John 3

2020

### Prayers

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

† Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

† Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον Ὁ Πατὴρ Ὁ ἐξ Οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν Αὐτόν.” — Luke 11:13[[1]](#footnote-1)

“Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13[[2]](#footnote-2)

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42[[3]](#footnote-3)

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30 LXX

“The sowers will reap in joy. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves.” — Psalm 125:5-6 LXX [126:5-6][[4]](#footnote-4)

“Send away your bread on the surface of the water: because, in a multitude of days you will find it.” — Ecclesiastes 11:1 LXX

“Indisputably great is the good-worship mystery: Who was clearly displayed in [the] flesh; Who defended righteousness in [the] Spirit; Who was witnessed by messengers; Who was proclaimed internationally; Who was believed cosmically; Who was taken up in Glory.” — 1 Timothy 3:16

“…: for, when prophecy came, not by human will: but, being carried by [the] Holy Spirit, humans, spoke from God.” — 2 Peter 1:21

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

“Similarly, younger people, be submitted to [your] elders; all of you be clothed with humble mindedness toward one another: because, ‘God opposes [the] proud; but, gives grace to the humble.’[[5]](#footnote-5) Therefore, be humbled under the strong hand of God, so that He would exalt you in due time: casting all your care on Him: because, He cares about you.” — 1 Peter 5:5-7

Be clothed with poverty, Peter says: for: humility and poverty are very close synonyms.

“I know that with my arrival[[6]](#footnote-6) fierce wolves will come in among you, not sparing the little flock. Out of you yourselves men will stand up, speaking well established perversions[[7]](#footnote-7), to wrench away the disciples after themselves.” — Acts 20:29-30

### John 3

John 3 divides itself into two parts: part one, verses 1-21, is a dialog between Nicodemus and Jesus; part two, verses 22-36 is a testimony of John the Baptist about Jesus.

John the Evangelist analyzes the word and works of Jesus, the Christ of God, in His interactions with adversaries and allies, as if from the perspective of an eagle soaring far above head. From this heavenly perspective, John surveys the whole earth, in broad scope observing everything below: but, with his eagle’s vision, still seeing everything in incredible detail.

John 3 returns to the discussion of issues that surfaced first in John 1.[[8]](#footnote-8) John resumes the theme that Christ is the light to whom all people must come if they wish to live. He also continues the idea that Judaism is a condemned and already dead body: Christ will tear down their temple and replace it with His Body. Christians need beware lest they ape the behavior of the Jews and repeat the world view of Judaism.

The Law of Moses requires that every fact be established by two or three witnesses.[[9]](#footnote-9) John the Evangelist is recording all the testimonies given in evidence against Judaism: God the Father in a voice from heaven, God the Son in a voice on earth, God the Spirit in a voice in the soul and in the appearance of a dove, John the Baptist, wedding guests, first apostles, Nicodemus, and many more.

John the Baptist says that he was specifically ordained to provide evidence. The record is complete: Judaism is condemned at law. As Judaism is officially stripped of its privileges which are then conferred upon the Church; as a precedent at law, and an application: Gentiles must beware that they do not fall under the same condemnation. This is the official recording of a court trial conducted in the Court of Last Eternal Resort: it is serious stuff.

Part One

Translation of Part One

“There was a man of the Pharisees, Nicodemus his name, a ruler of the Jews. This [man] came to [Jesus] at night. He said to Him, my Great One, we know [for a fact] that You had come from God, a teacher: for, no one is able to do these the signs that you do, unless God would be with Him.

“In response,[[10]](#footnote-10) Jesus said to him, Amen, amen, I tell you, unless someone would be begotten[[11]](#footnote-11) from above,[[12]](#footnote-12) they are not able to see[[13]](#footnote-13) the kingdom of God.

“Nicodemus told Him, How is a person able to be begotten, being old? They are not able to enter their mother’s belly a second [time] to be begotten, are they?

“In response, Jesus [said], Amen, amen, I tell to you, unless someone would be begotten out of water[[14]](#footnote-14) and Spirit[[15]](#footnote-15), they are not able enter into the kingdom of God. That having been begotten of the flesh is flesh. That having been begotten of the of the Spirit is spirit.[[16]](#footnote-16) You should not wonder that I said to you, it is necessary for you to be begotten from above. The wind blows where it wishes. You hear its sound; but, you had not known [for a fact] from where it comes, [or] where it goes. So are all being begotten of the Spirit.

“In response, Nicodemus said to Him, how is it possible for these [things] to happen[[17]](#footnote-17)?

