

John 1:13

he regenerates the heart and makes it holy. It's a new creation. In other words, it's a new birth that takes place in the heart.

The great principle that we should see in this text is contained in the phrase "begotten of God". The evangelist commences his gospel with a brief description of Jesus. He notices his eternal existence with the father; considers him as the fountain of life and of creation. He then relates the fact that Christ as predicted and expected Messiah, came to his own and his own received him not. They rejected and they despised, they crucified this Prince of Glory.

5. We note the difference between regeneration and conversion. The term conversion is often used in a wide sense as including both the change of nature and the exercise of that nature in change. When we distinguish from regeneration however, conversion signifies the first exercise of the new disposition implanted in regeneration. Regeneration is God's act; conversion is ours. Regeneration is the implantation of a glorious principle. And conversion is the exercise of that principle. Regeneration is a single act complete in itself and never repeated. Conversion is a beginning of a holy life the commencement of a series of endless and progressive things that are going to take place in a man's life.

Some of them hailed him, they welcomed him as the Prince of Peace, the Saviour and their God. They considered him as the medium of reconciliation between God and man. The end of the law for righteousness to all that believed. And they received from him the unspeakable privilege of becoming the heirs of the inheritance in heaven. They were the heirs because of what he says here in this text. Not born of blood, of flesh, of man, but of God.

II. Detrimental Viewpoints

As we dig further into our text, we come now to look at some of these various viewpoints that are given here.

They are negative, they break up the degeneral phrases, and demand attention. The theme is that of the origin of life.

Our ability to get the correct viewpoint is necessary because this is the question. The question of Nicodemus.

The doctrine of our text is usually designated regeneration. Every one will readily preceive the importance of having a distinct view on this subject. Because even a practical error at this point would exclude one from the kingdom of heaven and seal his doom forever in a world of woe. Thus each individual should learn to discover his own character as we take up this subject of divine regeneration.

Let us consider this subject under four heads.

Diversified versions, detremental viewpoints, defense vindicated, and divine victory. Perhaps the alliteration will enable us to capture the truth and at the same time to remember much of this message in this unique way.

I. Diversified Versions

1. The pelagian view. This view is a view that was held by a British monk. And he denied the original sin. And held that man had perfect freedom of will; that he could and that sin was predicated on his own volition. That he could willingly (choose or not choose). That he had essentially the liberty and responsibility as a man as to whether or not he wanted to cease or whether he wanted to continue in sin.

Regeneration according to pelagian view is a mere reformation of life and habit. The man who has chosen to transgress the law now chooses to obey the law.

2. The Romanists view. This is a view that confounds together justification and sancitification into one act. That is through the instrumentality of Baptism he at once completely cancels the guilt of our sins and delivers us from the inherent power and defilement of original sin.

They hold the doctrine that regeneration is a covenant only through the instrumentality of baptism. This is effectual

in every instance of its application to an infant. In the case of adults, it's virtue may be either resisted and nullified or received and improved.

In baptism sins are forgiven, the moral nature of the subject is renewed, he is made a son and heir of God. These three things are held by this view.

3. The New Heaven view. This was applicated by Dr. N. W. Taylor. It's called the exercisesceme. That there is nothing in the soul but the agent and his actions. But he differs by holding that man and not God is the independent author of human action. He held that when God and the world is held up before the mind, regeneration consists in an act of the sinner in using God, as his chief good. Thus confounding regeneration and conversion. The holy spirit in some unknown way assists in restraining the active operation of the natural selfish principle and what he really says is that regeneration is (man's own act). The Holy Spirit helps man. Then the sinner chooses God as his chief good under the conviction of his understanding.

4. The Evangelical view that there are in the soul beside the facilities of habit and disposition, man's moral disposition to be permanently evil. This is the disposition of Adam's heart and that the new creation God recreates when

submit and say not my will but thine oh god be done.

(If to be Born again consisted in that baptism, in the observance of any ceremony, or in the performance of any external rite, then that ceremony or that rite becomes essential in salvation. Which is contrary to the covenant. Which was ratified and sealed by the blood of Christ. For that covenant promised better things. We are impressed that man of his own will could not do this.

Let us go back and think for a moment about the condition of man. And then we will be convinced that man could not in his own strength produce regeneration. He was a deplorable wretched man. At enmity with God and exposed to his wrath and curse. We are taught that all men have sinned and come short of the glory of God and that there is none righteous, no not one. That every imagination of the thoughts of the heart is only evil continually. We go astray as soon as we are born speaking lies. The carnal mind is enmity against God, is not subject to his law, neither indeed can be. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Can characters then whom the law thus condemns expect to stand acquitted and justified in the presence of a holy God?

