

# *Living Word Bible Class*

- *1Ti 2:3-4 This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.*
- *James 1:22 But demonstrate yourselves doers of the word and not merely hearers who delude themselves.*

# SLB-032

# 12-03-06

The Spiritual Life Tactics (SLT):  
Phase I Tactics Concluded -  
Phase II Tactics Introduced

# SLT: Phase I: Salvation

- Regeneration
- Regeneration is the impartation of a new and divine life; a new creation; the production of a new being.
- It is not that the Inherited Human Nature From Adam is altered, reformed, or even reinvigorated, but a new birth from above.
- This is the teaching of such passages as John 3:37; 5:21; Eph. 2:1, 10; 2Cor. 5:17.

# SLT: Phase I: Salvation

- Regeneration
- As an organic member of God's family, a believer's regeneration is as permanent, as eternal as God's own life.
- God's life is both eternal and indissoluble.
- Therefore, *"having been regenerated, not of corruptible seed but of incorruptible"* (1 Peter 1:23), we enjoy a relationship with God which is equally eternal and indissoluble.
- In the human realm, no matter how naughty or unwilling a child may be, he is still his parents' child.
- No decision either by the parents or the child could ever dissolve the relationship which they share, for a relationship in life supersedes any based on conduct or will.

# SLT: Phase I: Salvation

- Regeneration
- If this is true of the human life, how much more secure is the birth relationship between the eternal God and His beloved children.
- This truth cannot be overemphasized.
- If we understand regeneration to be merely a spiritual conversion or a moral revival, the security of our salvation as well as the enjoyment of our Christian life will fluctuate and be easily shaken.
- Instead, thankfully, our regeneration is based on and secured by God's eternal life within us.
- Mary E. McDonough underscores the importance of this revelation:

# SLT: Phase I: Salvation

- Regeneration
- “Unless...[we] see the meaning of this birth relationship with God, progress in the Christian life will be slow and uncertain. Many persons seem to think that they remain Christians while they are not consciously disobeying God’s commands, but should they do something that they consider wrong, they think that they have fallen from grace and have lost Eternal Life. Could Christians but remember that the life they receive at regeneration is Uncreated Life—God’s Life that can never change, and that He calls them His own children, they would cease to permit their fluctuating emotions to determine their standing before God.

# SLT: Phase I: Salvation

- Regeneration
- When a sinner is willing to admit his sinful, lost condition and definitely turns to God from sin—appropriating the Life of God in Christ Jesus—that very instant he becomes a child of God, and through all Eternity will be a Child of God; for he is put within the sphere of Eternal Life; therefore he now possesses in his spirit a Life that will remain there as long as God lives. (See John 1:12; Romans 8:16-17.) That is what regeneration means. (Mary E. McDonough - God's Plan, 67)
- A new governing power comes into the regenerate man's life by which he is enabled to become holy in experience:
- *Old things are passed away; behold all things are become new (2 Cor. 5:17).*

# SLT: Phase I: Salvation

- Regeneration
- There is no substitute for the new birth: *Neither circumcision availeth anything, nor uncircumcision, but a new creature* (Gal. 6:15).
- The absolute necessity is clearly stated by our Lord: whatever is born of the flesh, must be born again of the Spirit (John 3:37).
- By nature man is born dead in sin (Eph. 2:1); the new birth imparts to him new life - the life of God, so that henceforth he is as those that are alive from the dead; he has passed out of death into life (John 5:24).



# SLT: Phase I: Salvation

- Regeneration
- In regeneration we are made partakers of the divine nature (2 Pet. 1:4).
- We have put on the new man, which after God is created in holiness and righteousness (Eph. 4:24; Col. 3:10).
- Christ now lives in the believer (Gal. 2:20).
- God's seed ("genes") now abides in him (1 John 3:9).
- So that henceforth the believer is possessed of a new nature (Gal. 5:17).

