



LIFE FROM GOD

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February 2003

“OFFSPRING OF GOD”

“Forasmuch then as we are the offspring of God” **(Acts 17:29)**

All men have natural life from God, all life is from God. We receive this life when we are “*born of the flesh*” **(Jn . 3:6)**, that is, when we are born of our father and mother. In **(Acts 17:24-28 JND)** we read, “*God Who has made the world and all things which are in it, ... Himself giving to all life ... has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained times and the boundaries of their dwelling, that they may seek God; if indeed they might feel after Him and find Him, although He is not far from each one of us; for in Him we live ...*” “*For we are also His offspring.*”

Man, the “*offspring*” of God, sinned, thus bringing death and judgment upon himself. “*Wherefore, 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)** “*... it is appointed unto men once to die, but after this the judgment ...*” **(Heb. 9:27)**

Because of this appointment with death and judgment, “*God therefore, ... now enjoins men that they shall all everywhere repent, because He has set a day in which He is going to judge the habitable earth in righteousness by the Man (Jesus) whom He has appointed having raised Him from the dead.*” **(Acts 17: 30-31)** Thus all men, needed “*... repentance unto life*” **(Acts 11:18)** The Lord Jesus said, “*Except any one be born anew he cannot see the kingdom of God.*” “*That which is born of the flesh is flesh, that which is born of the Spirit is spirit, do not wonder that I said to thee, it is needful that ye should be born anew.*” **(Jn. 3:3-7)** Though being God’s “*offspring*,” we, having sinned, need another life from our God. This new life is a free gift from God. “*The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*” **(Rom. 6:23)**

anity. When these words, were heard and believed, the Holy Spirit fell on those who believed. Now this is the normal result where the gospel is preached and received. This is what quickening does as seen in Ephesians and Colossians. This progressive enlightenment, found in the book of Acts, should not be looked at as being normal now. “*Faith having come, we are no longer under a tutor;*” **(Gal.3:25)** Yet, because of the confusion in Christian preaching, and the lack of knowledge of the gospel, no doubt many are still brought to God in a similar way as some in the book of Acts. I do not speak of our experience, or learning of truth, but the relationship belief of the gospel brings us into.

Another similar account is given in **Acts 19** relating to “*certain disciples,*” who had not yet received the Holy Spirit. They only knew of the “*baptism of John*”. They, no doubt, had life through believing that report but it was not Christian position they had been brought into. Here, however, Paul simply says to them that John had said “*they should believe on Him that was coming after him, that is on Jesus. And when they heard that, they were baptized in the Name of the “Lord Jesus”, ... And the Holy Spirit came upon them, ...*” Here it is the Name of the “*Lord Jesus*”, a Name first used after resurrection. “*And they entered in and found not the body of the Lord Jesus*” **(Lk. 24:3)** This is, in its simplest form, the gospel, “*Believe on the Lord Jesus Christ, and thou shalt be saved*” **(Acts 16:31)** but it is a risen Christ. The Holy Spirit here comes upon those who believed in that Name of the Risen One. But these cases are not to be taken as representing necessary “steps” before one can believe the gospel. Today we have a full light to bring to the lost, “*The true light now shineth*” **(1 Jn. 2:8)** we have the “*body*”, not the “*shadow*”. **(Col. 2:17)** This is what we have the privilege of proclaiming today as our “*report*” that begets souls by means of the “*Gospel of your Salvation.*” **(Eph. 1:13)** May our hearts be stirred to the “*work of an evangelist.*”

future, and connected with the King, and His Kingdom. "And these shall go away into everlasting punishment; but the righteous into life eternal." (**Matt. 25:46**) These are not Christians (**see also Mk. 10:30**). In these aspects of eternal life it is in connection with Kingdom blessings, (earthly, or heavenly) not as the possession of a Person Who is Eternal life. In this way they have not what we have come to know as eternal life. As to being born anew, all saints of all ages are so born, but as we have sought to show, the report by which a soul is born anew, determines the relationship with the Lord he is brought into. No relationship of past dispensations, nor future, approaches the relationship Christians are brought into through the gospel of grace as known in Christianity.

ACTS

A few concluding remarks as to this subject relating to the book of Acts.

