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The Herald of His Grace

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Volume 23
Issue 561

Do You Really Want to Be “Born Again”?

by — Richard Jordan

Marvel not that I said unto thee, “Ye must be born again” (John 3:7).

Undoubtedly Nicodemus was startled. The emphatic and penetrating statements of Christ had raised issues that had not previously engaged his attention. Yet, really, he ought not to have been so shaken and bewildered.



Jesus answered, “Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

Thus Christ’s gently rebuking, “Marvel not.”

We say this was a gentle rebuke for after further explaining the process of this *new birth* (:8), He responds to the dullness of Nicodemus (:9) in much sharper terms:

Jesus answered and said unto him, “Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness” (John 3:10-11).

Before we think too poorly of Nicodemus, however, we should reflect upon the fact that this very subject is still one that eludes the grasp of most today. Although the term “born again” has come into popular usage, who can deny that its scriptural meaning and significance has been almost totally lost and unnoticed.

The basic issue involved in the new birth is not *reformation*, nor is it *religion*; the basic issue is the doctrine of *regeneration*. This is clear from Christ’s words to Nicodemus in John 3:5-6,

Notice how careful the Lord is to define the character of the new birth: It is not the reformation of the outward man, nor the education of the natural man, nor the purification of the old man, for “that which is born of the flesh is flesh.” Rather, it is the Spirit of God giving birth to a new life – a divine life and nature. It is partaking of the Divine nature (II Peter 1:4). Simply put, it is being *born of God* – “that which is born of the Spirit is spirit.”

A COMMON DOCTRINE

Regeneration – *i.e.*, being “born of the Spirit” – is a doctrine associated in Scripture with God’s dealings both with the nation Israel and the Body of Christ. In fact, the word itself is found only twice in the Bible: once in relation to Israel’s program, and once in reference to the Body of Christ.

The first occurrence is found in Matthew 19:28, where Christ is speaking to His Apostles:

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And Jesus said unto them, "Verily I say unto you, that ye which have followed me, **in the regeneration** when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

A CONTRASTING APPLICATION

Too often the true significance of John 3:7 is overlooked due to a failure to appreciate its usage of the second person pronouns "thee" and "ye." Notice the verse carefully:

Notice carefully the wording here:

In the regeneration **WHEN** the Son of Man shall sit in the throne of His glory.

Marvel not that I said unto **THEE**, "**YE** must be born again."

This is a *future* regeneration associated with the time when Christ sits on "the throne of His glory." Regeneration, then, for Israel is clearly a part of her kingdom program and hope.

To the modern reader, this may seem unimportant since most of us do not so readily understand the significance of the "thee, thou, ye, you" contrasts in our Bible. A bit of investigation, however, on this point will yield great rewards.

The second occurrence is from the pen of the Apostle Paul:

But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by **the washing of regeneration**, and renewing of the Holy Ghost (Titus 3:4-5).

"Thee, thou" and "ye, you" are respectively the singular and plural forms of the second person pronoun. While our modern English uses the pronoun "you" for *both* singular and plural, the older English was able to distinguish between the singular (thee, thou) and plural (ye, you). Thus "thee, thou" refers to an *individual* while "ye, you" refers to a *group*. This same distinction is made in many modern languages and, more importantly, is used by the Greek language of the New Testament.

Obviously, the doctrine of regeneration is a spiritual truth which plays an integral part in God's purpose for *both* Israel's future kingdom program and the current administration of grace. Thus we must be careful to distinguish the dual applications of this doctrine.

Thus our Lord was, in fact, saying to Nicodemus,

Marvel not that I say unto **THEE** [*i.e.*, Nicodemus], **YE** [*i.e.*, the nation Israel] *must be born again*.



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In light of this, we should look carefully at Israel's history. As a nation, Israel was born the *first* time when God led them out of Egypt. Two passages that make this very clear are Exodus 4:22 and Deuteronomy 32:18. In the former God declares Israel to be His "*first born*," and thus Moses later rebuked them:

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

The Exodus from Egypt marks the *birth of the nation Israel* and stands as the great declaration of God's purpose for that specially favored people. Paul alludes to this in I Corinthians 10:1-2.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.

They were "*baptized unto Moses*" and born as a nation. It is almost humorous – tragically so – to hear Moses "arguing" with the Lord over His rebellious people, saying,

*Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favor in Thy sight, that Thou layest the burden of all this people upon me? **Have I conceived all this people? Have I begotten them ...?*** (Numbers 11:11-12).

