



## SAVED means what?

### Week 7: My TURN...the act of Conversion WNC Summer Series 2024

May 1<sup>st</sup> WHY do I need saving? GRACE  
 May 8<sup>th</sup> WHERE IS ? ? ? Atonement  
 May 15<sup>th</sup> Anatomy of Sin  
 May 22<sup>nd</sup> ♥ at 1<sup>st</sup> Sight? Repentance  
 May 29<sup>th</sup> Repentance - Zacchaeus  
 June 5<sup>th</sup> Faith  
 June 12<sup>th</sup> Conversion  
 June 19<sup>th</sup> Regeneration

June 26<sup>th</sup> – Pr RCB Justification  
 July 3<sup>rd</sup> Adoption  
 July 10<sup>th</sup> Sanctification  
 July 17<sup>th</sup> – Pr RCB Perseverance  
 July 24<sup>th</sup> – Pr RCB  
 July 31<sup>st</sup>  
 August 7<sup>th</sup>  
 August 14<sup>th</sup>

August 21<sup>st</sup>  
 August 28<sup>th</sup>  
 Also gone: 9/4<sup>th</sup> NO WNC,  
 9/11<sup>th</sup> Kick OFF, 10/16<sup>th</sup>  
 Fall: PSALMS? ÷

Am wondering WHAT could be added to the lineup to stay on SAVED topic.

- #7 - Expiation & Propitiation
- #8 - Reconciliation
- #9 - Resurrection
- #12 - Union w/Christ
- #15 - Communion of the saints

Looking in The Message of Salvation:

- #18 - Glorification
- #19 - The Mission (Mt 28) Have them divide into small groups and share their testimonies?
- REWARDS.

ANY of these can be inserted into the Equation line up in any placement.

Handouts: **Wk1** Names of God. **Wk3** Isaiah 59 H.O. **Wk5** Colossians 3 Worksheet.

## SAVED...means What?

### Week 7: My TURN...the act of CONVERSION

[All scripture is in CEB version unless otherwise noted.]

**Recap - Faith:** Knowledge, Assent, Trust

- Where REPENTANCE has a reckoning, a decision,
- FAITH has a footprint, a step...FAITH does & FAITH does not

Conversion.Regeneration.Justification.Adoption – Tsunami happening at once

## CONVERSION

1.What is Conversion? 2. How does it happen (What does it look like)? 3. What is the H.S. role? 4. Any external evidences?

[Conversion = Turning. Regeneration = Renew/Born Again].

Regeneration is the outward evidence of Conversion.

## We do not CONVERT ourselves

“Eternal life is not a gift *from* God, eternal life is the gift *of* God.” Oswald Chambers

### 1.) What is Conversion?

*Conversion:*

“1. In a general sense, a **turning or change from one state to another**; with regard to substance, transmutation; as a conversion of water into ice, or of food into chyle or blood.

3. In a theological or moral sense, a **change** of heart, or dispositions, in which the enmity of the heart to God and His law and the obstinacy of the will are subdued, and are succeeded by supreme love to God and His moral government, and a reformation of life.”

**The Salvation Equation:** {Grace > Atonement} Man can now respond: + Repentance + Faith → (and God answers)  
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Convert CONVERT', verb transitive **A VERB THAT REQUIRES A DIRECT OBJECT** [Latin convertō; con and verito, to turn; coinciding in elements and signification with barter, and probably from the root of vary, vario, veer, Spanish birar, Portuguese virar, to turn. Class Br.]

**1. To change or turn into another substance or form;** as, to convert gases into water, or water into ice.  
**2. To change from one state to another;** as, to convert a barren waste into a fruitful field; to convert a wilderness into a garden; to convert rude savages into civilized men.

**3. To change or turn from one religion to another,** or from one party or sect to another; as, to convert pagans to christianity; to convert royalists into republicans.

**4. To turn from a bad life to a good one;** to change the heart and moral character, from enmity to God and from vicious habits, to love of God and to a holy life.

*Repent ye therefore, and be converted, that your sins may be blotted out. Acts 3. He that converteth a sinner from the error of his way, shall save a soul from death. James 5.*

**5. To turn toward a point.** Crystal will callify into electricity, and convert the needle freely placed. [Unusual.] Brown.

**6. To turn from one use or destination to another;** as, to convert liberty into an engine of oppression.

**7. To appropriate or apply** to one's own use, or to personal benefit; as, to convert public property to our own use.

**8. To change** one proposition into another, so that what was the subject of the first becomes the predicate of the second; as, all sin is a transgression of the law; but every transgression of the law is sin. Hale.

