



PALIGGENESIA

<http://www.duke.edu/~ch/birth.jpg>

8/6/2002

Regeneration

This word is only found in Matt. 19:28 and Titus 3:5. This word literally means a "new birth." The Greek word so rendered (palingenesia) is used by classical writers with reference to the changes produced by the return of spring. In Matt. 19:28 the word is equivalent to the "restitution of all things" (Acts 3:21). In Titus 3:5 it denotes that change of heart elsewhere spoken of as a passing from death to life (1 John 3:14); becoming a new creature in Christ Jesus (2 Cor. 5:17); being born again (John 3:5); a renewal of the mind (Rom. 12:2); a resurrection from the dead (Eph. 2:6); a being quickened (2:1, 5).

This change is ascribed to the Holy Spirit. It originates not with man but with God (John 1:12, 13; 1 John 2:29; 5:1, 4).

As to the nature of the change, it consists in the implanting of a new principle or disposition in the soul; the impartation of spiritual life to those who are by nature "dead in trespasses and sins."

The necessity of such a change is emphatically affirmed in Scripture (John 3:3; Rom. 7:18; 8:7-9; 1 Cor. 2:14; Eph. 2:1; 4:21-24).



Search for

in

Encyclopedia Index

WebBible Home

WebBible
Encyclopedia
Home



Christian Answers Network
HOMEPAGE and
DIRECTORY

...an educational mega-site designed for the entire family / Christian Answers Network experts tackle your tough questions about life, the Bible, and the Christian faith. [home]

Please report any technical problems or content errors
WebBible and ChristianAnswers.Net are ministries of Films for
Christ / Eden Communications
Webmasters can utilize our Bible study tools and WebBible
Encyclopedia [easy instructions]

The Washing Of Regeneration

Every individual is born into the world pure and innocent. But every child grows up to be a man or a woman who by their own choice sins. What a terrible thing it would be if God had not provided a means for us to wipe the slate clean and start all over.

The Greeks had a word that expressed the idea of starting over, *Palingenesia*-- *palin* (again), *genesis* (beginning, birth), thus meaning to be born again, restored, revived. Paul used this Greek term in Titus 3:5, which is translated in our Bibles as "regeneration" (rebirth, NIV). Speaking of the wonderful opportunity of starting anew that God has given us, the apostle declared, "But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life" (Tit. 3:4-7). Paul here tells us the washing of regeneration enables us to be justified by God's grace and to become "heirs according to the hope of eternal life". To be justified is to be free of guilt. Through this regeneration our guilt, which once condemned us before God, is removed. Where there was fear, worry, and despair, now there is hope and contentment.

But what is involved in the washing of regeneration? Jesus once talked with a man by the name of Nicodemus, a Jewish ruler, and explained to him about the regeneration (re-birth) by which one enters the kingdom (Jn. 3:1-7). When Jesus started talking about being born again, Nicodemus, not understanding asked, "How can a man be born when he is old?" But Jesus explained that He was not speaking of a physical re-birth, but a spiritual re-birth by the water and the Spirit.

The idea of regeneration, or rebirth, is a familiar New Testament picture that describes the change an individual experiences when he becomes a citizen of God's kingdom. Earlier in his gospel, John explained that children of God are "not born of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1:12-13). In other words, we are born again as God's children by a spiritual re-birth.

This spiritual rebirth involves a washing with water. Jesus in His conversation with Nicodemus said to enter the kingdom of God one "must be born of water and the Spirit." Paul speaks of this rebirth as the "washing of regeneration and renewing of the Holy Spirit." In fact even the Hebrew writer declared, "Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water." (Heb.10:22; also see Eph. 5:26) What is the connection between water and being born again?

Peter explains that this washing of regeneration involves baptism declaring, "...baptism now saves you--not the removal of dirt from the flesh, but an appeal to God for a good conscience--through the resurrection of Jesus Christ" (1Pet 3:21). Here is the obedience involved in this spiritual regeneration. It is a spiritual re-birth, through baptism. It is not a physical re-birth, nor a physical cleansing of the flesh, but it is a spiritual birth, a cleansing of the conscience. Baptism is not a work by which one earns salvation, but simply a condition that is to be met in obedience (Tit. 3:5). It is a means by which we rise to "walk in newness of life" (Rom. 6:4).

Certainly this is the gospel (good news). What a wonderful opportunity God has given us for starting anew with a clean conscience, free from sin, and hope of heaven.

Paul Smithson

Regeneration

General Information

Regeneration is the spiritual change wrought in the heart of man by the Holy Spirit in which his/her inherently sinful nature is changed so that he/she can respond to God in Faith, and live in accordance with His Will (Matt. 19:28; John 3:3,5,7; Titus 3:5). It extends to the whole nature of man, altering his governing disposition, illuminating his mind, freeing his will, and renewing his nature.

Regenera'tion

Advanced Information

The word Regeneration is only found in Matt. 19:28 and Titus 3:5. This word literally means a "new birth." The Greek word so rendered (palingenesia) is used by classical writers with reference to the changes produced by the return of spring. In Matt. 19:28 the word is equivalent to the "restitution of all things" (Acts 3:21). In Titus 3:5 it denotes that change of heart elsewhere spoken of as a passing from death to life (1 John 3:14); becoming a new creature in Christ Jesus (2 Cor. 5:17); being born again (John 3:5); a renewal of the mind (Rom. 12:2); a resurrection from the dead (Eph. 2:6); a being quickened (2:1, 5).

