

# MR. D'S NOTES ON REGENERATION



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### FORWARD

A man posted on an internet bulletin board that the prophet Jeremiah was born again. I challenged that thought and was drawn into a real battle royal. This prompted me to give some serious time to restudy the topic of regeneration and/or the lack of in the Old Testament and to expand my previous study into this work.

During the discussions that ensued there was a great lack of proof texts on the other side, as well as a great lack of answers - the main content was denial of my thoughts with no proof, no Scripture and no logic. Kind of like the "deny it, it will go away" idea.

I trust that this work will include all three.

Stanley L. Derickson 1998

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## **The Premise Stated**

### THE IMPORTANCE OF THE PREMIS

Two items of consideration: First of all I want to consider the unimportance of the premise. There is nothing past present or future that is going to change in reality or theologically if this premise is true or false, other than some minor doctrines that for the most part are not being taught much anyway. The premise, true or false, does not change the Old Testament saints life one iota. The premise does not change the Old Testament saints eternity one iota.

There is the distinct possibility, however that if the premise is true it will change how you view the spiritual lives of the Old Testament saint. There is the distinct possibility that if the premise is true it will change your view of your own spiritual life as well.

Secondly, IF the Old Testament saints were regenerated or born again, then logically speaking Christ did not have to die. They were fully regenerated - they were fully equipped and ready for heaven, BEFORE CHRIST HAD DIED, BEFORE HE HAD OFFERED HIS BLOOD IN THE HEAVENLY TABERNACLE THUS WHY WOULD HE HAVE TO DIE - this is not acceptable logically.

I indicated to some that God was not a deficit spender. He could not, indeed would not, give out regeneration and complete restoration from the fall, before the price was paid - that price being the shed blood of Jesus Christ on the cross and once for all offered in the Heavenly tabernacle.

Now, having said this we MUST consider some things that I am saying and some things I am not saying - please bear with me for a few moments.

#### I AM NOT SAYING:

That Old Testament saints weren't justified.

That Old Testament saints weren't saved.

That Old Testament saints weren't happy.

That Old Testament saints weren't seen as righteous.

That Old Testament saints weren't right before God.

That Old Testament saints weren't headed for heaven.

That Old Testament saints weren't right living (though many had lots of room for improvement.)

Before we look at what I am saying please consider a couple of observations:

1. Many will offer verses that will show that the Old Testament saints were saved by the blood of Jesus. These verses, however are looking from our point of view - looking back and placing our understanding upon them. The important thing to consider is what did the Old Testament saint understand about these verses. The saint of old was looking for a Messiah (we know that

Messiah to have been Jesus Christ), but they did not know His name, nor did they understand the suffering servant on the cross aspect of their Messiah. They were looking for a king to save them physically from their predicaments.

They looked for a king messiah not a baby Jesus that would grow and die on the cross. They were looking for God to supply all that was needed for them, which He did.

2. A good Calvinist would suggest and rightly so for his system of belief that regeneration is done before belief or anything else. It is something that God does so that you can believe. (I think that is what they hold) NATURALLY he is going to reject my thinking. I believe that regeneration is the act of God that makes us a new creation, complete and ready for eternity except for death or the rapture.

NOW, WHAT I AM SAYING:

God saw in His own mind a fully completely regenerated Old Testament saint, but He knew in His own mind that the price was not paid, and He knew that they were not ready for His presence - THUS He prepared Abraham's bosom for a temporary place for them to enjoy the time till the cross. Christ ushered those residing in the paradise side of Sheol into God's presence after His work was completed.

The blood of animals can't properly, totally prepare a believer for eternity or we would all be offering goats on Sunday. Christ the Perfect Sacrifice is the only price that could be sufficient. His blood was not offered until after the death, thus there was no Old Testament saint that was totally ready for eternity. YES, in the eternal scheme of things they were, because Christ was going to die, but He had not!

I don't see indication in the Old Testament that the saint had any concept of Jesus hanging on the cross for their sin. I don't see indication that they believed in a death or shedding of Messiah's blood for their sin. I don't see indication in the Old Testament that the Old Testament saint had any knowledge of Jesus. They looked for a Messiah but had no idea who it was - why did the leaders ask John the Baptist if he was He if they knew who their Messiah was?

I would have to do a lot of study to know if the Old Testament saint even knew that the offering of animals wasn't going to take care of everything. I am still considering that one. I believe that their belief in God and his sacrificial system was honored in the death of God's Son Jesus Christ. I also believe that the Old Testament saint had an assurance that his God was going to take care of all details related to his future state.

I don't see anyone that knew Jesus was going to die on the cross - the disciples wouldn't believe Jesus when He told them - they, as the Old Testament saints, were looking for the kingdom that is prophesied all through the Old Testament. If this is true, then how could the Old Testament saint be looking toward the cross? They were looking toward God's completed work what ever

that might be and from our viewpoint it was the cross.

I see the offerings of the Old Testament as a covering that I believe the Bible teaches. These offerings covered the sins until they could be washed away or taken completely care of by Jesus when He offered His shed blood in the heavenly holy of holy.

The thought that some suggest - they were looking forward to the cross - well I don't know if they were or not as the Old Testament doesn't say that, but if they were looking forward to the cross then something must have been lacking in the animal sacrifice system, thus proving some of my premise.

I for years was plagued with the why of Abraham's bosom and the Old Testament saints not going into the presence of God as the New Testament saints do. I wondered about why the Old Testament saints weren't indwelt by the Spirit as we are. I wondered why the Spirit couldn't come until Christ ascended. I often wondered about Old Testament baptism. Many say that it is in the Old Testament, but I have not seen much evidence of it. Indeed, there is no reason to picture a new creation in Christ, which baptism is, when there hadn't been a new creation yet.

The fact that they weren't regenerated until Christ's work on the cross offers an explanation for all these questions. If you reject my premise and have answers to all these questions then great. If on the other hand you reject my premise, then you need to find adequate answers to these questions.

Some might say, but you didn't give any Scripture - you are quite observant. As we continue on in the study we will look at the Word and see what it says on some of these subjects.

I might, for clarity of thought remind you that I am not questioning the fact of regeneration for all, just the when. Indeed, there might be another study involved here - did the Old Testament saint go through regeneration before leaving Sheol for heaven and God's presence. I would, off the top assume that they probably were just changed into the glorified body state.

## **The Study Of Salvation**

Soteriology comes from the Greek term "soterion" meaning salvation and "logia" meaning study. A study of salvation.

The meaning of salvation communicates the following ideas in Scripture: deliverance, safety, preservation, soundness, restoration, and healing. It is in a general sense a work on the behalf of man, by His creator. In specific, we are talking about that act or work of God that restores full and inseparable fellowship between God and man.

Some of the topics you might want to study along with salvation are: conviction, repentance, faith, forgiveness, propitiation, redemption, reconciliation, sanctification, justification, security, fore-knowledge/predestination/election, Calvinism vs. Armenianism, atonement, and glorification.

I heard an interview of three women healers years ago. One of them was Ruth Carter Stapleton. The host of the talk show asked her what it meant to be born again. She related that it could be many things. It could be one thing for a Roman Catholic, and something else for another person. She mentioned that it could happen when you saw a beautiful painting. She called it a religious awareness. Several questions sprang into my mind after hearing her definition of being born again.

Is there a difference between being born again and religious awareness? Can you be born again in more than one way? Does knowing you've had a religious experience get you to heaven?

I trust salvation and being born again mean more to you than seeing a beautiful painting.

In salvation two thoughts come to mind. Chafer puts it this way, "on the one hand, to be saved is to be rescued from a lost estate, while, on the other hand, to be saved is to be brought into a saved estate, vitally renewed, and made meet to be a partaker of the inheritance of the saints in light."

(Chafer, Lewis Sperry; "SYSTEMATIC THEOLOGY"; Dallas, TX: Dallas Seminary Press, 1947, p 5)

Let us look at salvation as a whole and see where it has been as well as where it is going.

Salvation is from eternal hell: Jn 3:16 All of mankind is under the penalty of death, and eternal torment. This is true no matter how hard the liberal theologians deny it. It is a sentence that is set, and it is a sentence that is to be carried out.

Some tell us not to talk about hell, because we do not want to scare people into heaven. Personally if they have a genuine salvation experience, what does it matter if they listened out of fear, or even terror. It is the Gospel message that must be given, and it is hell that is a part of the

message. Christ spoke of eternal torment a number of times in His own ministry.

Salvation is for God's purpose: Eph. 2:7 "That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus."

Naturally man is the recipient of all this, yet God did it because He desired it - not because we conned Him into it. We surely benefit from His grace and His riches, but grace and riches are only a by-product of His overall program - bringing glory to Himself.

Salvation is free and not attainable by works: Rom. 6:23 "For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord."; Eph. 2:8-10

Salvation, the most important, the most beautiful, the most valuable thing that man might gain. It is free, it is without strings, and it is a gift from our Creator.

Many there are through the centuries that have tried to work for salvation, to fight for salvation and to gain salvation, yet it is there for the asking.

Salvation is a past, present and future condition in two ways:

1. THE PHYSICAL REALM: It is offered in the Old Testament economies, it is offered in the New Testament economy, and it will be offered in the future millennial economy. It was available to all of mankind in the past, it is available to all of mankind in this present time, and it will be available to all of mankind in the future days. It will be offered until the consummation of the age.

2. THE SPIRITUAL REALM: On an individual basis it is past, due to the election of God. It is present in that the saint is being saved from eternal damnation. It will be a completed work in the future.

We are beings in transition in this life. We are saved in God's mind at this moment in time, yet we are not yet completely and finally saved until we are present before Him in our glorified bodies.

Being a teacher, I must make application.

APPLICATION:

1. God has always been in the saving business and will remain in that business until all is complete.

2. None that should be saved will be left, for God will not cut off the program before someone gets there.

Might I share a personal belief with you. I think that it is a valid application of an Old Testament account. The people who owned and occupied the land of Israel, before the Israelites conquered them, were a vile people. God gave them the forty years that Israel wandered in the wilderness to turn to Him. He was longsuffering with them. He gave them extra time, just in case they might change. This gave them many years to turn to God yet they did nothing. There would have been grace for them just as there will be grace for any that want to respond to him today!

The solemn point is this - at some point in time the Lord will cut off His offer of salvation. He will swing into the completion of His program for this earth and it's people, closing the door to salvation.

In closing, just remember that salvation was God's idea. He did a fine job of putting together His plan in eternity past, even though man attempts to change that plan from time to time by denying God's part in it, or by denying that man needs the plan.

We need the plan, and it is free!

## **The Study Of Atonement**

Let us take a few moments to consider the atonement. It is my thought that in the Old Testament the blood of the sacrificial system covered the sins of the saints, so that they could have fellowship with their God. In the New testament this is taken a step further, in that the atonement was completed on the cross. What was lacking in the Old Testament system was completed in the death of the Lord.

Atonement in the New Testament is a translation of the Greek word "katalithozo" (Strong's 2643). It appears as atonement only once, in Ro. 5:11. The other appearances are translated reconciliation. Ro. 11:15; II Cor. 5:18; II Cor. 5:19.

In the Old Testament atonement was always related to the idea of a sacrifice being given to atone for sins of the people. It is used almost exclusively in Exodus, Leviticus and Numbers. Only four other occurrences are found outside these three books.

There are two words translated atonement in the Old Testament. ("Kip-poor" and "kaw-far") The first comes from the second and the meaning is to cover. It is the word that is used in Genesis 6:14, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." Noah was to use pitch, or kawphar to cover the ark.

Indeed, is not Noah covering the ark with pitch and being saved, a picture of the Old Testament saint that sacrificed an animal, and the animal becoming a covering for the sin, to protect the saint?

II Chr. 29.24 Is a passage that pictures the blood of animals bringing the people to a point of fellowship with their God, and the COVERING of their sin, which looked forward to a future removal of sin, which we, from our vantage point, know to be the death of our Lord and Savior Jesus Christ. "And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel."

Now, we already see that there is something different between the Old Testament concept of atonement and that in the New Testament. In the old economy there was a COVERING for sin, yet in the New there is a doing away with sin. (Acts 22.15 speaks to washing away of sin - as opposed to the covering already mentioned.) Some might suggest Ps 103.12 to show that the Old Testament saints sins were gone "As far as the east is from the west, [so] far hath he removed our transgressions from us." I think however that this is a declaration of freedom from sin, not the removal of it for all time.

Hebrews nine pictures a work of the priests of old that is inadequate to care properly for the need, while the sacrifice of Christ is that which completes all that was yet needed. Going further in

Hebrews we see very clearly in chapter ten that there was something quite lacking in the sacrificial system - it could not make man what he needed to be before God - only the work of Christ could do that.

The term is one which is translated reconciling or reconciliation in the New Testament usually, and atonement only once. Atonement is the paying of a price to bring man and God back together. The question of whom the atonement was for, is often raised.

Some see the atonement as only for the elect. The strong Calvinist would be in this group. Christ died only for those that God in His sovereign will did elect in eternity past. Others view Christ's work on the cross for the sins of the world - for all of mankind.

The abundance of Scripture seems to indicate the unlimited atonement is best. John 1:29 Christ taketh away the sin of the world. John 3:16 God loved the world. John 6:51 Christ gave flesh for the world. Rom. 11:12,15 Reconciling of the world. II Cor. 5:19 Christ reconciling the world to Himself. I Jo. 2:2 Christ propitiation for sins of the world. II Cor. 5:14 Christ died for all. I Tim. 2:4,6 Christ ransom for all. Tit 2:11 Grace that bringeth salvation appeared to all men. Heb. 2:9 Christ tasted death for every man. II Pet. 3:9 God wants all to come to repentance.