**9. To turn** into another language. B. Jonson. Convert CONVERT', verb intransitive To turn or be changed; to undergo a change. The love of wicked friends converts to fear: That fear, to hate. Shak.

Convert CON'VERT, noun A person who is converted from one opinion or practice to another; a person who renounces one creed, religious system or party, and embraces another; applied particularly to those who change their religious opinions, but applicable to political or philosophical sects. 2. In a more strict sense, one who is turned from sin to holiness. Zion shall be redeemed with judgment, and her converts with righteousness. Isaiah 1. 3. In monasteries, a lay-friar or brother, admitted to the service of the house, without orders, and not allowed to sing in the choir. Encyc. Converted

Converted CON'VERT'ED, participle passive Turned or changed from one substance or state to another; turned from one religion or sect to another; changed from a state of sin to a state of holiness; applied to a particular use; appropriated.

— American Dictionary of the English Language by Noah Webster

**THE PERSON CONVERTING THE ITEM FROM ONE THING TO ANOTHER...  
TURNS IT INTO SOMETHING NEW**

What is... **Converted** **past** participle, past tense of *con-vert* (Verb)

- 1. Cause to change in form,  
To change in character,  
To change in function.** 2. Change or be able to change **from one form to another.**

Preparation: Careful Introspective reflection on one's way. Action: Decisive turning toward God. Evidence: Continued Obedience.

**Your Knowledge of Christ and Your Faith in Christ moves you to Conversion:**

- God is the Originating cause of Conversion [**Grace + Atonement**]
- Man is the Moving cause of Conversion [**Repentance + Faith**]
- The Word is the Instrumental cause of Conversion. [Faith come by hearing the Word of God] Rom10:17

I used to: Now I:

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## 2. How does Conversion happen (What does it look like)?

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### Jesus Arrests Saul

The 3 accounts of Paul's conversion in Acts display some differences (chaps. 9; 22; 26; all fit the accounts in his letters). Classical literature sometimes reports messages given to messengers and then repeats them verbatim on their delivery. \*rhetorical style by Luke's day preferred variation, which makes the repeated \*narratives much less repetitious, hence more interesting to read. Luke's three accounts fit their varied audiences.<sup>1</sup>

### The Example of Saul to PAUL

#### Acts 9:1-19 Saul encounters the risen Jesus

**9** Meanwhile, Saul was still spewing out murderous threats against the Lord's disciples. He went to the high priest, [Saul prominent (=S?) with a prominent family to have access to the high priest.]

<sup>2</sup> seeking letters to the synagogues in Damascus. If he found persons who belonged to the Way, whether men or women, these letters would authorize him to take them as prisoners to Jerusalem. [tens of thousands Jews lived in this territory of Damascus. Paul was hoping the leaders of the synagogues would cooperate as the high priest could be overruled by Roman authorities or even a surly Synagogue leader]\*Keener

[Damascus was 135 north of Jerusalem. 6 day walk.]

<sup>3</sup> During the journey, as he approached Damascus, suddenly a light from heaven encircled him.

The light from heaven indicates the Shekinah, God's presence (related to the concept of *yeqara*, "glory"), as God often revealed his glory in the \*Old Testament. A number of Old Testament calling narratives include a theophany or other direct experience; see Exodus 3:1-4:17; Isaiah 6:1-13; Jeremiah 1:4-19; Ezekiel 1:1-3:15; cf. Judg 6:11-24. Jewish people also recognized that God might suddenly intervene to convert a persecutor (2 Maccabees 3:24-36).<sup>2</sup>

<sup>4</sup> He fell to the ground and heard a voice asking him, "Saul, Saul, why are you harassing me?"

**9:4.** In the Old Testament and Jewish literature, people often fell to the ground when confronted with divine or angelic revelations (e.g., Ezek 1:28; Dan 8:17). Usually the revealer then commands the person to stand (e.g., Ezek 2:1; Dan 8:18); the lack of such instruction here likely suggests that Saul's behavior is not an object of divine favor. In Jewish literature names are often repeated when God calls to someone, drawing special attention to what is about to be said (e.g., Gen 22:11; 46:2; Ex 3:4; 1 Sam 3:10). In Jewish literature, a voice from heaven almost always belongs to God himself; usually it was in \*Aramaic or Hebrew, as is apparent here (from the form of "Saul" and from 26:14). Given the nature of the revelation, "Lord" here means more than "Sir"; perhaps Saul wonders if God or an angel is addressing him, or perhaps he simply cannot believe he is opposing God.<sup>3</sup>

<sup>5</sup> Saul asked, "Who are you, Lord?"