“In response, Jesus said to him, you are the teacher of Israel; and you do not know these [things]?[[18]](#footnote-18) Amen, amen, I tell you that what we had known [for a fact], we speak. What we had seen, we [give in] evidence. You[[19]](#footnote-19) do not receive our evidence. If I tell you [about things] on earth, and you do not believe; how will you believe if I would tell you [about things] in the heavens? No one had ascended into the heaven, except the one descending out of the heaven, the Son of Man.[[20]](#footnote-20) Just as Moses lifted up the serpent in the desert; even so, it is necessary [that] the Son of Man [is] to be lifted up: that all believing in Him would have eternal life: for, thus God loved the world; so, He gave His only-begotten Son; that all believing in Him would not be destroyed; but, would have eternal life: for, God did not send the Son into the world that He would judge the world;[[21]](#footnote-21) but, that the world would be saved through Him.[[22]](#footnote-22) The one believing in Him is not judged; yet, the unbelieving one is already judged: because, he had not[[23]](#footnote-23) believed in the name of the only-begotten Son of God. Now, this is the judgment: that light had come into the world. People loved the darkness rather than the light: for, their works have been evil: for, all practicing[[24]](#footnote-24) worthlessness hate the light. They do not come toward the light, that their works would not be exposed.[[25]](#footnote-25) Now, the one doing the truth comes toward the light, that his works would be showed forth openly, that they are working in God.[[26]](#footnote-26) — John 3:1-21

Comments on Part One

“There was a man of the Pharisees, Nicodemus his name, a ruler of the Jews. This [man] came to [Jesus] at night. He said to Him, my Great One, we know [for a fact] that You had come from God, a teacher: for, no one is able to do these the signs that you do, unless God would be with Him.” — John 3:1-2

Verses 1-2: Nicodemus reveals that he already has enough evidence to know that Jesus comes from God. It is unlikely that a man of his stature would be flattering Jesus: for, the Bible views flattery in an unkindly light. Nicodemus is a member of the Sanhedrin, one of the seventy teachers of Israel, established since the days of Moses. He comes to Jesus at night: because, even though the present evidence suffices for Nicodemus, few of his colleagues agree. However, Nicodemus lacks an essential piece of evidence that ought not be lacking in Sanhedrin members… evidently it was lacking in all of the Sanhedrin at that time.

The condition of Judaism is also disclosed here. If Nicodemus where a spy sent to trap Jesus, he would have brought at least two or three witnesses. Where are the other members of the Sanhedrin? They are absent because they are dead, walking in darkness, and do not seek the light as Nicodemus does…. So, Nicodemus struggles with the little light he has: but, his colleagues do not. Nicodemus, comes by night with good reason: given the current political state of the Sanhedrin, he may well have feared assassination, expulsion, or marginalization: any of which would effectively have blocked what he knew he must do. Nicodemus becomes more courageous as John’s report progresses. Judaism is more and more exposed for what it is: the world and life philosophy of anti-Christ.

One of John’s great themes is the testimony of people who live in darkness as their walk with Jesus in the Spirit brings them increasingly into the light.

“In response,[[27]](#footnote-27) Jesus said to him, Amen, amen, I tell you, unless someone would be begotten[[28]](#footnote-28) from above,[[29]](#footnote-29) they are not able to see[[30]](#footnote-30) the kingdom of God.” — John 3:3

Verse 3: Jesus, seeing through the problem, immediately addresses the necessity of being, “born again”. This would be better translated as, “begotten from above”. Begotten emphasizes the Father’s participation, which we see in His active involvement throughout this chapter.

Evidently, Nicodemus has not been begotten from above. If a notable “spiritual” leader, like Nicodemus, is incompetent for “spiritual” leadership: because, he has not been begotten from above: then the majority of Judaism follows behind him, walking in darkness: as they still do, to this very day.

This lack of being “begotten from above” is just as urgent today as it was two thousand years ago: no one gets into the kingdom of God without it. Are you certain that you are “begotten from above”? Test yourself, and be sure before we finish tonight. Don’t let another day go by without knowing. If you have to pray all night to find out: then, by all means, pray all night. Please don’t play around with this. If you are not begotten from above, you are not a Christian.

“Nicodemus told Him, How is a person able to be begotten, being old? They are not able to enter their mother’s belly a second [time] to be begotten, are they?” — John 3:4

Verse 4: This strikes Nicodemus as being ludicrous, how this is even possible. Nicodemus is limited to his fleshly powers of reason; he is unable to see beyond his own physicality: he thinks in terms of ordinary human copulation. For Nicodemus, a second birth requires his reentry as the “soil” in his mother’s belly, where his human father would replant the seed that would then regrow into a new baby. We need to remember that it is unlikely that Nicodemus had any modern scientific understanding of a woman’s reproductive and gestational functions. The ancients seem to have thought of these things as a farmer planting seeds in soil. The whole idea is preposterous, from his perspective.

The absence of any spiritual life or understanding within Nicodemus is evident. He needs to be begotten from above. He needs to have a spiritual essence planted in his soul; an essence that will contend with his blind physical essence: an essence that will enable him to enter into the things of God. He needs to be begotten in an entirely different way: he needs to be begotten miraculously by the Spirit from above.