It would seem from these verses that Christ died for the sins of every individual that has, or will live on this earth. The fact that many are lost shows that the work of Christ must be accepted to become effectual in the life.

The atonement must be manward as well as Godward. God's holiness demands sin be punished. Christ died as the substitute for our sin. This affects both God and man. Man becomes correct before God, and God can see His creatures face to face. Christ did all that was needed to bring man to God. We could not do it.

If then, the atonement is that which brought man and God face to face, then how could the sin of the Old Testament folks have been taken care of until the shedding of Christ's blood? It could not, that is the point. The old system was to provide a temporary, or stop gap until that which was to come was complete.

Christ died for the sins of the world. THAT'S MISSIONS! Christ died in our place. THAT'S GRACE! Christ paid the price. THAT'S LOVE! Jesus last words on the cross were these, "It is finished". THAT'S VICTORY!! He was speaking of the work that God had given Him to accomplish on this earth! He did all that was required of Him. All that was required of Him was all that God had planned for Him before the foundation of the world. All that was planned was the culmination of the provision of man's great need - a sacrifice of an unspotted, pure, and perfect lamb, the Lamb of God.

## **The Study Of Original Sin**

The sin nature is that part of us that came from Adam. It is also called: Adamic nature, Inborn sin, Original sin, and Old man.

Calvin held that God created Adam perfectly and that his nature was perfect. Adam sinned, becoming another nature which was a corruption of his original nature. Thus he would have held that we only have one nature pre-salvation. I do not know if he held to one or two after salvation. To be consistent with what has been said, it would seem that even after salvation, the nature of man would be singular - a new nature.

As the normal two nature thinking goes the Bible deals with the cause of our outward sin, and that cause being our inward nature, or Adamic nature. In short, if we as believers have sin, it is because we have a new and an old nature that war. When we don't war properly the old wins out and we sin. On the other hand if we war correctly, the new nature will win out and we will not sin.

Now, to some that makes God a God that gives us a new nature that is barely able to cope with our old nature, and that He may not be the powerful God that He claims to be. On the other hand, if he has given us a new nature that is consistent with Himself, and has changed our very being into something new, then we have the power to say no to sin. That is a God that I can deal with.

There are systems of religion that function to control and eradicate the outward sin, but never deal with the inner problem. Any system of works usually is dealing with the outward sin, and not the inner problem.

To a point some past fundamentalists did this, in that they mean mouthed the outward on a regular basis, but never concentrate on the inward. This is changing and is not very common anymore.

The liberal movements also deal with the way you live your life and seldom deal with the inner man. A friend of mine witnessed to a liberal pastor one time and mentioned being born again. The minister stated, "Don't try to talk to me about that deep stuff. I don't understand that stuff!"

Let us consider some questions concerning the natures.

Can the Adamic nature be eradicated? Chafer mentions that it cannot be. Others believe that it can be put down on a daily, moment by moment basis. Others believe that the believer has only one nature and that, being the new nature, from God. We will consider some of these thoughts.

There are some in our day that feel that we need to kill the old nature daily - that it is a daily duty of a believer to see to it that God put's down the insurrection that comes up every single day.

Because we are totally depraved and because all believers tend toward evil naturally, Chafer seems to draw the conclusion that the old nature cannot be eradicated.

Let's consider the idea that the nature of man was injured in the fall and that his nature is similar to Adam's post-fall.

This position would hold that Adam's understanding and conscience were perfect prior to sin, yet after sin they are injured. I am sure the Calvinist would say that the injury was total and that man was left with no understanding, and that his conscience is useless. They would also feel that man's will was turned COMPLETELY away from God and toward sin. The result of the three changes is that man is totally void of any proper thoughts toward God.

The question is this. Can you buy all three of these? The understanding of man seems to have been affected, we could agree. The Scriptures tell us that the lost cannot understand the things of the Lord. Indeed, the conscience and will are damaged in lost man as well. So, yes, we can go along with this definition of man post-fall. Some might question the COMPLETENESS of this injury. They might suggest that our understanding is injured, but not so badly that we can't respond to the natural and inward revelation of God to man.

It seems that if man is responsible to God for the revelation given, then there must be some amount of understanding left. This does not detract from the thought of total depravity. Man is always, in his lost state, completely without help, and completely bent on wrong.

This should not surprise anyone that believes in total depravity. All parts of man were affected by the fall. FOR YOUR REVIEW, READ THE FOLLOWING ON TOTAL DEPRAVITY: Gen. 8:21, Ps. 14:2-3, Ps. 51:5, Isa 42:7, Jer. 17:9, Jn 3:6, Rom. 1:28-29, Rom. 5:12, Gal 5:17-21, Eph. 2:3, and I Tim. 4:2.

Is man lost by nature? We will see some verses that would indicate that man is not lost eternally because of his nature. In Adam we were a race that were lost by nature, however Christ corrected that problem, and we will see that the lost are now lost because of their rejection of Christ's work on their behalf. He nailed all sin to the cross, and made us as if Adam had never sinned. We are as Adam was before the fall in our post-salvation state.

II Pet 1:3-4 mention that He gave us all things pertaining to life and godliness. ALL things are available for salvation. The sin nature of all of mankind was cared for at the cross. This may sound strange, however if you take most of the thinking current today about the work of the cross to its logical end, you will have to agree with the statement.

Is man lost because he has sinned? No. He is lost because he has rejected Christ, not because I stole that penny tootsie roll from the dime store in 1948.

What did Christ die on the cross for? The sins of the world. What sin is involved in this death for

the sins of the world? Jn. 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Notice the singular "sin." Both the New

American Standard Bible and the New International Version follow this translation. Even the Living Bible uses the singular sin.

Just what "sin" means is up for the person to decide. I would agree with Chafer that this is speaking of sin personal, sin nature and any other type of sin you want to include. Let me quote Chafer, "The sin of the world is taken away in the sense that by Christ's threefold accomplishment in His death every hindrance is removed which restrained God from the saving of even the chief of sinners." (Chafer, Lewis Sperry; "SYSTEMATIC THEOLOGY"; Dallas, TX: Dallas Seminary Press, 1947, Vol V, p 191.)

His threefold work involved Redemption, Reconciliation, and Propitiation. Christ died for all of the sin in the world, indeed, all types of the sin of the world.

Take Chafer's quote to its logical end and you find that the person that goes to hell does so because he rejected Christ, or in the case of those that have never heard of Christ - rejected the revelation that they had. Thus, we can take one further step and say that Christ's work on the cross makes the believer as Adam was before he sinned.

Christ died for the sin nature as well as for personal sin. He removed all barriers between The Father and the sinner. The sinner has only to accept that work on the cross as payment for all that is owed! Salvation is free in all areas for the receiving.

If a person is lost it is because he refuses the free salvation that is offered to him by God. Jn 1:29, "...the Lamb of God, who taketh away the sin of the world." Jn 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Heb 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." I Jn 2:2, "And he is the propitiation for our sins, and not for us only, but also for the sins of the whole world."

The entire human family can be saved. II Cor. 5:19, "To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." Isa 61:1, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;" Col 2:14-15, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

It has been suggested that we still have the sin nature, but that God gave us the Holy Spirit so that

we can live a holy life. In effect the teaching holds that the Holy Spirit allows us to win the battle between the old and new natures. I find a problem in this thinking.

If under this case I sin, I am left to understand that the Holy Spirit did not do His work properly and the fault of my sin was His. The thought set forth - that the Holy Spirit controls the sin nature, and that this is our hope for living a good life as a believer - is illogical.

Secondly, this tells us that the Old Testament saint could not have lived a righteous life, for he did not have the indwelling Spirit as we do. Thus the Old Testament saint had no possibility of pleasing God. NOT LOGICAL! INDEED, UNSCRIPTURAL, FOR DAVID PLEASED GOD. How did the Old Testament saint keep from bringing three thousand lambs per day for sacrifice? He had to have sinned continually if the New Testament person has a struggle. This teaching is not acceptable!

Chafer mentions, "...the gift of the indwelling Spirit as One who is able to give victory over every evil disposition." (SYSTEMATIC THEOLOGY, p 293) This implies that he agrees with what has been previously set forth, with the exception that it is not the Holy Spirit that controls whether the person sins or not, but that the individual controls it by being filled with the Spirit.

This line of thinking tells us that the believer has an old nature, and a new nature. The Holy Spirit, if in control, will see to it that the new nature has victory over the old nature. The emphasis is on the control of the Spirit. I have always wondered how this teaching relates to James when it tells us that sin comes from lust. The James text seems to indicate a choice of the will. If what has been set forth is true, the believer that is not controlled by the Spirit will automatically sin. If sin is automatic, then what is James speaking of? James 1:14-15 "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." If sin is automatic why does James say it comes from lust?

On the other hand if the believer has only one nature, and that being the new creation of God, and if we are as Adam was before the fall, then we have this choice of the will which James indicates. The main objection to this thought is that we still sin. Yes, we still sin, because we are humans, descended in the image of Adam. We choose to do our own thing, rather than follow God.

This is not hard to understand. Given the choice of a life of ease or a life of tribulation, we naturally want to go the easy way. It takes a choice of the will to do either. Those that want to follow God, will choose the life that He shows them, rather than what they would naturally desire.

To sin or not to sin, then is the choice to do it God's way or our own way. The committed Christian will choose the way of God and the non-committed Christian will choose his own way.

No one disagrees that man has a bent toward evil. Christianity has taught the mediate transferral

of the sin nature. Chafer lists three proofs that the sin nature is received mediately from Adam. In other words because of Adam we received a sin nature. First, Scripture says it, that finishes it. Secondly, it is observable in all of history - war, Hitler, hateful things man does to man, etc. Man shows his true, sinful, colors when he opens his mouth or acts. Finally, the fact that man is consciousness of God. Most every civilization recognizes man is not a perfect creature. Why else would they work for merit. We all work to improve our perception before man. There is always a concept of right and wrong.

Most agree that in Adam, all of mankind sinned. We are all in our earthly father's image.

## THE NATURE, OR NATURES OF MAN

We have already hinted at the fact that there is discussion as to the number of natures of man. This question has been around for some time.

There are two views as to the nature, or natures of saved man. Both views would see lost man as having one nature, and that being an old nature, or possibly better termed Adamic nature.

The difficulty comes in whether the old nature, which by the way is not a Scriptural term, so let us say whether the Adamic nature, is eradicated, or if it is present along side the new creation of God.

As you read the texts that supposedly prove that we have two separate and distinct natures, read them carefully and examine them within their context. Many verses used to prove this point are poorly if not wrongly used.

I don't think anyone would dispute the fact that the saved man has an inner man. What is the inner man? The Spirit? The nature? The soul? I'd say soul, and this would require the lost also have an inner man.

The two nature people use Rom. 7:25 to prove the struggle between the old nature and the new nature. "I thank God through Jesus Christ, our Lord. So, then, with the mind I myself serve the law of god; but with the flesh, the law of sin." One must determine if this is Paul speaking from his lost state, or his saved state. I wonder at a statement of Paul that mentions that he serves the law, being tied to his saved state. I doubt that after his conversion he followed the Old Testament law. If he did, it was only until Christ taught him that he didn't need to.

Cambron states that this new nature is a "Christly Nature...an Imparted Nature...a Holy Nature...an Unchangeable Nature...a Non-forfeited Nature." "Its End is Resurrection and Rapture" "Every child of God has two natures; the unsaved man has only one nature. The old nature cannot be eradicated while the believer lives in the flesh; therefore, we have the fight between the old and new natures." (Cambron, Mark G., D.D.; "BIBLE DOCTRINES"; Grand Rapids: Zondervan Publishing House, 1954)

He also mentions that Rom. 7:22 is speaking definitely of Paul as a saved man. No unsaved ever delights after the law of God. He also mentions that "...only the saved man has the inward man, which is the new nature." He offers no proof of this.

The two nature thought requires that the one nature system, eradicate the old nature. Eradicate is the wrong term. Eradicate has the idea of doing away with - getting rid of - destroying. The thought of the one nature person is more along the line that the lost person has a sin nature which is a nature of man that is injured by the fall. (We have shown that the two nature people hold to this.) The work of the cross transforms that injured nature, back into the nature that it should have been had Adam not fallen.

We are a new creation according to Scripture. We are not a depraved person that is given a new creation - the new nature, we are a depraved person that is transformed into what we should be! If this is not true how do you deal with the meaning of rebirth.

The two nature people would view the struggle of old nature versus new nature as our state, and the fact that we are Spiritual in God's eyes as our standing.

They use several verses to prove their point. I would like to list these verses with some thoughts for you to consider as you consider their position. If there is a reference with no comments, it is probably because it is dealt with later in this section.

Rom. 13:14

Col 3:10. " And have put on the new [man], which is renewed in knowledge after the image of him that created him:" I would start at 3:1. Putting off the old man was a past item of business. We will see this later. The putting on of the new man is also a past item of business. It is an aorist tense.

(The aorist tense is something that occurred at a point in time. There is no continuing action.)

This has to do with living as they ought to live, and not as their Adamic nature is forcing them to do.

Rom. 6:13 "Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God."

I would add vs. 11 and 12 also. "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in its lusts. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." This is not saying that there is a conflict - only that we can yield ourselves to serve sin, or serve God. It is our free choice - an act of our will.

Eph. 4:22 "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;"

Eph. 4:24 "And that ye put on the new man, which after God is created in righteousness and true holiness."

Let us look at the terms involved and see what the Scripture has to say. (I have included the tenses of some of the verbs in brackets for your convenience.) We are just listing the references and making observations.

