

John 3:1-8; "The Need for New Birth" – March 1, 2026

- I. Welcome, Review, & Intro
 - A. Good morning! Ohaiyogozaimasu! Welcome to Calvary Chapel Iwakuni. What a blessing it is to gather with you all to worship our Lord and Savior, Jesus Christ.
 1. *Welcome any visitors and those streaming online.*
 - B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
 1. [\(Second Service: Bible English class as well\)](#)
 - C. As the kids make their way out, will the rest of you open up your Bibles and make your way to chapter 3 of the gospel of John?
 1. Last week we finished up chapter 2 of John's gospel looking at a message I entitled "Cleaning House".
 2. We looked at Jesus' arrival into Jerusalem for the Jewish Passover and Him cleansing of the temple.
 3. We read of how He entered into the temple grounds, made a whip of cords, and then proceeded to use that whip to drive out the oxen and sheep and those who sold them along with the moneychangers. He flipped over tables, poured out their money upon the ground and said to them, "Take these things away! Do not make My Father's house a house of merchandise." (**Jn. 2:16**)
 4. After this mighty display of authority, the Jews came and asked for a sign to verify the authority He had to do such a thing. Jesus said "Destroy this temple, and in three days I will raise it up". (**Jn. 2:19**)
 5. But this He spoke, not of the physical temple that Herod had rebuilt, but of His body, referring to the sign of His resurrection.
 6. Jesus stayed there in Jerusalem during the week long feast of Passover and Unleavened Bread and John tells us that He did many other signs and that many believed in His name. But Jesus did not commit Himself to them.
 7. As way of application we considered three things; a caution, an invitation, and an exhortation.
 - a. We were cautioned not to allow our worship to become a matter of convenience and serving ourselves.
 - b. We reminded ourselves of the need to invite the Lord to cleanse the temple of our own bodies; for Him to search our hearts and cleanse anything that the Lord would want to reveal to us.
 - c. And then we were exhorted to commit our lives to Jesus just as He committed Himself to us. Ultimately laying down His life for us upon the cross of Calvary.
 8. And that is how the chapter ended.
 - D. Today, we come to John chapter 3, a chapter that contains one of the most quoted verses in all of the Bible; John ch. 3 vs. 16 "For God so loved the

world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (**Jn. 3:16**)

1. And eventually we will make our way to vs. 16, but it won't be this morning. This morning, seeing as how it is the first Sunday of the month, and we want to give ourselves some time to come to the communion table, we will not have enough time to get to vs. 16.
 2. So, this morning, we're just going to get into the first part of chapter 3. And then, Lord willing, we'll get to vs. 16 perhaps next week, but I make no promises; we'll see how the Lord leads and guides.
- E. Our text this morning is going to be John chapter 3 vs. 1-8 and the title I've given to our study is "**The Need for New Birth**".
1. Hopefully, you've made your way to John chapter 3 by now. If so, I'd like to invite all who are able to rise to your feet in honor of the Lord and His Holy Word. I'm going to read our text from my Bible, I encourage you to follow along in your own.
 2. John the beloved disciple continues His gospel record with the following in chapter 3 verse 1... (R & P)
- II. Intro
- A. Our text this morning details the beginning of a conversation between Jesus and a man by the name of Nicodemus. And the main topic of discussion has to do with birth; specifically of being born again.
 1. In the eight verses of our text, John uses the word "born" eight times.
 2. This repeated use of the word "born" makes it clear that this was something very significant, something that Jesus repeatedly spoke of, in order to share with Nicodemus some very important spiritual truths.
 - B. As we go through our text, we'll do our best to unveil these important truths that Jesus was speaking about as it pertains to being born again.
 - C. That phrase "born again" is something that confused me before I came to faith, before I became a Christian.
 1. I used to think that "born again" was a description of a certain type of Christian. I used to think that "born again" Christians were just another type of Christian, as if it were yet another denomination of Christianity.
 - a. Like you've got your Baptist Christians, your Methodist Christians, Presbyterian Christians, Evangelical Christians, Pentecostal Christians, and your Born-Again Christians. Just yet another kind of Christian, another form of Protestantism
 - b. I remember early on in my walk with the Lord asking about what the difference was between being a born again Christian or being a Baptist Christian, or any other kind of Christian.
 - c. The person who I asked, kind of chuckled at first, but went on to explain to me that everyone who is a true believer in Christ is a born again Christian; that being born again wasn't a type of Christian, but simply being Christian. Being Christian meant you were born again.

