



SAVED means what?

Week 8: Something NEW Regeneration WNC Summer Series 2024

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

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

August 21st
 August 28th
 Also gone: 9/4th NO WNC,
 9/11th Kick OFF, 10/16th
 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.

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

- REPENTANCE - Zacchaeus
- FAITH has a footprint, a step...FAITH does & FAITH does not (Blind man)
- CONVERSION – Turn from Turn to

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

CONVERSION =_We do not CONVERT ourselves

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].

**The Salvation Equation: {Grace > Atonement} Man can now respond: + Repentance +Faith → (and God answers)
 Conversion + Regeneration + Justification + Adoption →Sanctification...Perseverance**

Regeneration is the outward evidence of Conversion.

Define: Regeneration

REGENERA'TION, *noun*

1. Reproduction; the act of producing anew.

2. In theology, new birth by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart.

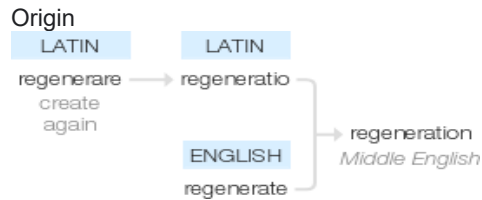
He saved us by the washing of *regeneration* and renewing of the Holy Spirit. [Titus 3:5](#).

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noun: **regeneration**

1. the action or process of [regenerating](#) or being [regenerated](#), in particular the formation of new animal or plant tissue.
"the regeneration of inner cities"
 - o **ELECTRONICS**
positive feedback.
 - o **CHEMISTRY**
the action or process of regenerating polymer [fibers](#).



Middle English: from Latin *regeneratio(n-)*, from *regenerare* 'create again' (see [regenerate](#)).

re·gen·er·ate

verb

gerund or present participle: **regenerating**

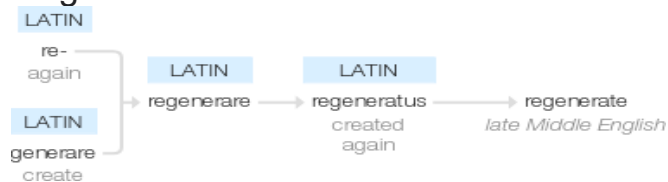
/rē'jənə,rāt/

1. (of a living [organism](#)) [regrow](#) (new tissue) to replace lost or injured tissue.
"a crab in the process of regenerating a claw"
 - o (of an organ or tissue) regrow.
"once destroyed, brain cells do not regenerate"
 - o bring into renewed existence; generate again.
"the issue was regenerated last month"
 - o bring new and more [vigorous](#) life to (an area or institution), especially in economic terms; revive.
"regenerating the inner cities"

Similar: revive; revitalize; renew; restore; breathe new life into; revivify; rejuvenate; reanimate; resuscitate; reawaken; rekindle; kick-start; uplift; change radically; improve; amend; reorganize; reconstruct; renovate; overhaul

 - o (especially in Christian use) give a new and higher spiritual nature to.
 - o **CHEMISTRY**
[precipitate](#) (a natural polymer such as [cellulose](#)) in a different form following chemical processing, especially in the form of [fibers](#).
"methods were developed to regenerate the cellulose for use as fibers"

Origin



late Middle English (as an adjective): from Latin *regeneratus* 'created again', past participle of *regenerare*, from *re-* 'again' + *generare* 'create'. The verb dates from the mid 16th century.

The Salvation Equation: {Grace > Atonement} Man can now respond: + **Repentance** + **Faith** → (and God answers)
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Christians are not just “Nice People”; they are, or are supposed to be, NEW people.

C. S. Lewis in his *Mere Christianity*,

Nicodemus – Introduces a new theme in John: How are we to understand people who profess faith in the signs (John’s terms for miracles) of Christ but whose actions belie their words? CEB (2017) [CEB Storytellers Bible](#) pp. 1463

Two columns on board: Jesus – Nicodemus

John 3:1-2

3 There was a Pharisee named Nicodemus, a Jewish leader. ² He came to Jesus at night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one could do these miraculous signs that you do unless God is with him.”