#### A LOOK AT THE TERMS:

OLD MAN: Rom. 6:6, "Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed [aorist], that henceforth we should not serve sin." The old man is crucified with Christ so that the body of sin might be destroyed. Three things that need to be noticed: One is that our old man was crucified - put to death as Christ was. Secondly, we need to note the term destroy, which would give the impression that it is no longer around. The body of sin is no longer around. Thirdly, all this is so that we "should not sin." This does not say we cannot sin, nor does it say that we do not sin - only that we SHOULD NOT SIN.

II Cor. 5:17, "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away [aorist, active, indicative]; behold [aorist, middle, imperative], all things are become new [perfect, active, indicative]."

If we are in Christ the text tells us that we are new creatures - that old things are passed away, and that all things become new. Passed away indicates "gone." All - ALL becomes new - we are new creatures!

What can we say from all this? All the old ways are gone and they are replaced by new. Might this be speaking of our life style and way of doing things? I suspect so. There is also indication that the old is gone and that we are a "new creature" - singular.

Eph. 4:22, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" The old man is corrupt. Statement of fact. They have put off the old man which is corrupt. It is done. This is not a command to put him off! Nor, is it a command to keep putting him off every day. He was put off in the salvation experience.

Col 3:9, "Lie not one to another, seeing that ye have put off the old man with his deeds;" The old man was put off past it would seem from this text.

OLD NATURE: There is no listing for old nature in the Scripture.

NEW MAN: Eph. 2:15, "Having abolished in his flesh the enmity, [even] the law of

commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;" The context seems to indicate to me that this new man is a combining of the Jew and Gentile into one people for the Lord, and that people, probably referring to the church. This verse really does not relate to our discussion.

Eph. 4:24, "And that ye put on the new man, which after God is created in righteousness and true holiness."

Col 3:10, "And have put on the new [man], which is renewed in knowledge after the image of him that created him:" Renewed is present passive, thus the renewing is continuing and it is being done from outside the person. (Created is an aorist active.) The new man is knowledgeable after the image of our creator.

NEW NATURE: There is no listing in Scripture for this term.

NEW CREATURE: II Cor. 5:17, "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new."

Gal 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." The new creation availeth for something, and the context would indicate that salvation is in view. The new creature evidently comes from the salvation experience.

Miscellaneous texts:

Eph. 2:1-3 tells us of our past life that is now gone because of what salvation has done in our being. "And you hath he made alive, who were dead in trespasses and sins; In which in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience; Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." We are no longer this type of person due to salvation. all this is behind us.

II Pet 1:4 mentions that we partake of the divine nature. The context is strictly salvation and its benefits. There is no hint of struggle, or vestige of the old nature left in our being. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." This is contrasted with a spiritual man. This is man in his Adamic fallen, unsaved, unregenerated state.

Gal 5:16-26 contrasts the lost, or life of the flesh, to the saved, or the life of the Spirit filled man. It is a stark contrast of lost vs. saved. Verse 24 is of interest to our discussion. "And they that are

Christ's have crucified the flesh with the affections and lusts." "have crucified" is an aorist active, indicative tense, which means that they did it at a point in the past - point of fact.

If you are to make this a conflict between the flesh and spirit in one person you have problems with vs. 21 which states that the workers of the flesh won't be in the kingdom of God. I think that one holding that this is old against new natures must also hold to the insecurity of the believer. Indeed, Bancroft a two nature man states that the saved person is not in the flesh, but relates that he still has the flesh within. He bases this on Gal. 5:16,17. That is a real problem for the doctrine of the security of the believer!

Rom. 8:12-13, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if we live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

To say that the flesh is in us and read this text where it says "if we live after the flesh, ye shall die" gives some rise to the thought of eternal security and its truth!!!

Let us move on to consider further the question of one or two natures. So, if there is no struggle between our new and old nature, why do we sin as believers? Because we make a choice to. We chose to follow our desire. Not because some ugly sin nature is pressuring us to, but because we allow our minds to dwell on things that they ought not dwell on. We allow our mind to decide to sin. James 1:14-15, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

There is a sequence involved in our sin in this text, and there is no mention of our old nature, old man, evil self or any other thing in the text. Only lust - enticement - sin.

Rom. 6:11-13, "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in its lusts. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Gal 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." "live in the flesh" relates to living life, not living with the "flesh" or the old nature.

We have the choice to do either - sin or serve God. Romans six calls us to serve God and not sin!

CONCLUSIONS BASED ON THESE REFERENCES:

1. The indication is that the new man is something put on by some of the recipients of Paul's writings indicating that it is something that came at salvation. The putting away of our old life.
2. We are told that we SHOULD not serve sin.
3. Our old man was crucified, and is no longer a threat to us, if he is dead.
4. All things in the believer are new.
5. The old is passed away. This terminology would indicate that the old is not going to bother us at all.

If you haven't tumbled to it yet, it should be obvious that the definition of "nature" is of great importance to us. How can we define nature?

Buswell suggests in the discussion of Christ's nature, a "complex of attributes" (Ryrie, Charles C.; "BASIC THEOLOGY"; Wheaton: Victor Books, 1986, p 250). In other words, the compilation of all the attributes of a person. This would be the person's nature.

We might make note that a nature cannot sin. A person sins. A nature is the sum total of all attributes of the being.

If this definition is true then all the attributes of a lost man would include things like, fallen, vile, evil, against God, etc.

If this definition is true then all the attributes of a saved man would include things like, saved, holy, regenerated, righteous, etc.

The old attributes have passed away and the new attributes are in place.

What of the saved person that ceases to walk with God? Are his essential attributes or nature changed? No. He is still saved, righteous, etc. though he is not walking with God.

In all of my study I see nothing to warrant a doctrine of two natures in any of the texts that are normally given to prove that we have two. Nor have I run across any references in my own reading of the Word that indicate two natures.

It is suggested that Romans seven depicts the struggle between the old and the new nature. There are several possible settings to this passage. The key to understanding the text is to put it in the context of Romans 7:25 and 8:1-2. This can't depict chapter seven as a saved man's view.

Possible settings for Romans seven.

- a. Paul reflecting on his lost days and his struggle as a Pharisee with following the law.
- b. Newel suggests it is Paul describing his past struggle with the law as a believer before he knew he wasn't bound to the law. He did not realize he did not have to live up to it.
- c. Others suggest that he is describing a constant, day to day struggle between the Adamic nature and the new nature. This requires that Christ died for only our personal sin and not the sin nature.

Rom. 7:25-8:2 are hard to accept if Chapter seven is a saved man! Indeed 8:1-4 gives the idea that we, because of salvation, don't serve this law of sin that he has just struggled with, and that we do serve God!

I am not sure I understand all I desire to know about the Romans seven text, but I see enough to say that this is not stating that we have a struggle with the flesh and the spirit going on all the time.

Indeed, the overwhelming evidence is that there is no struggle, except between the lust that we can follow with our minds, and our will. This is not two natures! This is mind over lust - matters of the will and intellect, within the recreated being of man.

I might mention that those that believe in two natures base much of their position on this Romans text, which is in high dispute. Few can confidently state, without reservation what it truly means. So why base a doctrine on a questionable text? Look at the whole of Scripture and see how the questionable text relates to it, not look at the questionable text and attempt to relate all of Scripture to your interpretation of the questionable text.

Our new nature has attributes that make it heavenly and Godly. All our attributes are our nature.

I realize this goes cross grain with many men. Scofield, Bancroft, Cambron, Walvoord and I'm sure Chafer and many others.

Walvoord does not believe the old nature is eradicated but that it is out of luck as far as controlling the believer. "Though it is impossible to eradicate the old nature, the exhortation prohibits the old sin nature from dominating the believer's manner of life. The old nature has lost its power in view of the crucifixion of Christ, but the victory can be wrought by God only through the indwelling Holy Spirit."

He goes on to state something that is somewhat eschew of his thinking. "...Christians continue to contend with the "old self" which is contrary to the new nature." Walvoord, John F. Editor; "LEWIS SPERRY CHAFER SYSTEMATIC THEOLOGY VOLUME ONE"; USA: Victor Books, 1988, p 406) If we aren't dominated by it then how can we be constantly struggling with it?

So, if we do have a left over of the Adamic nature, it is an integrated part of our one nature. I do not think that this is what we have seen, but is an option to the person that desires to retain the Adamic nature within the saved person.

The Adamic nature does not, nor can it ever, force anyone into sin. It is a collection of spiritual characteristics, and not a force to be dealt with.

The new creation is also a collection of characteristics which make up what we are. It cannot, nor can it ever force us to live correctly. It is not a force.

The individual can, at his will, decide to follow the old ways of the lost. This is termed carnal, or flesh in the Scripture. This is not something he is forced to do, but is something that he desires to do. (If we view him forced to, we must give stock to the world's favorite phrase, "The Devil made me do it.")

One must then submit that if a believer that was once spiritual, which is acting as carnal, is acting against his own character - his divine character.

We say man has three parts. Body, soul and spirit. This is pre and post salvation. Where does the Adamic nature fit in? Is it a fourth part? No. It is the characteristics of the lost being. It is the pollution of the soul and/or spirit. Which? The spirit is our God consciousness - even in lost man. It is not clearly seeing God. The soul is polluted by sin.

Now salvation comes on the scene and we are a new creation. How are the Spirit and soul affected? Are we given a fourth part? A new nature? No. It has to be a changing of the spirit and soul. Is it a partial changing? How could God call us a new creation or new creature if we were only partly new? He can't!

It seems from what we have seen that we, as believers, are in Adam's pre-fall state, and we choose to sin as Adam did. It is a decision, or act of the will, not a lost struggle with the old nature.

We have one thing that Adam did not have - I John 1:9. We can go before the throne of grace to confess our sin and be restored to that wonderful state, anytime we want.

If you study the word nature, you will find that normally it is viewed as the sum and substance of all that a thing or being is. For example, let us consider a glass of milk. It, as milk, has certain characteristics. If you put poison in, and stir it, the overall nature has been changed. You don't have two natures, you have one that is drastically changed. So, in our being, God regenerated us, we are born again, we are new, we have only one nature.

From all of this, we should deduce that nature is the inherent character or total collection of facts about one's character. The nature of man then becomes all that the man is.

The question then comes, how many natures does he have? Only one. The lost man has one, the saved man has one. The lost man's nature is sinful, and the saved man's is either sinful, or not sinful.

Part of that overall make up needs to have the idea of a self centered, self willed, self serving, characteristic, but still within only one nature. We then sin because we decide. We then sin because we desire. We then sin because we are self willed, self serving and self centered.

Does that put the monkey of sin and its cause on our back? Very definitely!

I trust that as you approach sin, you will realize that if you proceed, it is because of your decision, and not the old nature, not the Devil, and not the Spirit. It is because you want to.

The ultimate reality in this question is this. If you believe that you have a constant struggle going on, as the two nature people believe, and that you can have victory by relying on the Holy Spirit, as they also believe, then when the person sins, they feel that they have failed to have the victory. Allow this to go on for many years, and you will find the many, totally defeated Christians that we have in our churches. They are totally discouraged because they can't find the victory that they have been taught they can have.

Now, on the other hand, if you tell them that the sin of their life is not due to failing to have the victory, but that it is because they **CHOSE - DECIDED - ACTED** - because they wanted to, and you will give them instant relief from their terrible guilt. They don't have victory because they choose not to, not because they have failed in some spiritual battle.

They have not failed the Lord because they haven't been able to walk with Him as closely as they needed to, to have the victory, they have failed the Lord because they have decided to sin.

There is a vast difference between failing the Lord, because you couldn't walk close enough to Him, and to fail Him because we decide with the will to turn against Him. The difference is the terrible guilt.

If we realize we choose to sin, we then realize how important I John 1:9 is to us. We will also realize that confession is that which brings us to not want to have to confess the same sin again. On the two nature side, I John 1:9 seems to be a crutch for life. You sin because you can't walk close enough to the Lord, and this is the way back.

Confession is, in part, agreeing with God about the terribleness of the sin. If we sin by an act of the will, we are in open rebellion against God. If we sin because we didn't walk as close to him as we should, the sin becomes only the slip of the walk, and a slip of the control of the Spirit.

I see sin, and I John 1:9, as a one nature person, as open rebellion and restoration. It is a terrible process to have to go through. As a two nature person, prior to coming to the conclusions I have

submitted to you in this section, I was prone to I John 1:9 my problems away lightly, because, I was just a little remiss about my walk with the Lord. "Oh, Lord, I forgot my quiet time where I ask you to control me, and got a little off track. Sorry. Forgive me. Amen."

To see sin as rebellion, to see sin as my own responsibility, to see sin as God sees it, as filthy unrighteousness, is to see I John 1:9 as a serious place to find yourself.

I trust that you have a healthy realization of what sin is. I trust that you will seriously consider ALL OF THE SCRIPTURES before you decide on one or two natures.

Remember, the crux of the decision is the definition of "nature." To have two natures is to do damage to the normal definition of the term.

Are we talking about sinless perfection. No, never. We will sin however we do not have to. Remember II Peter? "According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:" (2 Peter 1:3)

We aren't perfect, yet we don't have to sin. Because we have tried to get away from the false teaching of sinless perfection, we have over reacted to the point of saying we sin because it is our nature. It is almost as if we have to sin - we have no choice. Based on this teaching, we have allowed sin to become a normal part of the Christian life.

We need not see sin as an integrated part of life, we should see it as something that is an option. We don't need to sin, we need to not sin!

Now, what does all of this have to do with our discussion of regeneration? This. The new creation is predicated on the death of Christ and the shedding of His blood. When the Old Testament person decided to follow God, was he made a new creation? How could this be true - Christ had not died.

