

The Birthing

The liberating secret, which Paul refers to as the “*mystery*” (Rom 16:25, Eph 1:9, Eph 3:3,4,9, Eph 6:19, Col 1:26,27, Col 4:3 & 1 Tim 3:16), is something hidden in God about which no man knew anything until God revealed it to Paul (Gal 1:15-16) and which Paul then spoke about in his epistles. Paul summarised the liberating secret in Colossians 1:26-27 as “*Christ in you, the hope of glory.*” He went on to teach us that the believer was a container of Christ, living His life in and through the believer. All this comes about as a result of the *birthing*.

The literal meaning of the word *birth* is a new life coming into existence which has the same nature as its parents. If a cat or dog is born, there is new life with a cat nature or dog nature, respectively. If a child is born a new life comes into existence which has the nature of the child’s parents, which is sinful and subject to death. This is the “*birth of the flesh*” (John 3:6) and receives its nature from Adam, the father of the human race. The Adamic nature is a sin nature or a Satan nature (John 8:44). The only thing God could do with this sin (flesh) nature was to judge it and condemn it to death (Rom 8:3 & Rom 6:6).

To be *born again* or *re-birthed* does not mean that this life, which is born of the flesh, is changed, cleaned up, or made over. A miracle is needed to change man from the fallen (Satan) nature to the Divine (God) Nature. The miracle required is an exchange of natures, making the *new birth* imperative. This new birth is a birth in the spirit (John 3:5-8), it is to be “*born, not of blood, nor of the will of the flesh, nor the will of man, but of God*” (John 1:13). This *birthing* brings into being a *new* life which has the incorruptible and immortal nature of its Father, God. “*Being born again, not of corruptible seed but of incorruptible, by the word of God, which lives and abides forever*” (1 Pet 1:23).

This Seed is eternal, cannot die, and remains in the one born of God for eternity (John 3:16, 1 John 3:9). This eternal God-Life cannot die and all who are born of the incorruptible Seed have the incorruptible nature (God-nature) in them. It is impossible for the recipients of this new life to be unborn, for that would mean the corruption of the divine nature and death of that which cannot die.

God’s plan that His Seed should be placed in us, that we may live by His life, originated from before the foundation of the world. Before the creation of man He had this plan. It was not some stop gap plan that He suddenly concocted when Adam chose to believe Satan and eat of the fruit of the tree of knowledge of good and evil and thereby take on the nature of Satan and be separated from God. Rather, before anything was created, the Omniscient Father, who is Love, planned to have a family of sons who would be birthed by Him and thereby contain His nature, His Seed, His Love, His Life. These would be *birthed* sons, not *created* beings. Sons containing Love and capable of loving Him by a free-will decision because of who He is, not just creatures forced or programmed to love Him. His plan is stated clearly in Eph 1:4 “*just as He chose us in Him (Christ) before the foundation of the world, that we should be holy and blameless before Him.*” God’s plan from the beginning was that we should be in Christ and Christ in us. It should therefore come as no surprise to us that the most often stated truth in the New Testament is that of being “in Christ”.

God being Omniscient, all knowing, knew even before He created Adam that this first man would, of his own volition, choose the path of corruption and take on the fallen (Satan) nature. So before the foundation of the world He provided the means by which man could enter into His plan for man to be a partaker of the Divine Nature and live by His life, for Christ was *"the Lamb slain from the foundation of the world"* (Rev 13:8, I Peter 1:18-20, Heb 4:3). The most foundational motivation of the heart of the Father is principle of the cross, for this is true Love. The principle of the harvest (John 12:24) originates from this cross principle. God's original plan for man is conceived in Love.

From the beginning God knew that there was nothing we could do by our own works, or attempts to adhere to laws, that would save us or enable us to please God. We need only to look through the Bible from the time of creation to the day of Pentecost to see that man could not possibly live a righteous, holy or God pleasing life through attempts to adhere to laws. With the revelation of the mystery we now understand that the only way man can ever please God is for God to take part of Himself, His Seed, and put it into man. People from the Old Testament times had to do something (works) to attempt to please God. They could only approach him if they first offered an animal sacrifice, which was a type and shadow of the ultimate sacrifice to be made on Calvary's cross. However, neither the blood of an animal nor the works of man were able to save the people from their sinful nature. There was no life giving power (eternal life) in these acts. God's word is clear, *"he that hath the Son hath life; and he that hath not the Son of God hath not life"* (I John 5:12). Life is in the Son, for He is Life (John 14:6).

