

# John Chapter 3 Part 1

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## SUMMARY KEYWORDS

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One of the best known chapters in all the Bible is John chapter three. There we meet a man called knock the Mon or Nicodemus. Now most of us have heard that name. Most of us know a thing or two about Nicodemus. But hopefully through our study today, we're going to learn more about this man and the very important role that he had. So with that said, take out your Bible and look with me to John's Gospel and chapter three. Now, what we see here, the last thing we studied in chapter two, how it end is that there was an adequate faith among the people saying, we need to commit to the truth and we need to understand the truth. If God is going to work in our life, well, Nikka, Demas had an interest, but he needed to have that interest be clarified and purified so that he could understand the truths of God. So look with me, if you would, to verse one, we read here, and there was a man from the Pharisees. Now we have talked about the Pharisees, they are actively involved in the New Testament, especially in the Gospels. In fact, if we look at the people that you show had most of his conversations with other than his disciples, but among the masses, who did he speak mostly to the Pharisees? Why was that? Well, some people would say, you know, the Pharisees, you know, they were far removed from the things of God. Well, that's partly true. But one of the reasons why I think, did you show a spoke to them over and over? Is the nature of the fair, cynical movement. See, the Pharisees, they had a desire, and what was that desire to live a life that was submissive, the problem is, they were submitting to a group of doctrine and laws that were manmade, rather than submitting to the laws, the commandments of God. They had made changes, they said, you know, instead of just dealing with what the Word of God says, we're going to help you understand it, and how to make it a reality in your life. And they begin to bring in the the thoughts of man, rather than stain with the truth of Scripture. So look, again, verse one, and there was a man of the Pharisees, Nikka, Demas, his name, and he was a ruler of the Jews. Here again, when we speak about that term Jews, it's not speaking of it in a general sense, but he was a ruler of this movement of the Judeans. And that movement of the Judeans. Were the Pharisees. Now we're going to learn something more about Nicodemus later on much later on, in the Gospel of John, that Nicodemus and here there's a reference to it, that he was a member of the Sanhedrin. Now that Sanhedrin that simply is the ruling council for Israel. It was not just religious leadership, but it was also the Government of Israel. There was not a separation between religion and the state. No, the state was ruled by religion, religious doctrine. And Nicodemus it says here that he was the ruler of the Judeans. So this man was not just some unlearn it in the visual, someone off the streets that didn't know anything. No, this man was was exceptional in his knowledge of Judaism. He was the ruler and we're gonna see a another support of this later on. So look again, verse one, we find here that there was a man of the Pharisee Nicodemus was his name, he was a ruler of the Jews, and this one came to your shoe by night. Now, there's two things that we need to understand when the term Knight is used in this