2. That terminology, of being born again, can be traced back to our text this morning and the conversation Jesus had with this man named Nicodemus.
- D. So, let's go ahead and dive back into our text and see what Jesus has to say about being born again. Read with me verses 1 & 2 to get us started.
- III. John 3:1-2; The Person who came to Jesus
- A. Our text opens up describing for us a man by the name of Nicodemus. And what do we know about him based upon what the Bible teaches?
1. Well, we know that Nicodemus was of the Pharisees according to vs. 1.
 - a. This is not the first mention of the Pharisees in John's gospel. For we were told back in chapter 1 that those who came out to interrogate John the Baptist, the priests and Levites who came to him, that they were sent by the Pharisees. (**Jn. 1:24**)
 - b. The word Pharisees is actually a transliteration of a Hebrew word that means "separated ones". This was an apt description of the Pharisees for they separated themselves from others, dedicating their lives to not only following the Torah, the first five books of the Law, but also the oral tradition.
 - c. The oral tradition was basically the interpretations and commentary of Jewish elders and Rabbis through the years about the Torah, that had been passed down from generation to generation orally. It would later be collected and published as the Mishna.
 - d. The oral tradition, or the tradition of the elders as it is commonly referred to throughout the New Testament, involved extremely strict adherence to the most minute details of the law. The elders took the Law of God and added to it their interpretation to make sure everyone understood exactly what was acceptable and what was forbidden.
 - e. For instance, the 4th Commandment of the Law of Moses was to "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work..." (**Ex. 20:8-10a**)
 - f. So, God gave a commandment about taking a day of rest, and honoring the Lord. But the elders wanted to define what constituted work, so they took this simple command and from it came up with 39 different categories of work. And listed out examples of what would constitute work and what wouldn't constitute work. A laundry lists of do's and don'ts.
 - g. The Pharisees prided themselves on following the most minute of details, but missed the heart of God. Jesus will later pronounce "woes" upon them for their hypocrisy, stating, "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith..." (**Mt. 23:23a**)
 - h. He called them "Blind guides, who strain out a gnat and swallow a camel!" (**Mt. 23:24**)
 - i. He said, "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence." (**Mt. 23:25**)
 - j. They wanted to look good on the outside. They wanted to impress others with their pious and seemingly righteous living. They were focused on what others saw, focused on looking the part, but inside they were corrupt, full of hypocrisy and lawlessness.
 - k. Jesus didn't have a lot of positive things to say about the Pharisees.
 2. What else do we know? We know that Nicodemus was a ruler of the Jews according to the end of vs. 1.
 - a. This speaks of Nicodemus as being part of the Jewish ruling court known as the Sanhedrin.
 - b. The Sanhedrin was granted limited authority over certain religious, civil, and criminal matters by the foreign nations that dominated the land of Israel at various times.
 - c. During the first century this was Rome. Rome was in power, but they gave some autonomy to the Jews to self-govern themselves on certain matters.
 - d. The Sanhedrin was headed by the current high priest and consisted of 70 other members of society. The Sanhedrin was primarily made up of two main groups; the Sadducees and the Pharisees.
 - e. The Sadducees claimed to follow the Law of Moses, but didn't bother with the finer details of the traditions of the elders. They did not believe in angels or the spiritual realm or the resurrection. They were made up of groups of priests and nobleman who had wiggled their way into seats of prominence and power.
 - f. The Pharisees were often made up of these separatists, lawyers and scribes who, again, kept the strictest of laws, but often times only for outward show, for the praise and adoration of man.
 - g. Members of the Sanhedrin were all men of extreme clout. They were very influential and very powerful men within society.
 3. We know that Nicodemus was very wealthy. As a member of the Sanhedrin this would be expected, but we actually have Biblical evidence to support this truth.
 - a. Later on, in the book of John, Nicodemus appears again after the crucifixion of Jesus. He came along with another prominent member of the Sanhedrin, a man by the name of Joseph of Arimathea, to help prepare the body of Jesus for burial. We read in John 19 about how Nicodemus came bringing a mixture of about hundred pounds of myrrh and aloes. (**Jn. 19:39**)