Does this open your eyes to the great sins of the Old Testament saints. If what I believe is true, that they were not regenerated, not made new, then their sin was because of their sinful state. They were as Adam after the fall and they had no resource within to assist them in their struggle with sin.

David's sin was overlooked and he was the apple of God's eye, but this was possible in that David's sins were covered - out of sight of the Lord. Yet, in the real sense of being born again there is no way that they were "new creations" and there is no real proof in the Old or New Testament that they were. This is why they were not ushered into the presence of God upon their physical death.

Now, I trust that you will not equate your sin with that of the Old Testament saint and figure God is going to see it the same, because I really don't think that He does.

## **The Study Of Rebirth**

It should be noted at the beginning that the thought of rebirth, regeneration and born again is strictly a New Testament concept. The terms do not appear in the Old Testament. This, to those that consider logic, might just indicate something. The absence of something in the Old Testament might indicate that it isn't in the Old Testament.

### THE HOLY SPIRIT'S WORK IN REGENERATION

There is a science fiction series on the Public Broadcast System that runs for a long long time. It is the program about Dr. Who. The Dr. moves in and out of time and space in a telephone booth if I remember it correctly. He is always in a jam with someone, or some race that is out to get him. He does a lot of good along the way.

You might suggest, that kind of show would get boring. Well in a way it does, so every once in a while Dr. Who dies. This gives some excitement to the program. Though he dies, he has the ability to regenerate himself and he comes back the next program. He is a different actor with some differences centered around the good old Dr. Who that you know and love.

If you know of the Star Trek series you know that someone built a Genesis machine that would take an old burned out planet and regenerate it into a thriving world that would be habitable by man.

Even in the lost world of entertainment there is a fascination with coming back to life, with making old things new, and in general playing God. The fallacy however in all of this is the fact that only God can really make old things new. Man just hasn't realized this yet.

This thought of regeneration is somewhat foreign to the regeneration that we want to talk about today, yet may indicate that the lost world wants to play god.

### INTRODUCTION TO REGENERATION

One of my friends that received his Masters Degree from a Seminary in the midwest mentioned that one of his questions on his oral examination before the faculty was this. "What is your ordo salutis?" He asked me what mine was. I plead ignorance. He said, "So did I." Might I ask you what your "ordo salutis" is? It is the order of salvation.

There is faith and there is regeneration. Which came first? Some suggest that to have faith you must be regenerated. They hold that the lost man is so depraved that he cannot possibly have faith. He must be pulled out of that position by regeneration before he can know what faith is. Some suggest that if you are regenerated then you don't need faith. In other words, regeneration is the complete work and faith is too late. The work of salvation is done. The Bible would refute this, in that it states that salvation is by faith!

This is a basic Calvinist Question. The Calvinist would see regeneration as that which gives the person enough "umph" to accept the Gospel.

The answer to all this is somewhere in the fact that all of it takes place instantaneously. Most I think would feel that faith comes before the regeneration takes place. If you don't agree then try a research paper on it. By the way I have just read recently that to steal from one person is called plagiarism, but to steal from many is called research.

Calvin believed that repentance and regeneration were one in the same. "In one word I apprehend repentance to be regeneration, the end of which is the restoration of the divine image within us;" (Buswell, James Oliver; "A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION"; Grand Rapids: Zondervan, 1962, vol.II, p 171) I would probably take exception to the idea that repentance and regeneration are one.

Augustine felt that you could have regeneration without election, but that you could not have election without regeneration. He felt that some were regenerated by the waters of baptism, but these perished later. These would be the non-elect. (Buswell, Vol. II, p 172)

Dr. Bob Jones Sr. stated once in a booklet, "THE HOLY SPIRIT", "The Holy spirit is a diagnostician. He feels the sinner's pulse, looks at the sinner's tongue, takes the sinner's blood pressure, listens to the sinner's heartbeat, and says to the sinner, 'You are a poor lost sinner.' The Holy spirit, after doing this, recommends a physician; and the only physician He ever recommends to a sinner is the Lord Jesus Christ, Who died on a cross for lost men of all generations." (p 4-5)

I don't mean to detract from the eloquence of Dr. Jones, but I'm not sure that there is that much need of examination to determine if a person is a sinner, or if you can look at the physical evidence and determine spiritual condition or not, but the Great Physician is certainly the only one that can cure our ills! Regeneration is one in a process of remedies that we must go through in salvation.

This gets us on the road to a very quick recovery.

The Holy Spirit is the instrument by which man can be regenerated. Dr. Jones goes on to say, "...the Holy Spirit becomes a trained nurse and applies the regenerating grace to the sinner's heart and makes him whole." (Jones, Dr. Bob Sr.; "THE HOLY SPIRIT"; p 5)

The term used in the Scriptures is, "palingenesia" - Strong's number 3824. This word appears only twice in the New Testament. Matt. 19:28. This verse seems to be related to the redoing of things in the future and not the spiritual rebirth that Paul speaks of in Titus. 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 Spirit,"

The term is a combination of "palin" meaning "again" and "genesis" meaning "birth." Palin is a term that is used many times in the New Testament. It is always translated, "again." It simply means, "again birth," or born again.

Richard DeHann mentions of the term, "'Regeneration' may therefore be defined as 'the act of God the Spirit by which He instantaneously implants spiritual life in the one who receives Christ.'" (DeHann; "THE HOLY SPIRIT IN YOUR LIFE"; pp 2-3; Radio Bible Class, Grand Rapids, Michigan.)

Is regeneration an implantation of a new something as DeHann mentions? I suspect he is aiming at an implantation of a new nature, however the term itself, "birth again" has no hint of an implantation.

It is very clear, terms is a new birth! I suspect that the thought of implantation comes from the belief system that states that we have an old nature and a new nature, coexisting within.

I think that I disagree with the thought of something being implanted within the lost person to make him a believer. Christ stated "...Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:3) Born is "gennaō" (Strong's 1080) also translated begat, conceived, should be born, brought forth, etc. The term has to do with birth. The bringing forth of something. "again" (Strong's 509) is "anothen" which is translated, top, from the very first, again, from above, and from the beginning. "TAKE IT FROM THE TOP" to put it lightly. Born from above might well be a good translation. Indeed, the interlinear lists it that way. This does not allow for an implantation idea.

DeHann goes on to say that the new birth is defined in II Cor. 5:17, "Therefore, if any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new." (DeHann; "THE HOLY SPIRIT IN YOUR LIFE," Radio Bible Class, Grand Rapids, Michigan.) Again, this seems to be, not an implantation as DeHann suggests, or a restoration as Calvin suggests, but a change - a new birth as the terminology suggests and demands.

I believe that DeHann shoots himself in the foot. He also suggests that it is a spiritual resurrection. A spiritual resurrection does not sound like an implantation to me. There is a picture of spiritual resurrection in the Scripture however. (Eph. 2:1, "And you hath he made alive, who were dead in trespasses and sins;"; Rom. 6:13.)

Pardington quotes Dr. A.J. Gordon and states it is the best available definition. "Regeneration is the communication of the divine nature to man by the operation of the Holy Spirit through the Word." (Pardington, Rev. George P. Ph.D.; "OUTLINE STUDIES IN CHRISTIAN DOCTRINE"; Harrisburg, PA: Christian Publications, 1926, p 319) Again we see the idea that something passes from God to man in the idea of communication, which is not acceptable.

Pache summarizes, "From the spiritual point of view the soul of sinful man is dead and estranged from God, for the wages of sin is death (Rom. 6:23). By the miracle of regeneration the soul is revived, newly begotten and granted eternal life. Jesus described this experience as being born anew (John 3:3,7). It goes without saying that without this it is impossible for any man to be saved." (Taken from: "THE PERSON AND WORK OF THE HOLY SPIRIT"; Pache, Rene; Copyright 1954, Moody Bible Institute of Chicago; Moody Press; pp 68-69)

I think that Pache has covered the topic well in his statement.

DeHann continues: "THE NECESSITY OF REGENERATION" "Sin has left the old man, so vile, so corrupt, so evil so devoid of all good, that it could never be redeemed. The old nature is so depraved that God himself has given up all hope of ever improving it, patching it up, or making it good. Now, if these statements seem somewhat extreme, listen to these words in Psalm 14. 'The

Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no not one' (Psalm 14:2,3)." (DeHann; "THE HOLY SPIRIT IN YOUR LIFE," Radio Bible Class, Grand Rapids, Michigan.)

He goes on to say, "Man by nature is dead in sin (Ephesians 2:1); blind and deceived (1 Corinthians 2:14); an alien from God and His enemy (Colossians 1:21); and absolutely unclean (Isaiah 64:6). Even God doesn't try to change the old human nature. Rather, the Spirit enables the sinner to believe on Christ. He then creates within him a brand-new nature, and imparts to him spiritual and everlasting life." (DeHann, pp 5-6, Radio Bible Class, Grand Rapids, Michigan.) I'm not sure implant is the word he should have used in the first quote though he seems to suggest that regeneration is the addition in some manner of a new item of business.

A rebirth is what the Bible says, thus we need to understand regeneration as the rebirth of something, rather than the addition of something. This relates to the one nature/two nature question. If a believer has two natures (the old and the new) resident, then DeHann's approach might fit. If, on the other hand we have one nature - the one that was reborn - then addition or implantation seems foreign to the thought.

Personally, I feel that the terminology of regeneration - rebirth - etc. require that our nature is regenerated and that all we have as a believer is one nature that is responsive to God.

Indeed, if the old nature was as dead as the Calvinist believes, how can it possibly be struggling with the new nature in the life of the believer? Consider it as you spend time in coming weeks reading through the New Testament and see if the one - new - nature doesn't fit well with the Word.

THE MEANS OF REGENERATION

Ryrie calls it, "...God's act of begetting eternal life in the one who believes in Christ." (Taken from: "A SURVEY OF BIBLE DOCTRINE"; Ryrie, Charles C.; Copyright 1972, Moody Bible Institute of Chicago; Moody Press; p 76) He goes on to say that faith is man's part and that regeneration is "God's supernatural act of imparting eternal life."

Regeneration brings a new nature to the person's makeup according to Ryrie. The old is not eradicated according to Ryrie. "Regeneration does not make a man perfect, but it places him in the family of God and gives him the new ability to please his Father by growing into the image of Christ." (Taken from: "A SURVEY OF BIBLE DOCTRINE"; Ryrie, Charles C.; Copyright 1972, Moody Bible Institute of Chicago; Moody Press; p 77)

Might I suggest II Cor. 5:17? "Therefore, if any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new." How can you interpret that to mean that the old nature is still here and active? Indeed, as I have suggested, how can something that is dead be active?

How does "again born" relate to being given a new nature or new ability? It seems most consistent to see the old nature being replaced by the new nature, or being "reborn" - becoming a new nature. The thought of an old nature and new nature coexisting in one person is not consistent with what the Scriptures show.

We need to move on to the thought of the Holy Spirit's part in the process. All three members of the Trinity are involved in regeneration, in that they are all together in the bringing about of salvation. (Jo. 1:12,13) Yet, the Holy Spirit seems to be the instrument of regeneration. In Jo. 3:3-7, the account of Nicodemus, it mentions being born of the Spirit. Titus is also clear on this point. 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 Spirit," (The following show the salvation of man is in part due to the work of the Father and the Son. James 1:17,18; II Cor. 5:17)

The Word also is involved in the regeneration process, however the Spirit is the actual instrument. Two texts mention that the Word is definitely a part of it. James 1:18, "Of his own will begot he us with the word of truth, that we should be a kind of first fruits of his creatures." (see also I Pet. 1:23)

Woodbridge in his "HANDBOOK OF CHRISTIAN TRUTH" mentions, "The impartation of life takes place thus: The Holy Spirit of God, utilizing the Holy Word of God, exalts the Holy Son of God as Saviour. Then the Spirit woos, convicts and converts the sinner, regenerating him and causing him, through saving faith in Christ, to enter the family of God."

In short God the Father is the author, Christ is the medium, the Holy spirit is the agent, and the word is the method.

## THE IMPORTANCE OF PROPER UNDERSTANDING OF THE DOCTRINE

The main reason you need to be straight on this doctrine is that you will, in your ministries, run into people that believe in many of the things that we hold to, but they add Baptism as a means of attaining regeneration, to their belief system.

The Roman Catholic and some Lutherans will hold to the same doctrine. They will see this regeneration as taking place when an infant is baptized while the others usually reject infant baptism, but see regeneration as the result of water baptism. When I was interim pastor in a small town, one of the church members had told me of a couple that had called and wanted to be baptized "right away." I called the couple knowing that they probably believed that they had to be baptized to be saved. They were ultimately baptized, but they knew that it was only an outward proclamation of what had been done within.

The doctrine of Baptismal regeneration is the idea that to be saved you must believe AND be baptized before you can be saved. The doctrine is built upon the book of Acts where acceptance and baptism are so closely related in several places.

Some references that will be problematic to the people holding to baptismal regeneration are:

Mark 16:16 This text mentions, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The damnation is linked quite plainly only to the belief!

I Cor. 1:14-17 mentions that Paul had baptized few of them yet he had begotten the Corinthians with the Gospel. If baptism were part of regeneration, then Paul would have been involved in Baptizing all that He led to Christ.

Lu. 19:9 mentions Zacchaeus was saved before he was baptized.

Lu. 23:42,43 mentions the thief would see the Lord in the kingdom that day --- without baptism.

Acts 10:47 tells that Cornelius was saved before being baptized. "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?"

The important thing to us in fundamental circles is that we do not practice the doctrine nor hold to it. Dr. Bryce Augsburger, once President of Denver Baptist Bible College and Seminary, mentioned in a chapel message that independent Baptists do not believe in Baptismal regeneration, but many of them are near to practicing it. We save em and run em through the tank. He questioned if the people really understood the rite of baptism.

