

Holy Spirit VII Born Again? What Does It Really Mean?

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What we want to do is follow that up with a topic found in *The Holy Bible In Its Original Order, A Faithful Version*:

- Appendix P: What Does It Mean To Be “Born Again?”
- Appendix Q: What Does It Mean to Be “Born of God”?

Also our book, *From a Speck of Dust to a Son of God: Why Were You Born?*

This is not intended as a pun but there are many missed conceptions about *born again* and *begotten*. Today we are going to go through and see that there are two aspects of birth. Whenever it talks about what the Father does, it is called *begetting*. Whenever it talks about the *conception*, then it is referring to—in the Greek it is very interesting—the coming together of the seed and the egg. We’re going to see quite a few of these factors as we go along.

Luke 1:13: “But the angel said to him, ‘Fear not, Zacharias, because your supplication has been heard; and your wife Elizabeth shall bear a son to you...’” This is not *conceive*; it’s going to *bear*. She is going to give birth to a son. We’ll talk a little bit about the Greek words. I won’t get into detail with them, here, as technically as I did with the other Holy Spirit sermons. The Greek root here is ‘gennao’, from which we get *born*, *begotten*, etc. This is a form of the verb ‘gennao.’

“...and you shall call his name John” (v 13). Then it tells about what happened when Zacharias didn’t necessarily believe or understand how it was going to happen. We have in this particular case the Greek word for *conceive*:

Verse 24: “And after those days, Elizabeth his wife conceived...”—‘sullambano’ or ‘sumbaino’ in the prime Greek word. Wherever you have in Greek the ‘syn’ like you do in synagogue or the ‘sun’ or ‘sum,’ it means *a coming together*. This means that Mary would *receive* from Him and conceive. The two different words—from the part of the wife and mother and the part of the father and husband—are completely different.

That’s why when you read the first part of Matthew about, ‘So and so *begat* so and so, and so and so *begat* so and so, they could have done it the other way. They could have said, ‘The woman gave birth, the woman gave birth, the woman gave birth,’ and it would be a different verb. Every one of those

‘so and so *begat* so and so is ‘gennao.’ If it were that she *gave birth* it’s a different word.

“...but hid herself *for* five months, saying, ‘The Lord has intervened for me in this, at *the* time in which He looked upon *me* to take away my reproach among men’” (vs 24-25).

If it’s a little bit different than your *King James*, that’s because I’m reading the English from the *Interlinear Greek-English New Testament* by George Ricker Berry {and *Scripture* in this transcription is from *The Holy Bible in Its Original Order, A Faithful Version*}.

Verse 26: “And in the sixth month of her [Elizabeth] *pregnancy*, the angel Gabriel was sent by God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the lineage of David; and the name of the virgin was Mary. And after coming to her, the angel said, ‘Hail, you who are highly favored! The Lord *is* with you; blessed *are* you among women.’ But when she saw *him*, she was *greatly* perplexed at his message, and was considering what kind of salutation this might be. Then the angel said to her, ‘Do not be afraid, Mary, because you have found grace [favor] with God; and behold, **you shall conceive**...’” (vs 26-31).

It’s the same word—sullambano—a little bit different form of it because of the tense of the verb ‘sumbaino’

“...in your womb and **give birth**...” (v 31). The Greek word for this is ‘tikto’—*bring forth*. That means that the woman is giving birth.

“...to a Son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages... [forever] ...and of His kingdom there shall be no end.’ But Mary said to the angel, ‘How shall this be, since I have not had sexual relations with a man?’ And the angel answered *and* said to her, ‘*The Holy Spirit* shall come upon you, and *the* power of *the* Highest shall overshadow you...’” (vs 31-35).

This is very clear in the case that *the Holy Spirit is the power of God*. It’s not a person. It never has been, never will be.

“...and for this reason, the Holy One being begotten in you shall be called *the* Son of God”” (v 35). The Greek is very interesting because this comes from ‘gennao.’ The full meaning of the word is a present tense participle, which means that *the*

Holy thing which is being begotten now at this moment! You can't say that He was *being born* because it's **shall be born**. It is **being begotten** right there at that present time while the angel was talking to Mary. Again, we have the action of God the Father through the power of the Holy Spirit—this comes from the Father to Mary—and she's going to bring forth a Son. It's interesting that you have all of these things pretty much contained in one chapter.

Verse 57: "Now Elizabeth's time was fulfilled that she should **give birth**..." There we have the Greek verb 'tikto': she *shall bring forth*.

"...and she bore a son" (v 57). There we have both uses of it. We have 'tikto' [transcriber's correction] ...**shall bring forth** and she **bore**, after the son was **born** from 'gennao.' So, we have both uses in this particular case. In the *King James* it says:

Verse 57 (KJV): "Now Elisabeth's full time came that she should be delivered; and she brought forth a son."

Let's look and see how we can put all of this together. We want to see something that is very important.

Luke 2:5—they went up to Bethlehem: "To register himself along with Mary, who was betrothed to him as wife, *and was great with child*. And it came to pass *that during the time they were there, the days were fulfilled for her to give birth*" (vs 5-6). The same Greek word, there—'tikto'—*to bring forth*, she gives birth.

