

Walking in Newness of Life

The festivals of Unleavened Bread and Pentecost picture a new birth in which we are born from above, and are to now “...walk in newness of life” (Romans 6:4). Just what does it mean to be born again? The Bible uses many analogies to teach spiritual principals, and the process of birth is one that is used.

We are going to begin by addressing the argument that a newly baptized person is not born again, but is merely conceived in the womb of the church, and will not be born again until the resurrection. **We need to understand that the teachings of a church describe who they are.** In the teaching that you are not born again, but are conceived at baptism, the developing fetus would represent a newly baptized person.

Born Again or Merely Conceived

Let us consider the fact that conception takes place in the womb, which is a place of complete darkness. The developing fetus, which symbolizes a developing Christian, is **blind and naked**, and is living in a bag of **lukewarm** water that is neither **cold nor hot**. During its time in the womb it is fed through the umbilical cord, so all of its needs are taken care of, and it **has need of nothing**. What we have here is a description of the church at Laodicea.

Jesus warned the church at Laodicea, “...[B]ecause you are **lukewarm**, and neither **cold nor hot**, I will spue [1692, *vomit*] you out of My mouth. Because you say, I am rich, and increased with goods, **and have need of nothing**; and don’t know that you are wretched, and miserable, and poor, and **blind**, and **naked**: I counsel you to buy of Me gold tried in the fire, that you may be rich; and white raiment, that you may be **clothed**, and that the shame [152, *disgrace, dishonorable conduct*] of your **nakedness** do not appear; and anoint your eyes with eye salve, that you may **see**” (Revelation 3:16-18).

Laodicea represents believers who are self-satisfied, but are spiritually blind, and therefore they do not see that they are naked, i.e. that they are in sin. Spiritual blindness is caused by idolatry, which is at the root of all sin. Those of Laodicea are following the teachings of men instead of the teachings of God. Jesus said, “This people draw near Me with their mouth, and honor Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men” (Matthew 15:8, 9).

The plain truth is, if we are in darkness we cannot have fellowship with God, because “... God is light, and in Him is **no darkness at all**. If we say that we have fellowship with Him, **and walk in darkness, we lie, and do not the truth**; but **if we walk in light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin**” (1 Jn. 1:5-7).

The world is in spiritual darkness because it is “...Satan, which deceives the whole world...” (Revelation 12:9). Satan uses “...the great whore that sits upon many waters” to deceive the world (Revelation 17:1). The waters “...where the whore sits, are peoples, and

multitudes, and nations, and tongues” (v. 15). The fetus is in a dark, watery world. The womb in which it grows represents the world, but God has called us “out of darkness into His marvelous light” (1 Peter 2:9). A baby does not see light until it comes out of the womb. Therefore a Christian cannot walk in the light until it comes out of the womb, i.e. the world.

Born From Above

Jesus said to “...Nicodemus, a ruler of the Jews...Except a man be born again [509, *from above*], he cannot see [1492, *to perceive, discern, discover*] the kingdom of God” (John 3:1, 3). Jesus often used parables when speaking about the Kingdom of God to hide the meaning from the people. Jesus told His disciples, “...it is given to you to know the mysteries [3466, *a hidden or secret thing, not obvious to the understanding*] of the kingdom of heaven, but to them it is not given. Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Matthew. 13:11, 13). Jesus was not speaking of literally seeing the Kingdom of God by entering into it bodily, but rather by coming to know it, to understand it.

Nicodemus was perplexed by what Jesus had said about being “born again,” and asked, “...How can a man be born when he is old? Can he enter the second time into his mother’s womb, and **be born**?” (v. 4). Nicodemus was trying to understand what Jesus was saying from a physical perspective, but Jesus was speaking from a spiritual perspective.

Jesus replied, “... Except a man be born of **water** and of the **Spirit**, he cannot enter into the kingdom of God” (v. 5). When is a man born of water and of the Spirit? “...Repent, and be **baptized [water]**...and you shall receive the gift of the **Holy Spirit**” (Acts 2:38). At baptism you are “born of water and of the Spirit.”