The opposite of this is true in fundamental Bible churches at times. We do not stress Baptism and as a result we have many people that put baptism off for many years. We need to strike a balance between the two extremes. I was teaching through this section in college once and after the class one of the students came to me and asked if she could talk to me. She had been raised in a church which had no baptistry and so she had never been baptized. She felt that it was important, so was baptized soon after.

When we have a new believer on our hands, we should begin teaching them some of the basics. One of those basics is baptism. Another is the local church. If you go into the book of Acts they are going to be confronted with baptism very quickly.

We need to be sure that we take time with new converts to show them what baptism is and assure them that a service will be planned when they are ready to other believers in this public statement of their faith.

Find a balance!

Regeneration is the specific work of the Holy Spirit, though the Father, The Son, and the Word are also involved. The regeneration is that act by which the Holy Spirit transforms, through birthing again, the old nature. This transformation is complete in an instant and is not reversible. It is that action which prepares us for entrance into the family of God. Without this transformation nothing else can proceed in the process of salvation.

We might mention at this point that there is a process involved in salvation. It is realized that the salvation process occurs in an instant, yet there are things which must precede others. For example, without faith, God cannot transform. Without transformation, there can be no entrance into the family of God.

#### A CLOSER LOOK AT REGENERATION

Let us look at a few definitions:

"A spiritual resurrection; the beginning of a new life" (Hodge, Charles; Gross, Edward N. Ed.; "SYSTEMATIC THEOLOGY"; Grand Rapids: Baker Book House, 1988, Vol. 3, p 5)

"Regeneration is the communication of the divine nature to man by the operation of the Holy Spirit through the Word. (Dr. A. J. Gordon as quoted in Pardington, Rev. George P. Ph.D.; "OUTLINE STUDIES IN CHRISTIAN DOCTRINE"; Harrisburg, PA: Christian Publications, 1926, p 319)

"the spiritual change wrought in man by the Holy Spirit, by which he becomes the possessor of a new life. (Taken from: "UNGER'S BIBLE DICTIONARY"; Unger, Merrill F.; Copyright 1957,

Moody Bible Institute of Chicago; Moody Press; p 916)

Regeneration is the Greek word "palingnesia." It is only used twice in the New Testament. Vine tells us that "Palin" is usually translated again, and that "genesis" means birth. Thus, we would say that it is again born, or again birthed.

In Matt 19:28 Christ mentions that those that follow him in the regeneration will rule with him. Since Christ did not need to be saved, He could not have been referring to the salvation experience of the believer. It seems that the structure would indicate that He was stating that when the world system, or the world itself is again born, when the Lord is ruling, these things will happen. (Scofield, in his cross reference Bible holds that this is referring to "the re-creation of the social order and renewal of the earth"/Vine also views this as a restoration, "the word is used, in the Lord's discourse, in the wider sense, of the 'restoration of all things'" Thiessen also relates this to the regeneration of the Creation. He quotes Isa. 11:1-9; 35:1-10 and others as a basis for his thinking.)

The American Standard Version states, "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Christ has been asked a question about the future reward of the apostles. Christ answers as though from that future point in time. Since these things were decreed before the foundation of the world that would fit.

The American Standard Version indicates that the regeneration is speaking of the again born world. Christ will rule in the Millennium, and the world will have undergone a drastic changing in preparation for the kingdom.

The second passage where the term appears is in Titus. "But after that the kindness and love of God our Saviour toward man appeared, 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; 6 Which he shed on us abundantly through Jesus Christ our Saviour;" (Titus 3:4-6)

This text speaks of the rebirth (the "washing of regeneration"). The washing of regeneration depicts the "washing" or the completeness of the occurrence, and the regeneration, the again born process.

Technically, it is the term that describes what we call rebirth, or new birth. It is spoken of in John 3 where Christ told Nicodemus that he must be born again. It is the changing of a person from lost and condemned to saved and forgiven.

**REGENERATION WAS FORETOLD BY THE OLD TESTAMENT:** Regeneration was looked forward to by the prophets for Israel (Ezek. 36:24-30 and Jer. 32:38-40). There are some that

contradict this thought when they say that the Old Testament believer was regenerated, by his faith in the coming Christ. This is in error, because regeneration could not take place for any person until Christ settled the sin question.

**REGENERATION CHANGES THE PERSON:** We are told that we are new creations, that we are partakers of the divine nature, and that we are completely new. That seems to indicate that when a person accepts Christ, there will be some changes in the life. (I Cor. 5:17; Jo. 3:3,6,7; II Pet 1:4; Eph. 4:23-24.)

The simplicity of the term itself demands drastic change. Again born. There is no choice except for the person to have change in their life.

**REGENERATION IS AN OCCURRENCE RATHER THAN A PROCESS:** Luke tells us in 23:39-44 that the Thief on the cross was to be in paradise with the Lord immediately. Thus, we can assume that regeneration is not something that takes six months to a year or a life time to complete.

It is not related to good works nor is it related to the process of living a holy life. It is an act of God that changes the person immediately and eternally.

**REGENERATION IS LINKED TO OUR RELATIONSHIP TO CHRIST:** We are in Christ. This shows a close relationship. II Cor. 5:17 "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new." (John 3:16 tells us that it is because of what He did that we can have eternal life. Eph. 2:8-10 states that we are created in Christ.)

**REGENERATION HAS RESULTS:**

Firstfruits: James 1:18 We are firstfruits of God's creatures: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

It might be an interesting study to relate this verse to the use of the term regeneration in relation to not only our own rebirth, but that of the world. Matthew used the term of creation. We are firstfruits of "his creatures" indicating that we will be changed before the creatures of creation. Would this not indicate a pre-millennial glorification for believers. Something to think about when you have time.

Inheritance: We have an inheritance due to this regeneration. I Pet 1:3-4, "Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," This inheritance is sure, and it is not going to corrupt. It is ours; it is ours for all eternity.

Good works: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10) We were not created in Christ to live plush lives. We were created in Christ Jesus so we will do good works. Walk in good works. That indicates more than a casual occurrence. Our lives are to be good works. Our lives are to be filled with good works.

Pledge: Regeneration brought the Holy Spirit as our pledge or guarantee of a completion to what God has begun in our lives. Eph. 1:13-14, "In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that

holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

#### REGENERATION, A PROFILE:

The means: Belief/reception of Christ. Regeneration comes to the person through belief in, and reception of Christ. Due to this we become sons of God. Jo 1:12, "But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:"

The author: I Cor. 3:6-7 tells us that only God can increase the population of the church. He is the one that adds to the body of Christ. We can plant and water, but He will give the increase. (See Jo. 1:10-13 also)

The agent: We are born of the Holy Spirit. He is the activation behind all of salvation. God provided salvation, through Christ, but the Spirit brings the person to salvation.

The instrument: Only when a person is able to hear or read the Word of God, can they know salvation. Salvation cannot creep up on you and win the attack. It is only through the Word that we can know of salvation. (I Pet 1:23-25; James 1:18,21; Jo 17:17)

REGENERATION HAS EXPECTATIONS: God didn't reach out and touch someone, just so they would feel good. Remember that verse we covered earlier? We are created in Christ unto good works. The natural result of regeneration should be good works. The good works are a result of a proper relationship to God. Not having sin in your life is the method of keeping that relationship proper. I Jo. 3:9 "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (see also I Jo. 2:29; 5:4,18.)

REGENERATION IS ETERNAL: We cannot loose anything based on regeneration. All is guaranteed. We are dealing with God and not some sleazy salesman. What He has said, He will do. We will live forever because of this work of regeneration, which He has done. I Pet. 1:23 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

**REGENERATION IS NOT REFORMATION:** It is more than turning over a new leaf. You could, from some point onward, without sin and yet know nothing of regeneration. There are many lost people in this world that live good lives, yet are still lost.

**REGENERATION IS NOT CONFIRMATION:** Only God can bring about regeneration. Nothing that man can devise will do the trick. Man has been trying to come up with some method for centuries, but always fails in his attempts.

**REGENERATION IS NOT WATER BAPTISM:** Baptism is a memorial and ordinance for the one that has already undergone regeneration. However, be forewarned, some believe this. Some believe that baptism is how a person is regenerated. For more on this topic check most any theology book or Unger's Bible Dictionary has a good entry.

The washing of regeneration and renewing of the Holy Spirit seem to be two different things. Most commentaries seem to follow similar thinking. It seems that the washing of regeneration might be the cleaning out of our past sins, while the renewing of the Holy Spirit is the removal of the Adamic nature. They are both an integrated part of the whole - salvation.

Rebirth seems to be that shift from lostness to savedness; that shift from dead to alive. It is an integrated part of salvation. Without it there is no real salvation, yet it is linked to the renewing of the Holy Spirit as well. Regeneration may refer to salvation as long as you view the work of the Holy Spirit as well.

**REGENERATION IS NOT CHURCH MEMBERSHIP NOR THE LORD'S TABLE:** Church membership and the Lord's table are never linked to regeneration itself, though a church member should be regenerated. Someone partaking of the Lord's table should also be regenerated, however becoming a member, or partaking of the table can never bring regeneration.

**REGENERATION IS NOT JUSTIFICATION:** "It is to be distinguished from justification, because justification is a change in our relationship to God, while regeneration is a change in our moral and spiritual nature." (Taken from: "UNGER'S BIBLE DICTIONARY"; Unger, Merrill F.; Copyright 1957, Moody Bible Institute of Chicago; Moody Press; p 916)

**REGENERATION IS NOT SANCTIFICATION:** "Regeneration is also to be distinguished from sanctification, inasmuch as the latter is the work of God in developing the new life and bringing it to perfection, while the former is the beginning of that life." [not sure I agree with his definition of sanctification but do agree that they are different.] (Taken from: "UNGER'S BIBLE DICTIONARY"; Unger, Merrill F.; Copyright 1957, Moody Bible Institute of Chicago; Moody Press; p 916)

REGENERATION IS REQUIRED: John 3:7 simply states the facts. "Ye must be born again."

Cambron lists three areas which show the need of regeneration. The depravity of man (Jo 3:6); The universality of man (Rom. 3:23); and the holiness of God (I Peter 1:16)

REGENERATION IS A DIVINE GIFT: John 1:12, 13 "But as many as received him, to them gave he power to become the children of God, even to them that believe on his name; Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Regeneration comes as an integrated part of the salvation experience. We cannot continue toward eternity without it, nor can we step backward into our past life without it. Once regenerated, there is no return to the lost life of Adam. We may step into a walk that resembles our old walk, but we can never become unregenerated again.

### THE WALL OF SALVATION

"Now I saw in my dream, that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called salvation. Up this way, therefore did burdened Christian run, but not without great difficulty, because of the load on his back. He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulcher. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulcher, where it fell in, and I saw it no more." John Bunyan (Stuber, Stanley I. and Clark, Thomas Curtis; "TREASURY OF THE CHRISTIAN FAITH"; New York: Association Press, 1949, p 613)

As you consider what has been set forth in this chapter does it seem to relate to something you have seen in the Old Testament - no - is it something that seems to require the blood of Christ - very definitely - thus how could this have occurred prior to the death of Christ - it could not.

## **The Study Of Sheol**

I would entitle this study SPUR OF THE MOMENT.

Please take a moment and read Lu. 16:19-31.

Ironside entitled a sermon on this text, "A MISSIONARY - MINDED MAN IN HELL" - You'll see why as we go along.

My great grandfather was working one day and just fell to the ground dead. No pain - just dropped dead as they say. I heard of another man that pushed back from the dinner table - he pulled out his pipe and slumped - dead.

We recently heard of the two friends that were flying over Microsoft in Washington and the pilot slumped over the controls dead leaving the friend to land the plane without any knowledge of flying.

A friend of my wife's was talking with her husband. He just died - No pain - no struggle - just taken from this life in an instant.

This man's father many years before went to the doctor with a cold and the doctor gave him a shot. The man never left the table that he was sitting on. He had an allergic reaction and was dead in moments.

The account we will be looking at in this study is one which tells of two men that were suddenly taken by death - a spur of the moment occasion for them! Indeed, is not death quite often a spur of the moment occurrence? Indeed, our time could be today - we don't know!

Christ is about to relate quite an account. He relates a very interesting account of two men. Two men that died somewhat unexpectedly.

19. "There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day."

"CERTAIN" rich man! A specific person. In verse 20 we are told of Lazarus another person.

This is not a parable as some set forth. It is an account of real people. Parables do not name people. There are very few theologians that even suggest that this is a parable. An account of two men that died unexpectedly.

A "certain" - Do you suppose it was someone that Christ's listeners knew? I suspect that it was.

The richness of this man stands in stark contrast to the poverty of the Beggar. The clothes and

food, contrasted to the beggar and hunger.

Sumptuously = "1. Involving or showing lavish expenditure. 2. Luxurious; magnificent" Funk and Wagnell.

I had worked at the same business for a number of years in Denver. When we left Colorado to pastor in Nebraska one of my friends at work that also was a member of our church asked us over for dinner as a farewell. When we arrived the couple was in very nice clothes and the house was spotless. We sat for awhile before dinner and the wife brought out small gifts for each of the kids. We then went downstairs for dinner. When we stepped into the room we were about floored with the beauty of the table setting.

The wife had spent hours preparing for our short visit. The table was set in the most perfect way. All the best dishes, the best silver and the best cloth. Before the dinner was over they had given Faith a set of teaspoons. The dinner and evening were just great - to us sumptuous.

One translation mentions "He habitually dressed in purple and fine linen, gaily living in splendor every day." (NASB) At any rate this fellow was what we might call a fat cat. Could we dare put that into today's English? He always had a three piece suit on and dined only at the Hyatt Regency.