I would mention that in the transitional book of Acts, where we find Judaism and the law giving way to the Church age, we have various reports by which souls were brought into life. Thus, they were in relationships with God, far below those we are brought into through the report of the gospel. These souls were sought out and brought into Christian position by light we now hold forth as the "Gospel of your salvation" (**Eph. 1:13**) and "the Word of life" (**Phil. 2:15**).

For example, "Cornelius, a centurion of the band called Italic, pious and fearing God with all his house, both giving much alms to the people, and supplicating God continually, ..." (**Acts 10:1-2**) This description of Cornelius leaves little doubt to our minds that he had been "born anew," yet by a "report" that was inferior in nature to the "report," or "gospel" of Christianity. Consequently Cornelius only spoke of "God" and "Lord", as a Jew might address Him. The report of God to Cornelius did not bring him into the saving knowledge that the gospel of Jesus Christ brings believing souls into. So he was to call for Peter, "who shall speak words to thee whereby thou shalt be saved." (**Acts 11:14**) The "words" spoken that accomplished this salvation (saved) related to the death and resurrection of our Lord Jesus Christ, the normal gospel of Christi-

"REPORT"

"So faith then is by a report, but the report by God's Word." (**Rom. 10:17 JND**)

We will now consider how we can receive this gift of new life from God. The Spirit of God uses a "report" or word from God, mixed with faith as the means by which this new life from God is imparted to man. "... the Spirit quickens." (**2 Cor. 3:6 JND**) "Being born again, ... by the Word of God." (**1 Pet. 1:23**) "But faith having come we are no longer under a tutor; (the law) for ye are all God's sons by faith in Christ Jesus." (**Gal. 3:25-26 JND**) This work is a sovereign work of grace by our God and all comes from Him. It is the Spirit of God, the Word of God, and through faith, a gift of God. "... faith; not of yourselves; it is God's gift." (**Eph. 2:8**) Though God gives a word of report to all men, yet all men do not believe the report given to them. Only those who hear it by faith, receive life from God. Different words describe these reports from God, such as "voice", "gospel" "word" "sound", "glad tidings" etc. but all are a word from God, that the Spirit uses to impart life. "The wind blows where it will, and thou hearest its voice, but knowest not whence it comes and where it goes; thus is every one that is born of the Spirit." (**Jn. 3:8 JND**) "But they have not all obeyed the gospel. It was written, For Esaias saith, Lord, who hath believed our report?" (**Rom. 10:16 KJV**) "So faith then is by a report, but the report by God's Word. But I say, Have they not heard? Yea, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world." (**Rom. 10:17 JND**) The Greek word for "report" in these two verses includes both what is heard and the hearing. God has used various reports, in different dispensations, but, unless they were heard by faith, it did not profit. "For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit them, not being mixed with faith in those who heard." (**Heb. 4:2**)

As we see in these verses the "report", or "glad tidings" differed between Isaiah's day, and the Apostle Paul's day, but still, it was a "report" from God, and for it to be profitable it needed to be "mixed with faith."

It is important to remember that the message a report contains, determines the relationship with God one is born into. It tells how God is revealing Himself and how He will be known. With Abraham it was a revelation of the "Lord" (Jehovah), "the God of glory" "The Almighty" "the Same" (Gen. 12 & 17, Neh. 9:7, Acts 7:2). In Christianity, the report preached reveals God in the much nearer relationships of God and Father. Believers are brought into relationship with Him now as our God, and our Father. (Jn. 1:12; 20:17) Sometimes a "report" is rendered even by creation itself. "There is no speech and there are no words, yet their voice is heard." (Ps.19:3 JND) Man is accountable for having had this report of creation rendered to him. Creation declares Him simply "as God" with "His eternal power". (Rom. 1:20-21; Ps.19:1)

"BORN AGAIN"(KJV) "BORN ANEW"(JND)

"Ye must be born again ..." (Jn. 3:7)

We shall now consider some different expressions used in regards to spiritual life from God. "That which is born of the Spirit is spirit." (Jn. 3:6) "Do not wonder that I said to thee, It is needful that ye should be born anew." (Jn. 3:7) Here the word "born anew" (anthen), again in its origin and source, means from the very beginning or starting-point. It is not just again, but from the outset of life. A new way than from a mother's womb if man is to have a living relationship with God, even for the earthly blessings of the Kingdom of God. Nicodemus, a Jew, did not understand this. He apparently thought his birth as a Jew was sufficient for a living relationship with Jehovah his God. The Lord was soon to say to some of them "Search the Scriptures; for in them ye think ye have eternal life" (Jn. 5:39)