This change is ascribed to the Holy Spirit. It originates not with man but with God (John 1:12, 13; 1 John 2:29; 5:1, 4). As to the nature of the change, it consists in the implanting of a new principle or disposition in the soul; the impartation of spiritual life to those who are by nature "dead in trespasses and sins." The necessity of such a change is emphatically affirmed in Scripture (John 3: 3; Rom. 7:18; 8:7-9; 1 Cor. 2:14; Eph. 2:1; 4:21-24).

(Easton Illustrated Dictionary)

BELIEVE
Our List of 700 Religious Subjects
E-mail

Regeneration

Advanced Information

Regeneration, or new birth, is an inner re-creating of fallen human nature by the gracious sovereign action of the Holy Spirit (John 3:5-8). The Bible conceives salvation as the redemptive renewal of man on the basis of a restored relationship with God in Christ, and presents it as involving "a radical and complete transformation wrought in the soul (Rom. 12:2; Eph. 4:23) by God the Holy Spirit (Titus 3:5; Eph. 4:24), by virtue of which we become 'new men' (Eph. 4:24; Col. 3:10), no longer conformed to this world (Rom. 12:2; Eph. 4:22; Col. 3:9), but in knowledge and holiness of the truth created after the image of God (Eph. 4:24; Col. 3:10; Rom. 12:2)" (B. B. Warfield, Biblical and Theological Studies, 351). Regeneration is the "birth" by which this work of new creation is begun, as sanctification is the "growth" whereby it continues (I Pet. 2:2; II Pet. 3:18). Regeneration in Christ changes the disposition from lawless, Godless self-seeking (Rom. 3:9-18; 8:7) which dominates man in Adam into one of trust

and love, of repentance for past rebelliousness and unbelief, and loving compliance with God's law henceforth. It enlightens the blinded mind to discern spiritual realities (I Cor. 2:14-15; II Cor. 4:6; Col. 3:10), and liberates and energizes the enslaved will for free obedience to God (Rom. 6:14, 17-22; Phil. 2:13).

The use of the figure of new birth to describe this change emphasizes two facts about it. The first is its decisiveness. The regenerate man has forever ceased to be the man he was; his old life is over and a new life has begun; he is a new creature in Christ, buried with him out of reach of condemnation and raised with him into a new life of righteousness (see Rom. 6:3-11; II Cor. 5:17; Col. 3:9-11). The second fact emphasized is the monergism of regeneration. Infants do not induce, or cooperate in, their own procreation and birth; no more can those who are "dead in trespasses and sins" prompt the quickening operation of God's Spirit within them (see Eph. 2:1-10). Spiritual vivification is a free, and to man mysterious, exercise of divine power (John 3:8), not explicable in terms of the combination or cultivation of existing human resources (John 3:6), not caused or induced by any human efforts (John 1:12-13) or merits (Titus 3:3-7), and not, therefore, to be equated with, or attributed to, any of the experiences, decisions, and acts to which it gives rise and by which it may be known to have taken place.

Biblical Presentation

The noun "regeneration" (palingenesia) occurs only twice. In Matt. 19:28 it denotes the eschatological "restoration of all things" (Acts 3:21) under the Messiah for which Israel was waiting. This echo of Jewish usage points to the larger scheme of cosmic renewal within which that of individuals finds its place. In Titus 3:5 the word refers to the renewing of the individual. Elsewhere, the thought of regeneration is differently expressed.

In OT prophecies regeneration is depicted as the work of God renovating, circumcising, and softening Israelite hearts, writing his laws upon them, and thereby causing their owners to know, love, and obey him as never before (Deut. 30:6; Jer. 31:31-34; 32:39-40; Ezek. 11:19-20; 36:25-27). It is a sovereign work of purification from sin's defilement (Ezek. 36:25; cf. Ps. 51:10), wrought by the personal energy of God's creative outbreathing the personal energy of God's creative outbreathing ("spirit": Ezek. 36:27; 39:29). Jeremiah declares that such renovation on a national scale will introduce and signal God's new messianic administration of his covenant with his people (Jer. 31:31; 32:40).

In the NT the thought of regeneration is more fully individualized, and in John's Gospel and First Epistle the figure of new birth, "from above" (another: John 3:3, 7, Moffatt), "of water and the Spirit" (i.e., through a purificatory operation of God's Spirit: see Ezek. 36:25-27; John 3:5; cf. 3:8), or simply "of God" (John 1:13, nine times in I John), is integral to the presentation of personal salvation. The verb *gennaō* (which means both "beget" and "bear") is used in these passages in the aorist or perfect tense to denote the once-for-all divine work whereby the sinner, who before was only "flesh," and as such, whether he knew it or not, utterly incompetent in spiritual matters (John 3:3-7), is made "spirit" (John 3:6), i.e., is enabled and caused to receive and respond to the saving revelation of God in Christ. In the Gospel, Christ assures Nicodemus that there are no spiritual activities, no seeing or entering God's kingdom, because no faith in himself, without regeneration (John 3:1ff.); and John declares in the prologue that only the regenerate receive Christ and enter into the privileges of God's children (John 1:12-13). Conversely, in the Epistle John insists that there is no regeneration that does not issue in spiritual activities. The regenerate do righteousness (I John 2:29) and do not live a life of sin (3:9; 5:18: the present tense indicates habitual law-keeping, not absolute sinlessness, cf. 1:8-10); they love Christians (4:7), believe rightly in Christ, and experience faith's victory over the world (5:4). Any who do otherwise, whatever they claim, are still unregenerate children of the devil (3:6-10).