The point to notice here is that Moses clearly acknowledged that it was *God* who had conceived and given birth to this nation – they were *His!* And we are not left to wonder about His purpose for them:

*And Moses went up unto God, and the Lord called unto him out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and **ye shall be unto Me a kingdom of priests, and an holy nation.**' These are the words which thou shalt speak unto the chil-*

dren of Israel" (Exodus 19:3-6).

God gave birth to a nation which was to be a holy nation, "*a kingdom of priests.*" They were to be the agency and channel through whom His salvation and blessing was to be carried to "*all the nations of the earth.*" This was what He had promised Abraham, when He had said,

*And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed**"* (Genesis 12:2-3).

This was the hope set before them through the prophets He sent to them. For example, Isaiah declares,

But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves (Isaiah 61:6).

We do not have to read the sacred page for long, however, to learn the obvious fact that Israel failed – failed miserably – to keep the covenant made with them through Moses. Because they did not keep the Law, they were under the curse of God. Thus it became necessary for God to bring the nation to birth again – through a new covenant and a *new* deliverer, a "*greater than Moses.*"

Jeremiah 31:31-34 teaches that God was to make a "*new covenant*" with Israel, one which would provide *regeneration* and forgiveness of sin for the nation. When this new covenant is realized, it will issue in *spiritual regeneration* and a resultant *physical restoration* for the national people of Israel. As it were, the nation will be *born in a day* (Isaiah 66:8).

It was to this *prophesied rebirth of the nation* that our Lord pointed Nicodemus in John 3 and which he was so painfully unable to comprehend. Notice once again how the Lord used the "thou-ye" contrast as He responded to Nicodemus' dullness:

*Art **thou** a master of Israel, and knowest not these things? Verily, verily I say unto **thee**, We* ►

☞ speak that we do know, and testify that we have seen; and **YE** receive not our witness (:10-11).

righteousness unto **a people that shall be born,** that He hath done this (Psalm 22:28, 30-31).

Sadly, even the very teachers and leaders of God's favored people could not see the nation's true condition and need!

The *infancy stage* of this "born again" nation is to be found among Christ's followers. He had promised them,

Israel had lived under the Mosaic Covenant for nearly 1500 years and had failed to meet their end of the agreement over and over again. Their continued rebellion had led God to allow their deportation and captivity in Babylon so that the land, at least, could have its rest (II Chronicles 36:20-21). It was during this time of captivity that Jeremiah had written about the "new covenant" through which God would provide *regeneration* and *restoration* for Israel.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom (Luke 12:32).

Thus we are not surprised to find the Apostle Peter later writing to the believers who comprised this "little flock,"

This was also the time of Ezekiel and his prophecies concerning the future regeneration of Israel – a regeneration which would result in the glorious physical restoration of Israel and ultimately the whole earth. In fact, our Lord's words in John 3:5 seem certain to have Ezekiel 36:25-30 in mind – a passage clearly describing the Divine preparation of Israel for her kingdom.

*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath **begotten us again** unto a lively hope by the resurrection of Jesus Christ from the dead. ... **being born again**, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever* (I Peter 1:3, 23).

And there can be no doubt as to the hope and calling of those who had thus been born again, for he goes on to identify them:

Also, in light of our Lord's words to Nicodemus in John 3:14, it is instructive to note that Psalm 22 – a Psalm clearly associated with His being "lifted up" – concludes where John 3 begins:

*But ye are a **chosen generation, a royal priesthood, an holy nation, a peculiar people**; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light* (I Peter 2:9).

*For the kingdom is the Lord's and He is the governor among the nations. A **seed shall serve Him**; it shall be accounted to the Lord **for a generation**. They shall come, and shall declare His*

The new birth spoken of by the Lord Jesus in John 3 is a reference to the future birth of the nation Israel when she is to be spiritually cleansed and then pos-

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sess her land forever.

But what about the Body of Christ and the believer today? If the new birth refers to the future hope of the nation Israel, do saved individuals today experience a new birth, or does God have something else for them? Remember: *both* Israel and the Body of Christ are regenerated – but into what?