BUT IS THIS WHERE THE STORY STARTS?

John 2:23-25

²³ While Jesus was in Jerusalem for the Passover Festival, many believed in his name because they saw the miraculous signs that he did. ²⁴ But Jesus didn’t trust himself to them because he knew all people. ²⁵ He didn’t need anyone to tell him about human nature, **for he knew what human nature was.**

NKJV ²⁴ But Jesus did not commit Himself to them, because He knew **all men**, ²⁵ and had no need that anyone should testify of man, for He knew what **was in man.**

John 3:1

There was **a man of** the Pharisees named Nicodemus, a ruler of the Jews.

Greek: **Anthropos** John communicating “those who believed in the signs but whom Jesus could not trust”. CEB (2017) [CEB Storytellers Bible](#) pp. 1463

Examining the Regeneration of NICODEMUS

JOHN 3:1-21

3 There was a Pharisee named Nicodemus, a Jewish leader. ² He came to Jesus at night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one could do these miraculous signs that you do unless God is with him.”

Nicodemus:

- Could be the historical Nicodemus (Nakdimon ben Gorion) – Prominent Family
- Wealthy
- Highly educate
- Leader in the Jewish community
- Came by night to stay undercover?

³ *Jesus answered, “I assure you, unless someone is born anew,^[a] it’s not possible to see God’s kingdom.”⁴ Nicodemus asked, “How is it possible for an adult to be born? It’s impossible to enter the mother’s womb for a second time and be born, isn’t it?”*

3:3–4. Jesus speaks literally of being born “from above,” which means “from God” (“above,” like “heaven,” **was a Jewish circumlocution**(sər-kəm-lō-’kyū-shən) , **or roundabout expression – , for God**).

- KNOWN Jewish teachers spoke of *Gentile converts to Judaism as starting life anew like “newborn children” (just as adopted sons under Roman law relinquished all legal status in their former family when they became part of a new one),
- Nicodemus should have understood that Jesus meant conversion;
- but it **never occurs to him that someone Jewish would need to convert to the true faith of Israel**. The idea of a transforming conversion reflects texts such as Ezekiel 36:26 (evoked in this passage of John)Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

Ezekiel 36:26-27

²⁶ *I will give you a new heart and put a new spirit in you. I will remove your stony heart from your body and replace it with a living one,* ²⁷ *and I will give you my spirit so that you may walk according to my regulations and carefully observe my case laws.*

⁵ *Jesus answered, “I assure you, unless someone is born of water and the Spirit, it’s not possible to enter God’s kingdom.*

3:5. Converts to Judaism were said to become “as newborn children”; their conversion included immersion in water to remove Gentile impurity. “Born of water” thus could clarify for Nicodemus that “born from above” means conversion, not a second physical birth.

- The Greek wording of 3:5 can mean either “water and the Spirit” or “water, that is, the Spirit.”
- Ezekiel 36:24–27 used water symbolically for the cleansing of the Spirit (cf. especially the *Dead Sea Scrolls), so here Jesus could mean “**converted by the Spirit**” (cf. 7:37–39)—a *spiritual* *proselyte *baptism. Whereas Jewish teachers generally spoke of converts to Judaism as “newborn” only in the sense that they were legally severed from old relationships, an actual rebirth by the Spirit would produce a new heart (Ezek 36:26).

Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

Ezekiel 36:24-27

²⁴ *I will take you from the nations, I will gather you from all the countries, and I will bring you to your own fertile land.* ²⁵ *I will sprinkle clean water on you, and you will be cleansed of all your pollution. I will cleanse you of all your idols.* ²⁶ *I will give you a new heart and put a new spirit in you. I will remove your stony heart from your body and replace it with a living one,* ²⁷ *and I will give you my spirit so that you may walk according to my regulations and carefully observe my case laws.*

⁶ *Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit.*

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3:6–7. The “spirit” that is born from God’s Spirit may reflect the “new spirit” of Ezekiel 36:26. **Everyone understood that like begets like.** Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

⁷ Don’t be surprised that I said to you, ‘You must be born anew.’ ⁸ God’s Spirit^[b] blows wherever it wishes. You hear its sound, but you don’t know where it comes from or where it is going. It’s the same with everyone who is born of the Spirit.”