Paul specifies the Christological dimensions of regeneration by presenting it as (1) a lifegiving coresurrection with Christ (Eph. 2:5; Col. 2:13; cf. I Pet. 1:3); (2) a work of new creation in Christ (II Cor. 5:17; Eph. 2:10; Gal. 6:15). Peter and James make the further point that God "begets anew" (anagennao: I Pet. 1:23) and "brings to birth" (apokyeo: James 1:18) by means of the gospel. It is under the impact of the word that God renews the heart, so evoking faith (Acts 16:14-15).

Historical Discussion

The fathers did not formulate the concept of regeneration precisely. They equated it, broadly speaking, with baptismal grace, which to them meant primarily (to Pelagius, exclusively) remission of sins. Augustine realized, and vindicated against Pelagianism, the necessity for prevenient grace to make man trust and love God, but he did not precisely equate this grace with regeneration. The Reformers reaffirmed the substance of Augustine's doctrine of prevenient grace, and Reformed theology still maintains it. Calvin used the term "regeneration" to cover man's whole subjective renewal, including conversion and sanctification. Many seventeenth century Reformed theologians equated regeneration with effectual calling and conversion with regeneration (hence the systematic mistranslation of epistrepho, "turn," as a passive, "be converted," in the AV); later Reformed theology has defined regeneration more narrowly, as the implanting of the "seed" from which faith and repentance spring (I John 3:9) in the course of effectual calling. Arminianism constructed the doctrine of regeneration synergistically, making man's renewal dependent on his prior cooperation with grace; liberalism constructed it naturalistically, identifying regeneration with a moral change or a religious experience.

The fathers lost the biblical understanding of the sacraments as signs to stir up faith and seals to confirm believers in possession of the blessings signified, and so came to regard baptism as conveying the regeneration which it signified (Titus 3:5) *ex opere operato* to those who did not obstruct its working. Since infants could not do this, all baptized infants were accordingly held to be regenerated. This view has persisted in all the non-Reformed churches of Christendom, and among sacramentalists within Protestantism.

J I Packer
(Elwell Evangelical Dictionary)

Bibliography

J. Orr, "Regeneration," HDB; J. Denney, HDCG; B. B. Warfield, *Biblical and Theological Studies*; systematic theologies of C. Hodge, III, 1-40, and L. Berkhof, IV, 465-79; A. Ringwald et al., *NIDNTT*, I, 176ff.; F. Buchsel et al., *TDNT*, I, 665ff.; B. Citron, *The New Birth*.

Regeneration

Advanced Information

Scripture terms by which this work of God is designated:

- Creating - Eph 4:24
- Begetting - 1Jo 4:7
- Quickening - Joh 5:21 Eph 2:5
- Calling out of darkness into marvellous light - 1Pe 2:9

- The subjects of it are said--
 - To be alive from the dead - Ro 6:13
 - To be new creatures - 2Co 5:17
 - To be born again, or anew - Joh 3:3,7
 - To be God's workmanship - Eph 2:10

Proof that there is such a thing as is commonly called regeneration.

- The Scriptures declare that such a change is necessary - 2Co 5:17 Ga 6:15
- The change is described - Eph 2:5 4:23 Jas 1:18 1Pe 1:23
- It is necessary for the most moral as well as the most profligate - 1Co 15:10 Ga 1:13-16
- That this change is not a mere reformation is proved by its being referred to the Holy Spirit. - Tit 3:5
- In the comparison of man's state in grace with his state by nature. - Ro 6:13 8:6-10 Eph 5:8
- In the experience of all Christians and the testimony of their lives.

Proofs that believers are subjects of supernatural, or spiritual illumination.

- This is necessary. - Joh 16:3 1Co 2:14 2Co 3:14 4:3
- The Scriptures expressly affirm it. - Ps 19:7,8 43:3,4 Joh 17:3 1Co 2:12,13 2Co 4:6 Eph 1:18 Php 1:19 Col 3:10 1Jo 4:7 5:20
- The first effect of regeneration is to open the eyes of our understanding to the excellency of divine truth. The second effect is the going forth of the renewed affections toward that excellency perceived.

Proof of the absolute necessity of regeneration

- The Scriptures assert it. - Joh 3:3 Ro 8:6,7 Eph 2:10 4:21-24
- It is proved from the nature of man as a sinner. - Ro 7:18 8:7-9 1Co 2:14 Eph 2:1
- Also from the nature of heaven - Isa 35:8 52:1 Mt 5:8 13:41 Heb 12:14 Re 21:27
- The restoration of holiness is the grand end of the whole plan of salvation. - Ro 8:28,29 Eph 1:4 5:5,26,27

Also, see:

Conversion

Sanctification

Justification

Confession

Salvation

E-mail to: BELIEVE@mb-soft.com

The main BELIEVE web-page (and index to subjects) is at: <http://mb-soft.com/believe/>

What Is It?

