

RIGHTLY DIVIDING[©]

Title: Being Born Again

SCRIPTURE: JOHN 3:3

“Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.”

CONTEXT:

Jesus is speaking with Nicodemus who came to him during the night. Please note that Nicodemus is a Pharisee, ruler of the Jews, and a master teacher to Israel. Jesus takes time to explain for Nicodemus what it means to be born again and as a master teacher he should know these things. Jesus knows that Nicodemus has a shortcoming – his inability to understand heavenly things.

Jesus related being born again to something Nicodemus should understand by being a master teacher – Moses and the serpent of brass in the wilderness (Numbers 21:8-9). Jesus states in John 3:14-15, “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.” Both acts are related to believing for life. The serpent of brass was lifted up for Israel needing to be delivered from the serpent’s bite. As Israel looked upon the lifted serpent, they lived. Christ is lifted up for those needing to be delivered from sin. As Christ is looked upon (lifted up), sinners live and are given eternal life.

John 3:3

Table of Contents



E V E T T E

Pre-Reading St. John 3:1-14

Passage of Scripture, Context, and the history of St. John!
Pg. 1

Introduction and Message!
Pg. 2

Message Continued, Message Points, Message Notes, and Message Illustrations!
Pg. 3

Concluding Thoughts!
Pg. 4

Sermons for Pastors and Leaders of the Christian faith!

JOHN’S HISTORICAL FACT

Date and Place of Composition: According to scholars, John spent his last years at Ephesus where he carried on a ministry of preaching, teaching, and writing. From Ephesus he was exiled to Patmos in the reign of the Emperor Domitian. His Gospel seems to presuppose knowledge of the synoptic and so is placed last in the series possibly somewhere between 80 and 90. The discovery in Egypt of fragments of the Gospel, which have been dated from the first half of the second century, requires the writing of the Gospel within the limits of the first century (Ref. KJV 984).

Purpose: John hopes that a conviction will be created in the reader that Jesus is the Christ, the Son of God, so that life will come through faith in Him (John 20:30-31).

Title: Being Born Again

INTRODUCTION:

John 3:3 is a statement Christ made to Nicodemus concerning the need for a Savior and not a Rabbi (teacher). Jesus knew Nicodemus suffered with barriers that would keep him from believing. Therefore, Jesus starts the conversation with what would be most beneficial to Nicodemus – being born again in order to see the Kingdom of God. Jesus goes further into detail as the dialogue between he and Nicodemus progresses.

MESSAGE:

Before you begin the message, it is important to point out important facts concerning Nicodemus: (1) Nicodemus is a Pharisee, (2) he is a ruler of the Jews, (3) Nicodemus visits Jesus at night, (4) he address Jesus as Rabbi (teacher), (5) Nicodemus was not alone in his belief, (6) he recognized Jesus miracles, and (7) Nicodemus knew God was with Jesus. These important facts are found in John 3:1-2.

“Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.”

In examining John 3, we find two things that will shape your thoughts concerning being born again: (1) natural birth and (2) spiritual birth. The spiritual birth has two parts: (1) spirit and (2) water, which are noted in later verses. The key concept here is that it takes a spiritual birth to see the kingdom of God. Spiritual birth is made clear from the statement Nicodemus makes in verse four, *“How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?”* and from the use of the word *“born again”* in Jesus statement in verse three.

*Born Again [Greek **anōthen gennaō**] - **anōthen** means **anew, from above, first, top** and **gennaō** is used metaphorically in the writings of Apostle John of the gracious act of God in conferring upon those*

*who believe the nature and disposition of children, imparting to them spiritual life thus meaning **to beget** or **to be born**.* Essentially, Jesus is telling Nicodemus that he must be born of the spirit (spiritual life) in order to see the kingdom of God. Now that Jesus has informed Nicodemus that there is another type of birth – spiritual birth, it explains why Nicodemus questioned entering into the mother’s womb a second time. A natural birth, being born of the mother, is related to the law. Nicodemus’ spiritual birth is his deliverance from the teachings of the law. Once Nicodemus is born again and has the experience of a spiritual birth, he would no longer refer to Jesus as Rabbi (teacher), but as Messiah.

Having this spiritual birth is vital to *see* the Kingdom of God. *See in the [Greek **blepō**] means to **have sight** and is used of **bodily vision and a clear mental state**.* In the Greek-English Lexicon of the New Testament *See - **blepō** means **behold, beware, take heed, lie, look, perceive, regard, see, and sight**.* Jesus makes it clear to Nicodemus that being born again is a requirement to physically behold, beware, look or have sight of the kingdom of God.