location in in many different places. In the Scripture, Knight is oftentimes used for a lack of understanding someone we had the expression in English Someone is in the dark, that is their unknowing, they don't see things correctly. So Nicodemus was was in the dark, he was not aware of the truth of God, even though he was a leader among this ruling council, this in hatred. Another thing that we can see about nicotine is coming to him by night, not just coming to him with a lack of knowledge, a lack of understanding. But also he came at night because he was fearful. He didn't want other people to know that he came, because even at this time, we find that there was great animosity between you Sure. And the Pharisees. So it says here, he came to you're sure by night, what else do we know? And he said to him, Rabbi, now here again, this term rabbi is an important one, and is a term of allegiance. And what I want you to see is this. We're going to see later on, when we get into the end of the Gospel of John, it is not only Joseph of EREMA, Thea, which is also a member of the Sanhedrin, but also Nicodemus that they were the ones who received his body and buried him that is to put him into the grave after he had been crucified. Now, why do I want to emphasize these two individuals for one very important reason? There's many people in fact, I know one rabbi, his name is Toby a singer. And in a book that he wrote, he said, you know, the people who accept Jesus as the Messiah, the Jewish people who do so are unlearn it. In fact, there's not one rabbi, one man of prominence, one man of great Jewish learning, that that has received your shoe. That's not the case. We see many of the prominent people accepting your shoe, like Joseph Eyre, mithya. And now Nicodemus, who came to him, but he was almost embarrassed to do so. But when it came before he says, Rabbi, what does that mean? It means my great one is a term of submissiveness and those what he says, he speaks for himself, but he also relates something concerning the Sanhedrin. Why? He says, we know who's he's speaking to. He's speaking to your show, but he's speaking about the Sanhedrin. He says, We know that a teacher from God, you have come that is you have come from God, as a teacher, that is one who reveals truth. There was no debate, there was no second thought, why? It's not because he had faith in this, but he says something very clearly. He says, For no one, the signs he's able to do as you do, if not from God, meaning if God was not with him, so not only is he saying that you're set by God, but he's also saying what he's saying that God is with you. Now, this one who was sent by God who is with God, is a way of saying, I acknowledge you as the Messiah. So we see a very important truth. We see that Nikka, Demas. And we can almost even say, the Sanhedrin in general, I understood that he was the Messiah. But here's the problem. They didn't want that type of Messiah, they weren't wanting a suffering Messiah. They weren't sensitive about the sea sin in in the world. And it's needed to be dealt with when they thought of a kingdom. They didn't think of a kingdom with God ruling, but they thought of a kingdom with their ruling. And they knew that what your shoe was teaching would destroy their plans. See, here's the problem. Unless you're willing to have you're sure destroy the plans for your life. You're not going to be a obedient follower of God's Messiah. He's come to bring change into your life. What does Isaiah say? Isaiah says that God's ways are not my ways, and his thoughts are not my thoughts. So when I have this great plan for my life, what God I want him to do for me, he's not going to do that. Why? Because he's got something better. So the people in this time, they didn't want this Messiah. They didn't want God's anointing because it was good to ruin their plans. But Nicodemus he was different. He understood that your show was set by God that he was a teacher that is he was giving revelation and what else that God was with him. Look on to verse three. And you sure answered and said to him, Truly, truly I say to you, unless someone is born, and this word is I know thin, which means, from above or again, both translations are are acceptable. But what does this word imply? A change. See, we saw in chapter one, those who believe in Him. And remember, there's an inherent

relationship between proper belief and truth, unless we want the truth of God, we're not believers, we're not people who have faith. So he says, Here, those who are believers, he is given the power to be what? Born as who, children of God. But this idea of being born, whether it's born again, or born from above, really both truths are right, we're born again, that is, we have to become a new creation, a new person. And that comes from what from above from God's work. So your show says, what he's trying to point out is this, there needs to be a change. There's many people say, I believe in your shoe, but they need to change. They have not understood what God's up to and what he wants to do in their life and through their life, and the type of Kingdom that God is building up. So he says, without any shadow of a doubt, he answered and says, Truly I say to you, unless one is born from what, unless one is born from above, he won't notice what he says in the scripture, he is not able to see the kingdom of God. So this this dynamic change that must happen for what? For one, to be able to see the kingdom of God to perceive it. Now, he didn't say here, although this is true, he didn't say it for a reason. See, it's true. unless one is born again, he cannot enter into the kingdom. But that's not the emphasis here. He says, look at it again, very carefully. He says, unless one is born again, he will not be able to perceive to understand to see the kingdom of God, meaning he won't be able to see things from God's perspective. And here's the truth, the people at the end of chapter two, and those who are members of the Sanhedrin, they knew that there was a kingdom, but they weren't able to perceive that kingdom and understand what it's about. And let me say this, many believers today, they might say, I love Jesus, I follow him, I read His word, I tried to do my best, I want to be led by the Holy Spirit. But unless you perceive the truth, and the nature and the character of the kingdom of God, you're going to be very frustrated with your spiritual walk, you're going to be quenching the Holy Spirit, because you have to have a right perception of the kingdom of God. And that involves being born again. Meaning you'll see all my thoughts for my life. When I became a believer, they changed. I saw how futile, how ungodly, how selfish, how sinful, what I wanted, was. And now what happens is this when a person truly believes he wants to turn away from sin, what sin my will, and he wants to embrace God's will and what's that a kingdom will one that has been revealed to him. And unless we've been born again, we won't have the ability to understand what God's up to. So he says, unless someone is born again, and by the way, this word born is to be made to be born. And it's not something that we do of ourselves, but it's in the passive it has to be done to us. Move on to verse verse four. And nigga, Demas says to him, how is a man able to be born being old, he is not able to enter into the womb of his mother a second time and be born. Who's Nicodemus? Nicodemus is part of the Sanhedrin. And in this verse of scripture, what God is doing is too revealing to us the problem with the Sanhedrin. And by the way, it's usually a problem for you and me as well even as believers, Nicodemus hears a spiritual truth, but he interprets it based upon a human reality. He hears being born and he thinks, ah, being born, that's my mom. I was in the womb and I came out that's birth. So he says, How can a man being old How can he be born a second time? He's missing the whole point. He doesn't understand that this being born again, is an outcome of what? Well, it's what baptism signifies. Baptism doesn't cause it that is water baptism. But the true baptism does what is that? Well, baptism is a symbol of the death, burial and resurrection of Messiah. Sure. So when I'm physically baptized, I am paying testimony to my faith in the death, burial and resurrection. So it's not the water baptism that brings a change in my life. It is my commitment and acceptance of the death, burial and resurrection. That is what causes me to be born again. So what does he say here? Look at Verse five, you show answers. And he says to him, he says, Truly I say to you, unless one is born, and now he gets more specific, of the water, and the Spirit. Now here, that water and the Spirit. Now, the water has to do with cleansing. Usually, what we think of is repentance.

