

# New Gvention.

## PART I.

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"I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF."

"WHOM HAVING NOT SEEN YE LOVE."

"BE PATIENT THEREFORE, BRETHEREN."

"WE SHALL SEE HIM AS HE IS."

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# NEW CREATION.

## PART I.

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OF all the glorious and astounding statements ever made to man by "the God that doeth wonders" (Psalm lxxvii. 14), none equal in magnitude and extent, in present and far-reaching consequences the statement of 2 Cor. v. 17 that "If any one be in Christ [there is] a new creation ; the old things have passed away ; behold, all things have become new : and all things [are] of the God who has reconciled us to Himself by Christ." If it be asked, How was this possible ? The reply is, "God was in Christ, reconciling the

world to Himself" (v. 19). If it be further said, But they were all sinners! That objection is overruled by "not reckoning to them their offences" (v. 19); and if it be again urged, Why, this is contrary to all precedent! A holy and righteous God not reckon offences? Impossible! The grand reply issues forth from the holy oracle, "HIM who knew no sin, He [God] has made SIN FOR US, that WE might become GOD'S RIGHTEOUSNESS IN HIM!"

Talk of the six days and the more wonderful seventh! Tell of taking 600,000 men, with their women, children and belongings out of Egypt between sunset and sunrise! Speak of all the miracles of Jesus of Nazareth! Bow down in lowly reverence to the God who did all these things. But before Him

who planned, executed, and announced the New Creation, fall down and worship, saying, "THOU ART WORTHY, O OUR LORD AND [OUR] GOD, TO RECEIVE GLORY AND HONOUR AND POWER: FOR THOU HAST CREATED ALL THINGS, AND FOR THY WILL THEY WERE AND THEY HAVE BEEN CREATED" (Rev. iv. 11).

These are the eternal foundations on which the kingdom of God is established. They have nothing whatever in common with the old creation, no, not even the earthly glories of the millennial day, although those glories spring from, and have for their object the glory of Him upon whom New Creation glories are based. . New Creation requires for its full display a new heaven and a new earth. New creation requires that the first heaven and the first earth shall have

passed away. New creation needs not any circumfluent sea to make boundaries.

We will not dwell upon the physical details, nor even upon the moral characteristics of the day of God, we shall content ourselves with placing the first eight verses of the twenty-first chapter of The Revelation of Jesus Christ at the end of this article, only remarking upon two things, (1) *The fiat* of Him that sits on the throne, "Behold I make all things new"; (2) *The proclamation*, "He that overcomes shall inherit these things; and I will be to him God, and he shall be to Me Son."

Before opening up the fiat and the proclamation, we must remember that these are the words of the High and Holy One who inhabiteth Eternity, who, indeed acts in time, but in

sovereignty speaks from His own omniscience. With Him time is but one of His ordinances. Our minds, even indwelt by His Spirit, do not at once realize the fact that His utterances—unless He specify time as something *we* have to take knowledge of—are, like Himself, past-present-future ; or,—to express these three time-states in one eternity-word,—I AM.

It was necessary to say this, because, finding this marvellous statement at nearly the close of the Revelation, we might be led to suppose that this utterance, following the description of the great white throne, did not begin to take effect until after the transaction of that dread tribunal.

There is, however, good reason why it should occupy this and no other

place in the word of God. The fiat and the proclamation are not made, until, in vision, the former heaven and the former earth have altogether disappeared; and until, in vision, the holy city—new Jerusalem—has been seen coming down out of the heaven from God, prepared as a bride adorned for her husband. These two items are of necessity future to us at present, for the old heaven and the old earth are still existing, and the bride has not been called up into the region whence she is seen in the vision to descend.

But what follows is no vision. It is a voice out of the heaven [the oldest known manuscripts say the *throne*] and it SAYS. Pause and consider the vast distinction set forth at the outset, at the very threshold of this book, be-

tween what John *saw*,—the visions ;— and, Blessed [is] he that reads, and they that *hear* the WORDS of the prophecy, and keep the things WRITTEN in it (Rev. i. 4). And again, Blessed [is] he who keeps the WORDS of the prophecy of this book (Rev. xxii. 7). And again, Those who keep the WORDS of this book (Rev. xxii. 9). And once more, I [emphatic] testify to every one who hears the WORDS of the prophecy of this book (Rev. xxii. 18). And If any one take from the WORDS of the book of this prophecy (Rev. xxii. 19).