Can he who rejoices in iniquity be an heir of heaven? In

He said to Jesus how can a man be born when he is old? People today criticize Nocidemus for that question. They think that he was just being flippant for surely he understood about it. But we've got to look at the agony of his soul. And this is the question of men. This is always asked when men come to themselves in the matter of sin. And here they see the impossibility. Here they see that as their past is unrolled before them, that they cannot escape - there is no way to get out of it. Thus we see the detrimental viewpoints that are taken by men in regard to the matter

of regeneration. Let us note the ones that are listed here conviction is not regeneration - it is one thing to awaken at 5 o'clock in the morning + its another thing to get up.

1. (Not of blood) that is no mere process of nature; not be descendents from our forefathers and the flesh; not by the evolution of anything that is worked up within the material. A man begins his life again in the power of an entirely new life. It is new - the Christian life could not be gotten in the soul of a man by the fact of his relationship to what lay behind him. By his descendents, for instance, from Abraham. The truth abides, I am no a Christian because my father was a Christian. And I cannot transmit Christianity to my children by blood. We may make a great deal of boasting about our blood. We may even name some of our ancestors. We may be a part of arostocracy. But there is nothing in the

blood of the human being that brings about the spiritual life.

Regeneration is not derived from our parents. For we are not born of blood or of bloods as it is in the original. Our parents may be sweet, they may be Christians, they may be interested in the covenant of redemption. While we, their offsprings may spurn the presence of the Lord.

The phrase "born not of blood" may also have an allusion to the ceremonial cleansing of the law. If this be the case, we are assured by divine authority that it is not possible that the blood of bulls and of goats should take away sin. There is no fountain in which we can wash and be cleaned but the blood of atonement.

Regardless of how exalted our power, our extensive our privileges may be, how costly the sacrifices we might put on some altar; that is not to become an heir to the kingdom. We are still strangers and of the commonwealth of Israel.

2. (Nor of the will of the flesh) - Now this suggestion is the sincere and passionate desire for the after the better, which expresses itself in personal effort. Here we are taught that the new birth is not results of our determined nation to throw off Israel. It is not by any (natural force) that we can have the new life. It is a (part) from self. Now apart from the revelation of the gospel to master your forces, we

are hopeless and helpless. We may imitate and yet we still will not find regeneration through the flesh.

For the (carnal mind) is enmity against God. Is not subject to his law, nor indeed can be. So then they that are in the flesh cannot please God. God is a spirit and they that worship must worship him in spirit and in truth.

There can be (no) holy affection; no holy desire and descendent to regeneration. For the prevailing information of the natural heart is opposed to God. And to suppose that a person is capable of changing his inclinations, is the greatest

of all follies. It is the spirit of the living God and not J. B. Meyers - visited lady - clothe not put on him - commentation on how white the will of the flesh that melts and molds the heart and makes dry toiled. cup tea - clouded & snow storm sit in, on left - your it into a new heart. washing does not look so clean as it did. Ah! she said the washing is white enough, but what can stand against God Almighty's white"

3. As we judge our text here, (not of the will of man). No decision of man generates life. Even though Christ is presented to me and I will to believe in him and honestly do so, it is not of man's willing that I am born again. The act of my will is not that which generates new life in me. Neither can any man bestow by life on man.

You see this leaves us in a position where it is nothing of self. The prayers, the entreaties, the instructions, the examples of pious parents, the ministries of the gospel who seek to lead you to salvation. They may plead for you with opportunity at the throne of grace but after all, they must

Literally dead when lying in the grave cannot constitute in any degree to the restoration of his life. He is like Lazarus who has no concern in his own resurrection. He knew not that our saviour had come to the sepulcher to deliver him from his death. And he could not have obeyed the voice which called upon him to come forth if the power which accompanied it had not brought back his spirit from the invisible world and reunited with the body.

Regeneration is the effect of preventing grace or of grace coming. And conversion is the turning of the soul to God.

We see that this we have great defense in regeneration. In its various affects upon the hearts of men.

The malady is removed in everywhere the same. The cure is effected by the same life giving power for the same purpose.

There is no difference. A condemned criminal at the foot of the gallows cannot hear his reprieve without deep emotions. And we cannot hear the condemnation by the righteous law of God without receiving the welcome message that our sins are forgiven. We could not do that with indifference. Should we not rather fall at his feet? And wash them with our tears? And wipe them with the hairs of our heads?