Definition

As Revealed in the Gospel of John

The Greek word rendered "regeneration," *palinogenesis*, is composed of *palin* ("again") and *genesis* ("birth"). Thus, its participial form "regenerated" literally means "born again." Although a significant New Testament term, according to Strong's Concordance it appears only rarely (Titus 3:5; Matt. 19:28). As Wycliffe explains in his *Bible Dictionary*, "Other New Testament expressions are used for the same truth, but all have in common the idea of a dramatic change likened to and called a new birth, hence, to be born again or born from above (John 3:3; 1 Peter 1:23), born of God (John 1:13)." Although this definition is not doctrinally complex, in its significance and reality it is profound. Witness Lee elaborates:

Regeneration is a rebirth which brings in a new life. It is absolutely a matter of life, not a matter of doing. Regeneration is simply to have life other than the life we already have. We have already received the human life from our parents; now we need to receive the divine life from God. Hence, regeneration means

<http://www.regenerated.net/whatisit/>

8/6/2002

Witness Lee defining regeneration

Page 2 of 6

to have the divine life of God in addition to the human life which we already possess. Therefore, regeneration requires another birth in order to possess another life. To be regenerated, to be born again, does not mean to adjust or correct ourselves. It means to have the life of God, just as to be born of our parents means to have the life of our parents. **To be regenerated is to be born of God (John 1:13), and to be born of God is to have the life of God, that is, the eternal life (3:15-16).** (Witness Lee, *LS of John*, 98)

As Revealed in the Gospel of John

According to the Biblical usage of the word, to be regenerated is to be born of God. The Gospel of John in particular sheds much light on the truth concerning regeneration. In it, John reveals that to be regenerated is to be "born of God" (1:13), to be "born again" (3:3), and to be "born of water and the Spirit" (3:5-6). A closer examination of these three phrases will enhance our understanding of regeneration in its deepest significance.

To be born of God

John 1:12-13 reveals that to be regenerated

Just as a son

is to be "born of God." According to these verses, a child of God is one who is "begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." To be begotten, or born, implies a life relationship, as between a father and child. Just as a son has the life of his father, so also we who are born of God possess the life of God. Similarly, these verses clearly emphasize the fact that regeneration can occur by no means other than by our being **born of God**. Taken just as written, in their entirety, these verses will help us to understand and to experience the miracle of regeneration. For humans to be **born of God**, to be His children, is indeed the "greatest wonder in the entire universe" (Witness Lee, Footnotes, 1189).

To be born again

The book of John reveals that to be regenerated is also to be "**born again**" (3:3). Speaking to Nicodemus in this passage, the Lord proclaims, "Unless one is **born anew (born again)**, he cannot see the kingdom of God." The words "born anew" have tremendous spiritual significance. John Nelson Darby, in his translation of the Bible, notes that to be born again is more than a new beginning in time. He interprets the word "anew" to signify "not only 'again,' but 'entirely afresh,' as from a new source of life and point of departure. It is a new source and a new beginning of life" (1268).

<http://www.regenerated.net/whatisit/>

8/6/2002

Regeneration is indeed a "new beginning"—not merely in conduct or in time, but, more significantly a "new beginning of life"

This "new source" of life, the source of our new birth, is God Himself. Here the Lord indicates to Nicodemus that in order to see the kingdom of God, he needed to be born anew. The Lord seems to be saying, "Nicodemus, you possess the human life; therefore you are able to see only the physical things. If you would like to realize the things related to the kingdom of God, you must receive another life. You need the life of God." This corresponds to the apostle Paul's word in 1 Corinthians 2: "The things of God also no one has known except the Spirit of God. But we have received not the spirit of the world but the Spirit which is from God" (vv. 11-12). These portions of the Bible make it clear that regeneration is indeed a "new beginning"—not merely in conduct or in time, but, more significantly, a "new beginning of life" that allows us to see and understand the things of God.

To be born of water and the Spirit

In John 3:5 the Lord went on to explain to Nicodemus, "Unless one is **born of water and the Spirit**, he cannot enter into the kingdom of God." The Lord's meaning must have been apparent to Nicodemus, a Pharisee, since John the Baptist had already spoken these very words to the Pharisees in Matthew 3:11. [See Footnote 3:5²] In speaking of these two births, the Lord was making reference to two distinct ministries:

- To be **born of water** refers to the ministry of John the Baptist, a ministry of “**termination**.” John the Baptist prepared the way for the Lord to bring His salvation to man by calling people to first repent of their sinful condition and to be baptized, signifying their spiritual death and burial (Matt. 3:11).
- To be **born of the Spirit**, on the other hand, refers to Jesus’ ministry of life, or “**germination**” (John 3:6, 12:24), which followed and was based on John’s ministry. In verse 6 the Lord revealed that to be regenerated is to be born of the **Holy Spirit** in our **human spirit** (the deepest and innermost part of man, created by God to contain Him). At the moment of regeneration, the Holy Spirit enters into our **human spirit** with the divine life of God to become one spirit with us, witnessing within us that we are children of God (1 Cor. 6:17; Rom. 8:16).

In his booklet, *What is Regeneration?*, Witness Lee helps to clarify this portion of the Scriptures:

Regeneration, then, is to terminate people of the old creation with all their deeds and to germinate them in the new creation with the divine life. Whenever a person repents, confessing that he is a sinner who is good for nothing except burial, he is accepting John’s ministry. After repenting, he must believe in the Lord Jesus and accept His ministry of life in order to be

<http://www.regenerated.net/whatisit/>

8/6/2002

Witness Lee defining regeneration

Page 6 of 6

germinated. For salvation, we need both repentance and faith. This is what it means to be born of water and of the Spirit, and this is regeneration. (2-3)

*For more on the **human spirit**, [click here](#)*

*For more on **Nicodemus**, [click here](#)*

[Main](#) | [What is It?](#) | [of Life](#) | [Man's Need](#) | [The Way](#)
[Initial Step](#) | [Examples](#) | [References](#) | [Links](#)

Copyright ©1999, 2002. Christian Websites. All Rights Reserved.