# SLT: Phase I: Salvation

- Regeneration
- It is altogether and absolutely the work of God.
- Practically speaking, we have no more to do with our second birth, than we had to do with our first birth.
- The Holy Spirit is the Divine Agent in our regeneration.
- For this reason it is called the renewing of the Holy Spirit (Tit. 3:5).
- We are born of the Spirit (John 3:5).
- We receive the Divine Nature (God's Genetics!!!!!!)
- *gennaō (with anōhen, Jn. 3:3, 7), meaning 'to beget' or 'give birth to', is used in Jn. 1:13; 3:3–8; 1 Jn. 2:29; 3:9; 4:7; 5:1, 4, 18.*

# Regeneration: Union with Christ

- John 5:21—“as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will”
- The words anakainōis (Rom. 12:2; Tit. 3:5) with the verb anakainōō (2 Cor. 4:16; Col. 3:10) denote a making anew or renewing.
- The references will indicate that the use of these two words is not limited to the initial renewal but extends to the resultant process.
- We may note with reference to the result of the new birth such terms as kainēktisis, ‘a new creation’ (2 Cor. 5:17; Gal. 6:15), and kainos anthrōos, ‘a new man’ (Eph. 2:15; 4:24).

# Regeneration: Union with Christ

- Twice we have the term *synzōpoieō*, ‘to make alive with’ (Eph. 2:5; Col. 2:13), which hints at a change, not only as dramatic as birth, but as dramatic as resurrection. *apokyeō* (Jas. 1:18) denotes to bear or bring forth.
- James 1:18—“*Of his own will he brought us forth by the word of truth*”—here in connection with the special agency of God (not of mere natural law) the Word of Truth is spoken of as a means.

# Regeneration: Union with Christ

- The initiative in regeneration is ascribed to God (Jn. 1:13); it is from above (Jn. 3:3, 7) and of the Spirit (Jn. 3:5, 8).
- The same idea occurs in Eph. 2:4–5; 1 Jn. 2:29; 4:7; *etc.*
- This divine act is decisive and once for all. Aorist tenses are used in Jn. 1:13; 3:3, 5, 7.
- The use of the perfect tense indicates that this single, initial act in the past carries with it perpetual effects, as in 1 Jn. 2:29; 3:9; 4:7; 5:1, 4, 18.
- 1 Pet. 1:23—“having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth”;
- In 1 Pet. 1:3, 23 the word is *anagennaō*—‘to beget again’ or ‘to bring again to birth’.

# SLT: Phase I: Salvation

- Regeneration
- The instrument of is the Word: Jam 1:18; 1 Pe 1:23
- God begat us by the word of truth (James 1:18).
- We are born again, says Peter (1 Peter 1:23), of incorruptible seed, by the word of God.
- Hebrews 4:12 *The Word of God is alive and powerful, sharper than any 2 edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow...*
- I believe this dividing of soul/spirit and joints/marrow (Flesh) happens at Regeneration, and subsequently, in living the Spiritual Life.

# Spiritual Life - Regeneration

- The receiving of the divine nature means that the individual has truly been born of God.
- God has become his legitimate genetic Father and he is the Father's legitimate genetic son.
- This is a change so radical and so complete that there is thus achieved a passing from one order of being into another.
- Eventually in this great change the Adamic nature infusing every cell of the fleshly body will be dismissed and the identity as a separate entity will represent nothing less than the stupendous fact of being a son of God and a rightful member in the family and household of God.

# Spiritual Life - Regeneration

- John's writings on the mysteries of the eternal divine life stress very much the divine birth (3:9; 4:7; 5:1, 4, 18; John 1:12-13), which is our regeneration (John 3:3, 5).
- It is the greatest wonder in the entire universe that human beings could be begotten of God and sinners could be made children of God!
- Through such an amazing divine birth we have received the divine life, which is the eternal life (1:2), as the divine seed sown into our being (3:9).



# Spiritual Life - Regeneration

- The New Creature will have become precisely what his new position in glory requires him to be.
- The significance which is achieved by a birth from above—an insemination by the Holy Spirit— actually now experienced by all who are saved, is too often and for want of due consideration almost wholly misapprehended.
- The typical concept that regeneration by the Holy Spirit is an indefinite influence for good in the individual's present life is far below the concept set forth in the New Testament.

# Spiritual Life - Regeneration

- Instead it teaches that Believers are a new and eternal order of being created with an indestructible family relationship to the Creator of all things.
- The fact of the new birth, whether comprehended or not, is the basic and distinguishing feature of the Christian.
- The life of God which is eternal, and which therefore Christ is, has been imparted as definitely as the breath of natural life was breathed by God into Adam at the first creation.

