

**July 2003 Bible Study Notes; Page 1 of 3**

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tomorrow than we do today. Comments welcome.

**REGENERATION**

Regeneration - A generating subsequent  
to a previous generation

Jesus spoke of the Regeneration and of making all things  
new while Paul is the Revelator of the New Things.

Jesus spoke of a different kind of life than that which  
everyone had and He said that the reason for His coming was  
that the world might have this life.

He also taught that it was resurrected life and therefore  
only available through Regeneration by another birth.

We might ask what is wrong with the life that man has  
from his first generated birth and why did Jesus speak of  
man's life as death and why did He die to take away this life  
from man?

We see Jesus come as a Lamb provided by God to take  
away the death which sin had brought into mankind, but He  
came to a people in covenant with God who were paying the  
wages of their adultery in bondage to Rome.

This adulterous nation sought after a sign that Jesus  
might be the one who would save them from the bondage of  
their sin, but Jesus continued to speak of His (quickening)  
life giving power and authority and all of the signs were of  
His spiritual power over Satan and Demons in the Spiritual  
world with no indication that He had any authority over the  
Kingdoms of earth.

The nation found no signs which would authenticate His  
Messiahship and totally misunderstood all that He taught  
about the life which He came to bring.

The nation was hoping, seeking and looking for a  
Messiah to save them from bondage to Rome which was the  
wage of their spiritual adultery.

Focused on Messianic hope and looking for Messianic  
signs they did not understand what they saw in Jesus nor  
what they heard Him say.

When Jesus was raised from the dead and the Holy  
Ghost gave this life which Jesus had come to bring those who  
received it were called the Sons of God and the Children of  
God, for now they were in the Family of God with Jesus who  
previously had been the only Son of God.

The first people to receive the Holy Ghost and have this  
gift of life from God were Jewish heirs of the first covenant  
worshipping at the Temple in the Jewish tradition. They did  
not yet know that Regeneration had taken place which meant  
that they were no longer Jews but Christian new creatures.

To really appreciate how important this doctrine of  
Regeneration is let us examine it by comparison with  
Generation.

God put Life into the original creation then Generated  
many different kinds of life from it. There can be no  
Regeneration until this generated life is dead.

Generated Life is different from Regeneration because  
there is no previous life in Generation whereas Regeneration  
is from the dead where once there had been life.

The Life generated by nature will always be of the same  
kind as the life with the seed but Regeneration is from the  
Dead where there is no life of any kind.

In the generation of natural life nature is generating life  
from the seed but regeneration is from the death of this  
generated life.

There is no previous life in the seed of generation and  
there is no present life in the dust of regeneration.

God in the beginning gave Natural life to nature from  
which all natural life is Generated, but the life given by God  
in Regeneration is not natural and therefore is not of the same  
kind as given in the beginning.

In Generation there is natural life but there is no natural  
life in Regeneration, there exists only Spiritual Life from  
Regeneration. Regeneration is from the dead where there  
exists no Life to be Generated.

In Generation the seed will also determine the kind of  
life that is Germinated. In Regeneration the seed will also  
determine the kind of life that is Regenerated but the seed is  
planted in a dead womb or dead soil. Therefore regenerated  
or raised from the dead.

Generated life is natural life and regenerated life is  
spiritual life. Natural life has its source in nature (creation)  
spiritual life has its source in the creator (God). All  
generated natural life has an end but there is no end in  
regenerated spiritual life. There is death in one but not in the  
other.

Adam possessed natural life in the Garden which had  
been generated from dust which never had life before. When  
death entered Adam in the Garden it was spiritual death.  
There was no physical death in the garden. Death for the  
flesh (natural death) resulted outside the Garden because  
there was no access to the tree of life, but death for the spirit  
occurred first within the Garden when it lost access to God.  
Natural death is a state of remission where generated life is  
returning to that State from which it generated and this  
process is called degeneration.

The Bible is divided into two sections that we call  
Testaments because of the Covenant that God cut with  
Abraham and his seed in Jacob which make up the content of  
the Old Testament manuscripts and the Covenant that God  
cut with the promised seed of Abram in Christ which makes  
up the content of the New Testament manuscripts.