It is rational that a man should feel heavy-laden with his iniquities and that he should be in agony when he considers

his own strength? Can an unreconciled rebel be admitted into the paradise of God through flesh? Can he who is dead and trespasses and sins have a title to a crown of life? The very nature of the case rebuskes us to draw any such conclusion to suppose it thus were to suppose that principles, opposite as light and darkens. It would be also to suppose that the devil and sancitified spirits could unite in singing praises.

The scripture on the subject of regeneration presupposes that the heart of man is (totally depraved). And that a way is provided for the restoration of his fallen nature. The design of regeneration therefore is to slay the natural enmity of the heart and reconcil us to God through Jesus Christ and we must recognize this. That it is not of the individual. For no unclean thing can ever enter the kingdom of heaven. And that without holiness no man shall see the Lord.

It is so clearly inscribed on the pages of inspiration that our hearts convict us of the influence of sin. And as ezekiel said, God is going to give you a new heart and a new spirit and take away a stony heart. And as Paul said, this new heart is said to be produced by the washing of regeneration and renewing of the holy ghost. The subjects of regeneration are said to have passed from life to death, darkness to light, from the power of Satan into the kingdom of Jesus Christ. The workmanship of Jesus Christ. Renewed in

the spirit of their minds. Created after God in righteousness and through holiness.

For you see to the ruler Jesus said, "verily, verily I say unto you except a man be born again, he cannot see the kingdom of God." Thus it is not begin born of the flesh, not of blood, not of flesh, not of the will of man.

Another detrimental viewpoint is that of reason and moral persuasion. There are people who feel that by through reason that they can truly take care of sin and transcend all of this. They will not, they cannot abide the storms of temptation and trial. Like the morning cloud and the early dew, they pass away without producing the fruit of real genuine gratitude. But that which is born of God stands and has a foundation.

The renewing of the mind is convinced of sin. Righteousness and judgment. He learns that righteousness and deliverance from the body of this death can only be obtained through the merit and mediation of Christ. He sees the way in which he is directed to come. He generally attempts to merit salvation by his own works. He reforms his life, he attend with exactness to the eternal dignities of religion in hope that this will produce divine life. But this is a mistaken idea. It is a detrimental viewpoint. He has not yet learned that the law is the spiritual and the holy. But the eye of his

understanding are at length opened and then he sees what he is by nature and what he is by practice. He is surrounded with blackness and darkness. Utterly lost and ruined. He then throws himself at the feet of sovereign mercy and yields unconditionally to the terms of the gospel. It is a dark, gloomy night which the soul spends in despair and he may be rescued from the very gates of hell.

When we think about these viewpoints, the experience of a Christian, cannot be the unerring standard by which others are to be judged. For what is generally termed experience embraces many things, in the way of feelings and of the mind and heart. But the evidence of the new birth may be depended upon if we are slain by the law we must feel something like the arrows of death. Something like the waves of divine wrath, beating upon our souls. And if we are made alive by the

gospel, we must feel some of the joys attending the new birth. *Man bought a farm (old pump), he goes to the pump & begins to pump. a person comes says - look my friend you do not want to use that water. The man who lived here before he used the there must be hope in Christ. There must be the ability to discern spiritual things. We must feel that the nearest and dearest interest we have is in the glory of God and in the salvation of souls. You would say what a fool, pump the pump when the water is good - that is what sinners do - they paint up the old pump. new well it was all right - make the fountain good, & the stream will be good. Instead of blood - add God for a new heart.*

III. Defense Vindicated

As we move from the detrimental viewpoints, let us never forget that life in man is dead in trespasses and sin.

protection in the cross.

The moralist who has disclaimed the merits of Christ has found in Jesus Christ power. The most refined, the beggar, the prince, the peasant, the philosopher. All of these alike have been able to sing a new song of the redeeming grace and dying love.

And when the saviour of the sinners died on the cross, the centurion exclaimed, truly this is the son of God. And thousands of faithful followers have said the same testimony down through the ages. For you see as a vegetable you plant the seed, the stem rises, it buds, it flowers, then leaves and it blossoms and has fruit. You have the principle in the seed. You know animals with wings cannot fly, without legs cannot walk, without eyes cannot see, without intellect could not understand. And so as we look at these things that take place in nature, and we think of man in reference to regeneration, it brings us to the fourth point.

#### IV. Divine Victory

It is only through this truth, this central truth that we actually discover the secret of it. "Begotten of God". Now we have no explanation of the process of this mystery. There is no way in the world today that I can tell you of this absolutely hidden secret in every realm to give

the character of the being against whom he has offended. And the nature of his crimes. Even the infidels sincerely anguished of a sin-sick soul. This is the work of God. We must not attribute it to just here in the human heart. Or to becoming agreeable or to meeting a certain situation.

