**Regeneration – The Wall Between God and Man - BD02-01**

**The Blocks of the Wall**

This is the third in the series of the studies concerning the great wall between God and man. Here we have thus far a summary of the problems that exist between us and God. This wall we have divided into five basic blocks. The first one that we looked at was sin. We saw that God moved in and removed this block by the great work of redemption. The next problem was penalty which is spiritual death. We saw that again God moved in and through the death of His son, He removed this problem by the work of expiation. Jesus Christ died spiritually and thereby paid for our penalty.

**Physical Birth**

This morning we look at the third of these blocks which is physical birth—the problem of the old sin nature. Now whatever man may try to do he simply cannot get through this wall. This is an impossible barrier. He’s on the other side of it, and there is nothing he can do until God has removed it. So this morning we look at this next block. Sin removed by redemption; penalty removed by expiation. Now what will we do about the problem of our physical birth?

Birth itself on the physical level is a miracle. It is a marvel of divine wisdom and God controls the mystery of physical birth. Psalm 127 reminds us that every baby that comes into the world is under the directive control of God Himself. Psalm 127:3 says, “Lo, children are a heritage from the Lord and the fruit of the womb is His reward.” So there is some basis for the idea which is very popular among the Jews that to be blessed with children is to have upon you the hand of God’s blessing, the sign of God’s approval. To have children denied is a certain sign of God’s disapproval. Whatever the case may be, to have children is a sign of God’s touch upon your life because it is a miracle that He is directly in charge of. So a newborn infant is always a sight and a thing of delight, but he has a problem.

**Psa 127:3**  Lo, children *are* an heritage**H5159** of the LORD: *and* the fruit of the womb *is his* reward.

**H5159** - (Noun Feminine) nachalah (nakh-al-aw'): possession, property, inheritance (Noun Feminine Singular Construct)

**Spiritual Death**

The moment that he was born he entered a problem. His physical birth gave this child a basic problem with God. That is, he was born physically alive, but he was born spiritually dead. The moment that he took his first breath, something happened in his being and he died spiritually. Ephesians 2:1 speaks of us as those who have been made alive who have been dead in trespasses in sin.

**Eph 2:1**  And you *hath he quickened,* who were dead in (*see note:* *the****G3588***) trespasses**G3900** and (*see note* **G3588**) sins**G266**

**G3900** - (Noun, Neuter) paraptóma (par-ap'-to-mah): a false step, a trespass (a falling away, lapse, slip, false step, trespass, sin. Note: G3900 paráptōma (from G3895 /parapíptō, see there) – properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

***Note****: The Greek places G3588 definite article “the” before “sins” which is untranslated in the English.*

**G266** - (Noun, Feminine) hamartia (ham-ar-tee'-ah): a sin, failure (prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.) Note: G266 /hamartía ("sin, forfeiture because missing the mark") is the brand of sin that emphasizes its self-originated (self-empowered) nature – i.e. it is not originated or empowered by God (i.e. not of faith, His inworked persuasion, cf. Ro 14:23).

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

Gender: Neuter

This refers to the fact of our spiritual condition. Since we are spiritually dead, we have this problem of fellowship with God. It has created a wall between us and there is no way through it. So, every baby is born here on the wrong side of this wall. He is born separated from God. **He has earthly life, but he has no spiritual life whatsoever**.

With our bodies, we are able to contact the world around us through our senses. Our bodies act as the house for the soul. Because of our soul, we can understand natural truths. The soul is the real person, the ego. **But man is absolutely unable to grasp spiritual realities**. It makes no difference how educated, how cultured, how refined, or how anything else you may be. **There is no way around the problem that you are born spiritually dead**. Therefore, have no possible ground of contact with God. 1 Corinthians 2:14 says, “But the natural man, that is the unsaved man, the man as he is born spiritually dead receives not the things of the spirit of God for, they are foolishness unto him. Neither can he know them because they are spiritually discerned.” **It takes a human spirit that is alive to be able to grasp and understand the things of God.**

**1Co 2:14**  But the natural man receiveth **G1209 notG3756** the things**G3588** of the **G3588** Spirit of God: for they are foolishness**G3472** unto him: neither can he know**G1097** *them,* because they are spiritually discerned**G350**.

**G1209** - (Verb) dechomai (dekh'-om-ahee): to receive (I take, receive, accept, welcome. Note: G1209 déxomai – properly, to receive in a welcoming (receptive) way. G1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17). [The personal element is emphasized with G1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." G1209 (déxomai) occurs 59 times in the NT.]

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G3588** - (Definite Article) ho, hé, to (ho): the (the, the definite article.)

Case: Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Neuter

**G3742** - (Noun, Feminine) mória (mo-ree'-ah): foolishness (folly, absurdity, foolishness.) Note: Cognate: G3472 mōría (from G3474 /mōrós) – folly; literally, dull (lacking sharpness)

Case: Nominative (subject; predicate nominative)

Number: Singular

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

Tense: second Aorist

Voice: Active

Mood: Infinitive

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: G350 anakrínō (from G303 /aná, "up, completing a process," which intensifies G2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

Tense: Present

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Here’s a very serious problem. Man is born spiritually dead. Why? Well because the parents in the process of generating the life of that child give him a bad feature. They are unable to keep from passing on something of themselves to this child. **That thing is the old sin nature**. This old sin nature is the thing that causes spiritual death. Romans 5:12 says, “Wherefore as by one man, that is Adam, sin entered into the world and death by sin.” Now this is not only physical death, but it is also spiritual death. So, death passed upon all man as all sin. So, we are born in this condition of spiritual death. A parent may be a very fine Christian.

**Rom 5:12**  Wherefore, as by one man sin entered**G1525** into **G1519** the world, and death by sin; and so death passed**G1330** upon all men, for that all have sinned**G264**:

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G1330** - (Verb) dierchomai (dee-er'-khom-ahee): to go through, go about, to spread (I pass through, spread (as a report).)

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G264** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like G266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

They may be very godly parents, but they cannot pass on their spiritual lives. This **spiritual life has to come in a different way**. It has to come from being born from a different father and being born into a different family. That is to be born into the family of God. John 3:6 says, “That which is born of the flesh, physical birth produces physical results. That which is born of the spirit is spirit.” A spiritual birth produces spiritual results. 1 Peter 1:23 in speaking of this same problem says, “being born again not of corruptible seed,” a spiritual birth is not of corruptible seed such as natural birth is, “but of incorruptible by the word of God which lives and abides forever.”

**Joh 3:6**  That which is born**G1080** of the flesh **G4561** is **G1050** flesh **G4561** and that which is born **G1080** of the (*direct article*) Spirit **G4151** is spirit **G4151**.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárksproperly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus, what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

Number: Singular

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

Tense: Present

Voice: Active

Mood: Indicative:

Person: third [they]

Number: Singular

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach **H7307**) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

Case: Nominative (subject; predicate nominative)

Number: Singular

**1Pe 1:23**  Being born again **G313**, not**G3756** of corruptible **G5349** seed, but of incorruptible **G862**, by the word of God, which liveth and abideth **G3306** for ever.

