

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2024**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
GALATIANS**

Message Fifteen

Crucified to the Religious World to Live a New Creation

Scripture Reading: Gal. 1:4; 6:14-15; 2 Cor. 5:17; Eph. 2:2; 4:22-24; Col. 2:20

I. In the books of Galatians and Colossians we see that the believers have been freed from the religious world and its elements:

- A. Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father”—Gal. 1:4:
 - 1. An age is a part of the world, which is the satanic system, “the age of this world, according to the ruler of the authority of the air”—Eph. 2:2.
 - 2. In Galatians 1:4 the present evil age refers to the religious world.
 - 3. In 6:14 Paul says, “The cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world”; the world refers mainly to the religious world.
- B. By the cross we are separated from the religious world; this took place through Christ, who was crucified—v. 14:
 - 1. If we are still involved with the religious world, we will not be able to live a new creation.
 - 2. We should be able to say that the religious world has been crucified to us and that we have been crucified to the religious world.
 - 3. Between us and the religious world there is the separation of the cross; it is this separation that qualifies us to live a new creation:
 - a. Everything practiced in the religious world is part of the old creation.
 - b. Through the cross of Christ, we are finished with religion and are in another world, another realm; in this realm we live a new creation by the Spirit.
- C. Colossians 2:20 reveals that we died with Christ from the elements of the world and that we should not subject ourselves to ordinances:
 - 1. The elements of the world are the elementary principles of outward, material things, the childish teachings of externalism, such as asceticism.
 - 2. This is altogether different from God’s way, the way of the cross—cf. v. 8.

II. As believers in Christ, we have been made a new creation—2 Cor. 5:17:

- A. The most crucial matter in God’s full, all-inclusive salvation is His making us a new creation in Christ—Gal. 6:15.
- B. There is a basic difference between the old creation and the new creation—Gen. 1:1; 2 Cor. 5:17; Gal. 6:15; Rev. 21:1-2:
 - 1. The old creation does not have the divine life and nature, but the new creation has God within it as its life, nature, appearance, and expression.
 - 2. The old creation as an empty vessel has no content of God, but the new creation as a corporate vessel has God as its content—Eph. 1:22-23; 3:19b.

3. The old creation was old because God was not part of it; the new creation is new because God is in it—4:22-24.
4. God's goal is to produce the new creation out of the old creation; the new creation is the old creation transformed by the divine life—2 Cor. 3:18.
5. The new creation—the mingling of God with man—takes place when the Triune God in Christ as the Spirit is wrought into our being; this is the mingling of divinity and humanity—1 Cor. 6:17; Eph. 3:16-17a:
 - a. Since newness is God, to become new is to become God in life and nature but not in the Godhead by having God wrought into us—Rom. 6:4; 7:6; Eph. 4:23-24.
 - b. The New Jerusalem will be the ultimate consummation of the realm of newness, which is Christ—2 Cor. 5:17.
- C. Christ dealt with the problem of the old creation through His crucifixion, His all-inclusive death on the cross—Luke 23:44-45; Heb. 10:20; Exo. 26:31:
 1. The main item terminated by the death of Christ was the old creation.
 2. Because Christ died on the cross as the Firstborn of all creation (Col. 1:15), His death terminated the old creation.
 3. In the sight of God, the entire old creation was crucified with Christ and buried with Him—cf. John 20:5.
- D. The new creation comes into being by resurrection—2 Cor. 5:17; 1 Cor. 15:20, 23, 45:
 1. In His work in His resurrection, Christ rose up on the first day of the week to germinate the new creation:
 - a. The fact that Christ rose on the first day indicates that the universe had a new beginning in Christ's resurrection.
 - b. Whereas the Lord's death was the termination of the old creation, His resurrection was the germination of the new creation.
 2. The germinating element of the new creation is the resurrected Christ as the life-giving Spirit—v. 45b.
- E. We are made a new creation by being regenerated—1 Pet. 1:3; John 3:6:
 1. Regeneration causes us to become a new creation, something which has the element of God within it—1:12-13; Ezek. 36:26.
 2. Regeneration causes us to have God's life and element, thereby making us a new creation—2 Pet. 1:4.
- F. In our experience we are in the process of becoming a new creation by being broken and renewed—2 Cor. 5:17; 4:10-12, 16; Eph. 4:23-24:
 1. Although our spirit has been regenerated, our soul with the faculties of our mind, will, and emotion remains in the old creation and needs to be renewed.
 2. To be renewed is to have God's ever-new essence dispensed into us to replace and discharge our old element—2 Cor. 4:16; Rom. 12:2; Titus 3:5.
 3. Through the process of renewing, we are transferred from the realm of the old creation into the realm of the new creation to become the New Jerusalem—Col. 3:10; Rev. 21:2.
- G. We need to overcome the old creation by living in the ascension of Christ in resurrection—S. S. 2:8-13; 4:6-9; 6:10a:
 1. If we desire the physical things of the world, we are living in the old creation.
 2. A Christian who lives in the old creation cares for physical things.
 3. The old man cares for physical things, but we should be the new man living in ascension as God's new creation in resurrection—Eph. 4:22-24; 2:4-6.