# Spiritual Life - Regeneration

- At least eighty-five New Testament passages aver that a Christian is a changed person by virtue of the fact that he has received the very life of God.
- Through infinite love, the Son of God was given by the Father that sinful men should not perish but have everlasting life (John 3:16). Christ said, “I am the way, the truth, and the life” (John 14:6) and “I am come that they might have life” (John 10:10).
- So, also, “the gift of God is eternal life” (Rom. 6:23).
- That imparted life is said to be “Christ in you, the expectation of glory” (Col. 1:27).

# SLT: Phase I: Salvation

- Regeneration
- Regeneration is not a change of the old Adamic life, but the introduction of a new; it is the implantation of the life of the Last Adam.
- And this is by the operation of the Holy Spirit, founded upon the accomplished redemption of Christ, and in full keeping with the sovereign will or counsel of the Father.
- The moment a sinner receives the Saviour by faith, he becomes the possessor of a new life, a totally new creation — and the source of that life is the Lord Jesus; he is born of God, and His child for all eternity.

# SLT: Phase I: Salvation

- Regeneration
- Some there are who think that regeneration is a certain change which the old Adamic life undergoes; and, moreover, that this change is gradual in its operation, until, at length, the whole man becomes transformed.
- Wesleyan Arminianism is the general source of this teaching today.

# SLT: Phase I: Salvation

- Regeneration
- That this idea is unsound can be proved by various quotations from the New Testament.
- For example, *“The carnal mind is enmity against God.”*
- How can that which is thus spoken of ever undergo any improvement?
- The apostle goes on to say, *“It is not subject to the law of God, neither indeed can be.”*
- If it cannot be subject to the law of God, how can it be improved, how can it undergo any change?
- Again, *“That which is born of the flesh is flesh.”*
- Do what you will with flesh, and it is flesh still.

# SLT: Phase I: Salvation

- Regeneration
- Regeneration is what makes Christianity what it is; and, moreover, distinguishes it from every system of human religion under the sun, whether it be Romanism, or Protestantism, or any other ism whatsoever.
- Human religion gives the creature a place, more or less; it keeps the bondwoman and her son in the house; it gives man something to glory in.
- On the contrary, Christianity excludes the creature from all interference in the work of salvation- -casts out the bondwoman and her son, and gives- *all* the glory to Him in Whom alone it is due.
- — C.H. Mackintosh

# SLT: Phase I: Salvation

- Regeneration
- Five facts concerning the nature of regeneration need to be stated:
  - (1) a new life has been thereby begotten which is eternal;
  - (2) that life is the divine nature;
  - (3) the believer is begotten by the Spirit;
  - (4) God the Father becomes his legitimate Father;
  - (5) therefore, all believers are heirs of God and joint heirs with Christ.
- On the human side, regeneration is conditioned simply on faith (John 1:12–13; Gal. 3:26).



# SLT: Phase I: Salvation

- Regeneration
- Regeneration may be defined as the communication of divine life to the soul...as the impartation of a new nature...or heart...and the production of a new creation.
- Succinctly stated, *to regenerate* means “to impart life.” Regeneration is the act whereby God imparts life to the one who believes.

# SLT: Phase I: Salvation

- Regeneration
- What It Means to Receive the Life of God
- To say that we “receive the life of God” as a result of our regeneration is to say that we receive a particular kind of life— zoe (zoe) life, “ life as God has it” (*Vine’s Dictionary*).
- It is important to see that the New Testament employs three distinct Greek words, all of which are simply translated “life” in English.
- The first, *bios*, is used in reference to the duration of life (Luke 8:14), the morals and conduct of life (1 Tim. 2:2), and the means of life (Mark 12:44; Luke 8:43).

# SLT: Phase I: Salvation

- Regeneration
- The second word used is *psuche*, which refers to the heart, mind, and soul—the natural life, or personality (Matt. 2:20; Luke 12:22; 9:4).
- The third and most frequently used word for “life” is *zoe*. *Zoe* refers to “life in the absolute sense, life as God has it, the life which the Father has in Himself and gave to the Son, John 5:26” (367-368).

# SLT: Phase I: Salvation

- Regeneration
- The following is a simple outline to present, from the Bible, the “flow” of zoe, from God to man:
  - The Father is the source of zoe (John 5:26).
  - The Son is the embodiment of zoe and desires that man have zoe (1:4; 5:26; 10:10).
  - The Spirit is zoe and gives zoe (Rom. 8:2; John 6:63; 1 Cor. 15:45).
  - We receive zoe by receiving the Son, Christ and thus become partakers of the divine nature (John 3:15-16, 36; 1 John 5:11-12; Rom. 8:10; Gal. 2:20; Col. 3:4; 2 Peter 1:4).