The Birth

In a normal birth, the fetus will prepare itself for the birth process by turning in the womb, so that it is head and face down when it is born. The head and face down position represents humility, as in bowing before someone. When the children of Israel were given final instructions for Passover, “... the people **bowed the head and worshiped** [7812, *to prostrate in homage to God*]. The children of Israel went away, and did as the LORD had commanded ...” (Exodus. 12:27, 28).

The turning in the womb represents repentance. The Eternal says, “... I have no pleasure in the death of the wicked; but that the wicked turn from **his way** and live: **turn you, turn you from your evil ways**; for why will ye die O house of Israel?” (Ezekiel 33:11).

After the fetus turns, it will move lower in the womb as it prepares for birth. After the preparations are completed, then labor begins. The uterus begins contracting to push the fetus out of the womb. On the night of Passover, after the Eternal had killed the firstborn of the Egyptians, Pharaoh “... called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people And the Egyptians were urgent [2388, *to seize*] upon the people that they might **send them out of the land in haste** [4116, *quick, prompt*]...” (Exodus 12:31, 33). The Egyptians were trying to push the Israelites out of Egypt as quickly as possible. This fulfilled

what the Eternal had said to Moses, that Pharaoh "... shall surely thrust you out hence altogether" (Exodus. 11:1).

During the birth process the baby is being thrust out of the womb. Labor is painful, and the woman giving birth wants the baby out of her womb as quickly as possible, so she pushes during the birth process. The Egyptians wanted Israel out of their land as quickly as possible, so they were pushing them out. The Passover celebration is the beginning of the birth process.

Israel did not come completely out of Egypt until they had crossed the Red Sea at night. The Eternal "... caused the sea to go back by a strong east wind **all that night**, and made the sea dry land, **and the waters were divided**" (Exodus 14:21). The parting of the waters symbolizes the breaking of the bag of water that the fetus is in. When Israel crossed the sea, "... the waters were a wall unto them on their right hand, and on their left" (v. 22). The wall of waters symbolized the birth canal. Israel completed crossing through the birth canal at night, and "... the sea returned to his strength when the morning [1242, *dawn*] appeared ..." (v. 27).

When the fetus is in the birth canal it is still in darkness, and Israel crossed the sea at night. When the baby comes out of the birth canal it sees light for the first time. When the dawn appeared, Israel was completely out of the sea.

The placenta is a vascular organ that develops in the uterus during pregnancy, and provides the developing fetus with nutrients, and expels waste through the umbilical cord. Following birth it is no longer needed, and is expelled as part of the afterbirth. The placenta dies, and is discarded. This symbolizes the "... old man with his deeds [4234, *practice*]" (Colossians 3:9). The Egyptians, as a type of the old man were "...dead upon the seashore [8193, *lip, edge, termination as a natural boundary*]" (Exodus 14:30).

The old man of sin and his way of life is dead, and he cannot cross the boundary of death to bring you back into the "house of bondage" of sin and death. "Knowing this, that our old man is crucified with Him, **that the body of sin might be destroyed, that henceforth we should not serve sin**" (Romans 6:6). This is a new birth, for "... if any man be in Christ, he is a new creature [2937, *creation*]: **old things are passed away** [3928, *perished*]; **all things are become new**" (2 Corinthians 5:17). This is a new birth. Old things do not pass away at conception. At birth the old things pass away, and the baby enters into a completely new environment. The baby has been liberated from the womb, i.e. the house of bondage. It now has freedom of movement, instead of being confined by the boundaries of the womb.

The Feast of Unleavened Bread is about blood (Passover) and water (baptism). During the birth of a baby there is much blood and water. We have seen the parallels between the Feast of Unleavened Bread and birth. Now we will look at parallels between birth and the Day of Pentecost.