When John talked about a baptism of repentance, it was a water baptism. So he says here, unless one is born, how of water meaning through repentance, that is a desire to turn away from sin, he's not going to be changed. But that's only part of it. That is a necessary step for what it is a necessary step for the Spirit of God. Remember what we talked about earlier, there is an inherent relationship between redemption and the Spirit of God, those who have been redeemed, the Seal of their redemption is the giving of the Holy Spirit. So he says, There's repentance, and there's the filling of the Holy Spirit. And that is what brings about a new birth, that is a change in the person. He says, unless that is a reality. Look on in the verse five, he is not able to enter into the kingdom of God, those verse six who are born of flesh, their flesh, and those who are born of the Spirit, their spirit, Do not marvel that I say to you, and look at what it says at the end here. It says that it is necessary and it's the Hebrew word day. Now, I'm going to talk a few minutes about this, this Greek word, excuse me, this Greek word day, it means an absolute necessity. There's no other way, this must happen for something to be the reality that desired reality. So when he speaks here, he says this, it is necessary for you to be born. And here again, it's in the passive voice, meaning it has to be done to you. And it says on ofin, meaning that you must be born again. And that implies a change or born from above, which implies that only God does that. Now, here's the truth that it reveals. We are absolutely dependent upon God bringing about in our life, there's nothing that we do. You say, Well, what about repentance? Repentance is simply a desire to turn away from sin. So here's how it goes. When a person is convicted by the word of God, what am I speaking to? The Law of God? It's true, the law of God that teaches me something. Here's the problem with Judaism today, when someone is really knowledgeable in the Torah, they call him acidic, a righteous one. That's that's false. See, the more that someone knows the laws, the commandments of God, you know, what is going to teach them how unrighteous they are. So here's the process. I through the law of God, I see what God's expectations are from my life. I learned about his nature, his character, which I'm called to be like, why? What does it say in the Scripture, we were created in His image, meaning we were created to be like him. I'm so far removed from that. So now, I want to turn away from my life, my sin, my behavior, and I want to embrace his truth. That's repentance. I haven't done anything. I've just been convicted with that truth, that that's God's purpose and plan for my life. And then I turn to His grace, which is found in that gospel message, and it's through the grace of God, what's one of the purposes of grace of God? Why a rabbi will tell you that hesed that's the Hebrew term for grace is so that the covenant of God might be carried on maintained and realize and what's that, that I might be position by God in us state where I can be blessed by Him I can receive the promises of God. And that greatest promise is the kingdom of God. That's what he's talking about here. That is what being born from above is all about. We become a recipient of His grace, which produces that change in our life and causes us to be a new creation. So he says, it is necessary that you be born from above. And then he says, it gives an example Verse A, the spirit where it wills, it blows, and we hear you hear the sound it sound, but you do not know from where it comes and where it goes. So he's playing on a word here, because the word spirit, rock in Hebrew, can also be when same thing in Greek, the word here Paluma, it can be spirit, as in the Spirit of God, or it can be the word when, and he's talking about here, he's giving an example. He says, you know, we hear when we know it's there, but we have no control over it. We don't know when we just hear we said, it's windy, but we don't know where it's coming in words going, we're not in control. And what he's talking about here is this one of the outs outcomes of a person being redeemed, being born again, is that he acknowledges the Spirit of God, but he understands he doesn't control the Spirit, he has to submit to the Spirit. So that's why he gives that example, in this passage, move on to to verse nine. Second half, verse eight, second half, he says, this