They, unlike the Gentiles, had been given a place before God, as having life. It had been said of Jerusalem "... I said unto thee when thou wast in thy blood live; yea, I said unto thee when thou wast in thy blood, live." (Ez. 16:6) He had said to them, "If ye will hearken to my voice indeed and keep my covenant, then shall ye be my own possession out of all the peoples-- for all the earth is mine--and ye shall be to me a kingdom of priests ..." (Ex. 19:5-6 JND) This place of favour was granted them as being born of a woman, born a Jew, but

There are other references to eternal life but these will suffice to show that until Christ appeared in manhood as reported by John, and until Paul's gospel was committed to him, eternal life as they present it, was not known. In general, John gives Eternal life come from heaven to earth to us in the Person of the Son while Paul, takes us to heaven to eternal life. (both speak however of the other, as we might see in Jn. 14 (the Father's house) and 1 Tim. 6:12.

"LIFE ETERNAL"

As known outside of Christianity

"Teacher, what good thing shall I do that I may have life eternal?" (Matt. 19:16 JND)

We have seen that Eternal life as presented by John and Paul, is peculiar to Christianity. But others spoke of eternal life, or life eternal, as well. I will confine myself to the New Testament. Here we will find, it had more the thought of life, on earth, rather than revealed as the Son of God, or relating to heaven which is, its proper sphere. The Lord had said to the Jews "Search the Scriptures; for in them ye think ye have eternal life; ..." (Jn. 5:39) Some came desiring to inherit, or earn eternal life, see Matt. 19:16, Mk. 10, Lk. 10, and Lk. 18. These were expressions of their desire to have their current life go on, on earth. These thoughts of eternal life are quite different than ours. Israel's thoughts might be expressed in David's Psalm as given in 1 Chr. 16:15-36 "The Word...which He made with Abraham, And of His oath unto Isaac; And He confirmed it unto Jacob for a statute, Unto Israel for an everlasting covenant, Saying Unto thee will I give the land of Canaan, The lot of your inheritance; ... Blessed be Jehovah the God of Israel, from eternity and to eternity!" Israel connected this life generally with the land of Canaan and their earthly blessings. There was some sense of life after death as we see from Ps. 16:10-11 This was a Psalm of David, though relating to our Lord. (Acts 2:27-29) Daniel also speaks of "the saints of the most high places" (Dan. 7:18 JND) Chiefly, however, it appears their thoughts were upon life on earth.

Then our Lord spoke also of eternal life as it pertained to Gentiles, a life yet

We can see in the use of this word, our Lord needed to have His body, that was dead quickened. We too will need our bodies quickened if we die. Again we see that it is not the same as being "born anew". It is, at least generally, used for the thought of imparting life to those who are in the condition of death, either as to their body, or spiritually, or both. Then in **Gal. 3:21** it is used to show what the law could not do. "... *If there had been a law given which could have given life..*" (quicken) Paul thus says, "... *the commandment came, sin revived, and I died.*" (**Rom. 7:9**) By the law, death came instead of quickening.

"ETERNAL LIFE"

As known by Christians

"Whosoever believeth in Him should ... have eternal life." (**Jn. 3:15**)

John "reports" Eternal life as being our Lord Jesus Christ, God's Son. This was manifested by the Word becoming flesh and dwelling amongst the apostles, who in turn, gave us that "report". (**Jn. 1:14; 1 Jn. 1:2**) We receive this life by believing on Him. "*He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him.*" (**Jn. 3:36 JND**)

There is no other source of life as far as John is concerned. This is normal Christian truth. If you do not have eternal life, you do not have life at all. (I speak of John's ministry.) This life, (Christ Himself) brings us into the relationship of being sons of God, having fellowship, with both the Father and the Son (**1 Jn. 1:3**) This relationship and fellowship, saints of other dispensations did not have. We know this life as a Person, our Lord Jesus Christ. Paul speaks of eternal life in a somewhat different way. He speaks of it as "*the hope of eternal life, which God Who cannot lie promised before the ages of time, but has manifested it in its own due season His word, in the proclamation with which I have been entrusted, according to the commandment of our Saviour God:*" (**Titus 1:2-3 JND**) Here it is looked at as something reserved for Paul's gospel to reveal. This aspect of eternal life was likewise, not known before.