God has placed the desired for eternal life in us. A literal translation of Eccl 3:11 is as follows: *"He has also set eternity (the desire for things eternal) in their heart, without which man will not find out the work which God has done from the beginning even to the end."* This is probably what motivated Nicodemus to seek out the truth from Jesus. From the beginning God's plan was that we should be containers of His life and that we would live by His life and that desire was placed deep within man. When we come to the end of our tether, when our lives are in turmoil, when we come to the realization we just cannot make it alone, the desire for things eternal that is deep within us, spurred on by the Holy Spirit, is what drives us to reach out for help from God. That's why, when Nicodemus came to Jesus, Jesus knew he was in search of the liberating truth and said to him, *"you must be born again."* Jesus at that time could not explain this statement to Nicodemus as it was a *mystery* hidden in God to be revealed in the fullness of time. In John 14, 15 and 16 Jesus stated clearly that the Holy Spirit would reveal the hidden things to us. *"In that day (day of Pentecost when the Holy Spirit comes) you shall know that I am in My Father, and you in Me, and I in you"* (John 14:20).

The birthing is about the placement of one person into another to be their life. It's the only way an exchange of nature can take place. This is the exchange in which we become something entirely new. Not the old made over or fixed up. *"If any man be in Christ Jesus, he is a new creature; old things are passed away; behold all things are become new"* (2 Cor 5:17). This is *"the new man, which after God is created in righteousness and true holiness"* (Eph 4:24).

If we look at the first few chapters of Genesis the following is apparent: God created Adam in His image and likeness but then there is a gap between Gen 5:2 and Gen 5:3. The occurrences of Gen 3 and 4, the fall of man, took place during this gap. In Gen 5:3 we read *"and Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image and called his name Seth."* Adam's sons were not begotten in the image and likeness of God but rather in the

sinful image and likeness of the fallen man, Adam. The scriptures go on to say of Adam *"and he died"*. This pattern goes on and on for all the descendents thereafter *"and all the days of ... are ... years: and he died"*. Every descendant from Adam to the present day has been born in the likeness and image of Adam, with a sinful nature and subject to death. There is no exception for, *"As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"* (Rom 5:12). For, *"by the offence of one judgment came upon all men to condemnation"* (Rom 5:18). The penalty for this is physical death and separation from God and the second death, which is the final separation of the body, soul and spirit from God.

The Son of God came into the world and put on flesh. He dwelt among men of the old creation but was not of it. He was the Seed of His heavenly Father and not of the seed of Adam. He did not possess the sinful Adam nature, rather, He was *"full of grace and truth"* (John 1:14). *"In Him is no sin"* (I John 3:5).

Christ identified Himself with the first creation and took upon Himself its guilt and shame. He was *"the Lamb of God, who takes away the sin of the world"* (John 1:29). This was Jesus who ... *"by the grace of God should taste death for every man"* (Heb 2:9). But death could not hold Him for Acts 2:24 says *"Whom God raised up again, putting to an end the agony of death, since it was impossible for Him to be held in its power."* The Son of God, who was also the Son of Man, rose victorious over death as the *"first-born from the dead"* (Col 1:18) that *"He might be the first-born among many brethren."* Out of death came life, to be the Author of a new creation. *"But God ... even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus"* (Eph 2:4-6).

The new creation receives its righteous nature from its Head in the same way that the first creation received its sinful nature from its federal head, Adam. *"By the obedience of one shall many be made righteous"* (Rom 5:19). In both cases, the nature of the creation depends on the act of its head. It does not depend on the acts of those who issue from the head.

As the unalterable law of the first creation is sin unto death, so the unalterable law of the new creation is grace reigning through righteousness unto eternal life. *"For if by one man's offence, death reigned by one: much more they which received abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ"* (Rom 5:17).

As the head of the new creation cannot be condemned, the members cannot be condemned (Rom 6:9-10). We have *"passed from death unto life"* (John 5:24). For the new creation, the old has passed away (2 Cor 5:17) and there can be no return to it. We cannot be un-birthed.