# SLT: Phase I: Salvation

- Regeneration
- With this understanding of what it means to receive the life of God, it is not difficult to see that through regeneration we are brought into an **organic relationship** with God (a relationship in life).
- Accordingly, the Bible uses the phrase “children of God” to refer to our relationship with God, not as a metaphor, but as a literal description of this organic relationship with Him.
- *“Behold what manner of love the Father has given unto us, that we should be called children of God; and we are....Beloved, now we are children of God”* (1 John 3:1-2). Paul Billheimer explains further in his book *Destined for the Throne*:

# SLT: Phase I: Salvation

- Regeneration
- “From all eternity God purposed to have a family circle of His very own, not only created but also generated by His own life, incorporating His own seed, “sperma,” “genes,” or heredity.
- “Long ago, even before He made the world, God chose us to be his very own [in a genetic sense], through what Christ would do for us” (Eph. 1:4; also 5:25-27, 32 LB).
- In order to obtain this personal, organic family relationship, God conceived the infinitely vast and infinitely wise plan of creation plus redemption through the new birth, in order to bring “many sons into glory” (Heb. 2:10)....

# SLT: Phase I: Salvation

- Regeneration
- “In John 1:12-13 we learn that the plan of redemption was inaugurated to set up a unique and original generative method by which these “many sons” would be born and progressively disciplined by a sanctifying process in order to bring them to glory.
- Regeneration is therefore much more profound than the traditional religious concept of adoption, which holds that God the Father merely adopted His believers, granting them the position of sons, yet sharing with them no relationship in life.

# SLT: Phase I: Salvation

- Regeneration
- “Nowhere in his Gospel does John suggest an adoptive relationship.
- Instead, he likens regeneration to the birth of a child.
- In his study on the Greek word Tekuou (“children”), as used in John 1:12, Marvin R. Vincent points out, “Tekuou, child, denotes a relation based on community of nature, while uioV, Son, may indicate only adoption and heirship...John never uses uioV to describe the relation of Christians to God, since he regards their position not as a result of adoption but of new life” (Word Studies, 49).



New Creation!

Imparted

Faith in Christ

Spirit  
(God Life)

Christ's Imputed Righteousness

~~Adam's Imputed Sin~~

Faith in Christ

The Soul

Unbelief: Joins the Soul to the Flesh

The Body

The Genetic Adam Nature:

United with him in

his separation from

the Spiritual Life

Positional  
Death

Crucifixion:

United

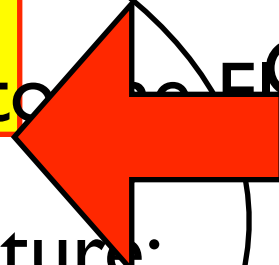
in His

Separation

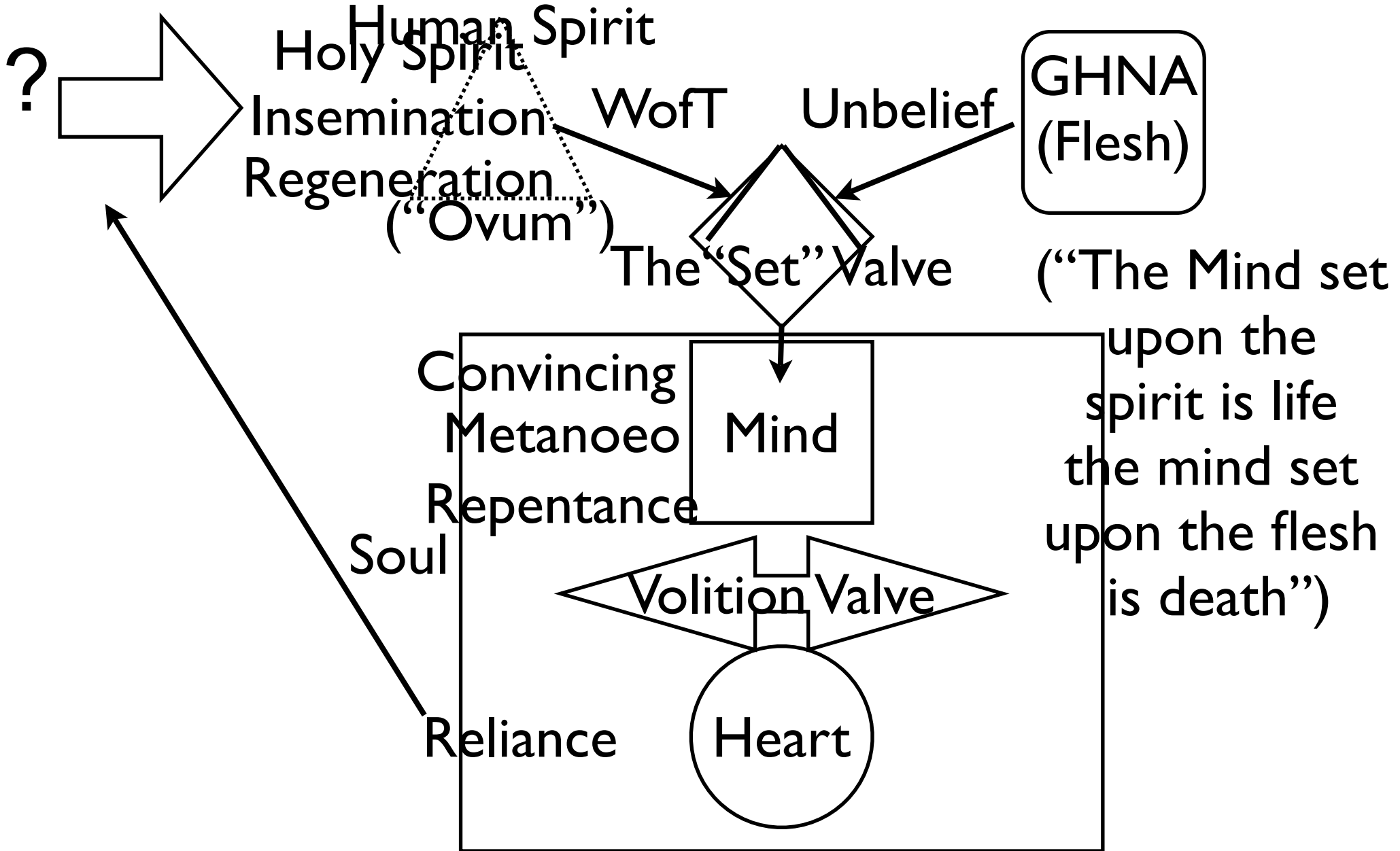
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Spiritual  
Death



