

When Are You Born Again? II

Fred R. Coulter—January 24, 2015

Greetings, brethren! Welcome to Sabbath services.

We're going to talk about a mystery. Let's come back here to Rev. 11. Sometimes it's important to start things from the conclusion and work backwards.

Revelation 11:15: "Then the seventh angel sounded *his* trumpet... [Out of seven trumpets, is that not the last trump?] ...and *there* were great voices in heaven, saying, 'The kingdoms of this world have become *the kingdoms* of our Lord and His Christ, and He shall reign into the ages of eternity.'"

Revelation 10:7: "But in the days of the voice of the seventh angel... [blown (Rev. 11)] ...when he is about to sound *the* trumpet, the mystery of God shall also be completed, according to the Gospel *that* He declared to His servants the prophets."

Most of them did not understand it. Think about the faith that they had to have; *the mystery of God!* There is a mystery of God that we're going to look at today, which is born again. We will add some more things to *When Are You Born Again #1* so we can understand it.

This is why it's necessary to know the Greek and the Hebrew beyond a *Strong's Concordance*. You can learn some things from a *Strong's Concordance*, but both Hebrew and Greek are complicated enough that you cannot, even with a root word, understand the tense, the mood, whether it is a verb, whether it is a participle. You may be able to discern whether it's past, present or future, but there are so many other tenses in Greek that you couldn't understand it accurately from *Strong's Concordance*.

Here is another case: You need to know the flow of the language, and that is parallelism, in this case. I didn't cover this quite as thoroughly as I wanted to in part one.

Nicodemus came to Jesus by night and said, 'We know that you are a Teacher come from God.' Here's what Jesus does typically. He will not answer the question, *or* He will give the answer of something spiritual, while something physical is being discussed.

John 2:18: "As a result, the Jews answered and said to Him, 'What sign do You show to us, seeing that You do these things?' Jesus answered and said to them.... [He didn't answer the question in the way that they thought He should answer it] ... 'Destroy this temple, and in three days I will raise

it up.'.... [What were the Jews thinking? *Look at their answer*]: ...Then the Jews said, 'This temple was forty-six years in building, and You will raise it up in three days?' But He spoke concerning the temple of His body" (vs 18-21).

He doesn't answer the question complete enough so that Nicodemus would understand it. But with other Scriptures combined *we* can understand it, so that's what we're going to do today. This is known as parallelism.

John 3:3: "Jesus answered and said to him, 'Truly, truly I say to you, unless anyone is born again... [or anew] ...he cannot see the Kingdom of God.'" That means it's impossible to see the Kingdom of God.

We also know that Paul wrote that flesh and blood cannot inherit the Kingdom of God. So, if you can't see it and you can't enter into it, being flesh and blood, why do some people say that when you're baptized you're in the Kingdom of God? After you're baptized are you still in the flesh? *Yes!*

Now, you're under the authority of the Kingdom of God, but you're not in the Kingdom of God. How can you be in the Kingdom of God if it's not on the earth?

Verse 4: "Nicodemus said to Him, 'How can a man who is old be born? Can he enter his mother's womb a second time and be born?'" He didn't understand how this was going to be.

Let's look at the parallelism that is here, v 5: "Jesus answered, 'Truly, truly I say to you, unless anyone has been born of water...'" You go back in the *Faithful Version* to Appendix P: *What Does It Mean to Be "Born Again"?* and you will see that referring to water as baptism is not correct and it is a Catholic doctrine added into the *Latin Vulgate* by Jerome. That's why you need to understand about history and the Bible translations.

"...unless anyone has been born of water and of Spirit, he cannot enter the Kingdom of God" (v 5). The word for *cannot* comes from the Greek 'dunamais,' which means *power*. 'Me dunamais' means *no power*, the impossibility of entering into it.

He answers it in parallelism but we have to put some other Scriptures together to understand it completely.