**G313** - (Verb) anagennaó (an-ag-en-nah'-o): to beget again (I beget again, beget into a new life.) Note: G313 anagennáō (from G303 /aná, "up, again," which intensifies G1080 /gennáō, "give birth") – properly, born-again or "born from on high." G313 /anagennáō ("born again, from above") is used twice in the NT (1 Pet 1:3,23) – both times referring to God regenerating a believer (giving a supernatural, new birth). [G313 (anagennáō) "does not occur in classical or Septuagintal Greek. Any use elsewhere (i.e. outside the NT) is disputed (cf. Moulton-Milligan; Selwyn, First Epistle of St. Peter, 122)" (CBL). This underlines the importance of its two occasions in the NT (1 Pet 1:3,23).]

Tense: Present

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

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**G5349** - (Adjective) phthartos (fthar-tos'): perishable, corruptible (corruptible, perishable.) Note: Cognate: G5349 phthartós (an adjective, derived from G5351 /phtheírō) – perishable, what easily perishes disintegrates (corrupts) – like the break-down of the physical body during our natural lifetime. See G5351 (phteírō).

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G862** - (Adjective) aphthartos (af'-thar-tos): undecaying, imperishable (indestructible, imperishable, incorruptible; hence: immortal.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

Tense: Present

Voice: Active

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

**Regeneration**

So here’s the situation that we face in this particular block. Everybody needs a birth which gives him spiritual life in addition to the physical birth that he already has. Until he has that spiritual birth, there is no way back to God. So, what’s the divine solution for that? The divine solution for that is “**regeneration**”. This word is used twice in the Bible. The Greek word, “polyguinesea”. The first part means “again” and “guineses” such as we get the word “genesis” for the book of Genesis means “origins” or “beginnings”. The English word “regeneration” comes from the Latin “generation” means “birth.” The “re” means “again”. So what we have here is a word that basically means to be “born again”-a new birth. “Polyguinesea” is only used twice in the Bible. Once is in Titus 3:5 “Not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration and the renewing of the Holy Spirit.” Here the new birth refers to the individual soul. It’s used again in Matthew 19:28. Matthew 19:28 refers to the rebirth of all of creation. Matthew 19:28, “and Jesus said unto them ‘Verily I send to you He who have followed me in the regeneration when the son of man shall sit on the throne of His glory, He also shall sit upon twelve thrones judging the twelve tribes of Israel.’“ Here the word refers to the restoration of creation and of God’s natural order.

**Tit 3:5**  Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration **G3824(a)**, and renewing of the Holy Ghost;

**Mat 19:28**  And Jesus said unto them, Verily I say unto you, That ye which have followed me, in (*definite article*) the regeneration **G3824 (b)** when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

G3824 - (Noun, Feminine) paliggenesia (pal-ing-ghen-es-ee'-ah): regeneration, renewal (a new birth, regeneration, renewal.) Note: G3824 paliggenesía (from G3825 /pálin, "again" and G1078 /génesis, "birth, beginning") – properly, the coming of new birth because "born again"; regeneration. G3824 /paliggenesía ("renewal, rebirth") is used twice in the NT referring to: a) the re-birth of physical creation at Christ's return (Advent), which inaugurates His millennial kingdom (Mt 19:28; cf. Ro 8:18-25); and b) the re-birth all believers experience at conversion (Tit 3:5).

(**a**)Case: Genative (possession, "of"; also origin or separation, "from")

(**a**)Number: Singular

(**b**)Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

(**b**)Number: Singular

While this word is only used twice, there are other terms in the Bible that mean the same thing as regeneration. Here are a few of them. “Born again”- John 3:3 and 1 Peter 1:23, “Born of God” “Begot or Begotten”- 1 John 5:1, “Born of the spirit”- John 3:6, and “Quickened or to be made alive”- John 5:21, Ephesians 2:5. So what regeneration does is to make twice born men. Everyone is born into the world spiritually dead because of the presence of the old sin nature inherited through your father. Therefore everybody needs a new birth. He needs a new father. He needs to be born into a new family. He needs receive a new nature which is spiritually alive. So here’s what God does. He doesn’t reform the old sin nature. Instead He gives you a new nature to dominate the old sin nature. The sin nature is not removed until you come to the point of death or to the rapture. When you are in the Lord’s presence, it is permanently removed. In the meantime, God simply gives you a new structure of life to solve the problem of this particular barrier. Spiritually dead, I need to have a rebirth. How am I going to do it?

**Joh 3:3**  Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born **G1080** again **G509**, he cannot see the kingdom of God.

**1Pe 1:23**  Being born again **G313**, not**G3756** of corruptible **G5349** seed, but of incorruptible **G862**, by the word of God, which liveth and abideth **G3306** for ever.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G509** - (Adverb) anóthen (an'-o-then): from above ((a) from above, from heaven, (b) from the beginning, from their origin (source), from of old, (c) again, anew.)

**G313** - (Verb) anagennaó (an-ag-en-nah'-o): to beget again (I beget again, beget into a new life.) Note: G313 anagennáō (from G303 /aná, "up, again," which intensifies G1080 /gennáō, "give birth") – properly, born-again or "born from on high." G313 /anagennáō ("born again, from above") is used twice in the NT (1 Pet 1:3,23) – both times referring to God regenerating a believer (giving a supernatural, new birth). [G313 (anagennáō) "does not occur in classical or Septuagintal Greek. Any use elsewhere (i.e. outside the NT) is disputed (cf. Moulton-Milligan; Selwyn, First Epistle of St. Peter, 122)" (CBL). This underlines the importance of its two occasions in the NT (1 Pet 1:3,23).]

Tense: Present

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

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Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G862** - (Adjective) aphthartos (af'-thar-tos): undecaying, imperishable (indestructible, imperishable, incorruptible; hence: immortal.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

Tense: Present

Voice: Active

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

**1Jn 5:1**  Whosoever believeth that Jesus is the Christ is born **G1080(a)** of **G1537** God: and every one that loveth him that begat**G1080(b)** loveth him also that is begotten **G1080(c)** of **G1537** him.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

(a)Tense: Perfect

(a)Voice: Passive

(a)Mood: Indicative

(a) Person: Third [he/she/it]

(a)Number: Singular

(b)Tense: Aorist

(b)Voice: Active

(b)Mood: Participle

(b)Case: Accusative (direct object; motion toward; time: "how long")

(b)Number: Singular

(b)Gender: Masculine

(c)Tense: Perfect

(c)Voice: Passive

(c)Mood: Participle

(c)Case: Accusative (direct object; motion toward; time: "how long")

(c)Number: Singular

(c)Gender: Masculine

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

**Nicodemus**

Turn to John 3 you have an excellent illustration. Here’s the story of Nicodemus, a very religious man, and an authority among the Jews. “Joh 3:1 There was a man of the Pharisees named Nicodemus who was a ruler of the Jew.” Nicodemus was the kind of religious man who prayed and who went to the synagogue several times a day. He worked hard at good deeds. Now the question is can such a nice and sincere man need a new birth? That’s the question concerning the nice and sincere people that live up and down our streets in our neighborhoods. The people we rub shoulders with at work. The people we have social contacts with. These nice, sincere people- is it possible that they need a new birth? They’re intelligent, educated, and honest.

A spiritual birth comes hardest to the religious crowd. It is the church members that find spiritual birth the hardest to accept because they have a mistaken concept concerning their condition. So it is that all over this city there are people who are sitting in church this morning and if they were to drop dead in that pew, their souls would immediately go into Hades. There are people all over this city who are members of churches who are completely oblivious to the fact that they sit in those churches at this very moment spiritually dead.