“In response, Jesus [said], Amen, amen, I tell to you, unless someone would be begotten out of water[[31]](#footnote-31) and Spirit[[32]](#footnote-32), they are not able enter into the kingdom of God. That having been begotten of the flesh is flesh. That having been begotten of the of the Spirit is spirit.[[33]](#footnote-33) You should not wonder that I said to you, it is necessary for you to be begotten from above. The wind blows where it wishes. You hear its sound; but, you had not known [for a fact] from where it comes, [or] where it goes. So are all being begotten of the Spirit.” — John 3:5-8

Verses 5-8: Jesus explains the whole point of being begotten from above in detail. Being begotten from above is identical to being begotten of water and Spirit. Nicodemus, as well as all the rest of us, need to get our minds off of physical matters and onto spiritual matters: this requires a whole new begetting, a begetting of a different kind, a begetting from above, a begetting of the Spirit.

The begetting of water refers to our physical begetting: physical human birth, as the mother’s “waters” burst and pour forth. The water does not refer to water baptism. Water washes away dirt; it does nothing spiritual. Only the Spirit can cleanse and regenerate the soul, with the obedience of Christ, implanting a new spiritual essence. It is heretical to claim any baptismal regeneration in water alone.

This begetting is something entirely different. We know how our physical begetting takes place. We will not know how our spiritual begetting takes place, any more than we know where the wind comes or goes: yet, there will be no mistaking its arrival… we feel it certainly and immediately. No one gets into the kingdom of God without being begotten of the Spirit. You will not be able to explain it, but you will know for a fact when the Spirit begets you. Without this begetting of the Spirit from above, you will not be able to enter into the kingdom of heaven or even see it: which is to say, know it for a fact, have the evidence.

“In response, Nicodemus said to Him, how is it possible for these [things] to happen[[34]](#footnote-34)?” — John 3:9

Verse 9: Nicodemus is still in amazement and shock. He has no understanding of spiritual matters. He needs to be begotten from above. He needs to be begotten of the Spirit.

So do we! There is nothing more important to life, real life. People begotten of earthly physical fathers are only half alive, at best. The original innocence and perfection of people, as they were created by God, needs to be restored: this requires two things, the first of which is being begotten of the Spirit; the Spirit’s job, we will later discover, is to teach us the second from the Old Testament.

“In response, Jesus said to him, you are the teacher of Israel; and you do not know these [things]?[[35]](#footnote-35) Amen, amen, I tell you that what we had known [for a fact], we speak. What we had seen, we [give in] evidence. You[[36]](#footnote-36) do not receive our evidence. If I tell you [about things] on earth, and you do not believe; how will you believe if I would tell you [about things] in the heavens? No one had ascended into the heaven, except the one descending out of the heaven, the Son of Man.[[37]](#footnote-37) Just as Moses lifted up the serpent in the desert; even so, it is necessary [that] the Son of Man [is] to be lifted up: that all believing in Him would have eternal life: for, thus God loved the world; so, He gave His only-begotten Son; that all believing in Him would not be destroyed; but, would have eternal life: for, God did not send the Son into the world that He would judge the world;[[38]](#footnote-38) but, that the world would be saved through Him.[[39]](#footnote-39) The one believing in Him is not judged; yet, the unbelieving one is already judged: because, he had not[[40]](#footnote-40) believed in the name of the only-begotten Son of God. Now, this is the judgment: that light had come into the world. People loved the darkness rather than the light: for, their works have been evil: for, all practicing[[41]](#footnote-41) worthlessness hate the light. They do not come toward the light, that their works would not be exposed.[[42]](#footnote-42) Now, the one doing the truth comes toward the light, that his works would be showed forth openly, that they are working in God.”[[43]](#footnote-43) — John 3:10-21

Verses 10-21: Jesus has controlled the conversation in order to bring it to this point. All who were members of the Sanhedrin of Moses were given a partial gift of the Spirit of God, so that they could read, understand, teach, and apply the words that God had given to Moses: in order for them to perform all of these duties correctly... God’s way. This partial gift of the Spirit of God has broken down completely among the Jews. Neither the Pharisees, nor the Sadducees, let alone the Herodians, and other sects of the Jews, had any real understanding of the Law of Moses. Oral Torah is a complete lie. Even the Apostles are ignorant of this information, which ignorance is clearly revealed in all the Gospels: only after the coming of the Spirit on the day of Pentecost, 33 AD, do any of these facts take on true understanding… before then, there is no ignition of the cognition. To this very day, the eyes of the Jews are darkened so that they cannot see spiritual matters: they do not worship God at all: having neither the Father, nor the Son, they are atheists, having no God.