- b. Very few could afford such an elaborate amount of spices for the burial of someone. This was considered an extravagant gift fitting for kings and other royalty of only the highest degree.
 - 4. So, Nicodemus was a very religious man, a Pharisee. He was a powerful and influential man as a member of the Sanhedrin. He was extremely wealthy and according to verse 10 of John chapter 3 he was highly regarded as a teacher of Israel. (**Jn. 3:10**)
 - a. Jesus said of Him, "Are you the teacher of Israel, and do not know these things?" Jesus didn't say "a teacher", but "the teacher".
 - b. Nicodemus was considered one of the best teachers within all the land of Israel at this time. He no doubt knew the Word of God inside and out and was held in the highest regard as a teacher of the Law.
 - 5. So, Nicodemus had a lot going for him. He was a man of high regard.
- B. And out text tells us that he came to Jesus by night.

- 1. Now, many have speculated as to why Nicodemus would come to Jesus by night. It is an interesting, and I would even say important detail, pertaining to Nicodemus for every time he is mentioned in the Scriptures this detail about him coming to Jesus by night is mentioned.
 - a. Here in chapter 3 when we are introduced to him. He pops up again in John chapter 7 where he is described as Nicodemus (he who came to Jesus by night). (**Jn. 7:50**)
 - b. And again, as I already mentioned, after the crucifixion, in John 19 where it says of him, "Nicodemus, who at first came to Jesus by night..." (**Jn. 19:39**)
 - c. The fact that every time Nicodemus is mentioned in Scripture it speaks of him coming to Jesus by night leads me to believe that it was significant.
- 2. Some speculate that Nicodemus came to Jesus by night simply because Jesus was busy during the day and he wanted to speak to Him without being interrupted by all the masses that were gathering around Him during the day... Maybe there is some truth to that.
- 3. Others describe how the elders believed and taught that the morning and evening were the best times of the day to meditate upon the Scriptures and speak of them with others. It would allow you to avoid the heat of the day and perhaps enjoy a gentle breeze... Perhaps
- 4. While those things may have played into the decision for Nicodemus to seek Jesus out at night, I think that the most likely reason, or perhaps the biggest reason Nicodemus sought out Jesus during the night was based out of fear.
 - a. The fear of man and what others may say, or what others may do, specifically other members of the Sanhedrin may say or do to him, if they saw Nicodemus with Jesus.
 - b. Jesus had already garnered the attention of the Sanhedrin. Jesus had just cleansed the temple and was upsetting the status quo.