Now that’s the condition of Nicodemus. If you were to meet with Nicodemus in the synagogue someday and say, “Nicodemus, you know if you were to drop dead right here, you would go to hell?” He would look at you in the most appalling unbelief and say, “Do you know who you’re talking to? I’m not only a Pharisee, but I happen to be one of the rulers here. I’m one of the wheels, I’m a VIP in this synagogue. Are you trying to tell me that I would go into the presence of Satan rather than God?” That’s exactly what Jesus was saying. It is the hardest for the religious church attending crowd of all people on the face of the Earth to come to the experience of new birth. So, here’s this VIP. He has sins of pride, sins of his legalism, all of which hinder his belief. But he comes to Jesus for some reason. “Joh 3:2  The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” Nicodemus came to Him at night we are told probably because he was so busy hustling around with his religious rituals all day long he didn’t have time to see the Lord during the day. Finally, when he got through going through his religious malarkey, he had time to stop by to see the Lord at night.

**Born Again**

The things that caught his attention were the miracles. The miracles were used to focus attention upon the message of Jesus Christ. Nicodemus however doesn’t recognize that he is speaking to God or even to one who could be his Messiah. He simply calls Him “Rabbi, teacher”. “We know that you come from God because of the miracles that you do. There is a power upon you.” He doesn’t say, “I see that you are God. I see that you are the Messiah as demonstrated by this supernatural power.” He simply says, “You’ve got some kind of a contact with God and I’m interested in it. I’m a religious leader myself and I’m curious to know what you’re contact with God is that enables you to perform these fantastic miracles.” So verse “Joh 3:3  Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born **G1080** again**G509**, he cannot**G3756** see**G3708** the kingdom of God.” So Jesus comes right to the point. He says to this religious church attending gentleman “**there is no place for you in Heaven**. There is no place for a religiously active person who lacks a spiritual birth.” Nicodemus, with all that he knew of the Old Testament Scriptures, did not understand, did not realize that because of his old sin nature that he received from his parents he was on the wrong side of the wall and could not approach God at all. He was born in trespasses, born dead in trespasses and sins. So his natural birth had put him into the wrong family.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Aorist

Voice: Passive

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G509** - (Adverb) anóthen (an'-o-then): from above ((a) from above, from heaven, (b) from the beginning, from their origin (source), from of old, (c) again, anew.)

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

Tense: second Aorist

Voice: Active

Mood: Infinitive

Genesis 5:3 tells us that Adam reproduced, had a son after his own kind, in his own image. 1 Corinthians 15:22 the first part of the verse tells that in Adam, all **G3956** die, **G599**. Now Nicodemus had not grasped the fact that because of what he had inherited from his parents, he was in serious trouble with God. Natural birth gave him the wrong father. Every one of you who are outside of the family of God, who have never experienced a new birth, your condition is exactly the same as Nicodemus. You are in the wrong family. You have a wrong father. You have Satan as your father. John 8:44 Jesus said to a group of religious leaders, “Joh 8:44  Ye are of your father **G3962(a)** the devil **G1228**, and the lusts **G1939** of your father **G3962(b)** ye will do **G4160**. He was a murderer **G443** from the beginning **G746**, and abode **G4739** not in the truth **G225(a)**, because there is no truth **G225(b)** in **G1722**him. When he speaketh **G2980(a)** a lie **G5579**, he speaketh **G2980(b)** of his own: for he is a liar, and the father **G3962(c)** of it.” Then in “1 Joh 3:10  In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. ” So if you’re born on the wrong side of the wall, you’re born into the wrong family, **you’re born of the wrong father**. Now Nicodemus was absolutely blind to the spiritual truth, to any kind of spiritual truth and the fact that he was unable to enter into the kingdom of God.

**G3956** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G599** - (Verb) apothnéskó (ap-oth-nace'-ko) : to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from 575 /apó, "away from," which intensifies G2348 /thnḗskō, "to die") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)." G599 /apothnḗskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. G599 (apothnḗskō) stresses the ending of what is "former" – to bring what (naturally) follows.

Tense: Present

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

**G3962(a,b,c)** - (Noun, Masculine) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). or more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

(a,b) Case: Genative (possession, "of"; also origin or separation, "from")

(a,b) Number: Singular

(a,b) Gender: Masculine

(c) Case: Nominative (subject; predicate nominative)

(c) Number: Singular

(c) Gender: Masculine

**G1228** - (Adjective) diabolos (dee-ab'-ol-os): slanderous, accusing falsely ((adj. used often as a noun), slanderous; with the article: the Slanderer (par excellence), the Devil.)) Note: G1228 diábolos (from G1225 /diabállō, "to slander, accuse, defame") – properly, a slanderer; a false accuser; unjustly criticizing to hurt (malign) and condemn to sever a relationship. [G1228 (diábolos) is the root of the English word, "Devil" (see also Webster's Dictionary). G1228 (diabolos) in secular Greek means "backbiter," i.e. an accuser, calumniator (slanderer). G1228 (diábolos) is literally someone who "casts through," i.e. making charges that bring down (destroy). Satan is used by God in this plan – as a predictable wind-up toy, playing out his evil nature.

**G1939** - (Noun, Feminine) epithumia (ep-ee-thoo-mee'-ah): passionate longing, lust (desire, eagerness for, inordinate desire, lust.) Note: Cognate: G1939 epithymía (from G1909 /epí, "focused on" and G2372 /thymós, "passionate desire") – properly, passion built on strong feelings (urges). These can be positive or negative, depending on whether the desire is inspired by faith (God's inbirthed persuasion). See G1937 (epithymeō).

Case: Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Feminine

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

Tense: Present

Voice: Active

Mood: Infinitive

**G443** - (Adjective) anthrópoktonos (anth-ro-pok-ton'-os): a manslayer (a murderer, man-slayer.)

**G746** - (Noun, Feminine) arché (ar-khay'): beginning, origin ((a) rule (kingly or magisterial), (b) plur: in a quasi-personal sense, almost: rulers, magistrates, (c) beginning.) Note: G746 arxḗ – properly, from the beginning (temporal sense), i.e. "the initial (starting) point"; (figuratively) what comes first and therefore is chief (foremost), i.e. has the priority because ahead of the rest ("preeminent").

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G4739** - (Verb) tékó (stay'-ko): to stand, stand firm (I stand fast, stand firm, persevere.)

Tense: Imperfect

Voice: Active

Mood: Infinitive

Person: Third

Number: Singular.]

**G225(a,b)** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia)

(a) Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

(a) Number: Singular

(a) Gender: Feminine

(b) Case: Nominative (subject; predicate nominative)

(b) Number: Singular

(b) Gender: Feminine

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G5579** - (Noun, Neuter) pseudos (psyoo'-dos): a falsehood, untruth, lie (a lie, falsehood, untruth; false religion)

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Neuter

So, if you’re spiritually dead this morning, on the authority of the word of God, we tell you that you cannot obey God, you cannot understand God, you cannot please God, and you cannot come to God. This pretty well slams the door shut and about this time you might be saying, “Well what hope is there?” The answer is that there is no hope whatsoever for you. The moment you took that first breath after your birth, your spiritual death experience, because of the sin nature that you had inherited, finished you with God once and for all, unless God does something to solve the problem for you. You have absolutely no way to solve this problem. You are dead. If you have any doubts about this, I suggest you stop by a few of the funeral parlors and talk to a few of the corpses around and you encourage them to do a few things. You just go up and tell the corpses, “Now you look like a pretty good, husky fellow. If you just try hard enough, you can get up and just forget this whole thing. Now get up here and just move around. What you need is some exercise- that’s why you are where you are.” Now you just give this corpse a good pep talk and see what he can do for himself.