<sup>1</sup> Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, p. 345). IVP Academic: An Imprint of InterVarsity Press.

<sup>2</sup> Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, p. 346). IVP Academic: An Imprint of InterVarsity Press.

<sup>3</sup> Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, p. 346). IVP Academic: An Imprint of InterVarsity Press.

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*"I am Jesus, whom you are harassing," came the reply. <sup>6</sup> "Now get up and enter the city. You will be told what you must do."*

[As you rec'd authority from the high priest, I am telling you that "I AM" WHO YOU ARE PERSECUTING. I represent these people of the "Way". I am their authority.]

<sup>7</sup> *Those traveling with him stood there speechless; they heard the voice but saw no one.*

<sup>8</sup> *After they picked Saul up from the ground, he opened his eyes but he couldn't see. So they led him by the hand into Damascus.*

**Daniel 10:7**

*And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.*

<sup>9</sup> *For three days he was blind and neither ate nor drank anything.*

**HOW THE CHURCH DOES FAITH:**

<sup>10</sup> *In Damascus there was a certain disciple named Ananias. The Lord spoke to him in a vision, "Ananias!" [The Greek form of the Hebrew name: Hananiah] He answered, "Yes, Lord."*

<sup>11</sup> *The Lord instructed him, "Go to Judas' house on Straight Street and ask for a man from Tarsus named Saul. He is praying. <sup>12</sup> In a vision he has seen a man named Ananias enter and put his hands on him to restore his sight."*

[WHY did the LORD not just heal Saul? WHY send Ananias?]

<sup>13</sup> *Ananias countered, "Lord, I have heard many reports about this man. People say he has done horrible things to your holy people in Jerusalem.*

<sup>14</sup> *He's here with authority from the chief priests to arrest everyone who calls on your name."*

<sup>15</sup> *The Lord replied, "Go! This man is the agent I have chosen to carry my name before Gentiles, kings, and Israelites. <sup>16</sup> I will show him how much he must suffer for the sake of my name."*

**Ananias's Mission**

The pairing of Ananias's and Saul's visionary experiences, like the pairing of those of Cornelius and Peter in chapter 10, confirm the supernatural character of the revelation (as in some other ancient sources; e.g., Judg 7:9–15).

**9:10.** Another individual bears the name Ananias elsewhere in Acts (23:2), but this was a common name, the Greek form of the Hebrew Hananiah (e.g., Jer 28:1; Dan 1:6). His response is the proper one for an obedient servant of God ready to obey orders (1 Sam 3:10; Is 6:8). His biblically appropriate response to a theophany (cf. Gen 22:11; 46:2; Ex 3:4; 1 Sam 3:4–8; Is 6:8) contrasts with Saul's less informed approach above.<sup>4</sup>

<sup>17</sup> *Ananias went to the house. He placed his hands on Saul and said, "Brother Saul, the Lord sent me—Jesus, who appeared to you on the way as you were coming here. He sent me so that you could see again and be filled with the Holy Spirit." <sup>18</sup> Instantly, flakes fell from Saul's eyes and he could see again. He got up and was baptized. <sup>19</sup> After eating, he regained his strength.*

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<sup>4</sup> Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 346–347). IVP Academic: An Imprint of InterVarsity Press.

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*He stayed with the disciples in Damascus for several days.*

Each is informed about the other in a vision. Such twin visions occur rarely in ancient literature (e.g., \*Apuleius, *Metamorphoses* 11.13; cf. Tobit 3); when they occur they allow no misunderstanding that the event was divinely coordinated (cf. Gen 41:32).<sup>5</sup>

### 3. What is The Holy Spirit's Role in Conversion?

1. What is Conversion? 2. How does it happen (What does it look like)? 3. What is the H.S. role? 4. Any external evidences?

It is not the baptism of the Holy Ghost which changes men, but the power of the ascended Christ coming into men's lives by the Holy Ghost that changes them. We too often divorce what the New Testament never divorces: *The baptism of the Holy Ghost is not an experience apart from Jesus Christ - it is the evidence of the ascended Christ.*

#### Acts 2:33

<sup>33</sup> *He was exalted to God's right side and received from the Father the promised Holy Spirit. He poured out this Spirit, and you are seeing and hearing the results of His having done so.*

**The Holy Spirit at Salvation: {ie. Pilot Light} Get a video of the gas burners turning on?**

#### Romans 8:14-16

<sup>14</sup> *All who are led by God's Spirit are God's sons and daughters.* <sup>15</sup> *You didn't receive a spirit of slavery to lead you back again into fear, but you received a Spirit that shows you are adopted as His children. With this Spirit, we cry, "Abba, Father."* <sup>16</sup> **The same Spirit agrees with our spirit, that we are God's children.**