Verse 7: "Do not be amazed that I said to you, 'It is **necessary** for you to be born again'" — *obligatory. You must be born again in order to see the Kingdom of God!*

Verse 6: “That which has been born of the flesh is flesh... [we’ve all been born of the flesh] ...and that which has been born of the Spirit is spirit. Do not be amazed that I said to you, ‘It is necessary for you to be born again.’ The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; so *also* is everyone who has been born of the Spirit” (vs 6-8). Who at the time of Jesus’ saying this has been born again of the Spirit? **No one!**

Think of this, I gave this example; If being baptized, and we showed how baptism was a death and not a birth, if being baptized you are born again, as soon as hands are laid on the person to receive the Holy Spirit, they disappear. Wouldn’t that have to be? They would have to be born of Spirit right as soon as they received the Holy Spirit.

Verse 8: “The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; so *also* is everyone who has been born of the Spirit.”

Let’s look at the parallelism. In writing the book *From a Speck of Dust to a Son of God: Why Were You Born?* one of the very first things you understand is that after you are conceived you live in a watery environment. As a matter of fact that is technically called amniotic fluid. That is your environment for nine months.

How many have washed dishes with your bare hands long enough that when you pulled your hands out of the waters they looked like prunes? God does another thing for the baby, covers it with a white wax so the skin... Wouldn’t you say baby skin is the most sensitive of all? Have you ever, with your children, had a hard case of diaper rash, how easily it is to destroy it? If God didn’t cover the baby with that wax it would come out, if it were still alive, like a prune. God has provided.

Living in the water: What does the water do when it comes time for birth? With the contractions of the mother it acts just exactly like one of these plungers that you use to unplug a toilet or something. The water pressure with the muscle contractions—WHOOH!—and you’re born of water. That which is flesh *is flesh*. That which is born of the flesh *is flesh* and you cannot be born unless there is water there naturally. If there is no water there, you aren’t coming out. Unless they can do a caesarian on you, the baby dies and hence later the mother dies. So, your first birth is *born of the flesh, born of water*.

When God does something that cannot be done otherwise, God does it to prove a point. He’s more powerful than any human being and has more

understanding and thought process than any human being or collection of human beings.

Here’s a prophecy, Matthew 1:23: “Behold, the virgin shall be with child... [not a virgin, not any virgin, but the virgin, chosen by God] ...and shall give birth to a son, and they shall call His name Emmanuel; which is, being interpreted, ‘God with us. And when Joseph was awakened from his sleep, he did as the angel of *the* Lord had commanded, and took his wife to *wed*” (vs 23-24). God had to intervene and tell Joseph directly.

How many girls would come along and say, ‘This was from God.’ No one would believe it, but if God sent an angel and told him it was so, *it was so!*

Verse 25: “But he did not have sexual relations *with* her until *after* she had given birth to her son, the firstborn; and he called His name Jesus.”

- Did Jesus come in the flesh? *Yes!*
- It says He was God manifested in the flesh!*
- Was He born of the flesh?
- Did Mary have to have the water in her for Him to be born? *Yes!*

So, He was born of the water and He came in the flesh.

Notice what it says: *the Firstborn!* He was born once. Wouldn’t you say that’s His first birth? *Yes, indeed!* All of us have been born once; we’re flesh and blood, grown to adults. This answers the question what it means to be born again. It is not an emotional experience that you have after you are baptized. It is not because you believe Jesus.

It’s the message from God, Revelation 1:5: “And from Jesus Christ, the faithful Witness, the Firstborn from the dead...”

- Was Jesus raised as a Spirit Being? *Yes!*
- Was He then born of the Spirit? *Yes!*
- Was He the Firstborn in both categories? *Yes!*

So, *Jesus was born again*. That’s hard for some people to believe because they think that you’ve got to sin in order to be forgiven your sins and then be born again in baptism. *Not so! That’s a doctrine of men!* It’s literal. Now let’s read John 3 again. This clears everything up understanding the parallelism and putting the Scriptures together that we need to.

John 3:5: “Jesus answered, ‘Truly, truly I say to you, unless anyone has been born of water... [you must be a physical human being first] ...and of Spirit, he cannot enter the Kingdom of God. That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit’” (vs 5-6).

That's why it's important to understand the parallel here. Born of water, *physical birth*. Born of Spirit, *resurrected from the dead or changed from flesh to spirit instantly*.