Verse 7: "And she **gave birth** to her Son, **the firstborn**..." Obviously, then, it was a completed fact that He was born. When you come to the completed fact that He was born and it's the firstborn, we have this Greek word: 'prototokos' means that He is the *firstborn*. You will notice that there is no derivation of 'gennao' in that description.

We are going to see that this applies also to the resurrected Jesus where He was the *Firstborn* from the dead—'prototokos.' We have an accomplished fact of a born child.

Let's follow the account through the book of Matthew, and we'll see how all of this comes along. It's interesting that people get all involved in trying to prove a theory rather than trying to prove the truth. There's a vast difference. Most scholars set out with a hypothesis and they look for all the material they can to support that hypothesis. What should be done in Bible study and everything is, you should look for the things that support the Truth. Rather than to take an idea into the Bible to prove *your* idea, you should study the Bible to see what the Bible says. Let the Bible put itself together; let the Bible show what is right.

Matt. 1:18—the birth of Jesus. The *birth* here has the basic Greek word 'gennao,' which is in the noun form/tense, 'genesis.'

Matthew 1:18: "And the birth of Jesus Christ was as follows: Now, His mother Mary had been betrothed to Joseph; *but* before they came together, she was found to be with child of *the* Holy Spirit. And Joseph her husband, being a righteous man, and not willing to expose her publicly, was planning to divorce her secretly. But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take Mary to *be* your wife, because that which has been **begotten**... [gennao] ...in her is of *the* Holy Spirit'" (vs 18-20). There we have *begettal*.

Verse 21: "And she shall **give birth** a Son, and you shall call His name Jesus; for He shall save His people from their sins.' Now, all this came to pass that it might be fulfilled, which was spoken by the Lord through the prophet, saying, 'Behold, the virgin shall be with child and shall give birth to a Son, and they shall call His name Emmanuel'; which is, being interpreted, 'God with us'" (vs 21-23).

Today there is a tremendous movement to try and get rid of any knowledge of the virgin birth of Jesus. As a matter of fact, this Dr. Spong, says there is no value to the virgin birth. If there's no value to the virgin birth, then you just might as well throw everything out, because nothing can be trusted. We know that it has to be exactly as God has said.

Verse 25: "But he did not have sexual relations *with* her until *after* she had **given birth**... ['tikto'] ...to her Son, the **firstborn**"—'prototokos.' When He was born, He was born. That shows the process of the whole thing.

Now let's see the other form of *being born* with 'gennao'; Matthew 2:1: "Now, after Jesus had been born in Bethlehem..." There are different words that are used to express different things:

- one from the father
- one from the mother—'tikto'
- one to state the fact of bringing forth
- one to state the fact that the father caused the impregnation and was born with the lineage back to the father—'gennao'

Verse 2: "Saying, 'Where is the One Who **has been born**...'" There's a form of the verb 'tikto,' instead of 'gennao.'

"...King of the Jews? For we have seen His star in the east, and have come to worship Him'" (v 2).

Then Herod gathered all the priests and everything and they wanted to know where Jesus would be born (v 4). That is a form of ‘gennao’ at that particular place there.

John 3 does it all. This is the one where everyone goes to, to say that they are *born again*. The basic understanding of *born again* by most Protestants is, if you open your heart and let the Lord in, you’re *born again*, and by those who believe that when you receive the Holy Spirit you are *born again*.

We’re going to be involved with another Greek word that means *from above*, which can mean *anew, again, from the top down*. As a matter of fact, when it talks about the veil at the temple being ripped from top to bottom, *from top* is the same Greek word as *from the top down*. That Greek word is ‘another.’ We will see that Jesus said that He was ‘from above.’ He said to the Pharisees that they were ‘from beneath.’

John 3:1: “Now, there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. He came to Jesus by night and said to Him, ‘Rabbi...’” (vs 1-2).

Some people say that Jesus had to be an ordained a rabbi in order to be called Rabbi. *No!* They recognized Him as a leader and they used the name Rabbi. Not that He ever studied at their schools or their universities or anything like that, because they accused Him of being ‘unlettered and untaught.’

“...we know that You are a teacher *Who* has come from God; because no one is able to do the miracles that You are doing unless God is with him.’ Jesus answered and said to him...” (vs 2-3). This was pretty routine of Jesus, He never answers the questions and He gives them a different answer.

“...Truly, truly I say to you, unless anyone is born again he cannot see the Kingdom of God” (v 3). In the Greek there, it means that it’s *impossible* for him to see the Kingdom of God.

Let’s stop and use a little bit of *their own logic* upon them and see that it doesn’t follow through. If, when you receive the Holy Spirit you are at that point *born again*, what should you be able to do? ***You should be able to see the Kingdom of God***, because that’s what Jesus said. Nicodemus “...cannot see the Kingdom of God.” Then, if you have been born anew, you can see the Kingdom of God. If you’ve been born from above or again or anew—all those apply—you can see the Kingdom of God. I have yet anyone to tell me they’ve seen the Kingdom of God.

Verse 4: “Nicodemus said to Him, ‘How can a man who is old be born? Can he enter his mother’s womb a second time and be born?’” In every case, ‘gennao’ or ‘genesis’ is the whole Greek word that is being used here. Nicodemus knew that this was unusual for Him to even say this.