Now that’s the same condition that you’re in spiritually. There’s no amount of pep talk and no amount of interesting stories that we can tell you in church and make you cry. We could do that. We could tell you all kinds of things that could get you emotionally high, then maybe you could walk an aisle, you’d raise a hand, sign a card, and you might even promise to love your mother more. But none of this would serve one bit. You see, you’re dead and it provides nothing in standing before God.

Nicodemus is absolutely blind. If you refuse to meet this requirement of having a new birth - that’s what it takes. If you refuse to have a new birth, to get across this wall to meet God, then I would suggest that you forget all the hypocrisy of attending church and all the religious rituals. I would suggest that you would enjoy anything and everything you can before you experience the hell that is ahead of you. If you refuse to take steps to secure this new birth, you’d better enjoy what you can because you will never come across this wall with God. When death passes, you will never meet Him- except as your Judge.

So verse Joh 3:4  “Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?“ Now Nicodemus by this statement proves what Jesus has been saying that he is spiritually dead. This man is so far from being able to grasp any spiritual realities, to understand spiritual things at all, that when Jesus says, “Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” **You have to be born again Nicodemus, that’s your problem.** Right away Nicodemus thinks in physical, natural terms. **There are two people that do this**. The **unsaved person** thinks in physical, natural terms, and the **carnal Christian** does. The carnal Christian and the unsaved have this in common. **They think in physical action, natural terms**. The more carnal you are, the more physical, natural, materialistic terms you think in. That’s why Jesus says there are two people that have a real tough time getting into heaven: the person who is wealthy, and the person who is religious. **The religious and the wealthy find it almost impossible to experience a new birth.**

So, Nicodemus is a ruler, a leader, a religious leader, and yet he misses the boat completely. You might say, “Well, could he have understood this? Is this a little unfair to say? Because a little later, Nicodemus shakes his head in “Joh 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest**G1097** not (oo) these things?” and you wonder, ‘Could Nicodemus have known this?’” Yes he could have. Turn to Ezekiel in the Old Testament, Ezekiel 36:24-26, here is an interesting summary of the very things that Jesus is telling this man. Eze 36:24 “For I will take you from among the nations and gather you out of all countries and will bring you into your own land. Eze 36:25 “Then will I sprinkle clean water upon you and ye shall be clean from all your infirmities and from all your idols will I cleanse you.” Eze 36:26 “A new**H2319** heart also will I give **H5414** you, and a new spirit will I put within you **H7130** you. I will take away the stony heart of your flesh and give you a heart of flesh that’s alive- one that’s living.” **Now what you have here is a statement, an actual statement from the Old Testament of the very things that Jesus is talking to Nicodemus about here in the third chapter of John**. So this man, had he understood what the prophets had written, would have understood what Jesus was talking about. So Jesus in Joh 3:5, decides to use words that have spiritual connotation to Nicodemus. Words such as these from Ezekiel that Nicodemus should be able to associate with spiritual reality. Verse 5 says, “Verily, verily I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.”

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginṓskō = sexual intimacy) a man?']

Tense: Present

Voice: Active

Mood: Indicative

Person: second [you]

Number: Singular

**H2319** - (Adjective) chadash (khaw-dawsh'): new (Adj‑ms)

**H5414** - (Verb) nathan (naw-than'): to give, put, set (V‑Qal‑Imperf‑1cs)

**H7130** - (Noun Masculine) dod (dode): beloved, love, uncle (Prep‑b | N‑msc | 2mp)

**Born of Water and the Spirit**

What Jesus is doing is explaining what He meant by “born again” in verse 3. To be born again means that a **man has to be born of water and of the spirit**. Otherwise, you cannot enter into the kingdom of God. What does it mean to be born of water? In the Bible, water is used in both a literal sense, literal H2O, and when it is, the context will indicate that it is literal H2O. Or it will be used in a spiritual sense. It will have a spiritual meaning. Here in this passage, the literal sense is not indicated. Jesus is not talking about literal things. He is trying to convey spiritual, non-literal things. This water is not water baptism as some people try to make it out to be- which in itself would be contrary to other areas of the word of God. Water baptism is not an element that brings regeneration.

**Water**

Now water is used in the Bible symbolically in a certain ways. Sometimes the Bible speaks of water in terms of the gospel or salvation. You find that in Isaiah 55:1 where he says, “To everyone that thirsts**H6771**, come to the waters**H4325**, and **he that hath no money**, come, buy and eat. Ye come, buy wine and milk **without money**, without price **H4242**.” He is speaking there about salvation and he is comparing it to water. In Revelation 22:17, “and the Spirit and the bride say ‘come’, and let him that hears say ‘come’, and let him that is of thirst **G1372**, come, and whosoever let him take the water of life**G2222** freely**G1432**.” Here the water of life means salvation.

**H6771 -** (Adjective) tsame (tsaw-may'): thirsty {Adjective‑ms)

**H4325** - (Noun Masculine) mayim (mah'-yim): waters, water {Prep‑l, Art | N‑mp}

**H4242** - (Noun Masculine) mechir (mekk-eer'): price, hire {N‑ms}

**G1372** - (Verb) dipsaó (dip-sah'-o): to thirst (I thirst for, desire earnestly.)

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.

Number: Singular

**G1432** - (Adverb) dórean (do-reh-an'): as a gift, to no purpose (as a free gift, without payment, freely.) Note: Cognate: G1432 dōreán(the adverbial form of G1431/dōrea) – something freely done (as gratis), i.e. without "cause"; unearned (undeserved); freely given (without cost) hence not done out of mere obligation or compulsion. See G1431 (dōrea).

The second way that water is used symbolically is for the word of God. Ephesians 5:26 is an excellent example of this. Ephesians 5:26, “that he might sanctify and cleanse it with the washing of the water **G520**4 by the word.” Now every place that the word water is used symbolically it has the idea of cleansing in some way. Here it speaks of washing of the water by the word- that is the word of God having a cleansing effect. 1Peter 1:23, “Being born again **G313**, not of corruptible**G5349** seed, but of incorruptible **G862** by the word of God which lives **G2198** and abides **G3306**  forever.” Here the word has the cleansing effect. **The word of God is used as water**.

**G5204** - (Noun, Neuter) hudór (hoo'-dore): water (water.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

**G313** - (Verb) anagennaó (an-ag-en-nah'-o): to beget again (I beget again, beget into a new life.) Note: G313 anagennáō (from G303 /aná, "up, again," which intensifies G1080 /gennáō, "give birth") – properly, born-again or "born from on high." G313 /anagennáō ("born again, from above") is used twice in the NT (1 Pet 1:3,23) – both times referring to God regenerating a believer (giving a supernatural, new birth). [G313 (anagennáō) "does not occur in classical or Septuagintal Greek. Any use elsewhere (i.e. outside the NT) is disputed (cf. Moulton-Milligan; Selwyn, First Epistle of St. Peter, 122)" (CBL). This underlines the importance of its two occasions in the NT (1 Pet 1:3,23).]