- c. When it says the Jews questioned Jesus after His cleansing of the temple it no doubt referred to those who were the religious leaders, more than likely members of the Sanhedrin.
 - d. They knew about the signs He had performed and were frightened by Him because they didn't know Him and what He may do next.
 - e. Later in the book of John, we'll read about how the Jews had gotten together and decided to excommunicate people from synagogue worship if they confessed that Jesus was the Messiah. (**Jn. 9:22**)
 - f. And in John chapter 12 we're told that towards the end of His public ministry that even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue;" (**Jn. 12:42**)
 - g. Nicodemus, no doubt knew how the Sanhedrin felt about Jesus and he could probably tell the direction this was headed for Jesus.
 - h. So, it would seem to make the most sense that he came to him at night because of fear of being seen with Jesus.
 - 5. Even if he did come to Jesus under the cover of night because of fear, I think it is still commendable of him that he even came to Jesus.
 - a. The fact that, as a Pharisee, and a member of the Sanhedrin, as an extremely wealthy, powerful, and influential man, he still felt the need to come and seek out an audience with Jesus is commendable.
- C. Nicodemus came to Jesus and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."
- 1. Here we get some evidence that would suggest that Nicodemus perhaps isn't like many of the other religious leaders who were mostly concerned with keeping their power and influence over the people.
 - 2. Nicodemus, the great teacher of Israel, comes to Jesus and calls Him, "Rabbi". This is significant and noteworthy. All indications would lead us to believe that Nicodemus was of a much higher stature than Jesus, an elder, and highly esteemed individual, yet he comes and addresses Jesus as "Rabbi".
 - 3. This word "Rabbi" means "teacher", but it was a term of respect; one that would be used by students and disciples who looked up to their masters and leaders. For Nicodemus to refer to Jesus as "Rabbi" was not just a mere cordial greeting, it was evidence of the respect and admiration that Nicodemus had for Jesus.
 - 4. Nicodemus showed respect towards Jesus but also stated that he knew Jesus had come from God. This was much more than what most other Pharisees and religious leaders would attest to.
 - a. Which begs the question, who is the "we" Nicodemus refers to when he says "we know You are a teacher come from God".
 - b. It isn't likely that he is referring to the religious leaders, so it is more than likely referring to the Jewish people as a whole, those who had

seen the signs Jesus did and believed in His name as described in chapter 2.

5. We also see that Nicodemus recognized that the things Jesus did, the signs He performed, were evidence of the fact that God was with Jesus.

D. So, here we have a man who comes to Jesus. He is an extremely religious person, a Pharisee; an extremely powerful, wealthy, and influential member of the society, a member of the Jewish Sanhedrin. He is a renowned teacher, and yet, with all that he has going for him, deep down inside he knows that something is missing.

1. He comes to Jesus seeking answers. Seeking further direction, seeking instruction. He calls Jesus "Rabbi", "teacher" knowing He needs to learn something from this man.

2. He states his belief that Jesus is come from God and that God is with Jesus. He's seeking, but He doesn't know what He's seeking for. He knows that even with all that He has going for him he is still lacking.

E. Take a look at verse 3 as Jesus responds to Nicodemus and makes a bold proclamation to him.

IV. John 3:3; The Proclamation made by Jesus

A. I want you to note that Jesus answers a question that Nicodemus doesn't even ask. Nicodemus didn't ask anything at all about the kingdom of God or about being born again. And yet Jesus comes out and says, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God".

1. I think the reason for this can be traced back to what we read at the end of our study last week. If you recall, John chapter 2 vs. 24 and 25 states, "But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew what was in man." (Jn. 2:24-25)

2. Jesus knew what was in Nicodemus. He knew what Nicodemus was truly seeking after. He knew the reason Nicodemus came to Him. He knew that Nicodemus didn't seek Jesus out simply to testify that he believed He was from God and that God was with Him.

3. Jesus knew the heart of Nicodemus and what he truly was wanting to know. The Jews were waiting for their Messiah and everything they believed about the Messiah revolved around the idea of Him coming in and setting up and establishing God's Kingdom. A kingdom where the Messiah would rule and reign and God's people would be set free from their bondage and oppression.

4. Jesus went straight to the topic of seeing the kingdom of God, because that is what was truly in the heart of Nicodemus.

B. I find it interesting that Nicodemus starts off speaking in the third person plural when addressing Jesus saying, "we know that you are a teacher come from God".