The Breath of Life

Once the baby comes forth from the womb, it must begin to breathe in order to live. After His resurrection, when Jesus was with His disciples, "...**He breathed** [1720, *to blow or breathe into, to inflate*] **on them**, and said to them, **Receive you the Holy** [*Spirit*]" (John. 20:22). They did not receive the Holy Spirit at that time, because if they had, there wouldn't have been a need for the Day of Pentecost. This event was pointing directly to the Day of Pentecost. On the Day of

Pentecost “... there came a sound from heaven as of a mighty rushing wind [4157, *respiration, wind, from 4154, to breathe hard*], and it filled the house where they were sitting And they were all filled with the **Holy [Spirit]** ...” (Acts 2:2, 4). This was like the breath of life that a newborn baby must have in order to live.

The Holy Spirit is symbolized by wind, or breath. As breath is vital for man to live physically, the Holy Spirit is vital for eternal life. “... [T]he Spirit is **life** because of righteousness” (Romans 8:10). When the baby comes forth out of the womb it takes its first breath of life. When a newborn Christian comes up out of the water he receives the life-giving Spirit. A fetus does not breathe in the womb. The breathing process begins **after it is born**.

The Greek word used for “wind” (4157) is used in the *Septuagint* for the Hebrew 5397, *wind, breath*. “And the LORD God formed man of the dust of the ground, and breathed [5301, *to blow*] into his nostrils **the breath** [5397] **of life**, and man became a living soul” (Genesis 2:7). The birth of Adam on the **sixth** day of the week pointed directly to the giving of the Holy Spirit on the **sixth** of Sivan, which was on the **sixth** day of the week, on the Day of Pentecost in 30 A.D. The timing of the Eternal is always perfect.

Cover the Shame of Your Nakedness

The flesh symbolizes sin, because it represents our carnal nature. “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are **in the flesh** cannot please God” (Romans 8:7, 8). Jesus said, “That which is born of the flesh is flesh...” (John 3:6). Those born of the flesh are not acceptable to God because of their sinful nature; therefore they must be born from above in order to become pleasing to God.

While in the womb, the fetus is naked. Nakedness symbolizes sin. Jesus told the church at Laodicea “... to buy of Me ... white raiment, that you may be clothed, and the **shame of your nakedness do not appear** ...” (Revelation 3:18). After its birth the baby will be cleaned up and clothed. Likewise, a newborn Christian is to be clothed with Jesus Christ. “But put you on [1746, *to clothe oneself*] the Lord Jesus Christ, and **make not provision for the flesh**, to fulfill the lusts thereof” (Romans 13:14). The sinful flesh is covered by Jesus Christ. This takes place at baptism. “For as many of you as **have been baptized** into Christ have put on [1746, *to clothe oneself with*] Christ” (Galatians 3:27). This is the new man, for you “... have put on [1746, *to clothe oneself*] the new man, which is renewed in knowledge **after the image of Him that created him**” (Colossians 3:10).

As a newborn Christian, you are beginning a new way of life. What “... fellowship hath righteousness with unrighteousness? And what communion [2842, *association, community, joint participation, intercourse*] hath **light with darkness?**” (2 Corinthians 6:14). A newborn Christian has been separated from the darkness of this world, but a fetus is still in darkness.

Why would we want to go back into the darkness and the nakedness of the womb? “Wherefore **come out from among them**, and be you separate [873, *set off by boundary*], says the Lord, and touch not the unclean; and I will receive [1523, *invite in, receive with favor*] you, and will be a Father to you, and you shall be My **sons and daughters**, says the Lord Almighty” (vv. 17, 18). Sons and daughters have been born, and they are no longer in the womb.

Seeing and Hearing

The fetus spends its entire time in pitch black darkness, and has no vision at all. After being born, the newborn baby sees light for the very first time. On the Day of Pentecost, "... there appeared unto them cloven tongues like as of **fire** [4442, *fire, lightning*] and it sat upon each of them. And they were all filled with the Holy [*Spirit*] ..." (Acts 2:3, 4). Fire provides light by which we are able to see in the darkness. The Holy Spirit provides light to the Christian in a world that is in spiritual darkness. "The people that walked in **darkness** [2822, fig. *wickedness, death, destruction, misery, ignorance, sorrow*] have seen a great **light** [216, *illumination*]: they that dwell in the land of the shadow of death, upon them hath the **light shined**" (Isaiah 9:2).

