physical universe.

† If new creation meant a physical universe, then Paul would have said the earth, stars, and heavens passed away, but he didn't, he said "if anyone is in Christ," making it personal and covenantal (2 Corinthians 5:17).

† No one in Corinth thought the physical world had disappeared, but they clearly understood their identity had changed, proving the meaning is spiritual and covenantal (2 Corinthians 1:1).

† Every passage that uses "creation" language in the New Testament applies it to people, not the cosmos (Ephesians 2:15; Colossians 3:10).

Historical References

† Justin Martyr understood the transformation in Christ as the formation of a new people, not a rebuilt physical world, pointing to the church as the true Israel (Galatians 6:16).

† Irenaeus spoke of recapitulation in Christ, restoring man into right relationship with God, again focused on people, not the destruction of the cosmos (Ephesians 1:10).

† Eusebius recorded the fulfillment of the old covenant system in the destruction of Jerusalem, marking the full transition into the new covenant age (Hebrews 8:13).

† Josephus gives historical confirmation of the end of the old covenant world in AD 70, showing the passing away of that system exactly as the apostles taught (Matthew 24:34).

How It Applies To Us Today

† We are not waiting to become a new creation, if we're in Christ, we already are, our identity is secure now (2 Corinthians 5:17).

† We don't look for a future physical reset of the universe to define our hope, our hope is in our present covenant relationship with Christ (Colossians 1:13).

† This changes how we live, we're not part of the old system of sin and law, we're living in the new covenant reality right now (Romans 7:4-6).

† It removes confusion and fear about the future, because the transformation has already taken place in Christ (1 John 4:17).

Q And A Appendix

Q Does new creation mean the earth will be destroyed and remade?

A No, scripture defines new creation as covenant identity in Christ, not the physical cosmos (Galatians 6:15; 2 Corinthians 5:17).

Q What are the "old things" that passed away?

A The old covenant system, the old man under sin and law, not the physical world (Hebrews 8:13; Romans 6:6).

Q When did this new creation happen?

A It began in Christ and was fully established with the passing of the old covenant system in that generation (Ephesians 2:14-16; Hebrews 8:13).

Q Why do people think it's about the universe?

A Because they read modern assumptions into the text instead of letting scripture define its own terms (Colossians 3:9-11).

Q Are believers new creation right now?

A Yes, if we're in Christ, we are already new creation, not waiting to become it (2 Corinthians 5:17).

Q Why does Revelation say the first heaven and earth passed away?

A Because it's the same covenant language used in Hebrews 8:13, the old covenant system was passing away, not the physical planet (Revelation 21:1; Hebrews 8:13).

Q If this already happened, why do we still see sin and death?

A Because new creation is about covenant position, not the removal of physical death, even Paul said believers still

physically die while being alive in Christ (2 Corinthians 4:16; Romans 8:10).

Q Isn't this denying a future hope?

A No, it defines the correct hope, which is life in Christ now, not waiting for a cosmic reset (Colossians 1:27).

Q Does "new creation" mean we get a new physical body later?

A No, Paul defines new creation as present identity in Christ, not a future physical transformation of the body, the focus is covenant life, not biology (2 Corinthians 5:17; Galatians 6:15).

Q Why does Isaiah mention long life and death if it's new creation?

A Because Isaiah is describing covenant blessing using familiar earthly language, showing restoration and peace, not a literal eternal physical world without death (Isaiah 65:20-23; Deuteronomy 28:1-6).

Q If the old things passed away, what exactly ended?

A The old covenant system, the law, the separation between Jew and Gentile, and the Adamic standing under sin, not the physical creation (Ephesians 2:14-16; Hebrews 8:13; Romans 5:12-19).

Q How do we know this is not future?

A Because Paul said "if anyone is in Christ" right then, making it a present reality for believers, not something thousands of years later (2 Corinthians 5:17; Colossians 1:13).

Q What is the biggest mistake people make with this topic?

A They read modern ideas of the universe into the text instead of letting the Bible define "creation" as covenant identity and people in relationship with God (Galatians 6:15; Ephesians 2:15).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† 2 Corinthians 5:14-17; Galatians 6:15; Ephesians 2:14-16; Colossians 3:9-11; Isaiah 65:17-23; Isaiah 66:22; 2 Peter 3:13; Revelation 21:1-2, 9-10; Hebrews 8:13; Romans 6:6; Romans 7:4-6; Colossians 1:13; Galatians 3:28; Matthew 24:34; 1 John 4:17; Romans 3:21-22; 2 Corinthians 1:1; Ephesians 1:10

† Justin Martyr, Dialogue with Trypho; Irenaeus, Against Heresies; Eusebius, Ecclesiastical History; Josephus, Wars of the Jews

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