3:8. The term for “Spirit” also meant “wind” in both Greek and Hebrew. (Although Jesus probably spoke especially *Aramaic in Galilee, a high-status teacher in Jerusalem might be equally comfortable with Greek.) **One could translate “sound of the wind” as “voice of the Spirit”** (for plays on words, see comment on 3:3–4).

The wind is unpredictable and uncontrollable (see Eccles 8:8; cf. Eccles 1:6, 8, 14, 17; 2:11, 17, 26; 4:4, 6, 16; 6:9).

The Spirit, associated with water in Ezekiel 36, was symbolized as wind in the next chapter, Ezekiel 37; some Jewish interpreters linked this image with Genesis 2:7 (cf. Jn 20:22).

Genesis 2:7

⁷ the Lord God formed the human[adam] from the topsoil of the fertile land[adamah] and blew life’s breath into his nostrils. The human came to life.

Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

⁹ Nicodemus said, “How are these things possible?”

Jesus as incarnate Wisdom (see comment on ***John 1:1–18**) is the only one fully qualified to reveal God and reconcile the world to him. Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

¹⁰ “Jesus answered, “You are a teacher of Israel and you don’t know these things? ¹¹ I assure you that we speak about what we know and testify about what we have seen, but you don’t receive our testimony. ¹² If I have told you about earthly things and you don’t believe, how will you believe if I tell you about heavenly things?”

3:11–12. “Earthly things” might be the analogies of water and wind used earlier in the passage. Only an eyewitness of heaven, such as the Father and the Son, could fully testify about heaven. Wisdom of Solomon 9:16 notes that people can scarcely guess about earthly matters, and thus asks how people could guess about heavenly ones. Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

*¹³ No one has gone up to heaven except the one who came down from heaven, the Human One[**Son of Man**].*

3:13. In the context of John’s allusion to Wisdom of Solomon 9:16 (in Jn 3:11–12), the next verse may be relevant: no one could learn God’s ways without wisdom and the *Spirit sent from above (Wisdom of Solomon 9:17). **WOULD NICODEMUS KNOW THIS?**

Jewish literature provides other parallels to John 3:11–13, but the closest are Jewish texts that speak of divine Wisdom coming down from God, seeking to reveal the ways of heaven (God) to people (cf., e.g., Baruch 3:29; Wisdom of Solomon 9:10; God’s powerful “word” descending to slay Egypt’s firstborn in Wisdom of Solomon 18:15). Jesus might also imply a contrast with Jewish mystics who sought to ascend to heaven, and with the Jewish tradition that Moses ascended not only Mount Sinai but up into

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heaven to receive God's *law. Now Wisdom/Word/Law itself—one greater than Moses—has come down from heaven in the flesh (see comment on 1:14–18). Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

14 Just as Moses lifted up the snake in the wilderness, so must the Human One[**Son of Man**] be lifted up ¹⁵ so that everyone who believes in him will have eternal life.

3:14–15. “Lifting up” is another play on words (3:3–4): Jesus returns to heaven by way of the cross, “lifted up” like the serpent Moses lifted up to bring healing (Num 21:4–9; for “lifting up,” see comment on Jn 12:32–33 [**12:32–33**]. *The “lifting up” (also 3:14; 8:28) alludes to Isaiah 52:13 and refers to being lifted up on the cross. This fits the allusion to Isaiah 52:13 in “glorified” (see comment on 12:23–27) as well. Ancients (e.g., *Cicero) spoke of people being “lifted up” on a cross, and sometimes ancients played on the expression: lifting up could refer to hanging or to exaltation (Gen 40:20–22; Gentile writers).¹).*

“Lifting up” had long been a play on both exaltation and execution (Gen 40:20–22); here the language evokes Isaiah 52:13, where God’s servant would be lifted up (and the *Septuagint adds, “glorified”), a passage immediately preceding Isaiah 53.