I wanted to be sure and cover that and make it absolutely crystal clear. Please read the Appendix P, *What Does It Mean "Born Again"?*

(go to the next track)

Let's understand that in order for you to be born of flesh you have to first be conceived. Conception does not take place unless there is begetting from the father. That's why all the genealogies come from the father. Abraham begat Isaac, Isaac begat Jacob, etc.

It's likewise, too, in order to be born again you must be begotten again. Let's see where Peter brings this out. Again, this is another place where it's very important that you understand the Greek. This will help us understand that the Christian experience is living in the flesh and overcoming the sins of the flesh, Satan the devil and the world. There's also something else that we need to understand: ***God is the One Who calls us!***

1-Peter 1:1: "Peter, an apostle of Jesus Christ, to the elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia; *who have been chosen* according to the predetermined knowledge of God *the Father...*" (vs 1-2). What was that predetermined knowledge? *The knowledge of His plan!*

"...by **sanctification** through the Spirit..." (v 2)—from which we also get the word *saint*. In other words, this goes to Rom. 8: 'If anyone does not have the Spirit of Christ, he does not belong to Him.' So you are sanctified through the Spirit. Very important. Not through works, though we have works to do and we're judged by our works; not through sacrifices; not through genealogy.

What are you sanctified to do? "...unto obedience and sprinkling of *the* blood of Jesus Christ... [His shed blood for the forgiveness of your sins] ...grace and peace be multiplied to you... [notice how this comes about]: ...Blessed be the God and Father of our Lord Jesus Christ, Who... [referring back to the Father] ...according to His abundant mercy, has begotten us again..." (vs 2-3). Begotten *once*; begotten *again*. The Greek here is 'anagennesas,' which means literally *begotten again* or *again begotten*, would be the literal translation of it here.

"...unto a living hope..." (v 3). You have to be *begotten first* so that you can have the Spirit of God and have hope.

"...through *the* resurrection of Jesus Christ from *the* dead" (v 3). Then he goes on explaining about that there.

1-John 5:1: "Everyone who **believes** that Jesus is the Christ has been begotten by God..." Believes everything about it. Just a simple statement is not just to say, 'I believe in Jesus.' It means you believe:

- Who He is
- Who He was
- what He's done
- everything about His life

"...and **everyone who loves Him [Father] Who begat also loves him who has been begotten by Him**" (v 1). That's a correct translation there. This ties in with *begotten again*. Then it defines this as the *children of God*.

Here is another very badly translated, one of the worst in the New Testament, as far as misleading doctrine to understand, 1-John 3:9. Watch it carefully, because I'm going to read it in the *King James Version*, which is not a correct translation.

1-John 3:9 (KJV): "Whoever is born of God does not commit sin..." If born again means that you're born again when you have been baptized or you have been born again when you receive the Holy Spirit of God, you cannot sin. ***But that's not what it means!***

I've mentioned this in the past, but this is the one that sticks in my mind. I remember I was counseling a woman for baptism and she had her friend over there, who was a supposedly born again Christian. She brought up this verse. She said, 'I'm born again; I cannot commit sin.'

She believed in the rapture. So I said, 'Just suppose you were committing adultery with a man, and it was the time for the rapture to occur. Would you be raptured away even though you're committing adultery?' She said, 'Yes, because I cannot sin.'

Verse 4 (KJV): "**Whosoever commits sin transgresses also the Law; for sin is the transgression of the Law.**"

So adultery is in the Law—right? If you're committing adultery, *you are transgressing the Law*. This is a complete contradiction of the reality that John is writing here in 1-John. We'll come back to the correct answer of it as we go through. Was John converted? *Of course!* He had the Holy Spirit of God. He was in the flesh when he was writing this.

1-John 1:6: "If we proclaim that we have fellowship with Him, but we are walking in the darkness..." Who is the prince of the power of the air of darkness? *Satan!*

“...we are lying to ourselves... [Is lying a sin? *Yes, indeed!*] ...and we are not practicing the Truth” (v 6). What is Truth?

