

DOCTRINE

REGENERATION, PART ONE

LESSON #10

PURPOSE

John 1:1 – “In the beginning was the Word (3056 – the Divine Expression, something said including the thought, communication), and the Word was with God, and the Word was God.” Vs. 4 – “In Him was life; and the life (2222 – to live, life) was the light (5457 – to shine or make manifest, especially by rays) of men.” (See Ps. 36:9 – “...in Thy light shall we see light). Vs. 9 – “That was the true light, which lighteth...” (5461 – to shed rays, to brighten up). Vs. 12 – “But as many as received (2983 – to get hold of, take, to have offered to one) Him, to them gave He power (1849 – ability, privilege, freedom, delegated influence) to become (1096 – to cause to be, come into being) the sons of God, even to them that believe (4100 – to have faith, put in trust with, persuasion) on His Name.”

Acts 4:12 – “...for there is none other name under heaven given among men, whereby we must be saved.”

John 14:6 – “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.”

I Tim. 2:5 – “For there is one God, and one mediator between God and men, the man Christ Jesus.”

I Cor. 3:11 – “For other foundation can no man lay than that is laid, which is Jesus Christ.”

LESSON

Titus 3:5 – “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.”

Regeneration: 3824 – rebirth, spiritual renovation, especially Messianic restoration, genesis, birth. This basically means a spiritual rebirth involving the communication of a new life.

Rom. 6:4 – “...that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

Rom. 10:14-15 – “How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

I Peter 1:23 – “Being born again... by the Word of God...” Vs. 25 – “...And this is the Word which by the gospel is preached unto you.”

The Word preached and believed is the substance, the very essence, of this new beginning that has a glorious end.

Rom. 1:15-18 – “So, as much as in me is, I am ready to preach the gospel...”

Vs. 16 – “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...” (See II Cor. 4:3-6 and I Cor. 1:18).

Vs. 17-18 – God’s righteousness and His wrath are to be revealed in the preaching of the gospel.

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The desire of God is that none should perish (II Peter 3:9). But if man doesn't accept His 'work' of redemption through Christ on the cross, then they abide in judgment of God's wrath.

I. REGENERATION

Matt. 19:28 – "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration ... ye also shall sit upon ... thrones..."

This regeneration is much more than "just going to heaven" or "escaping hell!" It's the doorway, the path, a unique life, that has glorious and eternal rewards. As said in John 14:6, Jesus is the 'way' and this way is clearly marked by "signs" and "signposts," the first of which is repentance.

II. REPENTANCE

Matt. 3:1-2 – (John, the Baptist) said, "...Repent ye: for the kingdom of heaven is at hand." This forerunner of Christ had a mission and a calling; it was to call men to repentance (repent: 3340 – to think differently; reconsider, feel compunction, "remorse"). Jesus commanded (not suggested) that His disciples preach repentance (see Mark 6:12 and Luke 24:47).

Repentance involves not only a turning from sin but also a sorrow for the wrong committed. In Luke 18:13-14 we see a publican who "went to his house justified" because of his sorrow and repentance. In Rom. 2:4 we see that it is God's goodness that brings a man to repentance. This also applies to believers as well (see II Cor. 7:9). In Rom. 4:7-8 we learn that we are in a position of forgiveness; a place of "blessedness" that means God does not impute sin to our account. Therefore it is not "Scriptural" to ask for forgiveness, but to repent. We are always forgiven! Not as some would teach; that we need to ask in order to be forgiven. If that were the case then forgiveness would be based upon the "work" of "asking" rather than by the grace of God. Simply put: a repentant attitude brings pardon and forgiveness of sins to the unbeliever and with the believer (already in a place of forgiveness) needs only to have a godly sorrow for the sins committed (see Isa. 55:7 and Acts 3:19).

III. THE NEW BIRTH

John 3:3-7 – "...Ye must be born again." As we come into this world we are "born" into the "Adam's" family (☺). We have all that he possesses including a nature that has been corrupted by sin. As we experience God's Word, the conviction of the Holy Spirit, and the believing of Christ's sacrifice for us personally, then we become "born again." Gal. 6:15 – We see that the only thing that "avails" (2480 – to have force, be able, be of strength) is a new (2537 – new, in freshness) creature. The "new creature" (new birth) is not just a remaking of the flesh, or the change of the will, but a change of heart.

John 1:13 – "...born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

I Peter 1:23 – "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

II Cor. 5:17 – "Therefore if any man be in Christ, he is a new creature..."

Col. 1:27 – "...Christ in you, the hope of glory."

IV. JUSTIFICATION

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Webster's: To show to be just, right; to free from blame or guilt. Strong's 1347 – acquitted, to render just or innocent, holy, right. It is important that the believer know his position in Christ, who he is in Christ, what the Scripture says about him, so he can stand solidly by faith on the grounds of redemption. It is in this place that he can resist satan properly. He can know his salvation is constant. This is how God sees him. We are justified by faith (Rom. 5:1). This also brings peace with God. We are counted righteous because we believe God. Righteousness is imputed to our account, our ledger in heaven. We are not justified by the works of the law (Gal. 2:16).

1. Explain (as detailed as you can) the difference between justification and being "born again."
2. What difference does it make that we are "justified?" Justified from what????
3. Are there any "outward" indications of repentance? What are they (Scripturally)? (See II Cor. 7:9-11).
4. Prove the statement, "Once saved, always saved."
5. Look again into John 3:3-7 and explain what being "...born of water and of the Spirit..." is.
6. Look up and study into II Cor. 13:5 and relate this to our lesson on justification and being born again.