Many Christians have a religious idea that a new creature means we are an old person made "better". Because such believers do not understand the birthing they foster this idea that they are getting "better"; but it was never God's intention that we be "better". There is nothing we in and of ourselves can do to become "better". To think this is to miss the point and that's why many Christians fail. A Christian is not a changed or made-over person; he has a totally exchanged life. That's what "new" creation means. That's why Jesus said *"you must be born again"*. Birthing spells out the beginning of something that has not existed before, a new life. Life is nothing to do with how you live, your actions, your deeds. The life, the only life, is in the Son. He is life. It is not a matter of Him having life; He is the life. To be a partaker of that life you

have to be birthed by the Father of that life. The new creation has a new Father. By placing His Seed in us His life is birthed in us.

If there is ever one thing the devil wants to do, and does successfully, is to prevent believers coming to the understanding of the truth that *"I (the old sinful nature) have been crucified with Christ; and it is no longer I (the old sinful nature) who live, but Christ lives in me; and the life which I (the new creature) now live in the flesh I (the new creature) live by the faith of the Son of God, who loved me and delivered Himself up for me"* (Gal 2:20).

A mother cannot do anything to bring about a new life other than accept the father's seed. She may give her ovum to encapsulate the seed, but she cannot produce life, another person, on her own. That's why Jesus said you must be *born again*. He said there must be another father, because only father's produce fruit. Mothers cannot produce fruit, they can only bear it. Believers cannot produce fruit, they can only receive and bear the seed placed in them. You cannot produce a Christian life. It does not matter how many times you repent, how many times you make commitments, how many denominations you join, how many times you go to the altar, or how much good works you do; as a believer you cannot do anything (good works) within yourself to please the Father. There is nothing you can do to produce the Christ-life or Chris-likeness. We must start with that fact. There is nothing we can do to produce that Seed. The Seed has to come from the Father. Peter makes it clear (1 Pet 1:23) where he says you are born again by the Father placing His Seed in you.

All we need do is believe on the Lord Jesus (and even that faith or ability to believe is a gift from God). *"Believe on the Lord Jesus Christ, and you shall be saved"* (Acts 16:31, John 1:12,13). The instant you believed, you cohabited with another Father; and that Father, in an act of love, birthed in you His dear Son. At that instant we became *"partakers of the divine nature"* (2 Pet 1:4). The nature of God is in the Seed, and the Seed is the life, and the life is Christ, Christ in you.

People keep on sinning and doing their own thing because they do not know who they are. They have no understanding of the birthing. They think they are getting *"better"*, or they are going to get *"better"* or will do *"right"* tomorrow, but that is false thinking.

When you believed on the Lord Jesus Christ, the Father placed His perfect Son in you. In the Seed that was placed in you was everything, the totality, of His Son. Not just part. *"Of His fullness we have all received"* (John 1:16). *"In Him you have been made complete"* (Col 2:10). Consider an acorn, the seed of the mighty oak tree. In the acorn is everything that will spring up to produce everything that constitutes the mighty oak tree; every root, the big trunk, all the bark, every branch, leaf and acorn. The Seed that was placed in you by the Father has in it every part of the nature, character and attributes of His dear Son; the fullness or totality of Him. Christ, the Seed, is Life, Love, Joy, Peace, Righteousness, in you. He does not give you these, they are His attributes, part of Himself who is in you.

After Christ has been birthed in you, the father will not depend on you at all; he will depend on His Son in you. As you live on this earth, He will not depend on you acting righteous. He will depend on Christ in you, who is your righteousness, your hope of glory. That's the gospel. Religion says you need to do something to be *"better"*, you need to get it all together, you need to get it all under control, you need to try an act *"like Christ"*, but you cannot do it. It's

impossible. God put in you His Seed, His Son and you are a partaker of His divine nature, and Christ in you can and will do what you cannot do.

When believers come to the revelation that the only life they have is Christ and that they are “one spirit with Him” (1 Cor 6:17), they will desire to live in the same loving union with Him as He did with His Father when He walked the earth as Jesus of Nazareth. For “*the mind set on the Spirit (Christ within) is life and peace*” (Rom 8:6).