Tense: Present

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**G5349** - (Adjective) phthartos (fthar-tos'): perishable, corruptible (corruptible, perishable.) Note: Cognate: G5349 phthartós (an adjective, derived from G5351 /phtheírō) – perishable, what easily perishes disintegrates (corrupts) – like the break-down of the physical body during our natural lifetime. See G5351 (phteírō).

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G862** - (Adjective) aphthartos (af'-thar-tos): undecaying, imperishable (indestructible, imperishable, incorruptible; hence: immortal.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

Tense: Present

Voice: Active

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

Tense: Present

Voice: Active

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Masculine

A third use is that water sometimes stands for God the Holy Spirit. John 7: 37, “In the last day, that great day of the feast, Jesus stood and cried out saying, ‘If any man thirsts, let him come unto me and drink. He that believeth on me as the scripture has said ‘out of his heart shall flow rivers of living**G2198** water’**G5204**. But this spoke He of the Spirit whom they that believe on Him should receive for the Holy Spirit was not yet given because Jesus was not yet glorified.” So here we have indicated the word “water” used in a symbolic way for the Holy Spirit.

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

Tense: Present

Voice: Active

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

**G5204** - (Noun, Neuter) hudór (hoo'-dore): water (water.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

Back to John 3:5: Which word was used here? Since Jesus is speaking of spiritual reality, that’s what He’s trying to get across to this man, He’s not talking about doing something with something material so it’s not literal water. He is speaking not about salvation; water does not mean salvation. We can cancel that one out because this is the subject of the whole passage. He gets specifically down to the issue of salvation a little later. It isn’t God the Holy Spirit because that comes in the next phrase, “born of the water and of the Spirit”. So that leaves only one more and that’s the word of God. That is **what Jesus is speaking of here. When He says, “A man has to be born of water”**, **He means he has to be cleansed with the cleansing effect of the word of God.** This of course is in keeping with everything else the scripture has to say concerning salvation. Everyone who is saved, everyone whoever comes to salvation, **has the gospel brought to him, directly or indirectly in some way**. Otherwise, he cannot be born again. The apostle Paul said to his Corinthian Christians, “For though ye have ten thousand instructors in Christ, ye have not yet many fathers. For in Christ Jesus I have begotten you through the gospel.”

**Joh 3:5** Jesus answered, "Truly, truly, I say to you, unless one be born**G1080** of water and the Spirit, **he cannot enterG1525** the kingdom of God.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

Tense: second Aorist

Voice: Active

Mood: Infinitive

**Information**

The point here is that Jesus says that if you’re going to have the new birth, it is impossible without information from the word of God. You must have the information of the gospel received directly by reading the word or having someone reading it to you. Romans 10:17 says, “So then faith cometh by**G1537** hearing**G189 (a)**, and hearing**G189 (b)** by**G1223** the word of God.” **You cannot have faith without the word of God**.

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

**G189** - (Noun, Feminine) akoé (ak-o-ay'): hearing, the sense of hearing (hearing, faculty of hearing, ear; report, rumor.) Note: G189 akoḗ – properly, hearing; used of inner (spiritual) hearing that goes with receiving faith from God (Ro 10:17), i.e. spiritual hearing (discerning God's voice; see also Gal 3:2,5, Gk text)

(a) Case: Genative (possession, "of"; also origin or separation, "from")

(a)Number: Singular

(a) Gender: Feminine

(b) Case: Nominative (subject; predicate nominative)

(b) Number: Singular

(b) Gender: Feminine

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

Now the other factor is of the spirit which refers of course to the active role of the Holy Spirit in the miracle of regeneration. The person who is not a Christian has a body and he has a soul, but his spirit is dead. He does not have a spirit. You contact the world about you through your body. You are conscious toward people with your soul, but you can only reach God with your spirit. This is why it’s impossible for a person who is born spiritually dead to solve the problem. How am I going to contact God? How am I going to understand the gospel? This was Nicodemus’ condition. At this point John 16:7-11 tell us that God the Holy Spirit comes in and He acts for your dead human spirit and brings to your mentality and your soul an understanding and conviction concerning the gospel. That’s the only thing that the Holy Spirit does for an unbeliever. The unsaved person has no contact with God the Holy Spirit except as He comes in and He substitutes for your dead human spirit at this point to make this spiritual truth alone clear. You see **unless this were made clear, you cannot be born again**. So, an unsaved person cannot comprehend the gospel.

**Joh 16:7**  Nevertheless I tell you the truth; It is expedient **G4851** for you that I go away: for if I go not away, the Comforter **G3875** will not come unto you; but if I depart, I will send him unto you.

**Joh 16:8**  And when he is come, he will reprove **G1651** the world of sin, and of righteousness, and of judgment:

**Joh 16:9**  Of sin, because they believe **G4100** not on me;

**Joh 16:10**  Of righteousness, because I go to my Father, and ye see me no more;

**Joh 16:11**  Of judgment, because the prince of this world is judged**G2919**.

**G4851** - (Verb) sumphero (soom-fer'-o): to bring together, to be profitable (I bring together, collect; I am profitable to.) Note: G4851 symphérō (from G4862 /sýn, "together with" and G5342 /phérō, "bring, carry") – properly, combine in a way that brings a profit (gain), especially by a "concurrence of circumstances" that results in benefit or advancement (M. Vincent).

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3875** - (Noun, Masculine) paraklétos (par-ak'-lay-tos): called to one's aid ((a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.) Note: G3875 paráklētos (from G3844 /pará, "from close-beside" and G2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. G3875 /paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

Case: Nominative (subject; predicate nominative)

Number: Singular

**G1651** - (Verb) elegchó (el-eng'-kho): to expose, convict, reprove ((a) I reprove, rebuke, discipline, (b) I expose, show to be guilty.) Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect). Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect).

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Tense: Present

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Romans 3:10 confirms this when it says, “As it is written, there is none righteous, no not one.” Verse 11, “there is none that understand it.” There is none that seek after God. Nobody can understand the word of God. What God uses is His word to bring about this cleansing. 1 Peter 1:23 again, “being born again, not of corruptible seed,” which refers to the physical birth from your parents with their moral corruption of the old sin nature which John 3:6 says, “that which is of the flesh is flesh.” But of the incorruptible, by the word of God, the incorruptible seed refers to the word of God as a spiritual seed. Hebrews 4:12 says, “The word of God is a living thing,” so the last part of John 3:6 says, “but that which is born of the spirit is spirit.” **So, the word reveals the need for another birth**. It reveals to us our spiritually dead state. It reveals to us the fact that we are under the sentence of eternal death. It reveals to us the fact that there’s a rescue waiting through Jesus Christ. We have to have a spiritual birth and it should not have surprised Nicodemus. Because you see if you compare the Ezekiel passage, you notice the comparable words. Ezekiel speaks about clean water and John speaks about water. Ezekiel speaks about a new heart, and John speaks about the spirit. Ezekiel speaks about a new spirit and John speaks about being born again, which is what a new spirit means.

**Rom 3:10**  As it is written**G1125**, There is**G1510**  none righteous, no, not one:

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).