1. But in Jesus' response he calls out Nicodemus individually, saying, "Most assuredly, I say to you" second person singular.

2. It's as if Jesus was cutting straight to the heart of Nicodemus. Nicodemus tried to keep it somewhat impersonal, but Jesus doesn't let him continue that way, as if to say, "I don't care what you all know. Nicodemus, I say this to you, not to you all, not to the Jewish people in general, to you specifically, Nicodemus."

C. The topic, or idea, of being born again was not completely foreign to Nicodemus, for this is how they would describe a Gentile who converts to Judaism.

1. A Gentile who came to faith in the one true God of Israel would go through a conversion process that would include circumcision for men and a full-bodied immersion in water. After this was complete the Gentile convert was considered "reborn".

2. When a Gentile converted to Judaism, they completely abandoned their old way of life, their family connections, their old pagan ways, and they fully embraced God and the law of Israel.

3. The rabbis described a proselyte as being like a child who was newly born. They were considered a totally new person. All the old was gone and done away with, everything was new, all they had was their future ahead of them, the past was gone.

4. But the thing is, Nicodemus wasn't a Gentile. So, the thought of a Jew having to be reborn, or born again, didn't quite make sense to Him. He was already Jewish, why would he need to renounce his old ways of life and be reborn like the Gentiles who came to Judaism?

D. The phrase "born again" literally means to be born from above. It carries the meaning of being born of God. The word translated "again" is the Greek word "anothen"; "ano" means "above" and the suffix -then denotes from. Putting it together it is "from above".

1. This is used in two different ways. In one way it speaks of location or of place; from above.

2. But it can also be used in regard to time, which it then takes on the understanding of starting from the beginning, or doing again.

3. So, both the idea of having to be "born again" and of being "born from above" fit what Jesus is talking about since this is a birth from God, born from above, and it is a new birth, being born again.

E. Now, it is clear from Nicodemus' response that he focuses in on the aspect of this word as it is used in regard to time. Take a look at his response with me in verse 4 of our text.

V. John 3:4; The Problem presented to Jesus

A. Nicodemus questions Jesus but note with me that he doesn't ask "why", but "how". He doesn't ask "why he needs to be born again", but "how he can be born again."

1. This is not Nicodemus being sarcastic or facetious or rude. I think it shows his genuine interest in listening to Jesus and doing what He says. He doesn't ask why he needs to be born again, he just asks how that can happen. He wants to know. He wants to see the kingdom of God, he wants to be part of it, but he doesn't know how.
 - B. Basically, Nicodemus sees Jesus' solution and need to be born again, as something that is physically impossible for himself. How could he as an old man, climb back up into his mother's womb and be born again.
 1. Hey, even as a young newborn baby, this would be impossible. Once they come out, they don't go back in. That isn't happening ever.
 - C. Listen to Jesus' response in verses 5 & 6.
- VI. John 3:5-6; The Point made by Jesus
- A. Jesus lets Nicodemus know that the birth He is speaking about is a spiritual birth, not a physical birth. If Nicodemus wants to see the kingdom of God or enter into the kingdom of God, he must be born again; he must be born of water and the Spirit.
 - B. Now, there has been some confusion over what Jesus meant when He spoke of being born "of water and the Spirit.". There are a number of different ways people have viewed this and interpreted this.
 1. One way people have mistakenly interpreted this is to say that when Jesus spoke of being born of water, that He meant water baptism.
 - a. Thus, concluding that in order to be part of the kingdom of God you must be baptized in water and be regenerated by the Spirit of God, made new by the Holy Spirit.
 - b. This makes our salvation experience a combination of faith plus works. You have to believe in Jesus and you have to be baptized.
 - c. But this flies in the face of other clear biblical teachings that salvation is by grace through faith, and not of ourselves, that it is a gift of God, and not of works, lest anyone should boast. (**Eph. 2:8-9**)
 - d. Romans 3 says "Therefore we conclude that a man is justified by faith apart from the deeds of the law." (**Rom. 3:28**)
 - e. Galatians 2 states, "a mans is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jeuss, that we might be justified by faith in Christ an not by the works of the law; for by the works of the law no flesh shall be justified." (**Gal. 2:16**)
 - f. Paul was boastful of the fact that he didn't baptize many people. He proclaimed, "For Christ did not send me to baptize, but to preach the gospel," (**1 Co. 1:17a**)
 - g. If the great evangelist who spread the gospel throughout the Roman empire didn't emphasize water baptism and think it was important, certainly it would not have been something needed for salvation.
 - h. Not only does it not fit with Scripture, it also would make absolutely no sense to Nicodemus because Christian baptism as we know and