A number of years ago we were attending a reception given by Regular Baptist Press, in Columbus, OH. We wanted to meet a cousin of mine while in town. Faith called to tell her we were in town. She said she would meet us and asked where we were. When Faith told her the Hyatt Regency, her response was OHHHHH! Faith was quick to tell her we weren't staying there - just attending the reception - in fact we used the hotel's rest rooms to change into and out of our good clothes.

Or could we say - He wore Jordaches and drove a BMW. RICH!

20. "And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores," 21. "And desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores."

A CERTAIN beggar named Lazarus. Again the term "Certain".

What do we know about Lazarus?

1. A beggar - he made his living by begging at a gate, indeed if you call that a living. Some suggest that this was a city gate. Others suggest that this was the gate of the rich man. This seems to fit into the text quite well. Later we will see that the rich man seems to know Lazarus so this would fit also.

2. He had to be carried to the gate. A certain gate each day - carried would indicate he was in very poor physical shape as well.

3. Full of sores - we get a cold and we don't want to come to church or go to work! He had to go no matter what. FULL of sores - evidently all over. OUCH!!

4. Desired to be fed from the crumbs from the rich man's table. Another translation reads, "longing to be fed" (NASB) He really wanted some food. Evidently begging wasn't as profitable then as it is now. I hear a good panhandler can make \$20-30,000 per year.

Have you ever watched THE LIFESTYLES OF THE RICH AND FAMOUS? Have you ever said, "Boy, I'd like to just have what they pay in taxes on that house!" The less fortunate always seem to desire the crumbs of the rich man's table. However, Lazarus desired or longed for only some crumbs of food.

5. The dogs licked his sores. Not only could he not get around on his own - it would seem that he may have been unable to even move enough to push the dogs away. If he was this immobile his sores may have been from his lack of moving - bed type sores.

We get the feeling that the rich man and Lazarus knew one another. Later we will see the rich man knew Lazarus by sight.

Here Lazarus desired the scraps from the mans table.

WHAT A CONTRASTING PAIR!

While we were interim pastor in Wyoming we were living on about \$400 a month missionary support. One of the couples invited us to their home for lunch after church. When we arrived, we were ushered into the "informal dinning room" that was off the kitchen. The formal dinning room was about our house length away from where we were. Their house was huge! Everything was so elegant and rich. The kitchen was build just exactly the way they wanted it. All of the cupboards had metal racks and storage areas built in so you could pull them out to see what you were looking for. Even this contrast is limited when you think of the rich man and Lazarus!

22. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried;"

The beggar died! He was carried away by the angels. Does that give you a hint of what may happen to us when we go to be with the Lord? That is a peaceful picture to draw up in your mind. A man full of pain that couldn't move on his own and angels come to carry him away.

Now, I know it was his spiritual being that was carried away, but I have such a soft peaceful feeling knowing his pain was over - no more - ever!

My pain isn't bad - just a real pain. I was feeling very odd one day and I couldn't figure out what was wrong. I have cracked cartilage in both knees, bad back and a few other aches and pains. I was walking out to the car after work when it dawned on me what was wrong. I hadn't had any pain that day! What a thing to look forward to! To leave this old worn out pained body and be carried away by angels! NEAT! Can we really relate to that? AMEN!

The rich man died also and was buried. One must wonder if his death was related to the death of Lazarus. One must wonder if Lazarus starved to death.

The Contrast between the two continues to develop. One is carried away by angels and the other "WAS BURIED". The statement seems to indicate that there were some very specific differences.

The beggar's body may have just been stuffed in the ground with no ceremony, while the rich man was buried with all the honors available.

Let's consider the contrast between these two for a moment.

The rich man was rich and the beggar was poor.  
The rich man had everything and the beggar had nothing.  
The rich man was well fed and the beggar was hungry.  
The rich man was physically well and the beggar was crippled and full of sores.  
The rich man lived well and the beggar begged at the gate.  
The rich man was buried and the beggar faded away with the angels.

Notice that this is all in the physical realm! Man naturally operates in the physical realm and many never desire to enter into activity in the spiritual realm!

**OUR TEXT IS ABOUT TO THRUST US INTO THE SPIRITUAL!**

The rich man had it all here on earth. The beggar man had nothing here on earth. You may be today operating in the physical realm and having a ball. You may have a neat car. You may have the latest clothes. You may have a neat house. You may have 2 VCR's and a big screen TV. You may have guns and jewelry. You may have everything that you want.

I had a student come to my office when I was teaching. The student was excited with what God was doing in his life. He related to me all of the exciting things that he was learning. He told me of all the great things that God was doing in his family life. He then shifted to tell me of all that he had had at one time, house, cars, guns, etc. He said, "Stan, I had all that!" BUT now look what God is doing for me!!!! He was struggling financially, but God was working in his life - that is what was important.

The rich man fared "SUMPTUOUSLY"! The rich man fared LUXURIOUSLY! The rich man

fared MAGNIFICENTLY! HE HAD IT ALL! HE HAD EVERYTHING OTHERS ARE DESIROUS OF! YET Verse 23. "And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." He had it all and now he was in Hell! He had it all and now he had nothing! Not much of a position to desire all of a sudden is it?

I'd like to share a poem from the book Hell is No Joke by Mr. Sumner (Zondervan 1959).

"Catherine Dangel expressed it,

Hell! The prison house of despair.  
Here are some things that won't be there:  
No flowers will bloom on the banks of Hell,  
No beauties of nature we love so well;  
No comforts of home, music and song,  
No friendship of joy will be found in that throng;  
No children to brighten the long weary night;  
No love nor peace nor one ray of light;  
No blood-washed soul with face beaming bright,  
No loving smile in the region of night;  
No mercy, no pity, no pardon nor grace,  
No water, oh, God, what a terrible place!  
The pangs of the lost no human can tell,  
Not one moment's ease - there is no rest in HELL!

"Hell! The prison house of despair.  
Here are some things that will be there:  
Fire and brimstone will be there, we know,  
For God in His Word has told us so;  
Memory, remorse, suffering and pain,  
Weeping and wailing, but all in vain;  
Blasphemers, swearers, haters of God,  
Christ-rejectors while here on earth trod;  
Murderers, gamblers, drunkards and liars,  
Will have their part in the lake of fire;  
The filthy, the vile, the cruel and mean,  
What a horrible mob in Hell will be seen!  
Yes, more than humans on earth can tell,  
Are the torments and woes of eternal HELL!"

Not only will the trash of the earth be there, but also I fear, many "right living" lost people. People that live like a Christian - some may even call themselves Christians. People that think they will make it to heaven on what they have done in this life.

A week before my father's death I was talking to him about Christ. He told me that he was HOPING he had done enough good in his life to gain entrance to heaven.

SUCH CONTRASTS!

RICH & POOR  
LUXURY & POVERTY  
HELL & PARADISE  
TORMENT & PERFECT COMFORT

vs 25 He could see Abraham and Lazarus.

We see here that we will all know everyone in the eternal state. We will be able to seek out David and talk to him. We will be able to go see Noah and ask him of the world in which he lived - that is if we are interested, with the Lord to go see!

Imagine the conflict in the rich man's mind. To be at one moment fairing sumptuously and the next moment in torment. Instantly! From pleasure to torment. CAN YOU PICTURE IT? THEN To see Lazarus and Abraham in comfort!

24. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." And he "CRIED" - Not mentioned, not discussed, not announced, not whimpered, but HE CRIED! "HAVE MERCY ON ME" "SEND LAZURUS" Notice that he did not ask for his Jordaches or his BMW, nor for his good food, BUT for A DROP OR TWO OF WATER! A MAN THAT HAD IT ALL NOW CRYING FOR DROPLETS OF WATER! HE FINALLY HAD HIS PRIORITIES STRAIGHT! "FOR I AM TORMENTED IN THIS FLAME"

25. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

MORE CONTRAST

Abraham asks if the rich man remembers.

IN LIFE

YOU HAD GOOD THINGS LAZURUS HAD EVIL THINGS

NOW

YOU ARE TORMENTED HE IS COMFORTED

You had it all! Now you have only torment. He had nothing! Now he has everything. This verse seems to indicate that his material possessions were certainly a part of his current situation.

26. "And beside all this, between us and you there is a great gulf fixed, so that they who would pass from here to you cannot; neither can they pass to us, that would come from there."

There is a gulf fixed!

Sheol was a place for all departed spirits. The lost were placed in the side of torments, and the righteous people were placed in the side of comfort. Between these two places is a great gulf that none of the departed spirits could cross. The gulf that is fixed rather forcefully shows that there is no second chance to accept the Lord once you have died as some of the "isms" of our day teach.

It is of interest that there is indicated here that there may have been a desire by those on the paradise side to help those in the torment side. It is also of interest that there will be an eternal desire to leave the torment side - which will be an impossibility.

27. "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house"  
28. "(For I have five brethren), that he may testify unto them, lest they also come into this place of torment."

ANOTHER REQUEST: He is able to remember His family in the place of torments. Remember Ironside's title, "A missionary - minded man in Hell"? You can get the picture can't you! Can you imagine - "IN AGONY" AND KNOWING THAT YOUR FAMILY IS ON THEIR WAY TO THE SAME DESTINATION!

"TESTIFY" Christian does that term ring in your ears. Let it rattle around in your mind this week! "TESTIFY"

Note, also the context of testify. HELL. Today we try to sweet talk people into heaven - however the EYEWITNESS of hell tells us to testify of hell as well as heaven! Those today that concentrate on the love of God in their witnessing are setting aside GOD'S JUSTICE, HIS VENGEANCE, HIS PUNISHMENT AND HIS RIGHTEOUS INDIGNATION! Indeed, they are not giving the whole Gospel. Christ saved us from ETERNAL PUNISHMENT! That is part of the glorious message that we are to proclaim!

29. "Abraham saith unto him, They have Moses and the prophets; let them hear them." Abraham again speaks: Do you feel a calmness in Abraham's voice?

We should have a quiet calmness in our minds when we talk to men of their souls. We have the authority of the Word of God as to what will happen and we need to communicate effectively what we know of it.

Abraham tells the rich man that his brothers have Moses and the prophets. Let them hear them. Salvation can be known from Moses and the prophets! Can we find application in this thought for our own day? Some today say we have unevangelized in America and that we need to reach them! We are spending too much on foreign missions and we have a real need here at home.

True, there are unevangelized here and true we need to reach them,  
HOWEVER THE BIBLE IS TO BE HAD IN EVERY DEPARTMENT STORE, EVERY BOOKSTORE, EVERY MOTEL OR HOTEL ROOM! YET We have 3 billion people in the world that have never heard the Gospel. THEY DON'T HAVE MOSES AND THE PROPHETS!

A New Tribe's missionary mentioned recently that there are 2000 tribes that do not have the Bible. 2000 TRIBES THAT DON'T HAVE MOSES AND THE PROPHETS MILLIONS AND MILLIONS OF OTHER PEOPLE!

30. "And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent."

31. "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, through one rose from the dead."

The rich man honestly thought if Lazarus would return from the dead that his brothers would repent. Abraham says if they won't listen to Moses and the prophets -(whom they had grown up on probably) - they wouldn't even listen to one raised from the dead.

The rich man had it all on this earth. The beggar man had nothing on this earth YET IN ETERNITY the rich man had nothing but agony and the beggar had EVERYTHING FOR ETERNITY!

NOW, when do you want to have it all, HERE? OR THERE?

Nothing on this earth is more important right now to a lost person than the Gospel of Jesus Christ! I heard someone say "I wouldn't miss heaven for anything." Think about it.

There seems to be one more item to look at. The rich man didn't do certain things. 1. He showed no remorse - evidently he knew he was where he belonged. 2. He didn't ask for release. he must have known his punishment was just. 3. He didn't apologize to Lazarus. he must have known it was too late to make amends.

TALK ABOUT A HOPELESS POSITION! Once death overtakes you it truly is too late - indeed, he did not request a second chance - he must have known all was done concerning him.

In closing I would like to share an old song. This is a song that people used to sing in church! You'd be run out of most churches if you sang it for a special number in this day and age.

Consider the words.

## FIVE SECONDS AFTER DEATH

### The Lament of a Lost Soul in Hell

"Five seconds after death, and now my eyes do see  
The awful, flaming pit of hell is opening under me.  
My blinded eyes are open now, when it is far too late. (Vs 1)

"Five seconds after death and now my ears do hear  
The terrible shrieks and cries of souls in agony and fear.  
I would not hear God's earnest call I would not heed His plea,  
And now, I too, am here, in Hell for all eternity. (Vs 2)

"Five seconds after death and I'm forever lost,  
O that I had not given tho't to our salvation's cost!  
But foolishly, like multitudes, I just ignored God's Word,  
I would not listen, would not heed, the warnings of our Lord. (vs 3)

"Lost I'm lost! Yes, I'm forever lost!  
Lost! I'm lost! O soul, think of the cost!  
I'll never walk the streets of gold,  
I'll never see those in the fold,  
The Christ of God I'll ne'er behold,  
For I am Lost! lost! lost! (chorus)

I hope that as you have been reading you have been wondering about why this study was included in a book on regeneration. A simple question will suffice. Why would God go to all this trouble to develop this place of departed spirits if all Old Testament saints were regenerated and fit for His presence? Why would He shuffle them off somewhere to await the cross if there wasn't good reason? He would not. The conclusion I have arrived at is that they were not ready for God's presence, that they were lacking in some respect, and I personally believe it was the regeneration of the Holy Spirit.