Verse 5: “Jesus answered, ‘Truly, truly I say to you, unless anyone has been born of water and of Spirit, he cannot enter the Kingdom of God.’”

A lot of people think that ‘water’ means baptism. That is not true. You’re not born in baptism. What do you do in baptism? *You die; you’re not born! You die!* When you’re born of the physical birth, it is the water that pushes you out. This has to do with the *physical birth*.

If, when you receive the Holy Spirit you have been *born again*, and ***if*** it was by baptism you should immediately enter into the Kingdom of God. If their statements are true—which *they’re not*—it would have to be so that when you are baptized and receive the Holy Spirit, you entered into the Kingdom of God. Are you flesh and blood after you’re baptized? ***You’re flesh and blood when you went in and you’re flesh and blood when you came out!***

Let’s look at 1-Cor. 15 and we will see exactly what the Apostle Paul said. Isn’t it amazing how that a lot of these things that we are going through and covering, are Scriptures that you already know? We’re going to see some things here that are very important.

1-Corinthians 15:50: “Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God...” Therefore, since you’re still flesh and blood and ***you cannot see the Kingdom of God and you cannot enter into the Kingdom of God***, therefore, ***you have not been born again***. We will see that. We will see that what the Bible teaches is the begetting of the Spirit. We would also have to conclude that ***if*** you are born into the Kingdom of God, you would have to be ***wholly spiritual***, because you cannot enter into it being flesh and blood.

“...nor does corruption inherit incorruption” (v 50). Are we still corruptible? ***Yes!*** All we have to do is look at the mirror every day. We are corruptible. *Anytime*:

- you get a day older
- you hurt yourself
- your body’s wearing out
- you’re falling apart

If you die, will your body corrupt? ***Yes, it’ll be gone!*** If it’s left on the plains of Africa all the buzzards, coyotes and lions will come and clean it up. They’ll clean all the bones and everything that’s left around.

Verse 51: “Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, in an instant, in *the* twinkling of an eye... [When is this to occur?] ...**at the last trumpet**; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and **we shall be changed**” (vs 51-52).

All that’s very clear. Let’s go back and apply the test again:

- When you were baptized, did you hear the trumpet? *No!*
- Did you see the Kingdom of God? *No!*
- Did you enter into the Kingdom of God? *No!*

Therefore, at the time you were:

- baptized
- raised out of the watery grave
- had hands laid on you for the receipt of the Holy Spirit

You were not born again!

We will see how Jesus’ teachings bear this out; John 3:5: “Jesus answered, ‘Truly, truly I say to you, unless anyone has been born of water and of Spirit, he cannot enter the Kingdom of God. That which has been born of the flesh is flesh...’” (vs 5-6). That refers back to *of water*, because you have the parallelism:

- water/flesh
- Spirit/spirit

Verse 6: “That which has been born of the flesh is flesh...” That’s what we all are! Can you say that you’re not flesh? If you say you’re not flesh, then you say you’re not human. If you’re not human, what are you?

If you take their logic out to the fullest extent, it becomes ridiculous. Yes, we’ve been born of the flesh. We’ve been born of the water, the fleshly birth.

“...and that which has been **born of** the Spirit **is** spirit” (v 6). So, if you’ve been *born again* you are spirit; you cannot be flesh and blood. We’ll see that in 1-Cor. 15 in just a minute.

“...that which has been born of the Spirit is spirit” (v 6). Not only do we need to take the hatpin test to see if we bleed, but we will try the wall test, the door test and we’ll do as Jesus did and you walk through the door. If anyone says they’re *born again* you immediately run out of the room, slam the door and say: *If you’re born again*:

- I want you to walk through this door, not open it and don’t destroy it
- I don’t want you to push your foot in it
- I don’t want you to kick it down

- I don’t want you to take it off its hinges
- I want you to walk through and appear

Jesus said that’s what the spirit does and that’s what Jesus did.

Verse 6: “That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit.”

The simplest test you can do to answer the question, ‘What do you mean *born again*?’ is very simple. Are you flesh? ***or*** Are you spirit? It says in 1-Cor.15 very clearly that you’re not going to put on the spirit—the incorruptibility—until the ‘last trump.’ As far as I know, the last trump hasn’t sounded. If it has, we’ve all missed the boat. Isn’t that true? Down through the years, in periods of time when people have been baptized at different times, how could they all hear the ‘last trump’? They couldn’t all hear the ‘last trump,’ because Paul said, ‘It’s in a moment, in a twinkling of an eye, at the last trump.’ So, it’s going to happen instantly at one point in history, which is yet down in the future.

Verse 7: “Do not be amazed that I said to you, ‘**It is necessary for you to be born again.**’” What does it say in the *King James*? *Marvel not that one must be born again.*

The Greek has a much stronger meaning. The Greek word there is ‘dei’ which means ***obligatory***. The word *must* is an old intensive form of the English word. ***It is obligatory “...for you to be ‘born again’ in order to see the Kingdom of God, to enter into the Kingdom of God and to be spirit!”*** It is obligatory! No way around it! This means that anyone claiming to be *born again* just really don’t know what their talking about, because of the next verse.