GREEK SUFFIXES

Noun and adjective forming suffixes

-ic, -tic pertaining to, having to do with *anthropomorphic*

***-ac** used instead of *-ic* if an *-i* immediately precedes *elegiac* having to do with the heart

***-ics** [Greek, *-ika*] things having to do with > art, science, study of [usually used with a singular verb] *optics*

-ical < *-ic* + *-al* (Latin), pertaining to, having the nature of *biblical*

***-oid** resembling, like, shaped *asteroid*

-ite one connected with, inhabitant of; a commercial product, a mineral *Luddite*

-ism the belief in, profession or practice of, usage *neologism*

-ist one who believes in, professes, or practices, a follower of *misocapnist* (one who hates smoke)

***-ast** one who does or practices, one who believes in *dynast*

***-isk, -iscus** small *asterisk* a little star

-ia, -y act, state of [abstract noun forming suffix] *polity* state of being a citizen: relation of citizens to the state

***-sis** act, state, condition of *analysis*

***-m, -me, -ma** [base, *-mat-*] result of *problem*

GREEK PREFIXES

* **a-** [**an-** before a vowel] not, un-, -less *apathy*

amphi- both, on both sides, around, about *amphbrach* short on both sides

* **ana-** [**an-** before a vowel] up, back, again *anabasis* a going up/back; *anode* "a road up" > a positively charged ion

* **anti-** instead, against, in opposition to *antidote* something given against

* **apo-** [**ap-** before a vowel or h] from, away from, off, utterly, completely, lack of *apostate* one who stands away (one who renounces a belief)

* **dia-**, **di-** through, across, over, assunder *diameter* a measure through

* **dys-** [Greek, dus-] ill, un-, mis-, difficult, bad *dysphoria* difficult bearing; *dysteleology* doctrine of the purposelessness of nature

* **ec-**, **ex-** [Greek, ek, ex] out, from, off *exegesis* act of leading out (critical explanation)

ecto- [Greek, ekto-] on the outside *ectoderm* outer skin

* **en-**, **em-** in *empathy* feeling in

enantio- [en- + anti-] opposite *enantionyms* words with the same sound but opposite meanings

endo- within, inside, internal *endoscope* instrument for observing inside

eso- inward, within *esoteric* more inward

exo- outward, external *exosphere* the outermost part of the atmosphere; *exobiology* search for and study of extraterrestrial life

* **epi-** (**ep-** before a vowel or h) upon, over, at, near *epicycle* an orbit over an orbit

* **eu-** (rarely, **ev-**) well, good *euthanasia* good death

* **cata-**, **cat-** [Greek, kata] down, against, completely [opp. ana-] *catastrophe* a turning down

* **meta-**, **met-** among, between, change, behind, later *metempsychosis* transmigration of the soul

palin-, **pali-** back, again *palindrome* a running backward (a word or phrase that reads the same backwards or forwards) MA IS A NUN AS I AM

* **para-**, **par-** beside, beyond, near, incorrectly, like *paradox* beyond opinion

* **peri-** around, about *peripatetic* walking around

Do not confuse with the Latin prefix *per-*,
"through".

* **pro-** before, forward, for *program* something written for

Do not confuse with the Latin prefix *pro-* "forth, for, forward, instead of, publicly" (proceed, procrastinate, progress, proscribe) or with the Greek prefix *pros-* "to, toward, besides" (see next), or with the Greek adjective *protos* "first" (protoplasm, protozoic).

pros- to, toward, besides, in front *prosody* accompanied song > study of metrical systems

* **syn-, sym-, syl-, sys-** [Greek, sun] with, together *synagogue* a bringing together, assembly

* **hyper-** [Greek, huper] above, beyond, exceedingly *hyperbole* a throwing beyond (exaggeration)

* **hypo-, hyp-** [Greek, hupo] under *hypotenuse* stretching under

(L)

**"The new life bestowed
in regeneration is the
beginning of the eternal
life of God in the soul; it
is the 'gift of God.'"**

by Rev. James McRobbie ©Pillar of Fire, International

[\[Bottom of page\]](#) [\[The Living Word\]](#) [\[Back: Chapter 7\]](#) [\[Next: Chapter 9\]](#) [\[Index\]](#)

Chapter 8 Contents: [\[Definition\]](#) [\[Various Facts\]](#) [\[Various Aspects of Newness\]](#) [\[How Regeneration is Received\]](#)

[What the Bible Teaches refers to numerous passages from the Bible. Your study will be greatly enhanced by looking up the verses as you go along. If you want to look up Bible verses online as you study, [clicking here](#) will open up "The Bible Gateway" in a new window. You may then use the title buttons on your browser screen to move back and forth between the Bible and this study. All quotations in *What the Bible Teaches* are from the King James Version [KJV] unless otherwise specified.]

Chapter 8: What the Bible Teaches *ABOUT REGENERATION*

The word "regeneration" occurs only twice in the Bible: in Matthew 19:28 and Titus 3:5. This, however, does not minify [diminish] the great doctrine of regeneration, for its importance is revealed in the fact that it is a miraculous and divine operation in the human soul that radically changes the whole earthly life and is the inception and foundation of the eternal life of God in the soul.

The reference in Titus is applicable to the soul in this present life; the other refers to all creation which shall experience a thorough-going renewal at the second coming of Christ: "When the Son of man shall sit upon the throne of his glory."