- understand it today within Christendom hadn't even been practiced as of this time.
2. Another way people look at this idea is to say that it speaks of a specific water baptism, a baptism of repentance. John baptized in water as a sign of repentance and so some think that Jesus is speaking about the need for repentance here.
 - a. While I would agree that repentance is a necessary part of our new life in Christ, to say that this is what Jesus is speaking of ignores the immediate context of the Scripture.
 - b. Jesus doesn't refer to baptism at all in this section. People mistakenly jump to baptism because there is a mention of water. But just because Jesus mentioned water doesn't mean He is speaking of water baptism.
 3. The immediate context seems to be pointing to the idea of two types of births; a physical birth and a spiritual birth.
 - a. That which is born of water would be representative of the physical birth. When a woman is about to go in labor and give birth to their baby one of the first signs that happens is her water will break.
 - b. The amniotic sac that they baby is held inside of, which helps keep the baby safe and cushioned while in the womb, will burst during the initial stages of labor before the baby is born.
 - c. That which is born of the Spirit would speak of the spiritual regeneration. The Holy Spirit coming in and taking residence within our hearts and bringing life to our spirit.
 - d. This interpretation can seem to be reinforced in vs. 6 when Jesus says that which born of the flesh is flesh, and that which is born of the Spirit is spirit. Two types of births the physical birth of the flesh, or the water, and the spiritual birth of the Spirit.
 4. There is another possible interpretation as well that would not speak of being born of water and the Spirit as two separate births, but a description of one birth that takes place and correlates with the new life prophesied of in Ezekiel 36.
 - a. In Ezekiel 36 the prophet speaks about the Lord regathering the nation of Israel from the various lands they've been scattered to and bringing them back into the land of Israel saying, "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them." (**Eze. 36:25-27**)
 - b. This work of God promising to cleanse His people with water and to give them a new heart and a new spirit would seem to fit within the context as well of being a birth from above and a process of being born again, with a new heart, a heart of flesh instead of one of stone.