Verse 8: “The wind...” Here the word is ‘tau pneuma.’ It’s the only place in the New Testament where ‘tau pneuma’ for spirit is used as the wind.

Verse 8: “The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes... [you can only see the effect] ...***so also***... [exactly in the same way] ...***is everyone who has been born of the Spirit.***”

Anyone who has been *born again* ***must be a spirit being***. They must be able to come and go at will with no restriction by any of the physical things that confront them. When Nicodemus heard this:

Verse 9: “Nicodemus answered and said to Him, ‘How can these things be?’ Jesus answered and said to him, ‘You are a teacher of Israel, and you do not know these things? Truly, truly I say to you, We

...speak that which We know, and We testify of that which We have seen; but you do not receive Our testimony. If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?" (vs 9-12).

That just tells you how great it's going to be in the Kingdom of God. We can just barely understand this and this is an 'earthly' thing as Jesus said.

Verse 27—John the Baptist speaking to the Pharisees coming to him: "John answered and said, 'No one is able to receive anything unless it has been given to him **from heaven**.'" That's talking about Jesus: *Out from heaven*.

Verse 28: "You yourselves bear witness to me that I said, 'I am not the Christ,' but that I am sent before Him. The one who has the bride is *the* bridegroom; but the friend of the bridegroom, who stands by and hears him, rejoices greatly because of the voice of the bridegroom; *in this then*, my joy has been fulfilled. It is ordained... [necessary/obligatory] ...that He increase, and that I decrease. **He Who comes from above**..." (vs 28-31). It's talking about Jesus. He came down from heaven from above.

"...is above all. The one who is of the earth is earthly, and speaks of the earth. He Who comes **from heaven is above** all" (v 31). There we have the use of the word *from above*. It would really be better to say *born from above*. A birth that has been caused in the 'moment, in the twinkling of an eye,' that the flesh is changed from flesh to spirit and you are spirit—*that which is of the flesh is flesh, that which is of the spirit is spirit!*

1-Corinthians 15:20: "But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep."

What does it mean to be "...raised from *the* dead..."? *It means to be born again!* We will see that that is exactly what it is talking about in relationship to Jesus. We have two places where this Greek word, as we've used before—'prototokos'—meaning, *a completed first born*.

Colossians 1:15: "Who is *the* image of the invisible God, **the Firstborn of all creation**." It says 'Firstborn of every creature' (*KJV*). That is not a correct translation.

- What is that referring to?
- Was Jesus created? *No!*

We are created in His image!

- Is Christ not creating Himself in us? *Yes, He is!*

That is the creation that it's talking about. That's what's going on in our lives and Christ was the ***Firstborn of that creation through the resurrection from the dead!*** We just read in 1-Cor. 15:20 that Christ is the 'Firstfruit.' Here He's called the "...Firstborn of all creation."

Verse 16: "Because by Him were all things created..." How could He be the Firstborn of *all creation* if He created everything? That means ***the Firstborn of the creation*** that God is doing through the means He is using to create in us Himself, again.

"...the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: all things were created by Him and for Him. And He is before all, and by Him all things subsist. And He is the Head of the body, the Church; Who is *the* beginning, ***the Firstborn from among the dead***..." (vs 16-18)—'prototokos.' We have 'prototokos' used of Jesus in His first birth, when He was born of the virgin Mary, and of His second birth, *born again* when He was resurrected from the dead. It is a completed action in both cases.

1-Corinthians 15:20: "But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep. For since by man *came* death, by Man also *came the* resurrection of *the* dead. For as in Adam all die, so also in Christ ***shall all be made alive***" (vs 20-22—*born again!*)

If you're dead and you come out of the grave, then, you're born again. You are alive again. Just like when Jesus came out of the grave, He was the ***Firstborn from among the dead***. He was alive again, which is counted as the second birth.

Verse 23: "But each in his own order: Christ *the* Firstfruit; then, those who are Christ's at His coming."

Has Christ come? *No!* So, the answer is—because these Scriptures are true—***no one but Jesus Christ*** has been *born again*, because ***He's the only One Who has been resurrected from the dead and made a spirit being!*** Christ hasn't returned, yet.

Hold your place here and let's go to Rom. 8. Let's see something very interesting concerning Jesus, ***the Firstborn among many brethren***.' Here's a verse we all know, we've all lived through. It is true that it takes time to see and understand this in the long run. It takes some living to experience it, but it is true.

Romans 8:28: "And we know that all things work together for good to those who love God..." It's interesting that it is those who are loving God, on-going, active.

“...to those who are called according to *His* purpose, because those whom He did foreknow He also **predestinated...**” (vs 28-29). That means it hasn’t yet happened, but it’s going to happen.

“...to be conformed... [not yet] ...to the image of His own Son, that He might be *the Firstborn...* [‘prototokos’] ...**among many brethren**” (v 29).

When we put that together with 1-Cor. 15, when are the others going to be born into the Kingdom of God? *At the last trump when Christ returns!* Jesus is the “...Firstborn among many brethren” **who will be ‘born again**.