Why all this extraordinary stress laid on the WORDS? Because they are the words of God and His Christ (Rev. xxii. 9, 16), spoken in the assemblies during the time of the darkness—during the period that the world is



under judgment—during the presence of the Holy Ghost upon earth—during the period in which the children of God are being gathered into one. Keep your eye, then, dear saint of God, upon the *visions*, but let the *words* lie in the centre of your heart. John tells us that when he heard and saw, he prostrated himself before the angel who *showed* the things. The angel, with that true perception proper to a servant, turns his attention rather from the *sights* towards the *words*, and tells him that his prostration must be to God, and he adds, Do not seal the WORDS of the prophecy of this book.

Now to the fiat. A more wonderful thing can hardly enter the renewed heart of man. The Eternal, seated on His throne, makes a decree. May we.

say, with befitting reverence, that He has it written down, attests its truth and faithfulness, states that it takes effect then and there [*factum est*, see Vulgate], and records His title the Alpha and the  $\Omega$ , the beginning and the end.

It is done! No wonder the reading is perplexed by the disagreement of authorities, some of whom, not seeing the force of the things already caused to exist, have tried to connect the verb with the title, and thus have reduced this solemn fiat of New Creation down to what is not even doctrinally true, of I AM;—as though He had said, I am *become* the Alpha and the  $\Omega$ . The undoubted reading is, “They are in force,” or, perhaps, “They are fulfilled.” We shall see presently how blessedly true this is.

But having looked at the *fiat* respecting New Creation, let us for a moment contemplate the effect as set forth in the *proclamation* consequent upon it.

The proclamation is of necessity made to one capable of its reception. It is therefore preceded by an anticipatory *announcement*, showing how this receptivity becomes possible. It is in fact the reception of this announcement—one of pure and unalloyed grace—that enables any one to be an overcomer, as we shall presently show.

Before looking at the proclamation to the overcomer, let us look at the preliminary announcement of grace.

Grace and truth came by Jesus Christ. Grace is free, unmerited, unasked, unfettered gift. Christ is its expression. Ye know the grace of

our Lord Jesus Christ (2 Cor. viii. 9). Thanks [be] to God for His unspeakable free gift (2 Cor. ix. 15). If thou knewest the gift of God, and Who it is that says to thee, Give Me to drink, *thou* wouldst have asked of Him, and He would have given thee living water (John iv. 10). If any one thirst, let him come to Me and drink (John vii. 37).

We have in these four scriptures divine material to read the announcement, I WILL GIVE TO HIM THAT THIRSTS OF THE FOUNTAIN OF THE WATER OF LIFE FREELY. God, the Giver. The thirsty one, the receiver. Christ, the fountain of the water of life. Grace, the mode of bestowal.

Now the proclamation to the over-comer: HE THAT OVERCOMES SHALL INHERIT THESE THINGS.

As before, Scripture interprets. "The stronger [Jesus] than he [Satan] coming upon him overcomes him" (Luke xi. 22). "I [Jesus] have overcome the world" (John xvi. 33). "Young men . . . ye are strong, and the word of God abides in you, and ye have overcome the wicked [one]" (1 John ii. 14) [note that "ye have overcome" is in the perfect tense, indicating the "overcoming" not a single act or acts, but a state produced, which continues]. "All that has been begotten [or born] of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith" (1 John v. 4).

We have, in these four scriptures, shown Jesus as the Victor over the world and its prince, in the first two of them. The last two show

the saints victors over the world and its prince, through the Word of God. We have, therefore, only to add one more scripture promised six paragraphs back, viz., “Who is he that gets the victory over the world, but *he that believes that Jesus is the Son of God?*”

“And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.

“And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the heaven, saying, Behold, the tabernacle of God [is] with men, and He shall tabernacle with them, and they shall be His people, and God Himself shall be with them, their God. And He shall wipe away every tear from their eyes; and

death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former things have passed away. And He that sat on the throne said, Behold, I, make all things new. And He says [to me], Write, for these words are true and faithful. And He said to me, It is done. *I am the Alpha and the  $\Omega$ , the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, and I will be to him God, and he shall be to Me son: but to the fearful and unbelieving, [and sinners], and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death"* (Rev.xxi.1-8).

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