#### Ephesians 1:13-14

<sup>13</sup> *You too heard the word of truth in Christ, which is the good news of your salvation. You were sealed with the promised Holy Spirit because you believed in Christ.* <sup>14</sup> **The Holy Spirit is the down payment** [deposit guaranteeing] *on our inheritance, which is applied toward our redemption [those who are God's possession = US], as God's own people, resulting in the honor of God's glory.*

#### John 14:16-17

<sup>16</sup> *I will ask the Father, and He will send another Companion [advocate], who will be with you forever.* <sup>17</sup> *This Companion is the Spirit of Truth, whom the world can't receive because it neither sees him nor recognizes him.* **You know Him, because he lives with you and will be with you.**

### 4. Are there any external evidences?

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<sup>5</sup> Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, p. 347). IVP Academic: An Imprint of InterVarsity Press.

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My life was.....but now, thanks to Jesus, is....A TESTIMONY OF TURNING

**The Example of LYDIA**

**Acts 16:11-15, 40**

<sup>11</sup> We sailed from Troas straight for Samothrace and came to Neapolis the following day. <sup>12</sup> From there we went to Philippi, a city of Macedonia's first district and a Roman colony. We stayed in that city several days.

<sup>13</sup> On the Sabbath we went outside the city gate to the riverbank, where we thought there might be a place for prayer. We sat down and began to talk with the women who had gathered. <sup>14</sup> One of those women was Lydia, a Gentile God-worshipper from the city of Thyatira, a dealer in purple cloth. As she listened, the Lord enabled her to embrace Paul's message. <sup>15</sup> Once she and her household were baptized, she urged, "Now that you have decided that I am a believer in the Lord, come and stay in my house." And she persuaded us.

**THE ENDING TO THE STORY OF THE MACEDONIAN JAILER FROM LAST WEEK:**

**16:40**

<sup>40</sup> Paul and Silas left the prison and made their way to Lydia's house where they encouraged the brothers and sisters. Then they left Philippi.

**LYDIA: Acts 16:13-15; 16:40**

- **A.D. 47-50**
- **From Thyatira**, in the province of Asia. ver. 14; (Rev. 2:18-Church that is growing but endorses the work of Jezebel)
- **Thyatira was famous for its dyeing works** (\*see note below)
- **Lydia was connected with this trade**, as a seller either of dye or of dyed goods.
- **Which were luxury items.**

*She was in a luxury business (Acts 16:14).* The purple of the first century was a color that shaded from blue to red, and was associated with high rank and great wealth. Purple dye was obtained from the shells of the murex, an ocean mollusk. Because it was difficult to produce, the dye and garments of that color were expensive. As a dealer in purple, Lydia would have made a good living. Richards, S. P., & Richards, L. (1999). [\*Every woman in the Bible\*](#) (pp. 242–243). Nashville, TN: T. Nelson Publishers.

- **We can infer that she was a person of considerable wealth**
- **Jewish proselyte** at the time of Paul and Silas' arrival. (Timothy was with too)
- **Was participating** in the Jewish Sabbath-worship service by the river bank.

**Lydia met with other women for prayer (Acts 16:13).** That there was no synagogue in Philippi meant that there were few or no Jewish families in the city. However, there were women who worshiped God in Philippi, and they met for prayer on the Sabbath by the river. Lydia is the only

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one named; she may have been the leader of the group. Richards, S. P., & Richards, L. (1999). [\*Every woman in the Bible\*](#) (pp. 242–243). Nashville, TN: T. Nelson Publishers.

- **Lydia was a worshipper of God.**
- **Paul's first convert in Europe.**
- **Early Philippian church met in her house.**

*She was the mistress of a household (Acts 16:15).*

The word *oikos* (household) encompassed both family and slaves. The reference to her “and her household” indicates both that **Lydia was unmarried**, and that **she possessed a number of slaves**. Scholars have debated whether she was a widow, divorced, a married woman who had her own business and property, or perhaps a freed woman [ex-slave] who had never married.

At any rate, Luke makes it clear that it was “her” household. Richards, S. P., & Richards, L. (1999). [\*Every woman in the Bible\*](#) (pp. 242–243). Nashville, TN: T. Nelson Publishers.

