



UPLOOK SUMMER BIBLE PROGRAM

WORD #8: REGENERATION

FILL IN THE BLANKS

Supply the missing words as you watch the teaching video.

1. The Christian is washed by the _____ of God, made alive by the _____ of God, receives the _____ of God, and born from _____.
2. We were _____ in this world. God imparts life to us _____. Our _____ is in Heaven.
3. The life that _____ us is _____.
4. _____ death is the separation of the _____ and the _____.
5. _____ death is the separation of a _____. Eternal death is to be _____ from God _____.
6. _____: The Christian _____ with Christ and is _____.
7. _____: When we make choices to separate ourselves from evil _____ of us and on the _____.
8. When the Bible says to put to death our _____, it puts the "_____ " in our hands. We must practically _____ in this act.
9. Even when someone is spiritually "_____", the Word of God can _____ the _____ and the Spirit of God can _____ our heart.
10. "The _____ shall _____ God's voice and _____" (Jn 5:25). God _____ to _____ after he had "_____" (spiritually separated from God). The prodigal son was "_____" but still came to his senses and returned to his father.

REGENERATION

Regeneration: to be born anew; the imparting of divine life from above, instantly transferring the soul into the realm of the eternal. *"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit"* (Titus 3:5). The idea is found elsewhere, especially in the words of the Lord Jesus as cited in John's Gospel. For example, in John 3 regarding being born again (*anōthen*, to be born anew or born from above). See the different emphasis between regeneration and new birth in W.E. Vine's explanation on the reverse side of this sheet.



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Help with the definition from

W.E.VINE'S DICTIONARY OF EXPOSITORY WORDS:

Regeneration, *palingenesia*, "new birth" (palin, "again," *genesis*, "birth"), is used of "spiritual regeneration" (Titus 3:5), involving the communication of a new life, the two operating powers to produce which are "the Word of truth" (Jas 1:18; 1 Pet 1:23), and the Holy Spirit (Jn 3:5-6), who is the *loutron*, "the laver, the washing," as explained in Ephesians 5:26, "having cleansed it by the washing (*loutron*) of water with the Word."

The new birth and "regeneration" do not represent successive stages in spiritual experience. They refer to the same event but view it in different aspects. The new birth stresses the communication of spiritual life in contrast to antecedent spiritual death; "regeneration" stresses the

inception of a new state of things in contrast with the old; hence the connection of the use of the word with its application to Israel, in Matthew 19:28. Some regard the *kai* in Titus 3:5 as epexegetic, "even;" but, as Scripture marks two distinct yet associated operating powers, there is not sufficient ground for this interpretation.

In Matthew 19:28 the word is used, in the Lord's discourse, in the wider sense, of the "restoration of all things" (Acts 3:21, RV), when, as a result of the second advent of Christ, Jehovah "sets His King upon His holy hill of Zion" (Ps 2:6), and Israel, now in apostasy, is restored to its destined status, in the recognition and under the benign sovereignty of its Messiah. Thereby will

be accomplished the deliverance of the world from the power and deception of Satan and from the despotic and anti-christian rulers of the nations. This restitution will not in the coming millennial age be universally a return to the pristine condition of Edenic innocence previous to the Fall, but it will fulfill the establishment of God's covenant with Abraham concerning his descendants, a veritable rebirth of the nation, involving the peace and prosperity of the Gentiles. That the worldwide subjection to the authority of Christ will not mean the entire banishment of evil, is clear from Rev 20:7-8. Only in the new heavens and earth, "wherein dwells righteousness," will sin and evil be entirely absent.

A helpful comment by Harry Ironside:

NICODEMUS, JESUS...AND REGENERATION

Showing the link between regeneration and being born again, H.A. Ironside writes: "In the account of our Lord's interview with Nicodemus, as related in the third chapter of John, we are told how He startled that Jewish doctor of the Law by declaring that he must be born again, born of water and of the Spirit. Do not make the mistake of supposing that "born of water" means baptismal regeneration. There is no such thing taught in the Word of God. Water, throughout all of John's writings particularly, and also in many other parts of the Bible, is the recognized symbol of the Word of God, and the passage in Titus 3 makes it perfectly clear. This is 'the washing of regeneration and renewing of the Holy Spirit' (Titus 3:5)." *Great Words of the Gospel*, Moody Press:Chicago, 1944 pp 11-12





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KEY VERSES FOR A KEY CONCEPT

John 5:24 is one of the clearest statements, from the Lord's own words, describing the way of passing "from death into life." Notice the ORDER of the process:

1. "he who hears My word
2. "and believes in Him who sent Me
3. "has everlasting life,
4. "and shall not come into judgment,
5. "but has passed from death into life."

This order is important, because nowhere in Scripture are we told that we are regenerated (receive life from God) *before* we are able to hear and believe. But how can a dead man hear and believe? Aren't we glad the Lord Jesus thought to tell us? Read the next verse (v 25).

"Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice

of the Son of God; and those who hear will live." Again notice the order: "hear" then "live." Remember the story Jesus used in John 3? It was a picture of salvation which the Savior Himself applied. We might well ask, "Nicodemus, how were the people saved out of death?" The answer: "Look" and "live."

But what about Acts 13:48? Were these Gentiles not "*ordained to eternal life*" before they believed? First note that the word "ordained" is not the usual word commonly translated that way. Dean Alford writes: "The meaning of this word *disposed* [ordained, KJV] must be determined by the context. The Jews had judged themselves unworthy of eternal life (v 46); the Gentiles, "as many as were disposed to eternal life, believed." Alford adds: "to find in this text pre-ordination to life asserted, is to force both the Word and the context to a meaning which they do not contain." *New Testament for English Readers*, Vol 1, Pt II, p 745



WILLIAM BOOTH: HE LIVED AND PREACHED REGENERATION

Living what he
PREACHED

"Through the tender mercy of our God, with which the Dayspring from on high has visited us to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace" (Lk 1:78-79). Make no mistake, William Booth believed in the gospel. He wrote: "My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ." A beautiful story is told about his funeral, held Aug 29, 1912. A crowd of 40,000 jammed into the London Olympia. Queen Mary, almost unnoticed, slipped into the rear of the auditorium and sat near a woman who had survived by once selling her body. As the casket moved past her, the woman placed three somewhat faded flowers on it—the only flowers present on the coffin throughout the funeral. Turning to the queen, she explained: "He cared for the likes of us."

Preaching what
HE LIVED

General William Booth (1829-1912), founder of the Salvation Army, looked into the future and warned what he saw as the dangers ahead: "1. Christianity without Christ; 2. Religion without the Holy Spirit; 3. Forgiveness without Regeneration; 4. Morality without God; and 5. Preaching Heaven without Hell." What a sorry thing is Christianity without Christ! It is a message without a theme, prophecies without fulfillment, commands without power to do them, mere form without reality. Christ is not only central to the gospel, He is everything. The Author who conceived it is also its climax. The One who promised also performed. Without Christ incarnate, we cannot fully know God. Without Christ crucified, there is no way to be saved. Without Christ risen from the dead, "we are of all men most miserable." Without Christ returning for us, there is no grand conclusion to His glorious plan.



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SOME HELPFUL QUOTES...

Ezekiel 36:26 reads: "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh."

David Dunlap writes: "...this passage is not addressing individual believers and the manner in which they are saved, but rather, the prophetic 'house of Israel' (v 17). The thrust of the prophet's argument is what God in His grace will do to restore Israel to her land in a future day. Regeneration of the individual believer is not the context... Secondly, in an earlier passage Ezekiel writes, 'Cast away your transgressions... and make yourself a new heart and a new spirit' (18:31)." — *D. Dunlap*

"If I am to preach faith in Christ to a man who is regenerated, then the man, being regenerated, is saved already, and it is an unnecessary and ridiculous thing

for me to preach Christ to him, and bid him to believe in order to be saved already, being regenerate. Am I only to preach faith to those who have it? Absurd, indeed! Is it not waiting till the man is cured and then bringing him the medicine? This is preaching Christ to the righteous and not to sinners."

— *C.H. Spurgeon*

"Eternal life is not possessed until faith in Christ is exercised." — *John Walvoord*

"Water is often a symbol of the Word of God, as seen in Ephesians 5:26 and Titus 3:5. Like the servants, our task is to proclaim the Word so that empty vessels can receive it. The invisible work is left to the Lord. No man can effect change in the heart of another. All over the world this miracle is replicated when the washing of regeneration takes place and souls are born again through the cleansing of the Word of God." — *Gary MacBride*

BIBLIOGRAPHY: Resources Worth Reading

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Dunlap, D. (2004). *Limiting Omnipotence* (pp 127-128). Grand Rapids, MI: Gospel Folio Press
Ironside, H.A. (1944). *Great Words of the Gospel* (pp 11-12). Chicago, IL: Moody Press
Spurgeon, C.H. (1978). *Sermon: The Warrant of Faith*, (p 3). Pasadena, TX: Pilgrim Publications
Walvoord, J. (1999). *Wycliffe Dictionary of Theology* (p 195). Peabody, MA: Hendrickson Pub.
MacBride, G. (2006). *Water Turned into Wine* (p 10). *Uplook Magazine*, April, 2006

OTHER UPLOOK RESOURCES TO HELP YOU:

An excellent overview:
<http://www.uplook.org/1999/11/nicodemus-a-case-study/>

What's missing in gospel preaching today:
<http://www.uplook.org/2018/05/may-4-2018/>

Regeneration and security:
<http://www.uplook.org/2006/01/eternal-security/>

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<http://www.uplook.tv> (over 100 short teaching and gospel videos)
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