In the Mosaic Covenant cut with the children of Jacob there is no Regenerated life. There was only Generated life from the womb by procreation.

Understanding the Bible Doctrine of Regeneration is the key to understanding the Christian life and Faith of the New Testament and all of the things which the Apostle Paul called a Mystery.

In the Christian Covenant of the New Testament there is only Regeneration because all the children of God are born again with Life from the Dead. The Old Testament is about Generated Life by procreation from a corrupt seed within the womb, while the New Testament is about Regenerated life by Recreation from an incorrupt seed within a dead womb.

The Bible explains how death entered the human race leaving man outside the Garden to Degenerate into the grave where Regeneration would be his only hope.

Man was Generated a living soul with life in both his spirit and his body, but when death entered it took away the life of God within his spirit and when driven from the Garden Degeneration will put physical life into remission and he will return unto the dust from which he was Generated.

Jesus came to save the lost but not from something that they have done rather from their procreated life in Adam outside the Garden which was degenerating.

Mortals are lost but they never lost life as Adam did, they are born in a lost state from their Generated life by procreation of a corrupt seed.

Adam lost the Generated life of a living soul and acquired mortality but his offspring inherit at birth that which Adam acquired in His previous life.

Adam lost the life that God gave him when he was created, but mortals are born Lost. Adam Fell into the grave because he lacked access to the garden, but mortals are born outside the garden where they too shall fall into the grave from Degeneration.

Mortals are procreated creatures from a corrupt seed and have a dead spirit in a dying body.

Everyone born in Adam needs Regeneration in Christ but Regeneration does not prevent death nor precede death.

Just as death cannot occur where there is no life neither can Regeneration occur where there is no death.

All in Adam are dead because they are in Adam and Adam is in them. Now all in Christ are alive because they are in Christ and Christ is in them.

Mortals are dead because of their conception by the dead seed of man in a live womb. Christians are alive because of their conception by the live seed of God in a dead womb.

This is how Christians are alive from the dead. The Living Word (seed) of God is sown into their dead spirits (womb) (soil) where conception gives birth to a child of God by Regeneration.

Since the conception of a child of God takes place in a dead spirit they are begotten from the dead, and since that dead spirit was begotten from a dead seed previously, then they are begotten again. This would be two births, one from a corrupt seed and the other from an incorrupt seed. It also explains why they are called The Children of God instead of the Children of Israel. They are the offspring of God and not the offspring of Jacob or Abraham.

The children of Jacob are heirs of the first covenant in Moses while the children of God are heirs to the second covenant in Christ. This means that it is very important for the children of God to know how their covenant differs from the children of Israel and to know what they have inherited in their second birth into the second Covenant.

Since the first people to be born again of the spirit were Jews in the first covenant they understood their inheritance as defined by the first covenant and did not know until much later how much better their inheritance was in the second covenant.

These first Jewish Christians were to discover that they could not be heirs in both covenants and that since Regeneration is from the dead then they were dead when they were born into God's family, which means that by death they are no longer heirs in the first covenant and that by birth they have a new birthright in the second covenant.

This transition from covenant to covenant was very slow and difficult for the Jewish Christian because of circumcision which bonded him to the first covenant making him an heir of all its promises and blessings and subjecting him to the Mosaic laws relating to diet, hygiene, Sabbaths and Temple worship.

The issue of covenant liability did not arise until uncircumcised Gentiles began to enter the community of Jewish believers. Now the Church must determine if the Gentiles are to be subject to the laws of the Mosaic covenant. If so then they must be circumcised and keep these laws, but the Holy Ghost prohibited circumcision for the Gentiles, exempting them from subjection.

When the Holy Ghost denied the Gentiles access to the Jewish inheritance and Temple worship, it was not yet known just what the Gentiles were heirs to and where they were to worship, but it was known for sure that they had nothing in Moses with the Jews, so whatever the Gentiles possessed it must be in Christ.