How liable we are to be deceived and artful is the enemy to lead us to believe that flesh and blood and other things might inherit the kingdom of God. The self-deceiver is no A Man making a speech on Socialism - declared a sinner less in danger than the hypocrite. Both alike are concerned. Orator, "can put a new coat on a man!" Jesus Christ cried his voice in the crowd, can put a new man in the coat & that is better still!

We should not marvel at this. For Satan can transform himself into an angel of life. And we see the spirit of God resides and abides and we can trust probably that it will grow in our own hearts. It is more than just a morning cloud or the early dew passing by which willsoon pass. The defense has been vindicated as an absolute necessity for regeneration. For we notice the scriptures ascertain John 3:3, Romans 8:6. Second we see that man as a sinner proves the necessity - Romans 7:18. Third, we see from the nature of heaven - Isaiah 35:8, Matthew 5:8. And fourth, the restoration of holiness is the grand end and plan of salvation. Eph. 1:4.

Another defense is the subjects. It is said in the Bible first to be alive from the dead. (Romans 6:13) To be new creatures (2 Cor. 5:7)

To be born again. (John 3:3 & 7)

To be God's workmanship (Eph 2:10).

It is also proved first by the scriptures that declare such a change to be necessary. (John 3:3).

Second, by the passages which describe the change. (Eph. 2:5).

From the fact that it was necessary for the most moral as well as the most sinful. (1 Cor. 15:10) (Gal. 1:13-16)

That this inward change is not a mere reformation. (Eph. 1:19)

From the comparision of man saved in grace and his state by nature (Romans 6:13).

Sixth, from the experience of all Christians and from their testimonies. It is true that believers are subject to such. Not only is it a necessary but it has been proven that they have been changed morally. Now to describe the affects of this upon a man's heart. The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whether it goeth. So it is with every man who is born of the spirit. The affect is produced by the spirit of God. And we know that it is the spirit of God. We know it from experience. It is vindicated. It is authority. There is a change. The fact is without controversy. A change in the whole man, In his disposition, his principles, pursuits

He who embraces the gospel then has a heart, a voice, and new views of his own character and the character of God. And old things are done away. And all things become new. These sudden and entire revolutions we have witnessed ourselves.

Here is the evidence as (clear as light) The demonstration of a certain principle of the eternal truth. Were this only true to a certain class of people who were made subject to regeneration. But we know that that is not the case. Because this may be among the common class, mass of humanity. All are objects of this glorious truth.

If this were so, this would change the experience. By persons of all ages and of every state and manner of habit. But the result has been uniformly the same.

The young have been arrested in their thoughtless hours, by the powers of this divine truth. And their wickedness. And they have consecrated even the morning time of life to God.

The aged while moving out toward the unseen world have looked back on the sorrows of a life of sin and have grasped the redeemer.

The infidel has been constrained to abandon his refuge of lies and turn to the crucified redeemer.

The idolator has broken down and destroyed his images to which he has looked for protection and mercy and has found



he will renew your souls.

There are those today who have implanted in their hearts this truth. Have you always felt as you now feel on the subject of religion? Have you always honored Christ as the chiefest among 10,000? No, is the answer. Of your looks and of your heart. There was a time that you were in rebellion against Chrst. And God came and arrested you. And he redeemed you by the blood of the lamb. No, you would tread the earth, sun, and moon under your feet. You would still cling to this glorious regeneration.

But there are some, many, who have not followed Christ in regeneration. Who have no part or lot in the matter of the heavens beyond. Would you not consider it? I leave it now with your hearts to decide as to what you will do before your conscience calling this to your attention. You are not born of God. You yourself being the judge, you've been warned often of the danger. You've have the divine truth to fall upon your ears. And yet you are constrained to acknowledge that here you have not yet had this experience and that you are out of the ark of safety. That you are soon to pass out into the great beyond without righteousness and you will be weighted and found in the balances wanting. Your proportion then will be with the hypocrite and the unbeliever in despari. There will be no companionship for you. No one to sympathize with

you an anyalysis of it. There is the mystery of it. As the budding, blossoming flower. The mystery of the new birth, of the immortal soul. To consider how that one can be begotten of God and belong unto God. And belong unto him forever. The communication of this life from God is divine victory. It is a quality of life, in which we receive. It is a definite and positive thing that happens. The demonstration of it shows forth in results.