- Your Word is the Truth
- God’s Word is the Truth
- God’s laws are the Truth
- God’s commandments are the Truth
- all of His precepts are true from the beginning

Verse 7: “However, if **we**...” Who are the *we*? John is including himself. He was probably a very old man when he wrote this, so he’s including himself. Who is he writing to? Murderers on death row? *No! He’s writing to the saints, writing to the brethren!*

“...walk in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin” (v 7). That’s present-tense active, cleansing, a process, on-going. *All sin!*

Verse 8: “**If**...” you are born again when you are baptized and receive the Spirit of God and you cannot sin, why would he write this? *Because we still sin!* During the Feast of Unleavened Bread I’m going to bring a sermon, maybe two, why does God still have ‘the law of sin and death’ in us that we have to fight against? That’s very important.

Verse 8: “If we say that we do not have sin, we are deceiving ourselves...” Carnal nature, deceitful above all things. ‘I haven’t sinned.’ Do you suppose that woman understood that? *No!*

“...and the Truth is not in us. If we confess our own sins...” (vs 8-9). John is telling us he has to confess his sins. Don’t we? What did Jesus say in Matt. 6 in the model prayer? *Forgive us our sins as we forgive those who sin against us!* Or forgive us our debts as we are indebted. I wish it meant what we owed, be debt free. That would be a good doctrine to start. {joke} Want to be debt free, believe in Jesus and go tell your bank, ‘Wipe it all out.’

Verse 9: “If we confess our own sins... [he is admitting that he sins] ...He is faithful and righteous, to forgive us our sins...” Converted people with the Spirit of God who still are fighting ‘the law of sin and death’ and are overcoming.

“...and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us” (vs 9-10).

1-John 2:1: “My little children, I am writing these things to you so that you **may not** sin...” That’s always interesting because that’s the possibility of sinning. How many of you get up in the morning and you pray before you do anything else, then go on to work. Did you plan to sin that day

after that prayer, said, ‘Oh, God, forgive me, cleanse my mind, the washing of the water of the Word. Help me to overcome.’ You get up and you go on your way and then BANG! all of a sudden something happens and you sin. You didn’t plan to do it, but being in the flesh it happens.

It would be nice if we could live our lives without any evil thoughts in our minds anymore or having things injected into our minds and our heart. I was on the phone the other day waiting for someone to answer and they had this song. It took me half the day to get that song out of my head and I only heard it for about a minute and a half waiting. *That’s why we need our minds cleansed!*

“...that you may not sin. And *yet*, if anyone does sin... [Do Christians still sin? *Yes!*] ...we have an Advocate with the Father; Jesus Christ *the* Righteous... [when we repent we have our sins forgiven] ...and He is *the* propitiation...” (vs 1-2). That means *the continual atoning mercy seat* that is there all the time when we confess our sins.

“...for our sins; and not for our sins only, but also for *the sins of* the whole world” (v 2)—you have to add in the whole plan of God. Sometimes you go along and there’s a Scripture that says something, but in order to understand it you have to add in a whole lot other Scriptures.

The reason I am doing this is to show that if you have seen anyone sin in the Church; 1-John 5:16: “If anyone sees his brother sinning a sin *that* is not unto death, he shall ask, and He will give him life for those who do not sin unto death...”

Why is he talking about sin if those who are in the Church and have the Spirit of God cannot sin? This would be worse than the State of the Union speech, an incoherent speech with two opposing views. *That’s called insanity!*

Then he explains it: “...There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication *to God*. All unrighteousness is sin, and there is a sin not unto death... [this will help us understand 1-John 3:9]: ...We know that anyone who is begotten by God... [begotten again] ...does not *practice* sin... [that’s the key] ...for the one who has been begotten by God keeps himself *by the power of God*, and the wicked one does not touch him” (vs 16-19).

God has rescued us from Satan the devil. That doesn’t mean he won’t be there to interfere, but he can’t get a hold of us and take us away from God. We have to stay close to God.

We’ll go through 1-John 3 verse-by-verse, and we will see what it actually means. The first two verses are really powerful verses.