Let’s follow this through because this shows very clearly exactly what Paul is talking about.

1-Corinthians 15:35: “Nevertheless, someone will say, ‘How are the dead raised? And with what body do they come?’ Fool! What you sow does not come to life... [it doesn’t bring back life again] ...unless it dies” (vs 35-36). You put the seed in the ground. It dies; it corrupts, but the seed generates new life.

Verse 37: “And what you sow *is* not the body that shall be; rather, *it is* bare grain—it may be of wheat, or one of the other *grains*.” The grain you put in the ground is not the one that comes back up. A same kind of grain comes up: *new life*.

Verse 38: “And God gives it a body according to His will, and to each of the seeds its own body. *Likewise*, not all flesh *is* the same flesh. Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory* of the earthly *is* different. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory” (vs 38-41).

With all of the photography they have today, they are discovering some fantastic, awesome things out there in the universe that are just so incredibly humbling it’s unreal. I hope to get some of those new kinds of slides that they have, but they think that they have pretty well now have been able to determine that there are such things as black holes. That really dense, magnetic center where it’s kind of like the ‘junk collector’ of the universe. It pulls everything in and then sends it out the other side in a different form.

(go to the next track)

Verse 42: “So also...” It is interesting in the Greek: it means it is *exactly in the same way* as I have just described the other things.

“...*is* the resurrection of the dead. It is sown in corruption... [flesh] ...it is raised in incorruption. It is sown in dishonor...” (vs 42-43). That is sure true. Whenever we come to the point of dying, this old body is the most dishonorable thing around. This just the way it is.

“...it is raised in glory. It is sown in weakness; it is raised in power” (v 43). For anyone who has been ‘born again’ should have experienced every one of these things, and I know they haven’t. Therefore:

- no one has been *born again*
- the resurrection has not occurred
- the ‘last trumpet’ has not sounded
- Jesus Christ has not returned
- you have not been raised out of your grave
- if you can hear my voice, you haven’t yet, even attained to it
- Christ hasn’t returned so those of us who are alive have not been changed ‘in a moment, in a twinkling of an eye’

So, you could not have been born again!

Verse 44: “It is sown a natural body; it is raised a spiritual body...” That which is born of flesh is flesh. That which is born of the spirit is spirit. It is raised a spirit body or spiritual body.

“...There is a natural body, and **there is a spiritual body**” (v 44). Paul is clearly telling us that we don’t have it, yet.

You would have to admit that the Apostle Paul was one of the most converted men on the face of the earth. If anyone would have been *born again*, you would have to conclude that the Apostle Paul would have been *born again*, provided the doctrine of *born again* that the Protestants teach is true. **He wasn’t! He died!** He came to the end of his life and he said, ‘I’m ready to be offered. I know that after I’m gone grievous wolves are going to come in and tear the Church apart.’ Paul is dead!

Verse 45: “Accordingly, it is written, ‘The first man, Adam, became a living soul; the last Adam *became* an ever-living Spirit.’” How was He made a ‘quickening (KJV) Spirit?’ *By the resurrection from the dead!* If he’s *born again* he is a spirit being.

Verse 46: “However, the spiritual *was* not first... [the spiritual body is not first] ...but the natural—... [the physical body] ...then the spiritual. The first man *is* of the earth—made of dust. The second Man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those

who are heavenly” (vs 46-48). They are not yet that; none of us have attained that.

Verse 49: “And as **we have borne** the image of the *one* made of dust, **we shall also bear** the image of the heavenly *One*.” When? *At the resurrection, not now!*

Verse 50: “Now this I say, brethren, that **flesh and blood cannot inherit the Kingdom of God**... [now you’ve got the full flow of everything coming along] ...nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, In an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible...” (vs 51-52). That’s when the spirit body is put on and you are *born again*.

“...and we shall be changed. For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory’” (vs 52-54).

Phil. 3 tells us a little bit more about what kind of body that we’re going to have when we are *born again*.

Philippians 3:20: “But for us, the commonwealth... [KJV: conversation/politics] ...of *God* exists in *the* heavens, from where also we are waiting for *the* Savior, *the* Lord Jesus Christ Who... [when He comes] ...**will transform our vile bodies, that they may be conformed to His glorious body**...” (vs 20-21). When is that going to happen? *When Christ returns, not before!*

Let’s look at some other Scriptures to show about begettal and how that is working in our lives. We have also seen how that we receive the earnest or the begettal of the Holy Spirit. We will see that even the translators of the *King James* had to translate this nearly correctly.

It’s interesting that the translator of the *Interlinear Greek-English New Testament*, translated it exactly correctly all the way through. We have it all contained here:

1-John 5:1: “Everyone who believes that Jesus is the Christ **has been begotten** by God...” That’s the way it should read. Not ‘born by God.’ That’s the way it is in the English in the *Interlinear* and that is absolutely correct.

“...and everyone who loves Him Who **begat** also loves him who has been **begotten** by Him” (v

1). There it is, very clear. This begettal is the seed of God, the power of the Holy Spirit within us.

Verse 2: “By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome. Now then, everyone who is **begotten** by God overcomes the world...” (vs 2-4).