The serpent passage in Numbers (Num 21:8–9) directly precedes a passage about God’s gift of a well in the wilderness (Num 21:16–18), relevant for John’s following chapter (Jn 4:6, 14). Ancient Egyptians used images of snakes as magical protection against snakebites; this cursed the snakes. In Wisdom of Solomon 16:6, this bronze serpent symbolized salvation. Moses set the serpent on a standard, which the Septuagint renders with the same word that translates “sign” (*semeion*), making Jesus’ death a sign (cf. Jn 2:18–19). *Midrashically, some Jewish interpreters could have linked this bronze serpent with Moses’ rod that became a serpent (Ex 4:3; 7:9–10, 15), hence a “sign” (Ex 7:9). Those who saw the serpent in Numbers 21 would “live” (21:8–9); later Jewish interpreters sometimes applied biblical promises of life to *eternal life, and in John, those who see Jesus live forever (cf. Jn 6:40; 14:19). Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

WOULD NICODEMUS KNOW THIS?

16 God so loved the world that he gave his only Son, so that everyone who believes in him won’t perish but will have eternal life. ¹⁷ God didn’t send his Son into the world to judge the world, but that the world might be saved through him. ¹⁸ Whoever believes in him isn’t judged; whoever doesn’t believe in him is already judged, because they don’t believe in the name of God’s only Son.

3:16–18. God “gave” his Son by him being lifted up like the serpent (see comment on 3:14–15). The term often translated “so” means not “how much” but “in this way”; the tenses of the Greek verbs reinforce the sense: “This is how God loved the world: he gave his son.” Some translations’ “only begotten” is literally “special, beloved”; Jewish literature sometimes applied it to Isaac, to emphasize the greatness of Abraham’s sacrifice in offering him up. **Eternal life is literally the “life of the world to come” (from **Dan 12:2** *Many of those who sleep in the dusty land^[a] will wake up—some to eternal life, others to shame and eternal disgrace.*); John’s present tense (“have”) indicates that those who trust Jesus begin to experience that life already in the present time.**

¹ Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, p. 287). IVP Academic: An Imprint of InterVarsity Press.

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Despite ancient Jewish literature’s mention of God’s love for humanity and its emphasis on God’s special love for Israel, nothing compares with this sacrifice, especially not for “the world,” which in John normally means those not yet following God’s will. The *Old Testament also emphasizes God’s immeasurable love (e.g., Ex 34:6–7; Deut 7:7–8; Judg 10:16; Is 63:9; Hos 11:1–4, 8–11; cf. Is 16:11; Jer 48:36). Jewish people expected full salvation and judgment in the day of judgment; like eternal life, however (just noted), John recognizes these events taking place also in the present (3:17–18), because the promised *Messiah has already come. Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

¹⁹ “This is the basis for judgment: The light came into the world, and people loved darkness more than the light, for their actions are evil. ²⁰ All who do wicked things hate the light and don’t come to the light for fear that their actions will be exposed to the light. ²¹ Whoever does the truth comes to the light so that it can be seen that their actions were done in God.”

3:19–21. Ancient texts (especially the *Dead Sea Scrolls) often contrast light and darkness as good and evil in the same way John does here. **Everyone would have understood John’s point.** Bracketing off a narrative by starting and ending on the same point (3:2) was an ancient literary device.² Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

N: He came to Jesus to discuss theology, but Jesus talked about life—about vital signs. Snider, J. (1994). [Word in life bible discovery guide: john](#) (pp. 27–29). Thomas Nelson.

J: He came to talk of Regeneration.

- **What is** “Belief because of the signs”?
- **What is** “Belief beyond the signs”?

John 19:38-39

³⁸ After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away.³⁹ Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all.

Writing MY Regeneration Story:

- What is listed in my column?

² Keener, C. S. (2014). [The IVP Bible Background Commentary: New Testament](#) (Second Edition, pp. 255–257). IVP Academic: An Imprint of InterVarsity Press.

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John 2:23-25

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Jesus and Nicodemus

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³ Jesus answered, "I assure you, unless someone is born anew,^[a] it's not possible to see God's kingdom."