Tense: Perfect

Voice: Middle Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.0 Note: Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Rom 3:10** – See above

**Joh 3:6** – See above

**Heb 4:12**  For the word of God *is* quick **G2198**, and powerful, and sharper than any two edged sword, piercing**G1338** even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner **G2924** of the thoughts and intents **G1771** of the heart.

**G2198** - (Verb) zaó (dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1338** - (Verb) diikneomai (dee-ik-neh'-om-ahee): go go through, penetrate (I pass through (to), come through (to), pierce.)

Tense: Present

Voice: middle or passive deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2924** - (Adjective) kritikos (krit-ee-kos'): critical (critical, able to judge or discern.)

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1771** - (Noun, Feminine) ennoia (en'-noy-ah): thinking, thoughtfulness, moral understanding (thinking, consideration; a thought, purpose, design, intention.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Plural

Gender: Feminine

All of this should have been clear to Nicodemus. Your first birth gave you a physical body with a soul. Your second birth gives you a living, human spirit. Now John 3:8, let’s carry the story a little farther. Jesus in verse 8 says, “Now this experience in spiritual birth is like the wind, you can’t see it. You observe the effects of its presence.” Then in verse 11 Jesus declares to Nicodemus that he knows what he is talking about. “Verily, verily I say unto thee we speak that which we do know and testify to that which we have seen, and ye receive not our witness.” Jesus says, “You obviously don’t believe me, you are negative toward what I’m saying, but I know what I’m talking about Nicodemus. I’m not just another religious ritualist with a touch of truth and a mountain of spiritual ignorance.” The Pharisees had gone negative on the doctrine of salvation. Verse 12 says, “… if I have told you,” and that’s a first class condition “if”, “if and I have told you of earthly things. I’ve illustrated this and you’ve believed not. How shall you believe if I tell you about heavenly things?” **The answer is you won’t.** **You can’t believe about heavenly things until you accept this first step that you must be born again**.

**Joh 3:8**  The wind bloweth **G4154** where it listeth **G2309**, and thou hearest the sound thereof, but canst not tell whence it cometh **G2064**, and whither it goeth **G5217**: so is every one that is born **G1080** of the Spirit.

**G4151** - (Verb) pneó (pneh'-o): to blow (I blow, breathe, as the wind.)

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2309** - (Verb) theló ( eth-el'-o,): to will, wish (I will, wish, desire, am willing, intend, design.) Note: Cognate: G2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to act. G2309 /thélō ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See G2307 (thelēma). [Note the close connection between faith (G4102 /pístis, "God's inbirthed persuasion") and this root (thel-, G2307 /thélēma); cf. 2 Cor 8:5-7 and Heb 10:36-39).]

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go)

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5217** - (Verb) hupagó (hoop-ag'-o): to lead or bring under, to lead on slowly, to depart (I go away, depart, begone, die.) Note: G5217 hypágō (from 5259 /hypó, "under" and 71 /ágō, "lead away") – properly, to lead away under someone's authority (mission, objective). 5217 /hypágō (literally, "going under") indicates a change of relation which is only defined by the context.

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singula

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Joh 3:11**  Verily, verily, I say **G3004** unto thee, We speak **G2980** that we do know **G1492**, and testify **G3140** that we have seen **G3708**; and ye receive**G2983** not our witness.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

Tense: Present

Voice: Active

Mood: Indicative

Person: first [I]

Number: SingulaR

**G2980** - (Verb) laleó (lal-eh'-o): to talk ((I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

Tense: Present

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**G3140** - (Verb) martureó (mar-too-reh'-o): to bear witness, testify (I witness, bear witness, give evidence, testify, give a good report.)

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

Tense: Perfect

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

ATTic form

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

Tense: Present

Voice: Active

Mood: Indicative

Person: second [you+]

Number: Plural

**Joh 3:12**  If **G1487** I have told **G2036** you earthly things, and ye believe **G4100(a)** not, how shall ye believe **G4100(b)** , if **G1437** *I tell* **G2036** you *of* heavenly things?

**G1487** - (Conditional Particle or Conjunction) {ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G2036** - (Verb) eipon (ep'-on): answer, bid, bring word, command

Tense: Aorist

Voice: Active

Mood: Indicative

Person: first person

Number: Singler

**G4100 (a/b)** (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

(a) Tense: Present

(a) Voice: Active

(a) Mood: Indicative

(a) Person: second [you+]

(a) Number: Plural

(b) Tense: Future

(b) Voice: Active

(b) Mood: Indicative

(b) Person: second [you+]

(b) Number: Plural

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: (Third Class Conditional “if”= Volition) G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid. Comment: (Third class condition "if")

**G2036** - See above

**Jesus is God**

That raises one more question. What are the mechanics of regeneration? How has God removed the block for me? Well if Nicodemus is to believe Jesus Christ, he has to first accept the fact that Jesus has the unique position has a unique authority as a God-man. That’s what the Lord does in verse 13. He says, “No man hath descended up to heaven,” no man had been to heaven up to this point, “but He that came down from heaven, even the son of man who is in heaven.” Jesus calls Himself “the son of man” that stresses humanity. He says that He has come down from heaven, and He is in heaven. Now you see what He is saying. He is saying, “Nicodemus, you are looking at a person who is human, who has come down from heaven, though no man has yet gone from heaven.” Now how can He say,” I came down from heaven” when no human has come onto heaven? How can He say, “I am still in heaven Nicodemus?” Nicodemus caught the point. He said, “Jesus, are you telling me that you are God? Because only God can be omnipresent. Only God can be here talking to me and still be in heaven.” “That’s right Nicodemus, that’s exactly what I’m telling you.”

**Joh 3:13**  And no man**G3762** hath ascended up**G305** to (the “*Definite Article” not translated in English*) heaven, but he that came down**G2597** from **G1537** heaven, *even* the Son (the “*Definite Article” not translated in English*) of man which is in (the “*Definite Article” not translated in English*) heaven.

**G3762** - (Adjective) oudeis and outheis, oudemia, ouden and outhen (oo-dice'): no one, none (no one, none, nothing.) Note: G3762 oudeís (from G3756 /ou "no, not" and G1520 /heís, "one") – properly, not one; no one, nothing. G3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. G3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition). [G3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

Case - Nominative

Gender - Masculine

Number - Singular

**G305** - (Verb) anabainó (an-ab-ah'-ee-no): to go up, ascend (I go up, mount, ascend; of things: I rise, spring up, come up.)

Tense: Perfect

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2597** - (Verb) katabainó (kat-ab-ah'-ee-no): to go down (I go down, come down, either from the sky or from higher land, descend.)

Tense: second Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

The communication was established. Jesus claims to be God, so Nicodemus has to trust Him. If his spiritual death is to be removed, if Nicodemus is to be made alive, he has to trust in the fact that Jesus Christ died spiritually for him on the cross. Now Jesus didn’t do this yet, as of this point, so He had to illustrate it from the Old Testament, verses 14- 15. Nicodemus knew this very well. “And as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that whosoever believeth in him should not perish, but have eternal life.” **If you’re going to have eternal life, you’re going to have to do like those Israelites in the wilderness. You’re going to have to believe what God said**. Remember the story that the people were bitten by the poisonous serpents? Moses pled to God for relief. God said to put up a pole and put a serpent made of brass on the pole. Set it up in the camp and tell anybody who has been bitten by a poisonous snake if they look at that serpent, they will live. A lot of people **looked after the fact was given to them that if they would look they’d live**. A lot of people **didn’t believe it, and they didn’t look and they died**. **Those who lived were immediately healed**.