# The Regeneration Mechanics



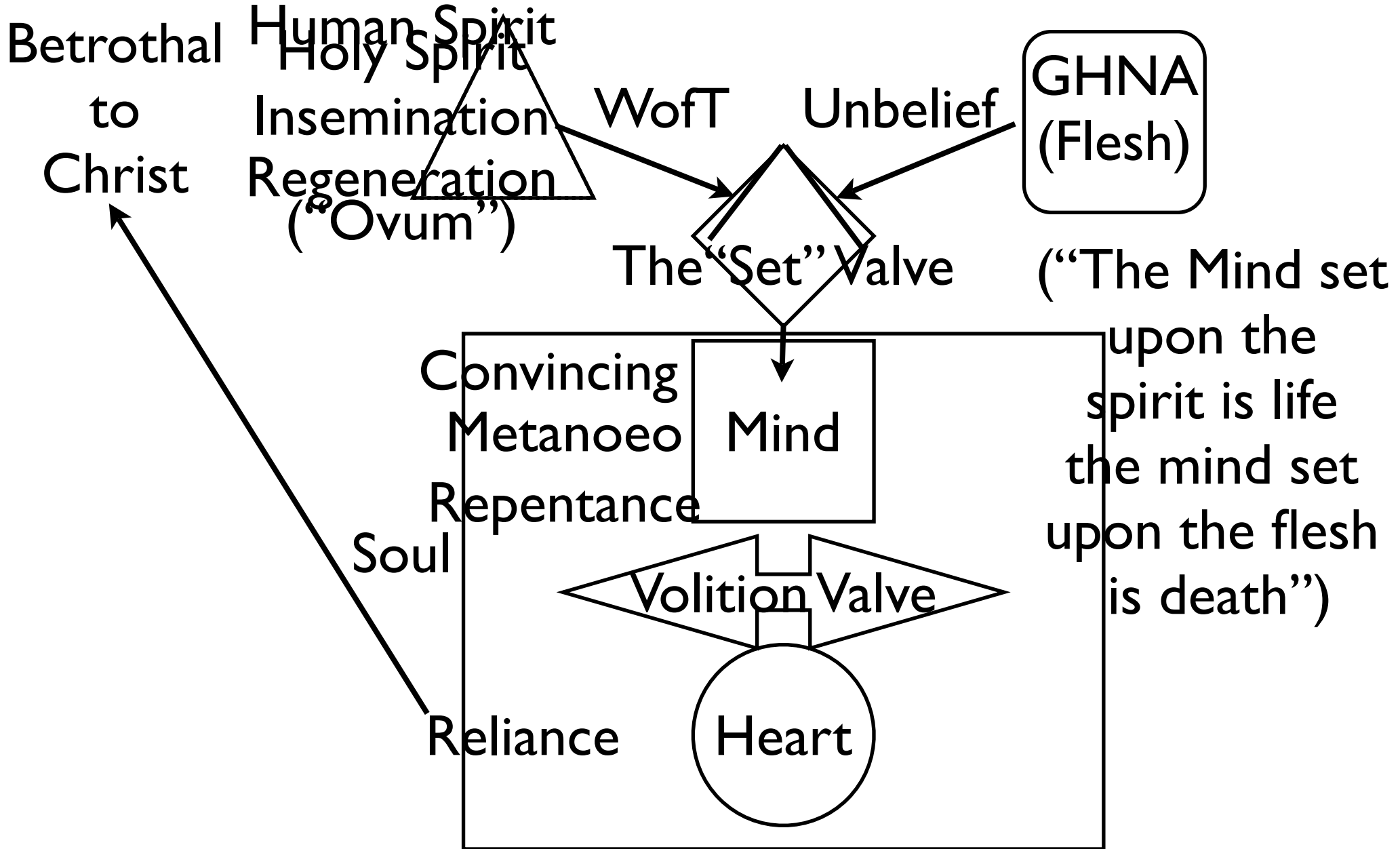
# Spiritual Life - Regeneration

- Luke 1:26-35
- <sup>26</sup>Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, <sup>27</sup>to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup>And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. <sup>29</sup>But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. <sup>30</sup>And the angel said unto her, Fear not, Mary: for thou hast found favor with God. <sup>31</sup>And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

# Spiritual Life - Regeneration

- Luke 1:26-35
- <sup>32</sup>He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: <sup>33</sup>and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. <sup>34</sup>And Mary said unto the angel, How shall this be, seeing I know not a man? <sup>35</sup>And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God.
- Likewise, Regeneration is “insemination” by the Holy Spirit, causing a Spiritual conception and birth from above.

# The Regeneration Mechanics



# Spiritual Life - Regeneration

- Luke 2: 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; <sup>5</sup>to enrol himself with Mary, who was betrothed to him, being great with child.
- It is not coincidental that it was during the betrothal phase of their marriage that the Holy Spirit conceived in Mary the Holy Child.
- It is during the present age, the betrothal age, the Church age, that the Holy Spirit “inseminates” us causing a Spiritual conception and birth from above..

# Spiritual Life - Regeneration

- The Unbeliever is Dead (Spiritual Death - no Spirit Function)
- Unbelief connects the GHNA (Flesh) to the Soul.
- The Word of Truth “closes”, flips the valve that joins them together.
- The Holy Spirit Convinces the Unbeliever.
- Repentance may result (metanoeo).
- Reliance (Belief) in Christ creates the Marriage Betrothal relationship for the Holy Spirit to enter.

# Spiritual Life - Regeneration

- (Ephesians 5:31-32) *For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery -- but I am talking about Christ and the church. (NIV)*
- *Let us be glad and rejoice and honor him; for the time has come for the wedding banquet of the Lamb, and his bride has prepared herself. (Revelation 19:7 TLB)*
- Just as Mary was inseminated by the Holy Spirit during her Betrothal period of marriage, Regeneration, our Spiritual “insemination” resulting in a Spiritual conception and birth from above, during the Betrothal Age, the Church Age.