5. Still yet another interpretation is that the water and Spirit are meant to be pictures of the Word of God working together with the Spirit of God to bring about new life.
 - a. The Word is sometimes associated with water.
 - i. Ephesians 5 speaks of the need for husbands to cleans their wives through the washing of water by the word. **(Eph. 5:26)**
 - ii. Later in John's gospel Jesus will speak of His disciples saying, "You are already clean because of the word which I have spoken to you." **(Jn. 15:3)**
 - iii. Isaiah the prophet describes the word of God as water or rain that comes down to water the earth and bring forth new life in Isaiah 55 vs. 10 & 11. **[Isa.55:10-11]**
 - b. So, the idea would be that the word of God goes forth, the gospel message, and through the power of the Holy Spirit brings conviction to people's lives and leads them to believing upon the message and yielding their lives to the Lord and His Holy Spirit.
 - c. It's one birth, one work of God, that is accomplished through the combination of the Word of God and the Spirit of God.
 6. So, which one is it? It is hard to say with certainty.
 - a. I do not believe this is a reference to water baptism, either Christian baptism, or even a baptism of repentance. While I do believe the Bible teaches the need for repentance, water baptism just doesn't fit the overall context here.
 - b. I can see a few of these others being possible. I can see the connection to the idea of this being one work of God cleansing His people with water and giving them a new heart and putting His Spirit within them as described in Ezekiel.
 - c. I believe that salvation is the product of the Word of God working through the Spirit of God bringing new life to us. But is that what Jesus is specifically referring to and teaching here? Maybe.
 - d. The easiest and simplest way to understand it is that Jesus is speaking of two births; a physical birth and a spiritual birth. But it is a little confusing because he changes analogies from one verse to the next. In vs. 5 the physical birth is assumed to be the born of water, but in vs. 6 He speaks of being born of the flesh.
- C. Whichever way you want to look at it and interpret it doesn't change the point Jesus is wanting to make here. The basic point is that being born again is a work of God, not a work of man.
1. It is based upon God's work in our hearts and lives. It isn't something that can be accomplished in the flesh.
 2. Which is of the utmost importance when looking at the life of Nicodemus. Nicodemus has lived his life doing everything he can to follow the law, to live in such a way and such a manner that he would be ready for the kingdom of God.
3. He has tried his best to follow the very minute details of the law, to ensure that he would be part of God's kingdom and what Jesus is saying here, is that being part of God's kingdom isn't something that can be done in the flesh, it can't be done in our own power.
 4. You see, the point Jesus is getting across to Nicodemus is that there is nothing you can do to on your own to be born again. It is a work of God, a work of His Holy Spirit.
 5. Nicodemus, all your righteous acts and keeping of the law won't get you into the kingdom of God, they won't let you see it. All the power you have, all the riches you have, all the influence you have, it won't make a bit of difference. The fact that you were born a Jew doesn't help either. Because it isn't about the physical, it isn't about the flesh and what family you were born into at first. You need to be born again.
 6. Nicodemus you must be born again. It is the only way you are going to see the kingdom of heaven. It is the only way you are going to enter the kingdom of heaven. You're righteous deeds won't work, your riches won't work, your power won't work, your influence won't work, your great teaching won't work. It has to be a work of God; a work of His Holy Spirit.
- D. And the message and point Jesus is getting across to Nicodemus is just as applicable to us as well. None of our good deeds will get us in, serving in church won't get you in, giving to the church won't get you in, using your power and influence for good or for the Lord won't get you in.
1. The only way you get in is through the work of the Holy Spirit making us a new creation, bringing us new life.
 2. Jesus will later testify, "It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life." **(Jn. 6:63)**
 3. 2 Corinthians 5:17 states, "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." **(2 Co. 5:17)**
 4. The Holy Spirit comes and testifies of Christ, testifies of our need for a Savior and it is that conviction of the Holy Spirit that leads us to a place of repentance and salvation. Without that work of the Holy Spirit in our lives, we would be hopelessly lost.
 5. The only way into the kingdom of God is through being born again. **We all must be born again.**
- E. Take a look at verses 7 & 8 and we'll wrap this up and transition to our time of communion.
- VII. John 3:7-8; The Principle given by Jesus
- A. Nicodemus must have looked overwhelmed and somewhat dumbfounded to hear Jesus say he must be born again for He tells him not to marvel and then goes on to speak to him about the wind.