While in the womb the fetus cannot hear intelligently, but once the baby is born it can begin to distinguish between different sounds. "So then faith cometh **by hearing, and hearing by the word of God**" (Romans 10:17). The newborn can now both see and hear. "And in that day shall the deaf **hear** [8085, *to hear intelligently*] **the words of the book**, and the **eyes of the blind shall see out of obscurity, and out of darkness**" (Isaiah 29:18). Through the gift of the Holy Spirit, the newborn Christian now has the ability to both see and hear intelligently, which enables him "... to grow in grace and in the knowledge of our Lord and Savior Jesus Christ..." (2 Peter 3:18).

The fetus is in a temperature-controlled environment that doesn't vary. It has no need to see, hear, touch, taste, or smell. While in the womb the fetus really isn't learning anything, but all of its senses are developing in preparation for birth. Once the baby is born, all of its senses begin coming into play, and it begins to learn at a very fast rate. Likewise a newborn Christian can begin to learn at a very fast rate if he receives the proper food for his spiritual nourishment.

The Milk and the Meat of the Word

While in the womb, the fetus is nourished through the umbilical cord. After birth, the baby drinks milk. "**Being born again** [313, *to bring forth again*], not of corruptible seed, but of incorruptible by the word of God, which lives and abides forever... And this is the word which by the gospel is preached to you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as **newborn** [738, *just born*] **babes** [1025, *infant*] desire the sincere milk of the word, that you may grow thereby" (1 Peter 1:23, 25, 2:1, 2). A newborn baby is no longer fed through the umbilical cord, but it desires its mother's milk. A fetus has **no desire for, nor does it drink its mother's milk**.

As a child grows and his digestive system develops, he has a need for solid food. Likewise, a Christian should not be satisfied with the milk of the word forever, but he should have a desire for solid food. "For every one that uses milk is unskillful in the word of righteousness: **for he is a babe** [3516, *an infant, immature*]. But strong meat belongs to **them that are of full age** [5046, *adult, mature, complete*], those who by reason of **use** [1838, *habit*] have their **senses** [145, *faculties of perception, understanding, judgment*] **exercised** [1128, *trained*] to **discern** [1253,

distinguish, separate] both good and evil” (Hebrews 5:13, 14).

The Christian education process does not stop with the milk of the word. How would you like it if you were in the first grade the rest of your life? Churches like to keep their “students” in the first grade indefinitely because stupid people are easier to control. If you never got beyond the first grade, what kind of a profession would you be qualified for? Could you be a teacher?

God is preparing His people for the profession of the priesthood **to teach** others the truth. “For a priest’s lips should keep [8104, *guard, protect, preserve*] knowledge [1847, *intelligence, understanding, wisdom*], and they [*the people*] should seek [1245, *search, strive after*] the law [8451, *law, from 3384, teaching, instruction*] at his mouth: for he is the messenger of the LORD of Hosts” (Malachi 2:7). You must “Study [4704, *strive*] to show yourself approved **to God**, a workman that needs not be ashamed, rightly dividing [3718, *to cut straight, a straight path*] the word of truth” (2 Timothy 2:15).

Forty Years in the Wilderness

After coming forth from the land of Egypt (the womb), the children of Israel wandered for forty years in the wilderness. The Eternal said to Israel, “And you shall remember all the way which the LORD your God **led you** these **forty** years in the wilderness, to **humble you**, and to **prove you**, to know what was in your heart, whether you would keep [8104, *guard, protect, to hedge about*] His commandments or no. And He humbled you, and suffered you to hunger, and fed you with manna...that He might make you know that man does not live by bread only, **but by every word that proceeds out of the mouth of the LORD does man live**” (Deuteronomy 8:2, 3). The purpose for all of this is “...to do you good at your latter end” (v. 16).

The number forty represents a period of instruction and testing to prepare a person for the task ahead. Twice Moses was forty days on Mount Sinai, being instructed by God (Exodus 24:18; 34:28). After His resurrection Jesus taught His disciples, “...being seen of them **forty** days, and speaking of the things pertaining to the Kingdom of God...” (Acts 1:2).