John 3:1: “Behold! What *glorious* love the Father has given to us, that we should be called the children of God!...” Not yet born, but the children of God. What happened when Mary came to visit Elizabeth when Elizabeth was six months pregnant? *She walked in the door and Elizabeth said, ‘The babe in my womb leaped when he heard your voice.’* We are the same. We’re the children of God not yet born. Another thing here that’s very important. There are two words for children; one of them is ‘tekna’—your own flesh and blood

To be the children of God means it’s of the Spirit of God in you, ‘tekna.’ *You belong to Him!* That’s why in the *King James* where it talks about salvation and adoption, that’s not correct. *It’s sonship!* You have His Spirit in you. You’re going to be His son or daughter.

“...that we should be called the children of God! For this very reason, the world does not know us because it did not know Him” (v 1).

Walk around a crowd of people, they don’t know that you’re a future child of God. They don’t know that you have been begotten again. They have no understanding. They just look at you and you are you. You look at them and they are them.

Verse 2: “Beloved, now we are the children of God...” This fits in with a lot of the prophecies. God talks about things that are not as though they already are. That is called the *prophetic perfect*. It is already an accomplished thing because God has said so.

“...and it has not yet been revealed what we shall be... [because we are awaiting the resurrection] ...but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is” (v 2). That’s going to be quite a day.

When the resurrection comes and the angels are gathering us to take us up to the Sea of Glass, that’s going to be an interesting conversation. *Oh, who are you?* ‘I’m your angel; let’s go. When you were still in the flesh, you gave me a rough time sometimes. Did you know that I protected you from this and this and this, because you are one of the children of God?’ *No, I never knew that!* Then we’re all up there on the Sea of Glass, all of the saints, it’s going to be a fantastic time. Then all of sudden you start looking around. Hey, I’m spirit.

Now notice what this is to do for us, v 3: “And everyone who has this hope in him purifies himself, even as He is pure.” How do you purify yourself?

- prayer
- study
- repentance
- living

- growing
- overcoming

Notice the comparison: from the children of God to sin and the children of the devil, v 4: “Everyone who practices sin is also practicing lawlessness, for sin is lawlessness.” That’s greater than transgressing. In the Greek it is ‘anomia,’ which is lawlessness, against God.

How can you be against God when you think you’re doing good? And yet, you are lawless. In some respects you may be law abiding. But it’s a conundrum with the Protestants who say ‘the Law is done away, we don’t have to keep it.’ Yet, they are all upset at the civil government because they don’t enforce the laws. That’s another cognitive dissidence which is the verge of insanity.

You can be lawless if you do not keep the Sabbath and you reject the Sabbath, ‘But, Lord, we’re good enough to keep Sunday.’ Or you reject the Holy Days of God, ‘God, we have such a wonderful time at Christmas and after all it’s for the children.’

Satan is right there saying, ‘It is for the children. I want them to learn to lie young. I want to get them indoctrinated into my culture while they are young. Let’s have everything wonderful and fancy and good. Let’s get everybody in debt. Gotta buy all these presents and things.’ That’s lawlessness! They think they’re doing good, *but it’s sin!* Kind of like just the right amount of wrong.

Verse 5: “And you know that He appeared in order that He might take away our sins; and in Him is no sin.”

Here’s the correct translation of v 6: “Everyone who dwells in Him does not *practice* sin...” Cannot mean that he does not sin, because if we sin we are to confess them. If we see a brother sin a sin that is not unto death, we are to pray for him. But you don’t *practice* sin. Why? *Because you have the Holy Spirit of God and only the Spirit of God will convict you of your conscience that you are sinning so you can repent!* You don’t *practice* it.

“...anyone who *practices* sin has not seen Him, nor has know Him. Little children, do not allow anyone to deceive you... [again a warning] ...the one who practices righteousness is righteous, even as He is righteous” (vs 6-7). Parallel or the ellipsis.

How do we prove the ellipsis? I already did by showing that we do sin and we do need forgiveness. But do we *practice* sin? *No!* Practicing sin means *you are living in sin as a way of life!* That’s what the world is. They are living in sin as a way of life.

Verse 7: “Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous.” When you repent of your sins, God adds to you, reckons to you the righteousness of Christ as He forgives your sins.