1-John 3 shows us what we are to be doing. We all know that we sin and we have sins that are forgiven, but we are not to be living in and practicing sin.

1-John 3:7: “Little children, do not allow anyone to deceive you; the one who **practices** righteousness is righteous, even as He is righteous. The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. **Everyone who has been begotten by God**...” (vs 7-9).

It says in the *King James* ‘whosoever is born of God.’ It is ‘begotten,’ and the text of it here proves it. We’ve already proved that you are not *born again* until the resurrection. Now we find something referring to the earnest of the Spirit that is given to us that is called the seed from God.

“...**does not practice sin**...” (v 9). The *King James* says, ‘he who is born of God cannot sin.’ That is not a correct translation, though it may be a true statement if you’re literally ‘born of God’ as a spirit being, but that is not what is written in the Greek.

“...because His seed of *begettal*... [the seed of God the Father] ...is dwelling... [abides] ...within him, and he is not able to *practice* sin **because he has been begotten by God**” (v 9).

That’s why a true Christian ***cannot live in sin, to practice sin***. They may sin. They may sin repeatedly. They may have a weakness, like Paul did, whatever his weakness was. He said it was a thorn in the flesh. They cannot practice and live in sin without having the conviction of the Holy Spirit of God to convict them. Then they repent. It may be a weakness where it’s one of those things that they have to continually repent of, but you are not living and practicing sin.

- Do you have another god before you?
- Do you have idols that you make and bow down to?
- Do you take the name of God in vain?
- Are you breaking the Sabbath with impunity?

- Are you dishonoring your father and mother?
- Are you committing murder?
- Are you committing adultery?

You go right on down the line. If your answers are *no*, you are not practicing sin because *sin is the transgression of the law*. If you've been begotten of God, you cannot practice sin as a way of life. We know that John says a little later that 'if you see a brother sin a sin which is not a sin unto death, you shall pray for him.'

- If a person has been *born again*, they must be a spirit being—correct? *Yes!*
- If they are a spirit being, they cannot die—correct? *Must be, because they will be like Jesus!*

They will have a body like Jesus and it's said of Him that He lives forever! Anyone who receives God's Holy Spirit, if they are *born again* at the time that they receive it, they must be a spirit being and cannot be subject to death.

- Why is there the 'second death'?
- Why are we told in that if someone does despite to the Spirit of God, there is nothing but the fearful looking forward of a fiery death? (Heb. 6)

If the doctrine of being born again now were true:

- there could not be any such thing as the unpardonable sin
- there could not be any such thing as the second death

Guess what in Protestantism they believe? *Exactly that: 'once saved, always saved'; you cannot sin regardless of what you're doing!* That is the attitude of licentiousness and the turning of the grace of God into sin.

Let's look at the operation as to what is to happen. I just want to cover this one verse and then we'll go to a couple of others. This is Paul writing to the Corinthians and here, again, is something that has been twisted and maligned.

I tell you, I'm just absolutely inundated with so many false doctrines. I am beside myself. I obviously, cannot possibly, be answering every one. So, with this series on the *Holy Spirit* if someone wants to know about the Holy Spirit, rather than give another sermon, I'm going to say, 'Here's seven sermons. Listen to them!'

- we cannot go back and make up for the lack of teaching given in other churches
- we cannot make up for the false doctrine given in other churches
- we cannot make up for the lack of study that any individual has not done

1-Corinthians 4:15: "For you might have ten thousand tutors in Christ, but *you do not have many fathers...*"

One man got up and said, 'Herbert is your spiritual father. If you don't acknowledge that he was your spiritual father, you won't make it into the Kingdom of God. At the resurrection, you're going to have to answer to Herbert Armstrong, himself, face to face; if you don't accept that he was your spiritual father.' It was said just about like that and it is amazing. Is Paul saying he was their father, as a pope? *No!* This is an analogy.

"...for in Christ Jesus I did beget you through the Gospel" (v 15)—or, *I have begotten you through the Word of God in your heart and mind* that he was speaking. That's what the Holy Spirit is to do, is to beget us through the Word of God.

When we receive the Spirit of God in us, it is called 'Christ in us.' Gal. 2:20 shows the whole operation of baptism, of dying, and so forth.

Galatians 2:20: "I have been crucified with Christ, yet, I live. *Indeed*, it is no longer **I**..."—the Greek there is 'ego'; he is no longer for himself.

"...but **Christ lives in me**. For *the life* that I am now living in *the flesh...*" (v 20). He was not a spirit being, just like you and I.

"...I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me" (v 20). *Christ living in* is the creation that is to be done within us.

Gal. 4—here's the Apostle Paul talking to them about the trouble he was having in getting them to really follow and go along with the proper doctrine.

Galatians 4:19: "My little children, for whom I am again laboring in pain until **Christ has been formed in you.**" It's "...**Christ in you, the hope of glory.**" That's the whole purpose of the Spirit being in you.

Colossians 1:27: "To whom God did will to make known what *are* the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory.**" That is by the power of the Holy Spirit. That is so that we have the mind of Christ, but the life that we are now living in the flesh, we are to live *by the faith of the Son of man Who gave Himself for us!*

1-John 3:24: "And the one who keeps His commandments is dwelling in Him [Christ], and He [Christ] in him... [the one keeping the commandments] ...and by this we know... [all of us

collectively] ...that He [Christ] is **dwelling in us: by the Spirit which He has given to us.**" So, we know that we have the Spirit of God.