⁴ Nicodemus asked, "How is it possible for an adult to be born? It's impossible to enter the mother's womb for a second time and be born, isn't it?"

⁵ Jesus answered, "I assure you, unless someone is born of water and the Spirit, it's not possible to enter God's kingdom.⁶ Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. ⁷ Don't be surprised that I said to you, 'You must be born anew.' ⁸ God's Spirit^[b] blows wherever it wishes. You hear its sound, but you don't know where it comes from or where it is going. It's the same with everyone who is born of the Spirit."

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[MOVES TO PLURAL PHRASING = FOR ALL PEOPLE]

¹¹ I assure you that we speak about what we know and testify about what we have seen, but you don't receive our testimony. ¹² If I have told you about earthly things and you don't believe, how will you believe if I tell you about heavenly things? ¹³ No one has gone up to heaven except the one who came down from heaven, the Human One.^[c] ¹⁴ Just as Moses lifted up the snake in the wilderness, so must the Human One^[d] be lifted up ¹⁵ so that everyone who believes in him will have eternal life. ¹⁶ God so loved the world that he gave his only Son, so that everyone who believes in him won't perish but will have eternal life. ¹⁷ God didn't send his Son into the world to judge the world, but that the world might be saved through him.¹⁸ Whoever believes in him isn't judged; whoever doesn't believe in him is already judged, because they don't believe in the name of God's only Son.

¹⁹ "This is the basis for judgment: The light came into the world, and people loved darkness more than the light, for their actions are evil. ²⁰ All who do wicked things hate the light and don't come to the light for fear that their actions will be exposed to the light. ²¹ Whoever does the truth comes to the light so that it can be seen that their actions were done in God."

**A Birthing Class
(John 3:1-21)**

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Not all of the leaders of the Jews were spiritually insensitive to the witnesses testifying to the divine character of Jesus. While his peers grew furious with Jesus, Nicodemus experienced a compelling curiosity. **He came to Jesus to discuss theology, but Jesus talked about life—about vital signs.**

What can you surmise about Nicodemus and his interest in Jesus from John 3:1–2?

From Jesus' response to Nicodemus in John 3:3, what was Nicodemus's basic spiritual concern?

A Closer Look

The word "again" in John 3:3, 7 may mean either "anew" or "from above." Nicodemus assumed Jesus meant born anew or again, but Jesus called this teaching one of the "heavenly things" (v. 12), which seems to favor the idea of "from above."

Literally this word means "from the top." In Matthew 27:51 and Mark 15:38 it indicates that the veil of the temple was ripped from the top down. Jesus told Nicodemus that his life had to be radically transformed "from the top." In rehearsal musicians use the phrase, "Take it again from the top," to mean the run-through of the piece was unacceptable. They start over to get it right.

Jesus' message to Nicodemus was of that nature. Life can be fresh and new—a "starting-over-again" fresh and new. It must be, if you want to see God.

How did Jesus answer Nicodemus's implied question, "How can I be made new?" (John 3:4–8)

Various interpretations of "born of water and the Spirit" (John 3:5) have been suggested. In the light of the importance of the testimony of John the Baptist in preparing for the ministry of Jesus (1:23), and his message comparing his work and the coming Messiah's work (vv. 29–34), what seems to be the contextually consistent interpretation of "born of water and the Spirit"?

How did Jesus answer Nicodemus's implied question, "How can I trust this idea of a new birth by the Spirit?" (John 3:9–15)

How did Jesus assure Nicodemus that a person could know he or she had been made new by the Spirit of God? (John 3:16–21)

Consider This

Read the *WILSB* feature "Tradition" (Matt. 15:1). How do you think the message of Jesus about the new birth by the Spirit of God challenged Nicodemus's beliefs and practices as a Pharisee and ruler of the Jews?

Why do the ideas of John 3:16 make it a favorite verse with so many people?

What evidence do you see around you and in your own life that people naturally love spiritual darkness rather than light? How does God draw people to the spiritual light so they can receive new birth and exhibit signs of life³

³ Snider, J. (1994). *Word in life bible discovery guide: john* (pp. 27–29). Thomas Nelson.