Definition

[\[Top of Page\]](#) [\[Down\]](#)

Regeneration [Greek, *palingenesia*] signifies *new life*, namely, divine life, eternal life -- the life of Christ imparted to the soul. Accompanied with it will be a change of moral conduct and character. "All things become new," because the very nature of God is implanted in the soul. Justification is what God does *for* us when He obliterates all the sinfulness of the past; regeneration is what He does *in* us when He imparts His own love and law and life in our hearts. In regeneration the dead soul comes to life; out of chaos comes order; out of insensibility springs emotion; out of repulsive selfishness there arise the graces of the Spirit adorning the soul with comeliness and beauty.

While regeneration is concomitant with justification -- both take place at the same identical moment -- yet one takes place in heaven, the other in the human heart. Still, the experience of regeneration is often classed with the justified state, making it inclusive. Sanctification has to do with the dedication of the life, the cleansing of the heart, the anointing of the soul. Conversion means *turning around* -- a change of attitude -- and it may

begin even prior to regeneration in conviction. Redemption means *buying back*; the redemption price is in the atoning sacrifice of Calvary -- the "precious blood of Christ," and it is all-inclusive. There is the redemption of the soul, the redemption of the body [Romans 8:23], and the redemption of all nature [Romans 8:19-24].

Various Facts

[[Top of Page](#)] [[Down](#)]

Regeneration is in Christ alone -- it is the impartation of the Christ-life to the dead soul; therefore regeneration can only be accomplished as one come to Him. In order for one to come, there must be conviction -- a need for it must be felt. The Holy Spirit applies this conviction. "When he (the Holy Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment" [John 16:8]. A person is not likely to seek a Savior if he is not convicted that he is all wrong with God, that he is a judgment-deserving sinner, that he is a creature of destiny and eternity, and that his ways on earth, his mode of life here, his character and relationship with his Creator will determine what his future state will be. Some become alarmed and convicted of their need when in affliction and when facing death; some will awaken to a sense of their need of a Savior through the declaration of the full gospel message, and still others through the perusal of the Scriptures.

Regeneration must be preceded by repentance -- a sorrow for sin that is accompanied by penitence, contrition, and a ceasing from wrongdoing. The objective purpose of God in His supreme goodness to wicked and unworthy man as seen in daily care and provision, in patience and longsuffering, but especially in the light of the sacrifice of Calvary, is repentance [Romans 2:4].

*Did Christ o'er sinners weep
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye.*

[[Top of Page](#)] [[Down](#)]

A truly penitent heart will immediately be led to make confession of guilt to any and all who may have been wronged, as far as it is possible to do so, and to God. When the heart is melted to tears, when there is a humble spirit of contrition, one naturally wants the crooked places made straight, wrong deeds of the past acknowledged, and all human relationships rectified as far as possible. God will never fail the humble and sincere confessor. Here we have John's classical passage: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" [1 John 1:9].

But still, healthful to the soul as confession may be, in many instances it is not enough; there must be, will be, whenever it is practical to do so, and wherever there is genuine repentance, *restitution*. The weeping, brokenhearted sinner will naturally seek to rectify all wrong deeds. Where this is not possible the willing heart attitude to do this will be acceptable in God's sight. That beautiful declaration of penitential grace as seen in Zaccheus fittingly illustrates this. He said, "Lord, the half of my goods I give to the poor; and if I have

JRI

The Future

Search

Gateway

Email



An insight into Ray's views on cosmology and eschatology as it relates to the material creation can be found in his essays *Three Physico-Theological Treatises* (1693). Extracts are presented below.

Chapter 11. "Whether shall the whole world be consumed and annihilated, or only refined and purified?"

"the renovation or restitution seems to me most probable, as being most consonant to Scripture, Reason and Antiquity. The Scripture speaks of an apokalasis or Restitution Acts 3:21... and palingenesia or Regeneration of the world, the very word the Stoicks and Pythagoreans use in this case Mat 19:28... Ps 102:26 As a vesture shalt thou change them and they shalt be changed, Which words are again taken up and repeated, Heb 1:12. Now it is one thing to be changed, another to be annihilated and destroyed. 1 Cor 7:31 The fashion of this world passeth away. As if he had said, It shall be transfigured, or its outward form changed, not its matter or substance destroyed." p.353

[Ray quotes] "Isa 65:17 66:22 To which places the apostle seems to me to refer in those words, 2 Peter 3:13. I omit that place Romans 8, tho' it be accounted the strongest proof of our opinion, because of the obscurity and ambiguity therof." p.355

"[Mr] Hake ... hath but two testimonies to alledge for its Abolition; the one out of Hilary upon the Psalms, and the other out of Clemens his

Glory to God

1. Beauty
2. Diversity
3. Design
4. Usefulness
5. Love of God
6. Care of Creation
7. The Future

<http://www.jri.org.uk/ray/cal/eschatology.htm>

8/6/2002

The Future

Page 2 of 4

'Recognitions'. To this Restitution of the world after the conflagration many also of the Heathen philosophers bear witness; whose testimonies Mr Burnet hath exhibited in his 'Theory of the Earth' " p.355

"The Restitution of the World seems more consonant to Reason than its Abolition. For if the world were to be annihilated, what needed a conflagration? Fire doth not destroy or bring things to nothing, but only separate their parts. The world cannot be abolished by it, and therefore had better been annihilated without it. Wherefore the Scripture mentioning no other dissolution than is to be effected by the instrumentality of fire, it is clear we are not to understand any utter Abolition or Annihilation of the World, but only a Mutation or Renovation, by those phrases of 'perishing', 'passing away', 'dissolving', 'being no more' etc. They are to be no more in that state or condition they are now in." p.358