- **Paul's hostess during his first stay at Philippi**

*She invited the missionary party to stay at her house (Acts 16:15).*

Lydia's house was large enough to put up the entire missionary party. As Paul typically traveled with a rather large team, the size of Lydia's house is another indication of her success. Richards, S. P., & Richards, L. (1999). [\*Every woman in the Bible\*](#) (pp. 242–243). Nashville, TN: T. Nelson Publishers.

- **Held the burgeoning church services in her home.**

*Later her home served as the meeting place for the Philippian church (Acts 16:40).*

When Paul was about to leave the city he met with the believers who were assembled at Lydia's house. We do not know how many converts there were in Philippi at that time, but we do know that they chose Lydia's house as their place of meeting. Richards, S. P., & Richards, L. (1999). [\*Every woman in the Bible\*](#) (pp. 242–243). Nashville, TN: T. Nelson Publishers.

- **Lydia was a follower of the Lord, a spiritual leader...a leader of His people.**

#### **Acts 16:15**

<sup>15</sup> *Once she and her household were baptized, she urged, “Now that you have decided that I am a believer in the Lord, come and stay in my house.” And she persuaded us.*

*Lydia was judged “faithful to the Lord” by Paul (Acts 16:15).* The apostle was convinced that Lydia's faith in Christ was real and strong. He not only baptized her but accepted her hospitality.

Richards, S. P., & Richards, L. (1999). [\*Every woman in the Bible\*](#) (pp. 242–243). Nashville, TN: T. Nelson Publishers.

#### **\*THE TRADE IN PURPLE**

Thyatira, was a thriving manufacturing and commercial center. Its trade in purple was renowned in the Roman world.

The most expensive of dyes and a mark of wealth or royalty,

purple came from the murex, a shellfish found only along the northeastern section of the Mediterranean coast.

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Purple cloth was ranked in value with gold and was important not only for adorning emperors and temples but for tribute and international trade.

We don't know when or why Lydia relocated to Philippi, but it was a smart business move. A Latin inscription found there mentions the dyeing trade and its economic importance to the city.

Philippi was the leading Roman colony of the region, located on the major east-west highway connecting Europe to the Middle East.

Its people were known for trying to outdo Rome in dress and manners.

Lydia probably belonged to a local dyer's guild, a professional association. Guilds sometimes involved such pagan customs and practices as worship of the trade's patron god, feasts using food sacrificed to idols, and loose sexual morality.

Lydia's conversion didn't change her occupation, but it dramatically changed her loyalty. Her business contacts likely introduced Paul to the "movers and shakers" of the

Macedonian area. [Word in life study Bible](#) (electronic ed., Ac 16:14). (1996). Thomas Nelson.

Conversion: TURN

The apostle Paul's conversion was sudden and radical, while the conversion of Lydia (**Acts 16:14-15**) was apparently gradual or over a brief period of time. But the results of conversion are always a clear **change of attitude and a new direction for life**.

Hayford, J. W., Thomas Nelson Publishers. (1995). [Hayford's Bible handbook](#). Nashville, TN; Atlanta, GA; London; Vancouver: Thomas Nelson Publishers.

**Galatians 6:14-16**

*<sup>14</sup> But as for me, God forbid that I should boast about anything except for the cross of our Lord Jesus Christ. The world has been crucified to me through Him, and I have been crucified to the world. <sup>15</sup> Being circumcised or not being circumcised doesn't mean anything. What matters is a new creation [a changed life] <sup>16</sup> May peace and mercy be on whoever follows this rule and on God's Israel.* CEB

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. [KJ21](#)

For neither is circumcision anything [of any importance], nor uncircumcision, but [only] a new creation [which is the result of a new birth—a spiritual transformation—a new nature in Christ Jesus]. [AMP](#)

It doesn't matter if you are circumcised or not. All that matters is that you are a new person. [CEV](#)

It doesn't matter if anyone is circumcised or not. The only thing that matters is this new life we have from God. [ERV](#)

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**It doesn't make any difference now whether we have been circumcised or not; what counts is whether we really have been changed into new and different people. [TLB](#)**

**2 Corinthians 5:17** NRSVUE

<sup>17</sup> So if anyone is in Christ, there[that person] is a new creation: everything old has passed away; look, new things have come into being![everything has become new]

- a. [5.17](#) Or *that person*
- b. [5.17](#) Other ancient authorities read *everything has become new*

My life was.....but now, thanks to Jesus, is....

A TESTIMONY OF TURNING

Why do we errantly think we do our own CONVERSION?

Shown in our natural desire to "TRY HARDER", "BE GOOD", "DO MORE".

When in reality, we need to embrace Christ: Pray. Read His Word. Be His Community [Being IN and participating WITH].

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