this was not eternal life as some thought, nor spiritual life from God at all. The life they had was simply that which was born of the flesh. This place of life before God, was contingent upon their keeping the law of Moses. The Lord said to those amongst them that wanted to inherit eternal life. "*What is written in the Law?... this do and thou shalt live.*" (**Lk. 10; Mk. 10 and Lk. 18**) Paul writes, "*I was alive without the law once; but when the commandment came, sin revived, and I died.*" (**Rom. 7:9**) Peter writes to Jewish believers, "*God, ... has begotten us again.*" (**1 Pet. 1:3**) The first time they were begotten they were placed under law, a law which could not "... *have given life*" (**Gal. 3:21**) We find then that "... *the commandment, which was for life, was found, {as} to me; itself {to be} unto death; ...*" (**Rom. 7:10 JND**) Consequently even the Jew needed to be born anew.

"BORN AGAIN"

"Being born again, not of corruptible seed, ..." (**1 Pet. 1:23**)

Peter, in writing to Jews who had become Christians does not say to them "born anew" (another) as our Lord had in John 3. The word Peter uses is "anagennao" and is properly translated "born again" in Peter's epistle. "Again" as used by Peter, denotes a "second", or another time. The Jew's first birth was of "corruptible seed" the second time, with "incorruptible". "*Being born again, not of corruptible seed, but of incorruptible, by the living and abiding word of God.*" "*But this is the word which in the glad tidings is preached to you.*" (**1 Pet. 1:25 JND**) This birth brought them into relationship with God as their Father. "*The Father of our Lord Jesus Christ has begotten us again*"; they were His children, "*obedient children ... ye call on the Father*" (**1 Pet. 1:14-17**) This is the new relationship with God they had been begotten to by means of the gospel. It gave them an inheritance in heaven, rather than the land of Canaan.

Peter is showing the believing Jews that though the Lord had "begotten" them at a former time, this was not sufficient. The Lord had entered into a relationship with them formerly simply as being "*Israel, after the flesh*" (**1 Cor. 10:18; Gal. 4:29**) He had taken them into relationship with Himself though they were

only “*Jews outwardly*”, “*in the flesh*” (**Rom. 2:28-29**) but had begotten them now “... *in the spirit*.” Now they had been begotten to a heavenly portion, but even for the blessing of the future Millennium kingdom on earth, they will need to be “*born again*”. This is what Nicodemus did not understand.

This is why, I believe, when Gentiles are included as needing new birth, the word Peter uses for “*again*” is not used. Gentiles had no former relationship with God and are seen as “*having no hope and without God in this world*.” (**Eph. 2:12**) The word our Lord used for “*again*” (anew) does however apply to gentile and Jew alike for we all need this birth from another source or origin.

“BORN ANEW”

“*Except any one be born anew.*” (**Jn. 3:3 JND**)

The conversation the Lord had with Nicodemus is remarkable. The very first comment our Lord makes to Nicodemus was calculated, as it were, to destroy all confidence in the flesh the Israelite naturally had. “*Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more; Circumcised the eighth day, of the stock of Israel, ... as touching the law, a Pharisee; ...*” (**Phil. 3:4-6**) Nicodemus came to the Lord as a “*Pharisee ... a ruler of the Jews*” The first word he hears is “*Except any one be born anew ...*” (**Jn. 3:3 JND**) This sets aside any place of special favour a Jew might have had in this matter of Life. They must come like “any one”. Our Lord is about to teach this dear Hebrew man that though the voice of the Spirit in life begetting power had been heard chiefly in Israel as a nation, now He was to make His voice to be heard amongst the Gentiles as well. That wonderful expression “*For God so loved the world*”, is about to be heard by him.

In speaking to Nicodemus of that which he should have known from the Old Testament, our Lord speaks of this birth as “*earthly things*”. It involved the earth, and the Jews’ hope of the Kingdom. (see **Ez. 11:19; 36:25-27**) With the revelation of His person (**vs.13**) and His work, (**vs. 14**) the Lord now

from God, and quickening with Christ. “*Whosoever will, let him take of the water of life freely*” (**Rev. 22:17**) We do have a wonderful life giving message for those who are still “*dead in trespasses and sins;*” (**Eph. 2:1**)

“QUICKEN”

Not “conjointly” as in Ephesians and Colossians, but as found elsewhere.