## **The Study Of The Holy Spirit In The Old Testament**

"There are great mysteries in connection with the Trinity that the human mind cannot explore. They are beyond the realm of our comprehension. Take for example the location of each member of the Trinity in the universe. The Bible speaks of the Father being in heaven. That is His special residence. The Lord Jesus is at the right hand of the Father making intercession for His people. The Word of God tells us that the Holy Spirit is here on earth dwelling in the

Church, the Body of Christ, and in believers. Yet, these Three are so closely knit together that what thought comes to the mind of One is also on the minds of the Others. They are inseparable and work together in perfect harmony and unity." (Epp, Theodore H.; "THE OTHER COMFORTER"; Lincoln: Back to the Bible Broadcast, 1966, p 24)

This indicates correctly the location of the Spirit in this age, however this was not so prior to Pentecost. Just because we have the Spirit indwelling us personally, it does not mean that He has had the same relationship with all believers of all times. Indeed, we are unique to all ages in the past in that we DO have the Spirit living within us.

Let us look at the differences between the Holy Spirit in the Old Testament and the Holy Spirit in the New Testament.

The Spirit of God is closely related to the Spirit of man in both testaments.

The Spirit in the Old Testament was an integrated part of God's plan of creation from the beginning. He didn't just happen onto the scene in the book of Acts. Gen. 1:2, "...And the Spirit of God moved upon the face of the water." Pache has some further information on the Holy Spirit and His part in creation. (Pache, Rene; "THE PERSON AND WORK OF THE HOLY SPIRIT"; Chicago: Moody Press, 1954, 29)

The Spirit is mentioned in many other places in the Old Testament. A word study would be of benefit in this area for your further study.

In the New Testament we see the Spirit on the day of Pentecost and His part in the founding of the Church (Acts 2:4). He is spoken of many other times in the New Testament.

The Spirit is an integrated part of both Testaments, yet there are some distinct differences in His ministry. We will see this as we move along.

It is of interest that in both of the Testaments, the same word is used of both the spirit of man and The Spirit of God. Indeed, all but two references in the New Testament translated spirit are the same Greek word.

Let us look into the two Testaments and see what we can find concerning the Spirit.

## OLD TESTAMENT

The Spirit was limited in the Old Testament period. He did not indwell the believer. Isa. 59:21 does promise a different and better ministry in the future for the Jew. This will be fulfilled in the end time. Joel 2:28-29 looks forward to this time as well. Peter mentioned that this was what happened on the day of Pentecost, yet the entire text looks to the end times for a complete fulfillment. This is one of the cases where we see a partial fulfillment of an Old Testament

prophecy, and a yet future COMPLETE fulfillment at a later date in time.

The Spirit in the Old Testament had a general ministry to the nation of Israel. The Spirit was given to the Israelites for the purpose of instruction (Neh. 9:20). There was an aspect of teaching via the Holy Spirit even in the Old Testament. We, however, see this much clearer in the New Testament times when every believer has that teaching in residence.

We also see a protective aspect to the Spirit's ministry in the Old Testament (Hag. 2:4,5). I must wonder just how strongly some of the Old Testament saints might have clung to this particular text and promise in their hard times. "Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I [am] with you, saith the LORD of hosts: [According to] the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not."

It needs to be understood that in the Old Testament the Spirit did not indwell all believers as He does now. This is seen in the following facts.

a. David knew that the Spirit could be taken from him. (Ps. 51:11. I Sam. 16:13 mentions the occurrence of the Spirit coming upon David. It was at his anointing by Samuel.) This to me seems to have been a situation that might well have been very frustrating to the Old Testament believer. To know the ministry of the Spirit and to know that He might not be there the next day would have been a worrisome thing. Imagine the sinking feeling that Samson must have had when he knew that the Spirit's power was removed from him.

There is a sense in which we should see this concept within the church. We know that the Holy Spirit cannot be taken from us, but we should also remember that when we walk in our own power the Spirit has little, if any, input into our lives and ministries. We know that all have the Spirit in full measure, however if the Spirit is not in control, He might as well not be present. The key in this age is to allow the Spirit free movement in our hearts and minds.

b. The Spirit departed from king Saul. I Sam. 16:14, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Again we see that the Spirit was not resident in the believers. He did come upon individuals at times, but there is no indication that there was an indwelling of the Spirit as there is in the New Testament.

Indeed, indwelling was an impossibility in the Old Testament. He is the seal of our salvation, and salvation had not been provided as yet in the Old Testament. The Old Testament saint was awaiting his completed salvation. Their sin was only covered until the Lord Jesus could care for their sins.

c. The craftsmen of the Old Testament were especially helped with the Spirit for their work (Ex. 28:3; 31:3). It must have been very special to these men to see their skills enhanced by the work

of the Spirit. These were craftsmen and yet the Spirit was upon them in a special way for this ministry unto the Lord.

In like manner, as we see the Holy Spirit working through us, we also ought to be amazed and astounded by what He can do through us if we make ourselves a channel for Him to work through.

d. The Spirit came upon Othniel the judge. Jud. 3:10, "And the Spirit of the Lord came upon him, and he judged Israel...."

As we go out into the ministry, let us rely on His wisdom in our working with God's people and see to it that we do not rely on our own wisdom!

e. The Spirit came upon Gideon. Jud. 6:34, "But the Spirit of the Lord came upon Gideon...." The fact that the Spirit came indicates that He was not already there, thus proving that there was no full time indwelling. For God's leadership over His people, He seems to like men that are sensitive to Him so that He may lead His people through His leaders.

f. The Spirit came upon others as well. Jephthah, Jud. 11:29; Samson, Jud. 14:6.

g. The Spirit was in some. Joseph, Gen. 41:37,38. Just what is meant by the Spirit being in someone in the Old Testament we don't know. We do know that the New testament speaks to the fact that the Spirit had not been given to the believer as yet. Jo. 14:17 tells us that the Spirit did not indwell, in the Old Testament economy as He was to do in the Church age. "...and shall be in you." Jo. 7:37-39 also shows the Spirit was yet to be given.

It might be suggested that it appeared that the Spirit was indwelling because of the work and effect in the Old Testament believers life. This would not require that it be fact, only that it appeared to be so. If a man was allowing the Lord to have His way in his life, then it would surely appear that the Lord was with, or in them.

h. Ezekiel records that the Spirit came twice to him in the first three chapters of his book. If the Spirit came a second time He had to have left. This again proves that there was no indwelling, as we know it, in the Old Testament. Ezek. 2:2, Ezek. 3:24.

i. Miscellaneous references where the Spirit came upon people in the Old Testament. Num. 11:17, 25, Num. 27:18, I Sam. 19:20, I Chron. 12:18, II Chron. 20:14, Dan. 4:8; 5:11-14; 6:3.

Walvoord divides the ministry of the Holy Spirit into several sections such as in creation, as in inspiration and as in revelation then discusses the ministry to, and through man. Cambron has a good outline of the Old Testament and the Holy Spirit.

## THE NEW TESTAMENT

We won't go into great detail in the New Testament right now. Let it suffice to say that He gifts: I Cor. 12:27:28; He indwells: I Cor. 6:19; He convicts: Jo 16:7; He intercedes: Rom. 8:26:27; He testifies: Jo. 16:13,14; He teaches: Jo. 14:26; I Jo. 2:27; He guides: Jo. 16:13

There is a difference in the need of the Holy Spirit between the Old Testament and the New Testament.

In the Old Testament the believer had the law to show him sin (Rom. 7:7), while Ro. 3:19,20 relates that the New Testament believer has the Holy Spirit to show him the sin that is in his life. We also have the Word that shows us the sin of our beings.

It seems that in the different dispensations, the Lord is trying to prove to the principalities and powers of the air, that man will always fail, no matter what the circumstance that God places him in. The fact that man will fail even when Christ Himself will reign on earth will be that final proof. We have God in residence as believers and we still fail at times.

We are left with one question. Why is there a difference between the Old Testament and the New Testament ministry of the Holy Spirit. This has been mentioned previously, but now let us take a closer look.

#### POSSIBLE ANSWERS:

1. We shouldn't be surprised, for the Father and the Son have a different relationship to the believer as well, between the Old Testament and the New Testament.
2. We don't know why, might be a suggested answer, however I don't personally think this is the case.
3. The Sovereignty of God. He wanted it that way. That is enough, in and of itself.
4. The final possibility is the one that fits all the facts of Scripture. I believe that there is a difference in the dealing with the sin of the believer between the two testaments. The Old Testament sacrifice COVERED the sin of the believer until the cross. The New Testament sacrifice of Christ REMOVES the sin of the believer.

There seems to be a definite link between this previous fact, and the cross and ascension. The Old Testament saints benefited greatly from the work of the cross and ascension, in that not only was their sin dealt with, but they were taken to be with the Lord. Previously they were in the Bosom of Abraham (Luke 16). They were taken out of the Bosom of Abraham (Luke 16 and Eph. 4). The Bosom of Abraham was a place where the Old Testament saint could be placed, after death, to enjoy peace rather than torment. They could not be in the Lord's presence after death because their sin was only covered, not removed.

This place had no purpose after the work of Christ, so we assume that it no longer exists, or is empty. The torment side of that place does, however, still exist. There the Old Testament lost still exist in torment.

There is also one further difference which might relate. God's dwelling place in the Old Testament was in the Holy of Holies. We, the believers, are now the temple of the Holy Spirit, or His dwelling place. This difference is probably due to the fact that the sin of the Old Testament saint had not been fully dealt with. God dwelled among His people as closely as He could in the Old Testament, but could indwell after the sin was dealt with via the cross.

#### APPLICATION:

1. Since the Spirit's presence in the Old Testament upon a believer was for a special call, special work or special ministry, might we apply this to the church age and wonder if we aren't, everyone, called to a special ministry before the Lord. The thought seems to me to be a valid one! Indeed, we are all gifted specially. If we are all called, why are so few ministering?

2. Psalm 51 would indicate that this presence of the Holy Spirit is not dependant on our spiritual life. Indeed, one is left to wonder why the Spirit indwells us, the sin prone creatures that we are.

3. We should remind ourselves just how fortunate we are as New Testament believers to have the Holy Spirit indwelling us, and having His presence to help, teach, comfort etc.

4. One last item of business that we have not really dealt with. We saw that in the Church age He gifted as He willed. This shows that He is a Free Sovereign agent doing what He wills to do. The fact that He willed to come and go in the Old Testament and take up residence in the New Testament should not be a problem to us in that He is all those things that we know God to be. He can do anything that He wants to. He is all powerful, all knowing and all those other things that make our Holy Spirit, God.

## **The Study Of The Holy Spirit In The New Testament**

In the last chapter we saw a little concerning the Spirit in the New Testament, but I would like to take a birds' eye view of the doctrine of the Holy Spirit in the New Testament.

As a lost person you were in the depth of sin and unable to do anything about your situation. You were lost and on your way to eternal torment in the lake of fire. At some point in your life you were confronted with God. You may have faced Him when looking at the stars on a summer evening when you realized that there had to be some power that put those stars in place. At some point in time you were confronted with God.

If you are a believer now, you were at some point in your life confronted with the Gospel of Jesus Christ. You accepted that message of salvation and became a child of God.

At the point that you accepted Christ as your savior you were introduced into the body of Christ. The body of Christ is the family that makes up all living believers on the earth. We have local assemblies of believers that we call churches.

At the point of salvation you received a heavenly guest who took up residence within you. His name is the Holy Spirit. The Holy Spirit is Almighty God in residence!

We have all the magnificence of the Godhead resident inside of ourselves. This is why Paul told the Corinthian Christians that they were the temple of the living God. We are the temple, or dwelling place of God!

The Holy Spirit is just as much a person as you and me. He has the attributes of a person such as will, volition, and intelligence. He is a personable being that is desirous of fellowshiping with you and me!

He is highly intelligent, for He knows all things. He is highly compassionate, for He is God Himself. He is very strong, for He is all-powerful. He is all loving, for He is Love. THAT is the person that you have living within you! How do you live your life? Do you do your own thing when no one is looking, thinking that you are getting away with it? WRONGO! God knows all that you do.

When you believe, you are saved. It is called regeneration.

1. THE REGENERATION OF THE HOLY SPIRIT: At the moment that you accepted the Lord you were saved. At that point a whole bunch of things happened to you in one instant. The important one that happened was that you were born again, or regenerated. It was the placing within you of a new nature as well as the Godhead. God the Father, God the Son and God the Holy Spirit all came to live with you. Jo. 3:3 "...ye must be born again...." Titus 3:5

2. THE BAPTISM OF THE HOLY SPIRIT: One of the other things that happened to you is that you were baptized into the body of Christ. It was the placing of you into the family of God. This is not Water baptism, but is a baptism in the spiritual realm that we have nothing to do with. It is automatic and we don't have to seek it or desire it. I Cor. 12:13, "For by one Spirit were we all baptized into one body...."

3. THE INDWELLING OF THE HOLY SPIRIT: The Holy Spirit comes to live within you at the moment of your salvation. This coming to live with you is called INDWELLING and is a study in and of itself. He is within us for many purposes that we will be looking at in this study. Rom. 8:9, I Cor. 3:16, II Cor. 6:16, Ro. 5:5, Gal. 4:6.

4. THE GIFTING OF THE HOLY SPIRIT: Again at the point of salvation you were given one or more spiritual gifts that you are to develop and use for the building up of your local church. Eph. 4:11 tells us that the gifts are for the building up of the church, or the training of others to do the work of the Lord.