There can be no doubt that today when a person places faith and trust in the Lord Jesus Christ as their Savior – when you rely exclusively on what Jesus Christ did for you at Calvary when He died to pay for your sins and was raised as the Author of eternal life to those who trust Him; when you trust Christ today, that very moment God the Holy Spirit imparts His life to you.

Thus Paul declares,

And you hath He quickened, who were dead in trespasses and sins, even when we were dead in sins, [God] hath quickened us together with Christ (by grace are ye saved) (Ephesians 2:1, 5).

We are therefore said to be “*His workmanship, created in Christ Jesus*” (:10). But just what is it God is creating today?

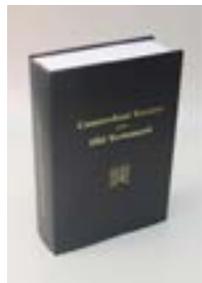
Ephesians 2:15-16 spells it out clearly:

Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby.

This is the “*new creation*” which God is forming during the dispensation of grace. God has temporarily set aside the nation Israel and His program for her (Romans 11:11-15) in order to form *another* agency (Ephesians 2:11-16) through whom He will accomplish a purpose which He planned “*before the world began.*” This *other* purpose is called “*the mystery*” because He kept it secret – “*hid in God*” (Ephesians 3:9) – until He revealed it to that *other* apostle, the Apostle Paul. It is summed up in the words of Ephesians 2:7,

That in the ages to come He might shew the ex- ►

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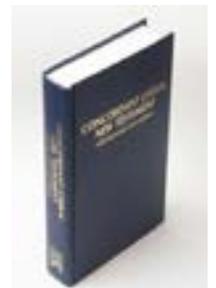
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ceeding riches of His grace in His kindness toward us through Christ Jesus.

Today God is creating a new species of humanity – neither Jew nor Gentile. Just as Adam was not born but was rather created, so we go from the old creation into the new creation as we go from Adam into Christ!

To sum up: Regeneration is associated with God's program for both Israel and the Body of Christ. Regeneration for a Jew in the kingdom program made him a part of a born again nation. Regeneration for a person in the dispensation of grace makes him a part of the Body of Christ, a new creation. ■

(edited & abridged)



Responses from
[The Undoing of Adam](#)
Video

Thanks for posting the YouTube of your talk on Romans 5 [[The Undoing of Adam](#)]. In my 50+ years of attending church and listening to thousands of radio sermons in my life, this is one of the best (perhaps THE BEST) teaching I've ever heard.

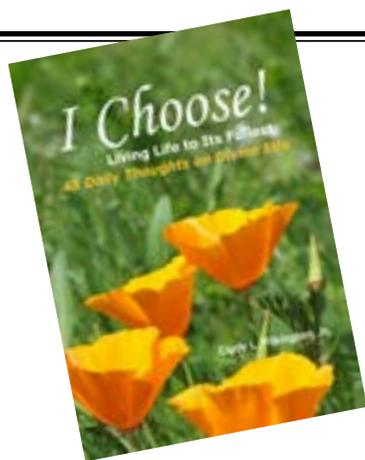
Much of what you said is not really new to me – but you presented this amazing teaching by Paul in a very understandable way for the average Christian to understand it easily. (However, you did bring up some very good points that I've never thought about,

i.e., the fact that our resurrection in Jesus' new lineage is so much better than the resurrection that Lazarus experienced.)

What a powerful and important thing it is to understand – the position we are in due to Adam and the Second Adam – yet so few pastors teach it, or even understand it. And once they grasp the essence of our lineage (and inheritance) due to Adam, the undeniable clarity of Paul's declaration regarding our NEW POSITION because of Christ is so simple. – TX

When I watch you giving this excellent presentation [[The Undoing of Adam](#)], it reminds me of how much I love you and how much I miss you. Thank you for continuing to be a steadfast defender of the truth and the faith. – FL

I have probably watched [The Undoing of Adam](#) and [The Approach Present](#) of yours at least 5 times each. The real truth is so addictive. - TN ■



185 pp., PB

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Paul Our Guide – Christ Our Goal

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Volume 23, No. 561 – September 6, 2016

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	<i>cf.</i> – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	<i>e.g.</i> – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	<i>et al.</i> – and others
CC: Concordant Commentary (Knoch)	<i>etc.</i> – et cetera (and so on)
CKC: Concordant Keyword	<i>ff.</i> – and the following
	<i>i.e.</i> , – that is

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Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor

Department Managers and Assistants

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