is all who have been born by the Spirit, meaning what? That we are submissive to the leadership of the Spirit of God. Now verse nine, Nicodemus, he answered and said to him, how are these things able to be? So? Nicodemus is saying here, I've heard all that you said, and here's the problem. Nicodemus says, I don't understand how any of these things can become a reality in my life, you've confused me totally. Now, why is this so important? What are we supposed to grasp from this? Well, keep reading. Notice Messiah's response to him. In verse 10, you're sure answers and said to him, here you are. And don't miss this next word. Many English translations skip over the Greek definite article, what's the definite article, the now go back up to verse one of chapter three, we remember we're talking about this man knock the Moon or Nicodemus. We said that he's from the Sanhedrin. In fact, it says in verse one, that he's a ruler of the Judeans, that sect, that leadership group in Jerusalem, but now we learned something more, because it just doesn't say you show us that saying, you know, you're a teacher, among the Jewish people, and you don't know these things. He's saying something much more stronger than that. Why? Look again at verse 10. And you show answers, that is he responds to that statement. And he says to him, you are and the definite article, what is that? The word the, he says, you are the teacher of Israel. Now, why is that so important? Simply because of this, that is a known term, the leader of the Sanhedrin, that is the one who had the primary responsibility for teaching the members of the Sanhedrin, who they elected, as we would say, today, their rabbi, their teacher, it was knocked the moon Nicodemus, he was seen as the wisest of the teachers of the Sanhedrin. Yeshua knew this. And he's teaching him things about the Kingdom of God, how to become part of the Kingdom of God, how to live as someone who belongs to the kingdom of God, and Nicodemus is what? He is totally and utterly confused by these things. Let me ask you a question. When you hear what the Word of God says about the Kingdom of God, do you understand that? Or are you confused about the Kingdom of God and its character, what life's gonna be like in the kingdom of God? And when I'm speaking about the Kingdom of God, first and foremost, I'm talking about the millennial kingdom. See, so many people are confused about the millennial kingdom. They do this. They say, Oh, it's so spiritual. We're in the millennial right now. Gates when God rules my heart, that's what's been taking place for the last 2000 years among believers. That's not the millennial kingdom. Others are so confused and frustrated by what the Word of God says about the millennial kingdom. They just deny and say there is no millennial kingdom and by the way, that's the most growing and pop your theological thought on the Millennial Kingdom today. Why? because when we look at the Scripture prophetically, and in the New Covenant, we see a relationship between the law and the millennial kingdom. And that's problematic. That's just not part of most people's theology. Because they don't understand what God's up to. So you show says to Nicodemus, he says, you are the teacher of Israel. And these things you do not know, verse 11, Truly, truly I say to you, what we know we speak, and what we see we testify, and our testimony you do not receive. Now he's saying, we why we, I believe this is the same use of the plural that we see in the book of Genesis, when God speaks about himself. As creator of humanity, he speaks about, let us make man in our image, why in the plural, speaking about the the plurality of God, God the Father, Son, and Holy Spirit, the Trinity. So he's saying here, and there's another reason three is for the purpose of testimony witness. So when he says, We, he's saying, You know what, I have a witness. And what we see we testify, what we know, we bear witness of, but yet he says, You do not believe. Look at verse 12. Here's the problem. Verse 12, says, if I say to you earthly things, and you don't believe, he says, I tried to put these using earthly terms, and you don't understand them, he says, how will you receive them? If I speak of heavenly things? How will you believe? So here's what I want you to see. In that condition, the Sanhedrin, the teachers of Judaism at that time, they were in a spiritual

predicament that they could not perceive the truth of God. Why? Because they had removed themselves from the Word of God and embrace the traditions of man. And as long as we are listening to the teachings of man, see many people today that are popular, they stand up and they say, Well, I'm gonna read a verse of Scripture, and then what do they do? They give you man's insights. That is they counsel based upon what they have had believed, rather than simply relying upon the revelation of Scripture. It's only through the truth of God, that we can be trained, we can be transformed, that we can be born again or born above and be people who are ready for the kingdom. So let me close with this. Have you been born again? Have you found the truth of God and responded to it by faith, the faith that is rooted in scriptural revelation? While I'm out of time until next week, may God richly bless you.