The mystery of (its coming) none can explain. Nicodemus asked the Lord that question and Jesus used a symbol - the wind bloweth where it listeth and thou hearest the sound thereof. This new life is a new quality that's different from any other life and its needed and Jesus said I came that they might have life and might have it more abundantly. And in the same sermon he said I lay down my life that I may take it up again. His argument and teaching is that his life was laid down in order that every life might be communicated to others. That this life. The mystery of the processes remains. This new life means renewal of the dead. It is a supreme, divine work. On sinful sinners. The marvelous fact that the new birth, the new creation is life out of death.

For we read in the creation that the earth was waste and void and darkness was upon the deep of it. And that's not how God made 'cause Isaiah declares he made it not waste and void.

Thus we see that from this upheaval God comes and his spirit moves over the face of the waters and he brings about a new creation. Out of this confusion and out of this chaos. Now that is a picture of what Christ can do for your life. He creates you. Now you've ruined it all. It's chaos and God must bring life out of death; he must bring a new creation out of the dead creation; he must bring cosmos out of chaos; and he must bring order and beauty out of that which is just the opposite. And he bestows this mystic, wonderful life on us. This is the divine victory. Because he tabernacled among us, he made it possible for us to have the new life.

Which were born, who are they that are thus born? He came into his own and his own received him not. They rejected him in a sense. People of his own race - they refused to accept him as the Christ. But as many as received him, to them gave he the right to become children of God. Primary to the birth then is acceptance of Christ. It interprets thusly - even to them that believe on his name.

Believe on him what is that. Receive him. What is that? Believe on him. Thus you see it is reception of him. He came unto his own and they that were his own received him not - of the rejection. The cross was an ultimate expression. The rulers have said we will not have this man to reign over us. Will no one receive him? Yes, there was one soul that would

receive him. A dying malefactor nailed to the cross came to faith. And that's more wonderful faith than you'll find in all the Old Testament, in the New Testament. This man was dying, he saw the crucified one coming into a kingdom; and as you look at it you say can anything be more impossible. Can a crucified peasant ascent a throne? Can a murderer, reformer, ever come to this place? The only crown he is wearing is one of thorns. The only purple he has on is the blood that is flowing out of his wounds. He is despised, he is rejected, and here is one who says, Jesus remember me when thou comest to thy kingdom. As the answer to that one man is thou shall be with me in paradise. He opens the kingdom of heaven to all believers. This is an act of faith and we see that here they come to break the legs of the malefactor that he might die more swiftly. Now he is dead; but he is in paradise with his Lord. I imagine that heaven must have been silent at that moment. That angels must have wondered in adoration. And through the same process, the church today grows and individual souls are born again.

All of this is worthwhile because it is perfect. This is divine victory. And if our Christianity falls short of this, if we are just admirers of the church, then we miss the point. How can I be born again? There is new life for you. Which God alone can give. Yield him your life, trust him, and

your miseries. And there will be no affection and no love. You will bear the wrath of almighty God.

We often flee the wrath of a man. But what we need to flee is the wrath of God. For those who are able to kill the body and not the soul. We might not fear. Unless we be born of God, some day the stone cut out of the mountain without hands will fall on you. And grind you to powder. Unless you are born of God, he will treat you as his enemy. Whosoever is not for him is against him. Unless you are born of God there remaineth no more sacrifice of sin. But a certain, fearful, looking forward to the judgment that will devour. Can you stand it? Can you abide in his anger? May God give you the mercy and the grace to turn now unto him.

This regeneration briefly is described as first, creating anew (Eph:4:24).

Regetting (James 1:18).

Quickening (John 5:21).

Calling out of darkness into marvelous light (1 Peter 2:9).

Thus the divine victory is wrought through his power.

Charles Koch - Salvors home in Liverpool was once on fire in the dead of the night - people assembled - people in upper stories some men crying for help. The fire escape did not reach the men. A long ladder was brought & put up against the burning building, but it was too short. A British sailor seeing the state of affairs it is said, rushed up the ladder, balanced himself on the uppermost round with his feet, & seized the window-sill with his hands saying "Quick men, scramble over my body, on the ladder, & down you go!" One by one the men came down until all were saved, & then

St. Norfolk April 1, 62 AM -  
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& his fingers blistered; but he had saved the men.  
That ladder went a long way, but before the men  
could be saved it needed the length of a man,  
your franchise, your land reform, your  
temperance reform go a long way, but for the  
uplifting of men, to give men that peace of  
mind that possesseth knowledge, they need the  
length of a man. — The man Christ Jesus  
Whom we preach.