While we often use “*quickened*” synonymously with being “*born again*”, I do not know that it is used in the New Testament to convey the thought of life by birth. It is used in **1 Pet. 3:18** as to our Lord’s body “*put to death in the flesh, made alive in the Spirit ...*” also of our bodies, “*by man (Christ) came also the resurrection of the dead; For as in Adam all die, even so in Christ shall all be made alive; ...*” (**1 Cor. 15:21-22**) (made alive is the word for quickened) and again, as regards our bodies, “... *He that raised up Christ from the dead shall also quicken your mortal bodies*” (**Rom. 8:11**) It is also used, I believe, in regards to the bodies of the lost “*The Son quickeneth whom He will, For the Father judgeth no man, but hath committed all judgment unto the Son:*

Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.” (**Jn. 5:21-29**) This coming forth to damnation is I believe, the quickening of the evil doers dead body in bringing it out of the grave in resurrection. This is a form of quickening. We see quickening in these Scriptures as it relates to the body. In **Rom. 4:17** it is used as imparting life to the dead, but not in the birth aspect. “*God, Who quickeneth the dead*”. In **Jn. 6:63** Our Lord says, “*It is the Spirit which quickens, the flesh profits nothing: the words which I have spoken unto you are spirit and are life.*” This also refers to giving life to one dead, for He had said, “*Verily, verily I say unto you, Unless ye shall have eaten the flesh of the Son of man, and drunk his blood, ye have no life in yourselves.*” It was by means of the death of Christ life was to be imparted to those spiritually dead. This is what He refers to as being offensive to those following Him. (**vs. 61-62**)

according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places. (Eph. 1:19, 20) And you hath He quickened ... even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ.” (Eph. 2:1) So in Col. 2:13; “And you ... hath he quickened together with him, having forgiven you all trespasses”. “If ye then be risen with Christ.” (3:1) “We are ‘heirs together,’ ‘suffering together that we may be glorified together,’ and thus finally ‘con-formed* to the image’ of God’s Son, in that God ‘hath quickened us together,”

*The word ‘together’ is found here also in the structure of the Greek word.” (JND CW vol. 3; pg. 68)

Quickened as used in these two epistles means to quicken “conjointly” (joined together). We, being dead, are quickened together with Christ and raised with Him. Our sins being forgiven, we are risen with Him. It is the salvation of that which was dead. It is an expression peculiar to Christianity. Full deliverance from sins, and sin, because of His death and resurrection, and our being raised with Him. Blessed richly, by quickening, this goes far beyond being “born anew,” an expression not mentioned in these epistles which give us such a wonderful position in Christ. This is all the result of our trusting in Christ, “... Christ; in Whom ye also have trusted, having heard the word of truth, the glad tidings of your salvation; in whom also, having believed ...” (Eph. 1:13)

What a marvelous “report” (glad tidings)! Christianity has its report, what a place the belief of this report brings us into. We are, beloved, brought out of a condition of death by being quickened with Him. It is then that we can say “Christ, ... Who is our life” (Col. 3:4) What a full expression of life imparted to one dead who believes by means of faith. “For by grace are ye saved through faith” (Eph. 2:8) This is the impartation of life, as seen in quickening, not birth though both may take place when the gospel as we know it is received by faith. May we declare a full gospel, it is life imparting, both as seen in birth

speaks of the life imparted as “Eternal life” (vs.16) Such is the high character of life imparted to one born of God now by receiving His Son, the Lord Jesus Christ. When the whole world is brought in our Lord speaks of this new work as being “heavenly things” (vs.12) Eternal life being that which was before there ever was an earth. “That Eternal life which was with the Father.” (1 Jn. 1:2) Eternal life properly belongs to heaven.

