

DOCTRINE OF REGENERATION

December 4, 1985

I. Greek vocabulary.

- A. Ἀναγεννάω, anagennao: a verb meaning "to be born again" (1Pet.1:3,23; peculiar to Peter, 2X only).
- B. Γεννάω, gennao - verb; + ἄνωθεν, anothēn - adverb: born again; born from above; is used to indicate a spiritual birth (Jn.3:3,7).
- C. Γεννάω, gennao; + ἐκ, ek; + ablative of "water and Spirit" (Jn.3:5).
- D. Γεννάω, gennao; + ἐκ, ek; + πνεύμα, pneuma (Jn.3:6,8).
- E. Γεννάω, gennao; + ἐκ τοῦ Θεοῦ, ek tou theou (1Jn.3:9).
- F. Παλιγγενεσία, paliggenesia: "new birth"; "regeneration" (2X: Mt.19:28; Ti.3:5).

II. Definition.

- A. Theologically, the term means the giving of eternal life (Jn.1:12,13; 3:16, in context).
- B. The term refers to what God does at the point of faith in Christ (1Jn.5:1,4,5,18).
- C. It does not include the convicting ministry of the Holy Spirit or the believing of the individual.

III. The Holy Spirit is the agent of regeneration (Jn.3:3-7; Ti.3:5).

IV. The Word is also associated with regeneration (Jn.3:5, "water" = the Word; 1Pet.1:23, "seed" = the Word).

V. Features of regeneration.

- A. It is instantaneous, not progressive (Jn.3:8, analogy to wind).
- B. It is non-experiential (Jn.1:12,13).
- C. It is not a result of works (Ti.3:5).

VI. The new birth implies the doctrine of sonship (Jn.1:12,13).

VII. The natural man cannot comprehend it (Jn.3:4,9,10,12).

VIII. Proofs (assurances) of regeneration.

- A. Practice of righteousness (1Jn.2:29).
- B. Non-habitual sinning (1Jn.3:9; 5:18).
- C. Love for other believers (1Jn.4:7) and God (1Jn.5:1).

IX. Belief in Christ secures regeneration for the individual (1Jn.5:4,5).

X. Regeneration gives us hope for the guarantee of future resurrection (1Pet.1:3).

XI. There is a spiritual bath associated with regeneration (Ti.3:5).

XII. Newborn Christians should immediately be positive to basic doctrines (1Pet.2:1-5, e.g., Rebound, GAP, salvation, spiritual sacrifices).

XIII. 1Pet.1:23 indicates regeneration is permanent, supporting the Doctrine of Eternal Security.

- A. The natural birth is based on a perishable thing. Flesh begets flesh.
- B. The new birth is based on imperishable seed. God the Holy Spirit brings a new creation into existence, the Believer-Priest.

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