The successful outreach to the Gentiles brought in other sheep which were not of the Jewish fold and divided the once united community into those who were debtors to the law and those who were free from the law.

In the Church Council at Jerusalem the Holy Ghost kept the Gentiles out of the first covenant where the heirs were under a curse, and would later bring out the Jewish believer to be partakers with the Gentiles in the second covenant blessings.

To prevent the Gentiles from coming into the Mosaic covenant was a simple act of prohibition of circumcision, but to get the Jew out of the first covenant where he was born and raised would be very different.

The destruction of the Temple in 70 A.D. had been foretold by John the Baptist and Jesus. This Church Council takes place about midway between Pentecost and the fall of the city which means that the Holy Ghost has prevented the Gentile Christian from the curse of the Law, but has only a few years remaining to save the Jewish Christian from the wrath of God upon the chosen nation.

Jesus had warned His followers to flee the city before Titus set the siege and He also spoke of the total destruction of the Temple and the end of worship in Jerusalem.

It is obvious that sacrifices will cease when the Temple is gone, but how the Jews will worship without a sacrifice is yet to be revealed.

This poses a very serious Theological problem for the Jewish Christian who is obligated to Moses but does not concern the uncircumcised even if they are Christians.

The Jewish believers were devout Christians but they still were devout Jews and needed the Temple to obey Moses in their covenant with God.

In the Epistles to the Romans and the Galatians Paul the Gentile Apostle will explain how the Jewish Christian is free from the contract of his fathers and therefore may enter into the new covenant with Christ, then the Epistle to the Hebrews will explain how the destruction of the Temple will not leave them without atonement.

Galatians and Romans will deal with the work of God in the believer which is Regeneration while the Book of Hebrews will deal with the work of Christ in the Regeneration.

Now we see how the Doctrine of Regeneration is fundamental in the understanding of what Paul called "My Gospel."

The Jewish believer must understand what God had done in the new birth to free him from the old covenant and then he must see how he can live the Christian life when the Temple is gone without being disobedient to Moses.

There exists no works of righteousness for one to do, rather the work of God within him by the Regeneration and renewing of the Holy Ghost. And there exists no work of atonement for the Regenerated to do because the Regenerated Messiah is the High Priest over the Regenerated House of God.

Christ is the High Priest of the Christian Faith and has made one Eternal Atonement with His own blood by the sacrifice of Himself.

There remains no more need for Temple worship and blood sacrifice, with Sabbaths and Feast Days. There is no more sacrifice for sin or for gifts of Thanksgiving, the Priest

has finished His work and sat down and the Temple ministry is over.

This Revelation of what Christ did after he was raised from the dead will enable the Jewish believer to live the Christian life without the Temple and the Mosaic Law and will remove the division brought in by circumcision because the Jew now has the same atonement as the Gentile.

The Jewish Christians had focused all of their attention to the work of Christ on earth as the Messiah, but now must set their affections upon His work as a Priest in the Regeneration or else they will perish in the Temple while making an atonement in vain.

While the Jewish Christian must see the atoning work of Christ in the New Covenant before he can rest in it, he must also see that he is free from the Old Covenant before he can cease from all of his works under the Law.

Paul uses the principal of Regeneration to free the Jew from the Old Covenant by explaining that death will free one from all of life's obligation, even though the Jew is circumcised at birth into the Old Covenant, his birth into the New is Regenerated from his death in the old.

He is now married to Christ by the Eternal Life of his second birth which takes the place of his former life by his first birth where circumcision sealed him to the first covenant.

The Jewish believer now has Eternal life in the new covenant and does not henceforth live the life of circumcision in the old.

Death is not only an end to life, it also ends a marriage covenant. Therefore, the Jew is free from his marriage to God by circumcision and may now in this new regenerated Life be married to God in Christ without committing adultery.

Regeneration is the only cure for the fall of man in Adam, the fall of the world in the flood, and the fall of the Kingdom of God in Israel. Regeneration is provided by the Creator for the salvation of both the creature and the creation.

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