Jesus would also let Nicodemus know that being born again requires a sense of closeness in order to see the kingdom of God. To explain this closeness, examine the use of *see - **blepō*** in John 20:5. There is a difference in the use of this verb (*see*). It is used in John 20:5 to reference the sight of the linen cloths without entering into the tomb. John 20:5 states, “And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.” Therefore, *blepō* as it relates to sight can take place at a distance. At a distance is definitely how Nicodemus would see the kingdom of God except that he becomes born again and embraces the spiritual life like those that are begotten (i.e. to include Christ).

It is evident from John 3:2 that Nicodemus came to Jesus during the night and addressed Jesus as Rabbi (teacher). Nicodemus is seeing the kingdom of God at a distance – outside the tomb so to speak. He has not accepted Christ as Messiah but referenced him as teacher. Also, Nicodemus recognized the miracles as God inspired.

Title: Being Born Again

Therefore, Nicodemus at this point only has (sight) bodily vision without mental capacity. He only recognizes half (i.e. seeing at a distance) the spiritual birth because he believes half of what he has seen (i.e. the miracles Jesus performed were God inspired). Nicodemus has not connected Jesus to be God (i.e. the Messiah from the Old Testament). Therefore, Nicodemus is missing the other element to full spiritual birth. The missing element is made clear for all believers because Jesus states in John 3:13 “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” Jesus explains to Nicodemus that the Son of man, which came down from heaven and is yet in heaven, is the God that you recognize in the miracles. Jesus wants Nicodemus to experience the spiritual birth by accepting him as Messiah and not Rabbi. Therefore, becoming born again would require Nicodemus to recognize Jesus as Messiah and accept the spiritual birth. In doing so, Nicodemus would receive fully the spiritual life, become begotten, and discontinue the natural birth which is his Pharisee belief in the God given law that is now fulfilled in Christ.

MESSAGE POINTS:

Accepting the salvation message of Christ and becoming born again:

1. Removes tradition! Like Nicodemus, you will no longer have to follow the traditions of the law. The law is fulfilled through Christ (Matthew 5:17).
2. May change your status! Nicodemus would no longer be a master teacher of the Jews, but a disciple of Christ.
3. Removes the fear! There would be no more visiting Jesus during the night. No more worry about perception.
4. Eliminates the partial belief! Christ becomes savior and not just teacher. You become

apart of the kingdom of God.

5. It removes the distance! You can come inside the tomb and truly witness the full kingdom of God.
6. It allows non-believers to become a believer and see the kingdom of God.

PERSONAL MESSAGE NOTES:

- 1.
- 2.
- 3.
- 4.
- 5.

MESSAGE ILLUSTRATIONS:

- 1.
- 2.
- 3.
- 4.
- 5.

Title: Being Born Again

CONCLUDING THOUGHTS:

John 3:3 is an indispensable scripture for the non-believer today. **Being Born Again** – a spiritual new birth is a life changing moment for every non-believer just as it was for Nicodemus. The salvation message of Christ is one that changes your thoughts in order to move your heart to confess Christ as the Son of God and the Savior of the world. Without being born again, humanity will not have eternal (i.e. will not see the kingdom of God).

Jesus states in John 14:6, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” From this statement, mankind is made aware that there is no other way by which man can be reconciled to the Father but through the acceptance of Jesus Christ. Being born again is making a decision to accept Christ, keep His commandments, and follow His ways to see the Father, which is in heaven. Prayerfully the members in your congregation will make Jesus Christ their Lord and accept him by making their open confession of faith. Becoming born again is a new beginning and it is a new beginning with promise of eternal life.



E V E T T E

*Sermons for Pastors and
Leaders of the Christian
faith!*

The scripture and above material has been taken from the King James Version of the Holy Bible, Matthew Henry Commentary, and Vine's Complete Expository Dictionary of Old and New Testament Words. The opinions of this sermon are from Dr. Evette Hyder-Davis and should be researched further by the recipient. Rightly Dividing sermon series is a copyright of Dr. Evette Hyder-Davis with permission for use but not distribution.

Rightly Dividing[©]

P. O. BOX 34
Herndon, VA 20172

[Recipient]

Address Line 1
Address Line 2
Address Line 3
Address Line 4