"There must be a material Heaven, and a material Hell left. A place for the glorified bodies of the Blessed to inhabit and converse in; and a place for the bodies of the Damned... now if the place of the Blessed be an Empyrean Heaven far above the visible Heavens, as Divines generally hold; and the place of the Damned be beneath the middle of the Earth... Then when all the intermediate bodies shall [supposedly] be annihilated what a strange universe shall we have? Consisting of an immense Ring of Matter, having in the middle a vast vacuity... save one small point [at the centre] for an infernal Dungeon. Those that are of this opinion seem to me to have too narrow and mean thoughts of the Greatness, I almost say the Immensity, of the Universe... and are too partial to themselves, to think the whole world was created for no other end but to be serviceable to Mankind." p.359

<http://www.jri.org.uk/ray/cal/eschatology.htm>

8/6/2002

178

"It seems to me to be too great presumption, and over-valuing ourselves, to think that all this world was so made for us, as to have no other end of its Creation; or that God could not be glorified but by us." p.361

And from an earlier chapter...

[Ray quotes] "St Jerome upon the Psalm 102 'the dissolution of the Heavens doth not signify their utter destruction or annihilation but only their change into a better state.'" p.263

"As concerning the future condition of the world after the conflagration, I find it the general and received opinion of the ancient Christians, that the world shall not be annihilated or destroyed, but only renewed and purified. So Eusebius, "The world shall not be wholly destroyed but renewed." Divers other passages I might produce out of him to the same purpose. So Cyril of Jerusalem, Catech.15, "He folds up the Heavens, not that he might destroy them, but that he might rear them up again more beautiful." p.262

These extracts are courtesy of Professor Sam Berry.

| [Home](#) | [John Ray](#) | [Pagetop](#) |

<http://www.jri.org.uk/ray/cal/eschatology.htm>

8/6/2002

REGENERATION

THAYER'S

3824 paliggenesia – new birth, reproduction, renewal, recreation, regeneration

- 1 a) hence renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better. The word is often used to denote the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death
- 2 b) the renovation of the earth after the deluge
c) the renewal of the world to take place after its destruction by fire (as the Stoics taught)
- 3 d) the signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which Christians expected in connection with the visible return of Jesus from heaven.
e) other uses:
 - 1) used of Cicero's restoration to rank and fortune on his recall from exile
 - 2) used of the restoration of the Jewish nation after exile
 - 3) used of the recovery of knowledge by recollection

Titus 3:5

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration³⁸²⁴, and renewing of the Holy Ghost;

VINE'S

REGENERATION

1 palingenesia 3824, "new birth" (palin, "again," genesis, "birth"), is used of "spiritual regeneration," Titus 3:5, involving the communication of a new life, the two operating powers to produce which are "the word of truth," James 1:18; 1 Peter 1:23, and the Holy Spirit, John 3:5,6; the loutron, "the laver, the washing," is explained in Eph 5:26, "having cleansed it by the washing (loutron) of water with the word."

2 The new birth and "regeneration" do not represent successive stages in spiritual experience, they refer to the same event but view it in different aspects. The new birth stresses the communication of spiritual life in contrast to antecedent spiritual death; "regeneration" stresses the inception of a new state of things in contrast with the old; hence the connection of the use of the word with its application to Israel, in Matt 19:28. Some regard the kai in Titus 3:5 as epexegetic, "even"; but, as Scripture marks two distinct yet associated operating powers, there is not sufficient ground for this interpretation. See under EVEN.

3 In Matt 19:28 the word is used, in the Lord's discourse, in the wider sense, of the "restoration of all things" Acts 3:21, RV, when, as a result of the second advent of Christ, Jehovah "sets His King upon His

holy hill of Zion" Ps 2:6, and Israel, now in apostasy, is restored to its destined status, in the recognition and under the benign sovereignty of its Messiah.

4 Thereby will be accomplished the deliverance of the world from the power and deception of Satan and from the despotic and antichristian rulers of the nations. This restitution will not in the coming millennial age be universally a return to the pristine condition of Edenic innocence previous to the Fall, but it will fulfill the establishment of God's covenant with Abraham concerning his descendants, a veritable rebirth of the nation, involving the peace and prosperity of the Gentiles. That the worldwide subjection to the authority of Christ will not mean the entire banishment of evil, is clear from Rev 20:7,8. Only in the new heavens and earth, "wherein dwelleth righteousness," will sin and evil be entirely absent.

WEBSTER'S

RENEW', v.t. [L. renovo; re and novo, or re and new.] 1. To renovate; to restore to a former state, or to a good state, after decay or depravation; to rebuild; to repair.

Asa renewed the altar of the Lord. 2Chron. 15.

2. To re-establish; to confirm.

Let us go to Gilgal and renew the kingdom there. 1 Sam. 11.

3. To make again; as, to renew a treaty or covenant. 4. To repeat; as, to renew expressions of friendship; to renew a promise; to renew an attempt.

5. To revive; as, to renew the glories of an ancestor or of a former age. 6. To begin again.

The last great age renews its finish'd course. 7. To make new; to make fresh or vigorous; as, to renew youth; to renew strength; to renew the face of the earth. Ps. 103. Is. 40. Ps. 104.

8. In theology, to make new; to renovate; to transform; to change from natural enmity to the love of God and his law; to implant holy affections in the heart; to regenerate.

Be ye transformed by the renewing of your mind. Romans 12. Eph. 4.