“BEGOTTEN...THROUGH THE GOSPEL”

“In Christ Jesus I have begotten you through the gospel.” (1 Cor. 4:15)

Paul speaks to those at Corinth whom he had “Begotten through the gospel”. Begotten here means to be born. We learn here and elsewhere, that today the gospel that Paul preached is a “report” that God uses to “beget” children. In 1 Cor. 15 he “declares” that gospel by which he had begotten them. We see he also speaks this way of Onesimus, “whom I have begotten” and Philemon, “thou owest even thine own self also to me.” (Philemon 19) In his epistle to the Galatians he says, “I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel”. (Gal. 1:6) Because of this departure from the gospel that he had brought to them, he has to say, “... my children, of whom I again travail in birth until Christ be formed in you.” (Gal. 4:19) He had begotten them also by his gospel, but their departure from it, made him concerned as to the reality of their birth by faith. He writes to them, “Know then, that they that are on the principle of faith, these are Abraham’s sons;” (3:7) Paul’s gospel was truly a “savour of life unto life” (2 Cor. 2:16), in them that are saved.

“BORN OF GOD”

“Which were born, ... of God.” (Jn. 1:12)

While John does speak of the work of Christ, he emphasizes the receiving of the Son as being the means we are born of God. His “report” is given us, “... the life has been manifested, and we have seen, and bear witness, and report to you that eternal life, which was with the Father, and has been manifested to

us:” (1 Jn. 1:2) He tells us in the first chapter of his gospel, that it is now by receiving Christ, Who is Eternal life, that one is born of God. *“He was in the world, and the world had its being through Him, and the world knew Him not. He came to His own, and His own received Him not; but as many as received Him, to them gave He the right to be children of God, to those that believe on His Name; who have been born, not of blood, nor of flesh’s will, nor of man’s will, but of God.”* (Jn. 1:10-13 JND) The Greek word used for “children” here is “Teknon” and means children in the sense of being born of the family, used by John to signify this relationship in Christians, as born of God. This was the result of receiving Him. Notice it says *“have been born”* not *“had been born”*. Birth was the result of receiving Him. The point here is not the time of their birth, but to whom it is imparted and why. It was the result of receiving Him that one was given *“the right to be children of God, to those who believe on His Name ...”*.

When it is imparted is given in chapter three. *“The wind blows where it will, and thou hearest its voice, but knowest not whence (where) it comes and where it goes, thus is every one that is born of the Spirit.”* (Jn. 3:8 JND) The word translated *“hearest”* is the root word for report as found in Rom. 10:16-17, and includes both what is heard, and the hearing of it. When we hear the voice of the Spirit by faith, we receive life, at that very moment. We know when the wind blows for we hear its voice, what we do not know is whence it comes from or where it is going. We may not be conscious of the moment it happens, but we know it doctrinally.

“BORN AGAIN CHRISTIAN”

Is this an expression that is Scriptural?

One cannot be a Christian with out being born anew. The expression “born again Christian” does have validity as describing a Christian. Peter writes to those Jews that had been *“born again...”* (1 Pet. 1:23) and refers to them as Christians, *“if any man suffer as a Christian.”* (1 Pet. 4:15) They were, **“born again Christians”** who were suffering for Christ’s Name. In this context I think it allowable to speak of one being a born again Christian. However being born

again is not something that is peculiar to Christianity, children of God of all dispensations were born again. We know what is intended by using the expression “born again Christian”, and we can be thankful for those who know they have been *“born again”*, and are not simply one making a profession, without having life, as we read of some, *“But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”* (2 Pet. 2:22)

“QUICKENED TOGETHER”

“Quickened us together” (Eph. 2:5)

“Quickened together with him,” (Col. 2:13)

Besides being begotten, or born of God, quickening is another expression used to express the thought of receiving life from God. But here, it is not represented as being born. Quickening is the “reanimation” of that which has died, for the believer, it is to Christ as our life in resurrection. We can see somewhat of the difference between the two thoughts in regard to our Lord. He needed to be, and was, quickened, for He had died. Yet, we would not say He was, or had the need of being born again.

For the Christian, the expression *“quickened together”* is closely connected to the thought of being “saved” for it is life out of death. *“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, 5, 6) *“God, ... hath raised Him from the dead. And you, being dead in your sins ... hath He quickened together with Him, having forgiven you all trespasses;”* (Col. 2:12-13)

Another has expressed this work as “... a participation in all of which He is Heir, as the risen Man (in the sure title of His own sonship), as quickened together with Him---a union of life and inheritance, of which the Holy Ghost is the power and witness. It is thus expressed in the epistle to the Ephesians; *“And what is the exceeding greatness of His power to usward who believe,*