Verse eight is where the verb is without the ellipsis, and it connects back to v 4: “Everyone who **practices**... [‘poieo,’ which is to be *doing on a continuous basis*] ...sin is also practicing lawlessness.”

Then the verb comes up again here in v 8: “The one who **practices** sin is of the devil...” And the devil deceives the whole world.

Again, the comparison, 1-John 5:19: “We know that we are of God, and *that* the whole world lies in *the power of* the wicked one.” That’s how you fill in the ellipsis. You bring the other Scriptures, which gives you both sides of the story so that you don’t make a mistake.

1-John 3:8: “The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. **Everyone who has been begotten by God** ...” (vs 8-9)—*not born, because you are not born again until the resurrection*. This has to read, just like we read in the first couple of verses of 1-John 5.

Verse 9: “**Everyone who has been begotten by God does not practice sin**...” (v 9). There it is, the verb is there—*practice, do it*—‘poieo.’ It does not read *cannot*, meaning the impossibility of him sinning.

“...because His seed of *begettal*... [from the Father] ...is dwelling within him, and he is not able to *practice* sin because he has been begotten by God. By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God...” (vs 9-10).

- Do we practice righteousness? *We keep the commandments of God, yes we do!*
- Do we love each other? *Yes, we do!*

That’s practicing righteousness!

- Do we love God more than anything else and anyone else?

That’s practicing righteousness!

- Did not Jesus give up the whole power of the universe to save us, to bring us into the family of God? *Yes!*

“...Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother” (v 10). Very important!

It’s very easy within any congregation for people not to love one another. Why? *Because we have so many different people that God has called—*

from different backgrounds and different nationalities and different jobs, and different things like this—that many people that you are around within the congregation you wouldn’t associate with in the world. God brings you together so we can learn to love each other and we can learn to love God.

I know, I’m a tough one to love. You can ask Dolores. She’ll vouch for that. I’ve had to fight that all my life. Some people just have things that they have to learn to live with and see what you can do to change it.

I remember one minister said of me, because of my deep-set eyes and making my eyes dark. He said, ‘Fred Coulter, you’re like a blanket with two burnt holes in it.’ I said, ‘Well, that’s the way it is.’ I have consolation in this: the Bible prophesied of Jesus that He didn’t have any handsomeness or comeliness that we would desire Him. That’s the way it goes. What is, what is.

This helps us understand what it means to be born again. You must first be born of the flesh. Let’s see an absolutely vital premise, requirement. You cannot become a spirit son or daughter of God unless you have been born of the flesh first. 1-Cor. 15 talks about the resurrection and how it all is because Christ was resurrected.

1-Corinthians 15:35: “Nevertheless, someone will say, ‘How are the dead raised?...’” In particular if you go back and read Ezek. 37, if you didn’t understand that God was teaching a lesson with that and those were actual bones, you would wonder how and what body are they going to come with? *It’s all stored on the Spirit of God with the spirit of man!*

When you die, that goes back to God and He puts it in a resting place, just like the chip that I have in this machine here. It can record what I’m speaking. If I turn it off it can’t record. If I don’t press the record button it can’t record. If I take it out of there, which I will when I’m done, and put it back in the case that it came with, everything that I said is there, but can you hear it? *No!* But it’s there.

What do you need? *You need another machine that can read it!* Likewise with the resurrection. God is going to take the Spirit of God and the spirit of man that you developed the character in, growing in grace and knowledge, qualifying for the resurrection. When you’re resurrected, He takes that, pops it into a spirit body and there you are.

We can understand that more today, but think about the people back there in the first century when they were talking about a resurrection. ‘How is that going to be? When is that going to come in? I

remember in this tomb where my folks were, we put them in there and the flesh all disintegrated. Then we came in about five years later and took the bones out and put them in a ossuary and then reburied them. The bones were all apart. How is this going to be? *It's a spirit body!*

So he says, v 36: "Fool! What you sow does not come to life unless it dies." You put seed in the ground and it disappears. What happened to it? But what did it produce? *He talks about that:*

Verse 37: "And what you sow *is* not the body that shall be; rather, *it is* bare grain—it may be of wheat, or one of the other *grains*; And God gives it a body according to His will, and to each of the seeds its own body. *Likewise*, not all flesh is the same flesh. Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory* of the earthly *is* different. *There is* one glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars; for *one* star differs from *another* star in glory. So also *is* the resurrection of the dead..." (vs 37-42).