Forty years symbolizes a Christian’s life from his new birth to his death. During this time, he is learning to walk in a new way of life. He is being instructed, changed and sanctified by the Word. Jesus Christ “...loved the church, and gave Himself for it; that He might sanctify [37, *to purify*] and cleanse [2511, *to cleanse from sin*] with the washing of water by the **word**” (Ephesians 5:25, 26).

Pure water symbolizes the Holy Spirit. Through the combination of the Spirit of God and the Word of God, a person is being sanctified and changed into the image of God, “That He might present it to Himself a glorious [1741, *unsullied, beautiful*] church [*congregation*], **not** having spot [4695, *soiled, contaminated, defiled*], or wrinkle [4512, *flaw, blemish*], or any such thing; but that it should be holy [40, *separate from common condition, righteous*] and without blemish [299, *blameless*]” (v. 27).

There must be yet a third birth, because “...flesh and blood cannot inherit the kingdom of God; neither does corruption [5356, *mortality, perishable substance*] inherit incorruption” (1 Corinthians 15:50). As we have previously explained, three is God’s number in scripture. At the third birth, you will be in the spiritual image of God.

The Third Birth

Jesus spoke of three births. The first birth is “That which is born of the flesh is flesh...” (John 3:6). We can liken this to an empty clay vessel, like the ancient oil lamps. A lamp devoid of oil is useless for its intended purpose, which is to give off light (fig. 1).¹



Figure 1

The second birth is when you are “...born of the water and Spirit...” (v. 5). The second birth is like a clay lamp that has been filled with oil, which symbolizes God’s Spirit. You are now capable of producing light (fig. 2). “But we have this treasure in **earthen vessels**, that the excellency of the power may be of God, and not of us” (2 Corinthians 4:7).



Figure 2

You are still flesh, but now you also contain that which is from heaven. “Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variableness, neither shadow of turning. Of His own will begat [616. *To bring forth from the womb, give birth to*] He us with the word of truth, that we should be a kind of first fruits of His creatures [2938, *creation*]” (James 1:17, 18). The second birth is a combination of the flesh and the spirit.

The third birth occurs at the resurrection when you are born of Spirit. “That which is born of the Spirit is spirit. Marvel not that I said to you, you must be born again [509, *from above*]. The wind blows where it listeth [2309, *wills, desires*], and you hear the sound thereof, but cannot tell [*from*] where it comes, and where it goes: so is every one that is **born of the Spirit**” (John 3:6-8). In the third birth you are no longer a physical clay vessel, but you are fully spirit, in the image of God. “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory” (1 Corinthians 15:54).

Let us look at the number forty as it pertains to a pregnancy. The length of a normal pregnancy is counted as forty weeks from the beginning of a woman’s last monthly cycle. The actual conception takes place on the fifteenth day of the cycle; therefore the gestation period is actually thirty-eight weeks. The fifteenth day of the cycle lines up perfectly with the Passover celebration. The spiritual conception for the third birth takes place at the Passover celebration.

¹ Pictures on this page are the courtesy of Google Images.

Both the beginning of the second birth and the conception that precedes the third birth are pictured by the Passover observance. They both run concurrently, because while our physical flesh is deteriorating as we grow older, the new man, like a fetus growing within the womb, is growing within us each day. At the resurrection the physical man dies, but the newly born spiritual man will be in the very image of God, and will live forever.

The apostle Paul spoke of this in a similar vein. "...[B]ut though our outward man perish [1311, *decays*], yet the inward man is renewed day by day. For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporary; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Corinthians 4:16-5:2).

Summary: We have seen that in order to walk with God you must be born again, because that which is born of the flesh is naturally contrary to God. The Eternal uses the analogy of a second birth to reveal important spiritual principles. It is very important that we understand the difference between being merely conceived in the womb, and being born a second time. Are we being fed by the milk or meat of the Word, or are we being fed in the darkness of the womb of the church by men? The third birth, which is when we shall "be clothed upon with our house which is from heaven," will occur at the last trumpet blast, which is pictured by the Day of Trumpets.