RENEW'ABLE, a. That may be renewed; as a lease renewable at pleasure.

RENEW'AL, n. 1. The act of renewing; the act of forming anew; as the renewal of a treaty. 2. Renovation; regeneration.

Strong's

A 3824 paliggenesia (pal-ing-ghen-es-ee'-ah); from 3825 and 1078; (spiritual) rebirth (the state or the act), i.e. (figuratively) spiritual renovation; specifically, Messianic restoration: - regeneration.

B 3825 palin (pal'-in); probably from the same as 3823 (through the idea of oscillatory repetition); (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand: - again.

C 1078 genesis (ghen'-es-is); from the same as 1074; nativity; figuratively, nature: - generation, nature (-ral).

3. Revival; restoration to a former or to a good state.

RENEW'ED, pp. Made new again; repaired; re-established; repeated; revived; renovated; regenerated.

RENEW'EDNESS, n. State of being renewed.

RENEW'ER, n. One who renews.

RENEW'ING, ppr. 1. Making new again; repairing; re-establishing; repeating; reviving; renovating. 2. a. Tending or adapted to renovate.

RENEW'ING, n. The act of making new; renewal.

REN'OVATE, v.t. [L. renovo; re and novo, to make new; novus, new.] To renew; to restore to the first state, or to a good state, after decay, destruction or depravation. It is synonymous with renew, except in its fourth definition, supra.

REN'OVATED, pp. Renewed; made new, fresh or vigorous.

REN'OVATING, ppr. Renewing.

RENOVA'TION, n. [L. renovatio.] 1. The act of renewing; a making new after decay, destruction or depravation; renewal; as the renovation of the heart by grace. There is something inexpressibly pleasing in the annual renovation of the world. 2. A state of being renewed.

RESTORA'TION, n. [L. restauro.] 1. The act of replacing in a former state. Behold the different climes agree, rejoicing in thy restoration. So we speak of the restoration of a man to his office, or to a good standing in society.

2. Renewal; revival; re-establishment; as the restoration of friendship between enemies; the restoration of peace after war; the restoration of a declining commerce. 3. Recovery; renewal of health and soundness; as restoration from sickness or from insanity. 4. Recovery from a lapse or any bad state; as the restoration of man from apostasy. 5. In theology, universal restoration, the final recovery of all men from sin and alienation from God, to a state of happiness; universal salvation. 6. In England, the return of king Charles II in 1660, and the re-establishment of monarchy.

RE'STORE, v.t. [re and store.] To store again. The goods taken out were restored.

RESTO'RE, v.t. [L. restauro. This is a compound of re and the root of store, story, history. The primary sense is to set, to lay or to throw, as in Gr. solid.] 1. To return to a person, as a specific thing which he has lost, or which

has been taken from him and unjustly detained. We restore lost or stolen goods to the owner.

Now therefore restore to the man his wife. Gen. 20.

2. To replace; to return; as a person or thing to a former place.

Pharaoh shall restore thee to thy place. Gen. 40.

3. To bring back. The father banish'd virtue shall restore. 4. To bring back or recover from lapse, degeneracy, declension or ruin to its former state. - Loss of Eden, till one greater man restore it, and regain the blissful seat. - Our fortune restored after the severest afflictions.

5. To heal; to cure; to recover from disease.

His hand was restored whole like as the other. Matt. 12.

6. To make restitution or satisfaction for a thing taken, by returning something else, or something of different value.

He shall restore five oxen for an ox, and four sheep for a sheep. Ex. 22.

7. To give for satisfaction for pretended wrongs something not taken. Ps. 69. 8. To repair; to rebuild; as, to restore and to build Jerusalem. Daniel 9. 9. To revive; to resuscitate; to bring back to life.

Whose son he had restored to life. 2Kings 8.

10. To return or bring back after absence. Heb. 13.

11. To bring to a sense of sin and amendment of life. Gal. 6.

12. To renew or re-establish after interruption; as, peace is restored. Friendship between the parties is restored. 13. To recover or renew, as passages of an author obscured or corrupted; as, to restore the true reading.

RESTO'RED, pp. Returned; brought back; retrieved; recovered; cured; renewed; re-established.

RESTO'REMENT, n. The act of restoring; restoration. [Not used.]

RESTO'RER, n. One that restores; one that returns what is lost or unjustly detained; one who repairs or re-establishes.

RESTO'RING, ppr. Returning what is lost or taken; bringing back; recovering; curing; renewing; repairing; re-establishing.

REGEN'ERATE, v.t. [L. regenero; re and genero. See Generate.] 1. To generate or produce anew; to reproduce. Through all the soil a genial ferment spreads, regenerates the plants and new adorns the meads. 2. In theology, to renew the heart by a change of affections; to change the heart and affections from natural enmity to the love of God; to implant holy affections in the heart.

REGEN'ERATE, a. [L. regeneratus.] 1. Reproduced. 2. Born anew; renovated in heart; changed from a natural to a spiritual state.

REGENERA'TION, n. 1. Reproduction; the act of producing anew. 2. In theology, new birth by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart.

He saved us by the washing of regeneration and renewing of the Holy Spirit. Titus 3.

6 Which he shed on us abundantly through Jesus Christ our Saviour

REBIRTH (re berth'), n. 1. a new birth; being born again. 2. a reviving; coming back to existence or into a condition of strength, power, etc.: a rebirth of confidence, a rebirth of national pride.

SCRIPTURES

Titus 3:5-6 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;

Matt 19:27-28 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.