Rom. 8—Here's what the Spirit of God is to lead us to do. We'll finish here and this will tie it up with what we have covered with the other part of the series concerning, 'Is the Holy Spirit a person?' This becomes very important for us to understand.

Romans 8:1: "Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit." You're not out just pursuing the fleshly, physical things of this life, because:

- If you gain the whole world and lose your soul, of what value is it? *None!*
- What are we seeking for? *We are seeking the things that are above:*
 - ✓ the love
 - ✓ the joy
 - ✓ the peace
 - ✓ the longsuffering in the faith
 - ✓ understanding in Christ
 - ✓ Christ in us

Verse 2: "Because the law of the Spirit of Life in Christ Jesus has delivered me from the law of sin and death." You've been lifted up above that by the Spirit of Christ. In other words, sin does not lead you to make you lead your life in sin. You have been saved from death because of the Spirit of God in you that you will be resurrected when Christ returns.

Verse 3: "For what *was* impossible for the Law to do..." The Law itself is powerless. *No law made anyone do anything!*

"...in that it was weak through the flesh... [Why? *Because human beings cannot keep it unless they have the Spirit of God!*] ...God, having sent His own Son in *the* likeness of sinful flesh..." (v 3).

I cover that topic very thoroughly in the book *The Christian Passover: What Kind of Flesh Did Jesus Have?* I think you'll find that very revealing.

"...and for sin, condemned sin in the flesh; in order that the righteousness of the Law might be fulfilled in us, who are not walking according to *the* flesh, but according to *the* Spirit: For those who walk according to the flesh mind the things of the flesh..." (vs 3-5).

Anytime you want to take a little fleshly test, the spiritual test, if your mind is always set just on physical things and if you'd rather be doing physical things than serving and loving God, then you know for sure that that is your goal. If you find

yourself slipping into that, what do you need to do? *You need to mind more the things of the Spirit!*

Verse 5: "For those who walk according to the flesh mind the things of the flesh..." That doesn't mean that you just ignore the things of the flesh:

- you have to eat
- you have to bathe
- you have to take care of yourself
- you have to sleep
- you have to live in a house

As Jesus said, 'Don't be anxious and worried over those things. God is able to take care of you.' ***He will!***

"...but those who walk according to *the* Spirit mind the things of the Spirit" (v 5). You might put in there: 'Are minding' or 'have their mind set on the things of the Spirit.'

Verse 6: "For to be carnally minded *is* death, but to be spiritually minded *is* life and peace." He didn't say, '...to be a spirit being after being baptized and born again.' *No!* When you receive the Spirit, it makes you spiritually-minded.

Verse 7: "Because the carnal mind *is* **enmity** against God, for **it is not subject to the Law of God; neither indeed can it be.**" It means the human, carnal, mind is powerless to be subject to the Law of God.

Verse 8: "But those who are in *the* flesh... [that is without the Spirit of God] ...cannot please God. However, you are not in *the* flesh, but in *the* Spirit, **if the Spirit of God is indeed dwelling within you.** But if anyone does not have *the* Spirit of Christ, he does not belong to Him" (vs 8-9). We see very clearly that the Bible tells us that:

- you must be baptized
- you must have hands laid on for the receipt of the Holy Spirit
- you must obey Him
- you must keep His commandments

God is not going to give His Spirit to anyone that does not do that!

People don't go to God and demand the Spirit. God must call them. God must lead them to repentance. God is the One Who is responsible for it, because we are talking about something that is for all eternity. We're not talking about something that is just a little dab today and a little dab tomorrow, and hopefully you might make it. No! Jesus said, 'None will take them out of My Father's hands.' You either have the Spirit of Christ or you don't.

Verse 10: “But if Christ *be* within you, the body *is* indeed dead because of sin; however, the Spirit *is* life because of righteousness.... [the righteousness of Christ that God imputes to us] ...Now if the Spirit of Him Who raised Jesus from *the* dead is dwelling within you, He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you” (vs 10-11). Then you will become a spirit being. You will be *born again*, but not until that time.

Verse 12: “So then, brethren, we are not debtors to the flesh, to live according to *the* flesh; because if you are living according to *the* flesh, you shall die; but if by *the* Spirit you are putting to death the deeds of the body, you shall live. **For as many as are led by the Spirit of God, these are the sons of God.** Now, you have not received a spirit of bondage again unto fear, but you have received *the* Spirit of sonship, whereby we call out, ‘Abba, Father.’ The Spirit **itself**...” (vs 12-16). As I covered last time, ‘itself’ is very powerful, very intensive.

“...bears witness conjointly with our own spirit, *testifying* that we are *the* children of God. Now if *we are* children, *we are* also heirs—truly, heirs of God and joint heirs with Christ—if indeed we suffer together with Him, so that we may also be glorified together with Him” (vs 16-17). ***There is the whole thing that God is doing! It’s very profound! Very fantastic! Absolutely beyond belief!***

Verse 18: “For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory that shall be revealed in us.”