**Joh 3:14**  And as Moses lifted up **G5312** the serpent in the wilderness, even so must the Son of man be lifted up **G5312**:

**G5312(a/b)** - (Verb) hupsoó (hoop-so'-o): to lift or raise up, to exalt, uplift ((a) I raise on high, lift up, (b) I exalt, set on high) Note: G5312 hypsóō (from G5311 /hýpsos, "height") – properly, raise high (elevate), exalt.

(**a**) Tense: Aorist

(**a**) Voice: Active

(**a**) Mood: Indicative

(**a**) Person: third [he/she/it]

(**a**) Number: Singular

(**b**) Tense: Aorist

(**b**) Voice: **Passive**

(**b**) Mood: Infinitive

**Joh 3:15**  That whosoever believeth **G4100** in **G1519** may have **G2192** eternal **G166** life.

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

Tense: Present

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.)

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

Apparently it hit Nicodemus because he was one of the pallbearers at Jesus’ funeral. He became a believer. He saw what the Lord was talking about. He realized that those Israelites didn’t do a thing but believed the facts that they were told. **They did nothing to solve their spiritual death but accept what God was telling them**. “Look at the serpent, and you will live.” They **didn’t have to work**, they **didn’t have to pray**. Anybody that tells you that you need to pray to be saved is a liar, or he’s badly mistaken, deluded although sincere people. Anybody tell you to agonize to be saved? He’s way off base. To plead, to promise, to join up, to pay up, the Israelites did none of these things. A fact was given to them from God and they acted on the fact and that’s what we’re trying to do with you. We’re giving you some facts concerning your spiritually dead condition. **God has removed this block through the death of His son, and He’s asking you to believe it so that you may be born of this word and of the spirit**.

**The New Birth**

1 Peter 2 gives the basis of this new birth. Verse 18 “For as much as ye know that you are not redeemed with corruptible things like silver and gold from your vain manner of life received by tradition from your fathers, from the precious blood,” representing the spiritual death of Christ, ”as of a lamb without blemish and without spot, who verily was ordained before the foundation of the world, but was manifest in these last times for you who by Him do believe in God who raised Him up from the dead and gave Him glory, that your faith and hope might be in God.” You see **when Jesus finished paying for your sins, God was satisfied and He raised His son back to life.** For He was guilty Himself of nothing, and therefore He could not be held in death. He paid the price and then Himself was raised.

**1Pe 1:2**  Elect according**G2596** to the foreknowledge**G4268** of God the Father, through**G1722** sanctification**G38** of the Spirit**G4151**, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

**G2596** - (Preposition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

**G4268** - (Noun, Feminine) prognósis (prog'-no-sis): foreknowledge (foreknowledge, previous determination.) Note: Cognate: G4268 prógnōsis (from G4267 /proginṓskō, "foreknow") – properly, foreknowledge. G4268 (prógnōsis) occurs twice in the NT, both times of "God's absolute foreknowledge." See G4267 (proginōskō).

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G38** - (Noun, Masculine) hagiasmos (hag-ee-as-mos'): consecration, sanctification (the process of making or becoming holy, set apart, sanctification, holiness, consecration.) Note: Cognate: G38 hagiasmós (a masculine noun derived from G40 /hágios, "holy") – sanctification (the process of advancing in holiness); use of the believer being progressively transformed by the Lord into His likeness (similarity of nature). See G40 /hagios ("holy").

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

Number: Singular

**1Pe 1:18**  Forasmuch as ye know that ye were not redeemed**G3084** with corruptible things, *as* silver and gold, from your vain conversation**G391** *received* by tradition from your fathers**G3970**;

**G5312** - (Verb) hupsoó (hoop-so'-o): to lift or raise up, to exalt, uplift ((a) I raise on high, lift up, (b) I exalt, set on high) Note: G5312 hypsóō (from G5311 /hýpsos, "height") – properly, raise high (elevate), exalt.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: second [you+]

Number: Plural

**G391** - (Noun, Feminine) anastrophé (an-as-trof-ay'): behavior, conduct (dealing with other men, conduct, life, behavior, manner of life.) Note: G391 anastrophḗ (from G303 /aná, "down to up" and G4762 /stréphō, "turn") – properly, up-turning; (figuratively) change of outward behavior from an "up-turn" of inner beliefs (presuppositions, etc.).

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**G3970** - (Adjective) patroparadotos (pat-rop-ar-ad'-ot-os): handed down from one's fathers (handed down by (from) one's ancestors, inherited.) Note: G3970 patroparádotos (from G3962 /patḗr, "father" and G3860 /paradídōmi, "pass something on") – properly, tradition, handed down from forefathers; the "traditional" way of doing something, i.e. as passed down from ancestors.

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

Alright, we sum up. **The new birth was entirely grace planned**. **The Father planned** it- John 1:13, James 1:18. **The Son provided it**- John 3:16-18, 5:21. **The Holy Spirit performs it**- John 3:5-6, Titus 3:5. What is our part? **Because it’s all of grace**, **it’s to simply accept the facts**. Please remember that reformation is not regeneration, so don’t worry about cleaning up your life and thinking that you’re going to make points with God. All the social betterment programs of our times are a misconception that society will be improved morally. Happy feelings or ecstatic experiences that you may generate are not regeneration. All the rituals and church going that you may perform is not regeneration.

**Joh 1:13**  Which were born**G1080**, not of blood, nor of **G1537** the will**G2307** of the flesh**G4561**, nor of **G1537** the will **G2307** of man **G435**, but of **G1537** God.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [they]

Number: Plural

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.)

**G2307** - (Noun, Neuter) theléma (thel'-ay-mah) will (an act of will, will; plur: wishes, desires. Note: G2307 thélēma (from 2309 /thélō, "to desire, wish") – properly, a desire (wish), often referring to God's "preferred-will," i.e. His "best-offer" to people which can be accepted or rejected. [Note the -ma suffix, focusing on the result hoped for with the particular desire (wish). 2307 (thélēma) is nearly always used of God, referring to His preferred-will. Occasionally it is used of man (cf. Lk 23:25; Jn 1:13.]

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárksproperly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**G435** - (Noun, Masculine) anér (an'-ayr): a man (a male human being; a man, husband.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**Jas 1:18**  Of his own will **G1014** begat **G616** he us with the word of truth, that we should be **G1510** a kind of firstfruits **G536** of his creatures.

**G1014** - (Verb) boulomai (boo'-lom-ahee): to will (I will, intend, desire, wish.) Note: Cognate: G1014 boúlomai – to plan with full resolve (determination). See G1012 (boulē). G1014 /boúlomai ("resolutely plan") is a strong term that underlines the predetermined (and determined) intention driving the planning (wishing, resolving). In contrast, G2309 (thélō) focuses on the desire ("wishfulness") behind making an offer (cf. TDNT, 1, 629). [While God's "thelō-offers" can be rejected (see 2309 /thélō), His 1014 /boúlomai ("planning") always works out His purpose, especially in conjunction with presetting the physical scenes of history.]