5. THE EMPOWERMENT OF THE HOLY SPIRIT: As we walk with the Lord He will ask us to do certain things for Him. He does not leave us to find ways and means of doing these things, but has empowered us to do them. When He asks us to witness to a friend we don't have to go out and muster up a basket full of courage and boldness. We have the Holy Spirit living within us who will give us the courage and boldness! There is nothing too big or too hard for you as long as you have the Holy Spirit empowering you. (I Cor. 2:3-5 shows the power of God in contrast to the power that we have. See also Lu. 24:49; Acts 1:8.)

May the message we give be God's message with POWER. As you go out to witness for your Lord, you will find, often times, that you are amazed at how effective you are in countering objections and questions. This is the power of the Spirit. Once years ago my wife and I witnessed to a man. As he would object, we would have references from the Word to disprove him. As he would question, we would answer. Finally after an hour or two, he buried his head in his hands on his knees and said, "Wait a minute, you have me confused!" It was not we that confused him; it was the Word and power of God.

6. THE FILLING OF THE HOLY SPIRIT: The filling of the Holy Spirit is used in contrast with being drunk with wine in the book of Ephesians. We are to be controlled by the Holy Spirit as fully as the person is controlled by the wine when he is drunk. We are to be controlled by the Holy Spirit at all times. This is the case anytime we have confessed all of our sin, according to I Jo. 1:9, and have turned control over to Him. If we are controlling our life then He is not, and we are not filled. Eph. 5:18, "And be not drunk with wine, in which is excess, but be filled with the Spirit"

The idea is not to be out of control, but to allow the Holy Spirit to lead, to teach and to show forth His fruit as Galatians tells us. Being filled is being controlled by Him.

7. THE CONVICTING OF THE HOLY SPIRIT: When we as believers have sin in our lives we are not in fellowship with God. We will be convicted by the Holy Spirit of that sin so that we will confess it and remove it from our life.

The term used is a legal term that has the idea of convicted in a court of law. We will know when something is hindering our life and walk with God. The Holy Spirit will point out any sin to us as we pray and we will seek to be filled with the Spirit.

I Jo. 1:9 is God's answer to sin. Confess it and He will forgive it. Confess has the idea of agreeing with God on what you have done, as well as a decision not to do it again.

8. THE LEADING OF THE HOLY SPIRIT: As we go out into life, He will lead us into the profession, the marriage, the place of residence, etc. that He desires for us, if we will allow Him to do so. Rom. 8:14 mentions, "For as many as are led by the Spirit of God, they are the sons of God." We can be led by the Spirit if we allow it. Leading comes from the Word, prayer, and His peace. Some add one further source of leading, and that is the advice of other believers.

A chapel speaker years ago mentioned of the advice of Christians, "Be sure they are Spiritual!" You cannot trust the advice of a believer that is not walking with God. You probably should not rely heavily on the advice of a spiritual believer either. God is able to lead. Rely on the big three above for most of your leading. It is not wrong to seek advice to check out your thinking, but allow God to have the final part in your walk. (Gal. 5:18; Acts 16:6-10; Acts 13:4; Acts 8:29.)

9. THE TEACHING OF THE HOLY SPIRIT: The Holy Spirit teaches the believer. I John. 2:27 mentions, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." You receive the teaching of the Holy Spirit primarily in two ways: a. By reading and studying the Word of God and reacting to what you read and learn. b. By listening to teachers and preachers. A teacher or preacher normally puts in many hours of preparation and prayer when getting ready for a lesson or sermon. That preparation can be a good basis for you to learn from. Don't assume all that you hear is gospel truth, for man can err, but listen, consider and learn from those that teach you. You learn anytime that you are open to the Word of God. (I Cor. 2:9-10 also.)

10. THE PRAYING OF THE HOLY SPIRIT: The Holy Spirit intercedes for us in our prayers. Rom.8:26 says that He groans. At times we pray asking for something. "OH, LORD, I HAVE TO HAVE A CORVETTE TO IMPRESS THAT NEAT CHICK I JUST MET!" The Holy Spirit will groan! NO! That is not what it is talking about! We need to pray according to the Word. We need to pray for our needs.

To tie all this up into a package that you can put into practice in your life, you need to first of all be a Christian. That is, one that has trusted Christ as their Savior. Secondly, you need to have given your life to Him for His service and control. That is dedication! Look at Rom. 12:1,2. "I

besech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, Holy, acceptable unto God, which is your reasonable service." Present it and leave it there. One of our pastors years ago mentioned of this verse, "The problem with living sacrifices is that we keep getting down off the alter." Commit yourself to Him. Thirdly, you need to allow the Holy Spirit to control your life.

Every part of your life will be better if the Spirit is able to control your life. You may find trials and problems, yet you will know that God is in control and doing what He wants to in your life.

He wants to be your TEACHER!  
He wants to be your COMFORTER!  
He wants to be your COMPANION!  
He wants to be your POWER!  
He wants to be your LEADER!  
He wants to be your PRAYER WARRIOR!  
He wants to be your CONVICTOR!

He wants to be the very center of everything that you do, be it leading to the college of His choice, leading to the mate of your life, leading to the church of His choice for you, helping you in times of troubles, empowering you to witness to your friends, helping you to submit to authorities, or learning from the pastor in the messages.

**EVERYTHING THAT YOU DO - HE WANTS TO BE INVOLVED IN!**

It would seem that we have a much better path than the Old Testament saint had to trod. We have all the help and assistance we could ever desire resident within - consider this the next time you read of the Old Testament saint and their walk on this earth - how much more we have than they.

Again as you were reading I trust you have been thinking - why is this in a book on regeneration? To show the clear difference between the Old and New Testament saints. The Old Testament saint did not have the Spirit within - why - God could not dwell where there was no rebirth - no new creation - in my opinion of course.

## **The Study Of The Old Testament Anticipation**

There has been a lot of discussion in recent years as to how the Old Testament saints were saved. Let us consider a couple of suggestions.

### **SALVATION BY TRUST IN GOD**

Some would suggest that this is two separate methods of salvation, both based on the blood of Jesus Christ the Lord. I however would suggest that this is one method of salvation based on a clear and proper understanding of the revelation the person has been given.

This line of thought suggests that the Old Testament saints were saved by obeying that revelation which they had at the time that they lived. This seems to be a very good approach. It does no harm to the doctrine of Christ, nor the doctrine of salvation.

The New Testament saints then were/are saved by acceptance of the substitutionary sacrifice of Christ.

Both of these segments of the elect are saved by the blood and only the blood of Jesus Christ, however one group were looking to God for His provision of all that was needed for their complete salvation, while the other group look back to the cross of Christ where God provided all that was needed for their complete salvation.

Objections to this run along the line that NO OTHER NAME UNDER HEAVEN BY WHICH WE MAY BE SAVED - without Christ on both ends, you leave Christ out and have two methods of salvation. I think this is a straw man and most thinking folks will reject it quickly. There are not two methods of salvation in this line of thought, only one - obedience to all that God has revealed to you - accepting Him by faith.

### **SALVATION BY LOOKING FORWARD TO/BACK TO JESUS CHRIST**

The other line of thought concerning Old Testament salvation is similar to the former, with a slight distinction. Those holding to this belief simply state that the Old Testament saints were looking forward to Christ and the New Testament saints look back to Christ.

The problem with this doctrine is that they fail to show anywhere in the Old or New Testament where the Old Testament saints knew of the Godman Jesus. They can quote all sorts of passages but none of them name Jesus as the coming savior, none of them name Jesus as the suffering servant and none of them show that the Old Testament saint knew anything about Jesus and the cross.

We need to look at some of the passages that are presented for this doctrine.

1 Pet 1:23: Context - Peter was writing to New Testament readers - not an Old Testament

believer - no mention I see of any thing talking about this born again being an Old Testament occurrence. Nothing indicating that the Old Testament people were confronted with believing or not believing in Jesus.

I Jn 5:1: Ditto above.

Galatians 3:8 "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

There are a number of things to observe. This speaks of justification, not regeneration, it speaks of blessing all nations, it speaks of justifying the heathen through faith, but it does not speak of regeneration, nor does it speak to the point of what was preached to Abraham. To use this verse to reject my view is to say that the gospel Abraham received was the same as we share with the lost today - there is no indication of this! Abraham followed God - he did not accept Christ.

One other item before we move on, this does not speak to the many Old Testament folks before Abraham - you would want to show that they also were confronted with Jesus.

1 Peter 1:11 "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

To use this to show that the Old Testament saints knew of Jesus, first you need to show that they understood this to be Jesus, you need to show that they understood the suffering one prophesied about was Jesus and you need to show that they understood in light of verse ten when it says "inquired and searched diligently" everything you say they understood - that they had to believe in Jesus.

We need to consider Christ and Nicodemus for a moment concerning Christ's words to him that he must be born again. Was John chronological? Did Christ's meeting with Nicodemus occur early in His ministry?

I feel that this was probably early in the Lord's ministry. Scroggie holds John to be chronological, though I don't feel he proved his point. I don't know that it matters whether it is or isn't - I would guess it to be. Does this relate to regeneration? Only that Christ was speaking of some specifics of salvation that had evidently been spoken of by Christ before. There is nothing in the text however to state when regeneration was possible at that point in time. Knowing from our vantage point, that Nicodemus was technically an Old Testament economy person, he would have to be regenerated to enter the kingdom - hummm - kingdom, not heaven. If he had at that point in time believed and accepted Christ would he have been regenerated on the spot - no indication of it - would Christ be telling lies out of school, no - at most this is a prophecy of the coming work on the cross when regeneration would be made a reality. He told Nicodemus he had to be reborn to enter the kingdom and that is the case - that rebirth based on the belief that is through the context up to and including the discussion.

A quick look at the context:

Chapter one presents Christ as God coming; John the Baptist was not the Christ; Pharisees were looking for the Christ (Messiah - king - not suffering servant - not Jesus vs. 49); Christ to be made manifest to Israel (vs 31); disciples were chosen.

Chapter two: Marriage at Cana; first miracle of John's Gospel; Christ cleared the temple; prophecies his death, burial and resurrection.

Chapter three: Nicodemus a Pharisee seeking a king - realizes this is a man from God (vs 3); Requirement of rebirth stated; 3-8 Christ answers Nicodemus's question about how can man be born a second time - Nicodemus didn't understand rebirth! - this is an Old Testament scholar and he did not understand it (So was it an OT principle?). Eleven indicates Nicodemus had heard some preaching on this before from Christ and Christ is surprised he hasn't gotten the point. Rest of chapter to vs 21 speaks of belief and becoming child of God - does not speak to Nicodemus understanding regeneration, nor does it speak to the when of regeneration.

Christ's comments on rebirth are quite appropriate to all people Old Testament or New Testament - it is just that I don't think the Old Testament folks knew about it, nor even if they knew, understood it, if Nicodemus, a leader of the people, didn't.

It is of interest to me to relate what Christ said after His comment to Nicodemus - in the same breath, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it willeth, and thou hearest the sound of it, but canst not tell from where it cometh, and where it goeth; so is every one that is born of the Spirit." (vs 7-8) Relate that to the giving of the Holy Spirit "And suddenly there came a sound from heaven like a rushing mighty wind, and it filled all the house where they were sitting." Acts 2.2 Was Christ giving indication the Spirit had not been around, was he indicating regeneration had never occurred - maybe not, but it is of interest to consider.

Other references have been set forth to show that the Old Testament folks knew of Jesus: Gen 3.15; Isa 7.14. Many other prophetic passages could be mentioned, but none of them name Jesus, nor do they show that the readers knew what was coming in the future - the cross.

I would suggest Heb. 11:13-16 for your consideration. It pictures the men/women of faith looking forward to something, but it is clear it was not the cross. They knew there was something better coming, they knew their God was going to see to it, but I don't think they were looking for the cross - more likely an eternity with Him however He would work it out.

In all of Scripture I see no indication that the Old Testament people knew of Jesus, of the Godman, of the cross, of regeneration or many other things that we in the age of grace have been privileged to know.

They looked forward to blessing, to Messiah (king), to something better, to something heavenly -

whatever God had in store for them, but I see no indication that they knew more.

## **The Summation**

There are many that may disagree with my teaching on regeneration, however none have given any real refutation to the thought. I am open to any such rebuttal in the future, and would certainly change my mind if there was a line of thought based on Scripture that would prove that regeneration was an Old Testament concept. This should include the how of regeneration before the offering of Christ. I would also like to have alternative answers to the questions that my teaching answers. (ie: The need for Sheol, the fact that the Holy Spirit did not indwell the Old Testament saints, why the Holy Spirit could not come until the Lord Jesus ascended, etc.)

There is no Old Testament or New Testament reference that states that the Old Testament saint was regenerated. It is strictly an assumption to say that they were regenerated - an assumption based on nothing in the Word.

Aside from all that has been presented is the possibility of other questions that might be answered by this teaching.

Some possibles:

1. Why is the relationship between Satan and God different since the cross?
2. Why is the relationship between Satan and the Old Testament saint different than that of the New Testament saint?
3. Why did the Old Testament saint not have the benefits of the fruit of the Spirit?
4. Why were the Old Testament saints not sealed by the Holy Spirit?
5. Why were the Old Testament saints not baptized with the Holy Spirit?
6. Why is there no baptism mentioned for the Old Testament saint?
7. Why is there such a change in God's relationship with saints between the Old and New? In the old they went through a priest, today we are priests, in the Old they could not approach God, today we have direct access to Him.
8. Add some more in - I suspect that there are others.

These questions are not related directly to regeneration, but they are directly related to the fact that there were some major shifts after the cross - these shifts were due to the work of Christ - they were not possible before that work was finished.

I trust that you will not reject what has been presented just because it does not fit into your assumptions about the teaching you have received. I also trust that you will take time to consider

what has been presented in light of the Word and, over time, find that there might be some validity to it - if not then thank you for honesty giving it some thought.