We’re living in a time when all of us are going to be suffering one way or another. Believe me, if you don’t think so, wait until *the mark of the beast* comes. We are absolutely slaves and helpless to this society and this way of doing things. Believe me, when *the mark of the beast* comes in, it won’t be long.

Verse 19: “For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God; because the creation was subjected to vanity, not willingly, but by reason of Him who subjected *it* in hope, in order that the creation itself might be delivered from the bondage of corruption into the freedom of the glory of the children of God” (vs 19-21).

That’s something to really contemplate and think on. God means business. God knows what He is doing. He is setting a work in this earth that is going to be multiplied many, many, many times over again.

Verse 22: “For we know that all the creation is groaning together and travailing together until now.” *Yes:*

- with war
- with famine
- with AIDS
- with the terrible starvation that’s in more places than just in Somalia

If you think you’ve got it tough and you’re suffering, just put your eyes on that television and look at some of those decrepit, wretched, emaciated, walking, skeletons of human beings that have been starving to death. Then you go to God and say, ‘O God, I’m suffering terribly.’ It’s ridiculous!

Verse 23: “And not only *that*, but even we ourselves, who have the **firstfruits of the Spirit**... [the firstfruits is a little tiny portion] ...also groan within ourselves, awaiting the sonship—the redemption of our bodies. For by hope we were saved; but hope that is seen is not hope; for why would anyone still be hoping for what he sees? But if we hope for what we do not see...” (vs 23-25). This is saying again that you’re not *born again* now. If you were *born again* now you would have a spirit body:

- you wouldn’t have to hope for it
- you wouldn’t have to hope for the resurrection
- you wouldn’t have to hope for the return of Christ

You’d have it all now!

“...we ourselves wait for it with patience. Now in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but the Spirit itself makes intercession for us with groaning that cannot be expressed *by us*. And the One Who searches the hearts comprehends what the strivings of the Spirit *are* because it makes intercession for *the* saints according to *the will of* God. And we know that all things work together for good to those who love God, to those who are called according to *His* purpose, because those whom He did foreknow He also predestinated *to be* conformed to the image of His own Son, that He might be *the* Firstborn among many brethren. Now whom He predestinated, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified” (vs 25-30).

We are glorified to a small extent, in as much as we have the Holy Spirit of the begetting of God.

Verse 31: “What then shall we say to these things? If God *is* for us, who *can be* against us?”

That's one verse we're going to have to rely on an awful lot in the future.

Verse 32: "He Who did not spare even His own Son, but gave Him up for us all..."—which is a tremendous thing when you contemplate the fullness of that.

"...how shall He not also grant us all things together with Him? Who shall bring an accusation against *the* elect of God? God *is the One* Who justifies. Who *is* the one that condemns? *It is* Christ Who died, but rather, Who is raised again, Who is even *now* at *the* right hand of God, *and* Who is also making intercession for us. What shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?" (vs 32-35).

I don't know of anyone who has gone through that, yet, but we will.

Verse 36: "Accordingly, it is written, 'For Your sake we are killed all the day long...'" The Church at Smyrna is the one that was told, 'You be faithful till the end because you're going to be killed. I going to let Satan kill you.'

"...we are reckoned as sheep for *the* slaughter.' But in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death..." (vs 36-38).

This needs to be the conviction of the Spirit that is in us. This is what the Spirit does to bring us to the point of the resurrection.

"...nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which *is* in Christ Jesus our Lord" (vs 38-39).

***That's what the Holy Spirit is to do for us!
We look and pray for the time when we will be born again into His Kingdom as the very sons of God and our bodies shall be made 'like unto His glorious body'! That's what it means to be born again!***

All Scripture from *The Holy Bible In Its Original Order, A Faithful Version* (except were noted)

Scriptural References:

- 1) Luke 1:13, 24-35, 57
- 2) Luke 2:5-7
- 3) Matthew 1:18-23, 25
- 4) Matthew 2:1-2
- 5) John 3:1-5
- 6) 1-Corinthians 15:50-52
- 7) John 3:5-12, 27-31

- 8) 1-Corinthians 15:20
- 9) Colossians 1:15-18
- 10) 1-Corinthians 15:20-23
- 11) Romans 8:28-29
- 12) 1-Corinthians 15:35-54
- 13) Philippians 3:20-21
- 14) 1-John 5:1-4
- 15) 1-John 3:7-9
- 16) 1-John 3:4
- 17) 1-Corinthians 4:15
- 18) Galatians 2:20
- 19) Galatians 4:19
- 20) Colossians 1:27
- 21) Romans 8:1-39

Scriptures referenced, not quoted:

- Matthew 2:4
- Hebrews 6

Also referenced: Books:

The Holy Bible In Its Original Order, A Faithful Version:

- Appendix P: What Does It Mean To Be "Born Again?"
- Appendix Q: What Does It Mean To Be "Born Again?" or "Born of God?"

Books:

- *From a Speck of Dust to a Son of God: "Why Were You Born?"* by Fred R. Coulter
- *Interlinear Greek-English New Testament* by George Ricker Berry
- *The Christian Passover* by Fred R. Coulter

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