Tense: Aorist

Voice: passive deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G616** - (Verb) apokueó (ap-ok-oo-eh'-o): to give birth to (I bring forth, give birth to (a child), a medical or physical word, marking the close of pregnancy.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.0 Note: Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

Tense: Present

Voice: Active

Mood: Infinitive

**G536** - (Noun, Feminine) aparché (ap-ar-khay'): the beginning of a sacrifice, the first fruit (the first-fruits, the earliest crop of the year, hence also met., for example, of the earliest converts in a district; there is evidence in favor of rendering in some passages merely by: sacrifice, gift.)

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

**Joh 3:16**  For (the “*Definite Article” not translated in English*) God so loved **G25** the world, that he gave **G1325** his (the “*Definite Article” not translated in English*) only begotten **G3439** Son, that whosoever believeth in**G1519** him should not**G3361** perish **G622**, but have**G2192** everlasting life.

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. 25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3439** - (Adjective) monogenés (mon-og-en-ace') only begotten (only, only-begotten; unique.) Note: G3439 monogenḗs (from G3411 /misthōtós, "one-and-only" and G1085 /génos, "offspring, stock") – properly, one-and-only; "one of a kind" – literally, "one (monos) of a class, genos" (the only of its kind).)

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of G622 /apóllymi dating back to Homer (900 bc.]

Tense: second Aorist

Voice: Middle

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

Tense: Present

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**Joh 3:17**  For God sent **G649** not his Son into the world to condemn **G2919** the world; but that the world through him might be saved **G4982**.

**G649** - (Verb) apostelló (ap-os-tel'-lo): to send, send away (I send forth, send (as a messenger, commission, etc.), send away, dismiss.) Note: G649 apostéllō (from G575 /apó, "away from" and G4724 /stéllō, "send") – properly, send away, i.e. commission; (passive) "sent on a defined mission by a superior." As an intensification of G4724 /stéllō ("send"), G649 (apostéllō) focuses back to the source (the one sending), strongly connecting the sender to the one sent (His mission). This verb is used of closely connecting the Lord (the sender) to the believers He personally commissions – as with John the Baptist (Mk 11:2) and the twelve apostles (Mt 10:5; cf. also with His holy angels, Mk 13:27).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

Tense: Present

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singula

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

Tense: Aorist

Voice: Passive

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**Joh 3:18**  He that believeth **G4100** on **G1519** him is not **G3756** condemned **G2919**: but he that believeth not is condemned **G2919** already, because he hath not **G3361** believed **G4100** in the name of the only begotten Son of God.

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

Tense: Present

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Joh 5:21**  For as the Father raiseth up **G1453** the dead, and quickeneth **G2227** *them;* even so the Son quickeneth **G2227** whom he will **G2309**.

**G1453** - (Verb) egeiró (eg-i'-ro): to waken, to raise up ((a) I wake, arouse, (b) I raise up.)

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2227** - (Verb) zóopoieó (dzo-op-oy-eh'-o): to make alive (I make that which was dead to live, cause to live, quicken.) Note: G2227 zōopoiéō (from G2221 /zōgréō, "alive" and G4160 /poiéō, "make") – properly, make alive (zōos); i.e. "quicken," vivify ("animate"); (figuratively) cause what is dead (inoperative) to have life; empower with divine life. G2227 /zōopoiéō ("make alive, enliven") is particularly used of God infusing His life in the believer. The Lord infuses eternal life (zōē) into us each time we receive (obey) faith from Him. This enables living with God – not just for Him (cf. Gal 2:20; Ro 8:28-30; 1 Jn 5:4). His self-existent, all-powerful life overcomes all the deadly effects of sin. (1 Cor 15:36,38) seed, come to life – The resurrection-body of the believer will be characterized by continuity with diversity – i.e. reflecting the physical-spiritual life we lived here on earth in a supra-physical fashion (Phil 3:11-21). Both of these aspects of glorification are illustrated in 1 Cor 15 by the metaphor of seeds.

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2309** - (Verb) theló ( eth-el'-o,): to will, wish (I will, wish, desire, am willing, intend, design.) Note: Cognate: G2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to act. G2309 /thélō ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See G2307 (thelēma). [Note the close connection between faith (G4102 /pístis, "God's inbirthed persuasion") and this root (thel-, G2307 /thélēma); cf. 2 Cor 8:5-7 and Heb 10:36-39).]

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Joh 3:5** Jesus answered, "Truly, truly, I say to you, unless one be born**G1080** of water and the Spirit, **he cannot enterG1525** the kingdom of God.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

Tense: second Aorist

Voice: Active

Mood: Infinitive

**Joh 3:6**  That which is born**G1080** of the flesh **G4561** is **G1510** flesh **G4561**; and that which is born **G1080** of the (*direct article*) Spirit **G4151** is **G2076** spirit **G4151**.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Neuter

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárksproperly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

Number: Singular

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.0 Note: Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

Tense: Present

Voice: Active

Mood: Indicative:

Person: third [they]

Number: Singular

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

**Tit 3:5**  Not by**G1537** works**G2041** of**G1722** righteousness**G1343** which we have done **G4160** ,but according**G2596** to his mercy he saved**G4982** us, by the washing of regeneration**G3824**, and renewing**G342** of the Holy Ghost;

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Plural

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: first [we]

Number: Plural

**G2596** - (Preposition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [H4982 (sṓzō) is the root of: H4990 /sōtḗr ("Savior"), H4991 /sōtēría ("salvation") and the adjectival form, H4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3824** - (Noun, Feminine) paliggenesia (pal-ing-ghen-es-ee'-ah): regeneration, renewal (a new birth, regeneration, renewal.) Note: G3824 paliggenesía (from G3825 /pálin, "again" and G1078 /génesis, "birth, beginning") – properly, the coming of new birth because "born again"; regeneration. G3824 /paliggenesía ("renewal, rebirth") is used twice in the NT referring to: a) the re-birth of physical creation at Christ's return (Advent), which inaugurates His millennial kingdom (Mt 19:28; cf. Ro 8:18-25); and b) the re-birth all believers experience at conversion (Tit 3:5).

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G342** - (Noun, Feminine) anakainósis (an-ak-ah'-ee-no-sis): renewal (renewing; a renewal or change of heart and life.) Note: G342 anakaínōsis (from G303 /aná, "up, completing a process," which intensifies kainō, "make fresh, new"; see G2537 /kainós) – properly, a new development; a renewal, achieved by God's power.

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**The Fruits of Regeneration**

Now there are some very beautiful and wonderful things that result from regeneration. **One**, you receive a live human spirit. **Two**, you are given the eternal life of God Himself. **Three**, you become a child of God. **Four**, you enter into God’s family. **Five**, you become a joint-heir with Jesus Christ. **Sixth**, God becomes your Father. **Seven**, you are made a new creation.

If you’ve never received this savior, if you’ve never concerned yourself with the fact that you are spiritually dead and you need to do something about this, now is the time to do it. God has removed the block and He’s pleading with you. He’s offering you the opportunity to simply come across the wall and meet Him. There’s nothing standing between you and God in reference to this block, except your refusal to accept the word of the gospel and to permit the Holy Spirit to do His regenerating work upon your dead human spirit. Wouldn’t you like to be spiritually alive? **All you have to do is look to the savior, and believe that what God said He did, is really true**, just as the Israelites looked at that serpent on that pole and they lived. You may live, or you may die. **The choice is entirely up to you**.

John E. Danish, 1971

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