We are made up of spirit, soul and body (1 Thess 5:23). At the birthing, when we are born again, an exchange in nature occurs, which takes place in the spirit. This exchange is instantaneous, complete and final, and is an act of God’s grace. Christ in His completeness is placed in us and there is no more of Him that we can obtain. Like the conception of a human child, the father goes into the mother and deposits the seed. The seed is joined to the mother’s ovum and a new life is conceived. In that tiny fertilized egg is the complete and total life, all the parts that will make up a new person. The father does not go back a second and third and fourth time to add extra parts. At the birthing we are complete in Christ.

At the instant of the birthing, which takes place in our spirit part, no immediate change occurs in our soul or body parts. The salvation of our souls begins and is a progressive work as we submit our mind, will and emotions to Christ, and to the Holy Spirit to teach us Christ. This is the mind-renewal process that allows us to conform with and express the Christ within, in our outward words and actions. This is the process in which Christ is “formed” in us (Gal 4:19). The word “formed” in the original language in which it was written means “fashion, form, craft or adjust”. Paul’s epistles speak much about this process of adjustment or transformation taking place in us as we are “renewed” or “transformed” in our minds. The Holy Spirit is our teacher to seamlessly transform or change our minds (reprogramming) to align with Christ who is our Life, the One with whom we are one spirit.

The only change that takes place in our body is that it continues its path of decay ending finally in death, after which we will inherit a new glorified body. So salvation of spirit is instantaneous and complete, salvation of soul is progressive, while salvation of body is to happen sometime in the future. Paul alludes to this three part salvation in (2 Cor 1:10) “*God ... who delivered us (spirit) ... doth deliver (soul) ... will yet deliver (body).*”

Scripture does not teach that the human being has a nature of its own. We come into this world with the nature of Satan and when we are *born again* there is an *exchange* of nature to that of our Heavenly Father, God. That divine nature is in the Seed of the Father, Christ, who is placed in us at the instant of our re-birthing. When Jesus made the John 12:24 statement, the law of harvest statement, He was saying that He, the one Seed (*a grain*) had to die and be buried so that He could rise up again and be multiplied many times over (*bears much fruit*) and placed in the millions and millions of people who would believe on Him and receive that identical, original Life. Now that does not mean that there are millions of Christs out there, it does not mean that we become God, but it does mean that each and every believer contains exactly the same Seed, Christ in His fullness, who is their Life their all. His is the only life we have now that we are rebirthed. We are containers of the divine nature. This was God’s plan from the beginning, that we would be in Christ. Christ in you, the hope of glory.

Each of us is unique in our soul and body. Our soul (mind, will and emotion) is what makes up our personality. We are not all created in a cookie cutter way. We all have different personalities, different mental abilities, different artistic flair, a range of different abilities or skills, and so on. Some are tall, some are short, some are thin, some are more rotund or heavy boned, some are dark, some are fair, all are different and unique. No two are identical, not even "identical" twins. When Christ is birthed in us He is our life and He lives that life through our different personalities. So if you are a baker, or dentist, or plumber, or teacher or student, it's Christ as you, the baker, dentist, plumber, teacher or student that goes where you go and does what you do. If you are jovial or serious, that is the unique way in which Christ as you will be expressed. But the Christ, the Seed of the Father, the Life that is in each of us is the "perfect reproduction of the original"; it is the identical Seed that went into and came forth from the grave. The same "Seed" that was birthed into Jesus of Nazareth is the "Seed" birthed in you.

No one has any more of Christ or any less of Christ in them. Sure, He will be expressed differently in different people. The more he is "formed" in us through the renewing of our minds the more purely He will be expressed. Jesus said He only spoke what He heard from the Father and only carried out the works He saw in the Father because He walked in perfect union with the Father, who was in Him (John 17:21,23). He is the radiance of His (the Father's) glory and the exact representation of His (the Father's) nature (Heb 1:3). He was the perfect expression of the Father. His desire for us is that we live by His life and express Him in our words and actions. If we live in union with Him we will bear His fruit (John 15:4, 5 & Eph 5:22, 23, 25). It's this unity relationship that will be the means by which the world will see and know Christ (John 17:21). This was from the beginning and continues to be God's single plan; to have many sons in the image of His Son, containers of His Seed, His Life ("perfect reproductions of the original") living by His Life and expressing Him to all the world around us, that they too may know Him, whom to know is life eternal.