1. Now, interestingly there may be a play on words here. For the Greek word for “wind” is the same as it is for “spirit”; it is the Greek word “pneuma”. If they were speaking in Hebrew, it wouldn’t matter then either because the same word in Hebrew “ruach” is used to speak of both the “wind” and the “spirit”
- B. Jesus tells Nicodemus about the wind. How it blows wherever it wishes, and how we see the effects of the wind, we hear the wind, but we don’t see the wind itself, we don’t know where the wind came from and where it is going. Then says that it is the same with those born of the Spirit.
1. Nicodemus asked how can a man be born again. Jesus’ answer is “it’s a work of God’s Spirit”. You can’t see it, you don’t know where it comes from, you can feel it, you can hear the Spirit speak, you can see the effects of the Holy Spirit, but you can’t control it, you can’t direct it, the Spirit blows wherever He wishes to and moves upon the hearts and lives of whoever He desires.
 2. Nicodemus is caught up on the how. How can I do it? How can I ensure I’m part of the kingdom, that I see it and enter into it. Jesus’ response is basically, “you can’t”, not by your own efforts at least.
 3. It is a work of God’s Spirit and God’s spirit works in the hearts and lives of those whom He desires. You won’t see it, but you’ll feel it, you see the effects of the Spirit upon your life, you’ll hear Him speaking to you, convicting you of your need for Jesus, drawing you to a place of faith and surrender to the Spirit’s will for your life.
 4. Jesus is basically trying to get Nicodemus to see that it isn’t something that is in His power to do. He has to surrender to the work of God’s Holy Spirit upon his life. And the same is true for us all. We must all yield our lives to the work of the Holy Spirit in order to be born again.
 5. Jesus will later say to His disciples that it was to their advantage that Jesus leaves them. Because when He left them, Jesus promised to send them the Holy Spirit. Jesus said, “And when He has come, [speaking of the Holy Spirit] He will convict the world of sin, and of righteousness, and of judgment.” (Jn. 16:8)
 6. And that He will guide them into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.” (Jn. 16:13-14)
 7. We must all be born again. We all must yield to the work of the Holy Spirit upon our lives. As He speaks to us, we must have ears to hear and hearts that are willing to obey, willing to surrender our lives to Him.
 8. This is the only way Nicodemus would ever see or enter into the kingdom of God and it is the only way we will ever see or enter into the kingdom of God. We must be born again! Born of the Spirit of God.

VIII. Conclusion / Communion;

- A. This morning we are going to come to the table to partake in communion. But before we do so, I want to give an opportunity for anyone here today who has yet to surrender their heart and life to the work of the Holy Spirit.
- B. If you have not been born again. If you have not yielded your heart and life to the work of the Holy Spirit drawing you to Jesus. I would ask that you search your heart this morning and open your ears to hear if the Spirit of God is speaking to you. Drawing you to Himself and telling you of your need for Jesus.
 1. You may not understand exactly what is going on, but if you feel the Spirit of God working upon your heart and you feel like He is speaking to you and you’re hearing from Him, I would exhort you to listen to what the Spirit is trying to say to you and that you yield your heart and life to that work that only He can do in bringing you new life. That you would be open to that work of being born again, born of the Spirit of God, that you may become a child of God.
 2. If you are here this morning and you feel like the Holy Spirit is speaking to you, I would ask you to simply raise your hand up right now and publicly acknowledge that work of God upon your heart. Don’t worry about the people around you, what they may say or think.
 3. I want you to raise your hand that I may pray for you, that God would continue to draw you to Himself and that He may do an amazing work in you and through you. Is there anyone here this morning that needs to yield your life to Jesus? To be born again?
 4. (Pray for any who may acknowledge their need to be born again.)
- C. The worship team and ushers are going to come forward as we look to distribute the communion elements and spend some time with the Lord.
 1. If you are here this morning and you are not a believer, I would ask that you not partake of the communion elements. Communion is something for believers to partake in, something we do to identify with the death of Jesus Christ, to remember His broken body and His shed blood for us.
 2. For those of us who are believers, I want to encourage you to pray and spend some time with the Lord. I would also encourage you to pray for those around you who need to be born again, those in your life who need to surrender the hearts and lives to the Lord. Lift them up and intercede on their behalf asking for God’s Spirit to do an amazing work in them and through them.
 3. As the worship team leads us in song, you go ahead and partake as the Lord leads you. If you haven’t partaken by the end of their song, they will direct you to do so. I pray the Lord ministers to you and blesses you during this time of communion. Let’s spend some time with the Lord.