God is going to work it out. All will be born again and all will have new bodies, new minds, receive eternal life and live forever.

"...It is sown in corruption; it is raised in incorruption. It is sown in dishonor..." (vs 42-43). However you die, it's an inglorious thing, whether you're young or whether you're old. The only difference is if people die when they're young, people say that's too bad that they had to die or whatever it was, whatever the cause was. If someone lives a ripe old age and we all wither up, we're just like a flower that blooms and then it withers up and there's nothing left, and we're gone.

"...it is raised in glory..." (v 43). God has to do that. Think of that! Can He do that? *Yes!* Did He call the universe into existence? *Yes!*

"...It is sown in weakness... [Isn't that true?] ...it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (vs 43-44)—notice physical/spiritual.

Verse 45: "Accordingly, it is written, 'The first man, Adam, became a living soul; the last Adam *became* an every-living Spirit.' However, the spiritual *was* not first, but the natural—then the spiritual" (vs 45-46). That's why Jesus said you must be born again; that which is of the flesh is flesh and that which is of the spirit is spirit.

Verse 47: "The first man *is* of the earth—made of dust. The second man *is* the Lord from heaven. As *is* the one made of dust, so also *are all*

those who are made of dust; and as *is* the heavenly *One*, so also *are all* those who are heavenly. And as we have borne the image of the *one* made of dust... [You must be a physical human being first.] ...we shall also bear the image of the heavenly *One*. Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God, nor does corruption inherit incorruption. Behold, I show you a mystery... [that's where we started, the mystery of God would be finished] ...we shall not all fall asleep..." (vs 50-51).

That's how God looks upon death, because the spirit goes back to God and He stores it. I don't think He needs much room for it. When the spirit goes back, how much room does the spirit need? How does He have it stored and catalogued? I don't know, but He's got it all separated and all there.

"...we shall not all fall asleep, but we shall all be changed, In an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (vs 51-52).

That's when we are born again! That's going to be something!

Verse 53: "For this corruptible must put on incorruptibility... [we sure know that] ...and this mortal must put on immortality." What is that going to be like?

- never get old
- live forever
- not have to face Satan the devil
- not have to face sin

We learn in this physical life that sin never works.

"...and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.' O death, where is your sting?..." (vs 53-55),

I think about that every time I see one of these vast graveyards where all the soldiers died in war. What a waste. There's one over in Watsonville that I have gone by many times and here they put them in the little houses.

They have all the tombstones everywhere. If you have more money, you have a bigger house than your neighbor who didn't have as much money. Those who don't have any money, they're over here in the tomb of the unknown person, whatever it is. God keeps track of all of that. If He can keep track of the universe, name all the stars, number all the stars, and we have His Spirit, we can be guaranteed that this will happen.

So, that's what it means to be born again!

All Scriptures quoted from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Revelation 11:15
- 2) Revelation 10:7
- 3) John 2:18-21
- 4) John 3:3-5, 7, 6-8
- 5) Matthew 1:23-25
- 6) Revelation 1:5
- 7) John 3:5-6
- 8) 1-Peter 1:1-3
- 9) 1-John 5:1
- 10) 1-John 3:9, 4
- 11) 1-John 1:6-10
- 12) 1-John 2:1-2
- 13) 1-John 5:16-18
- 14) 1-John 3:1-7, 4, 8
- 15) 1-John 5:19
- 16) 1-John 3:8-10
- 17) 1-Corinthians 15:35-55

Scriptures referenced, not quoted:

- Romans 8
- Matthew 6
- Ezekiel 37

Also referenced:

- Book: *From A Speck of Dust to a Son of God: Why Were You Born?* (coming soon)
- From *The Holy Bible in Its Original Order, A Faithful Version*, Appendix P: *What Does it Mean to Be “Born Again”?*

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