Since Nicodemus was a member of the Sanhedrin, he was supposed to know all these things: Jesus reproves his ignorance gently. Moreover, if Nicodemus, had already been begotten of the Spirit from above; he would not have come to Jesus with questions: already knowing the answers to these questions, he would have come to Jesus with hearty commitment and support, rather than with a fearful timidity.

Next, Jesus affirms what Nicodemus claims to know: namely, that He came from God with the message and miracles of God. Jesus elaborates, saying that He has the words of God exactly and immediately. He also asserts that He has seen what no mere man has ever seen, God: which He now gives in evidence. Jesus is the incarnation of the eternal, immortal, and uncreated, only-begotten Son and Word of God.

Then He reminds Nicodemus that almost all of Judaism has rejected this evidence. The rare God fearing Jews still come to the temple with their sacrifices: but, the priests, Sadducees, for the most part, are worthless unbelievers. The Pharisees are lost in the rigor mortis of their fleshly rules, and mysticism, such as the deception and lies of Oral Torah. Neither of them accept the evidence at hand: nor do they accept this evidence today. They add and subtract from Scripture, as it suits them.

Jesus points out that, unlike Nicodemus, who believes the earthly evidence; the majority of the Jews reject the earthly evidence making it impossible for them to believe the heavenly evidence. Nicodemus is struggling toward the light. The bulk of Judaism still cavorts in darkness. For any person to see, know, or enter into the heavenly evidence requires the creation of a whole new spiritual essence within that person; the recreation of a whole new person: without this gift of the Spirit, the heavenly mysteries of Christ cannot be understood… the Bible cannot be understood. Raw education is of no value, without the Spirit.

Jesus then affirms that He Himself comes from heaven: His base essence is Divine. His supporting evidence is the miracles He is doing: to which, Nicodemus is a secret, yet willing, witness. Enoch and Elijah were taken up: but the Son and Word of God ascends and descends: implying that He does this under His own power.[[44]](#footnote-44)

Next, Jesus proclaims a mystery by relating Himself to the Brazen Serpent of Moses. We recall that the Israelites looked at the crucified Serpent and lived. This is a gentle hint that Jesus Himself will be crucified; and that His death on the cross will “trample down death”: bringing about the ultimate total defeat of Satan and his empires. This is a gracious gift, to be received only by faith: no prayers, no works, nothing else can make this gift effective: only the amazing love and power of God make this gift effective.

The Medieval morality plays have it all wrong. People do not need to be frightened into heaven. The wrath of God does not need to be appeased by Christ. Christ came out of the Father’s love to beget us. We are already forgiven: we need to be changed in the process of becoming a forgiving Christ-like people.

Finally, Jesus states the purpose of His coming to earth. He came to invite people to believe. He came at the will of the Father so that believers would not be destroyed: but, by believing, receive eternal life. Jesus did not come at this time to judge us: but, to save us. Unbelief among the Jews is already condemned: for, they have been rejecting the light for centuries. This love of darkness is a fatal trap. Truth lovers, on the other hand, are drawn toward light. However, the door that no one can shut, will soon be opened to the Gentiles, who will come flooding into the Kingdom seeking light. Characteristically, evil doers avoid light, because, they don’t wish to be caught; those seeking light, wish all to see the works of God, created within them… they seek only God’s glory.

If any further questions remain about being begotten of the Spirit from above, we hope these verses satisfy:

“If therefore you, evil rulers, had known to give good gifts to your children: how much more, The Father out of Heaven will give [the] Holy Spirit to them [if] they ask Him?” — Luke 11:13

“Now, you are not in flesh, but in Spirit: if the Spirit of God truly lives in you. Now if anyone does not have the Spirit of Christ, they are not His.” — Romans 8:9

“I will sprinkle clean water upon you, and you will be purged from all your uncleannesses, and from all your idols, and I will cleanse you. And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. And I will put My Spirit in you, and will cause you to walk in My ordinances, and to keep My judgments, and do [them]. — Ezekiel 36:25-27

Everything in the New Testament is about seeing life in the Spirit. This includes learning to see Jesus in the Old Testament.

Part Two

Translation of Part Two

“After these [things] Jesus came into the land of Judaea with His disciples. There He has stayed with them. He has begun to baptize. Now, John has also begun, baptizing in Aenon near Salim; because, there was much water there. They began to arrive. They began being baptized: for, John has not yet been thrown[[45]](#footnote-45) into prison. Then a question began from [some of] John’s disciples with a Jew about cleansing. They came to John. They said to him, my Great One, He Who was with you beyond Jordan, in Whom you had testified, consider this, He baptizes. All come to Him.

“In response, John said, A person is not able to receive [absolutely] anything[[46]](#footnote-46), unless it would be given[[47]](#footnote-47) to him from heaven. You yourselves testify of me, that I said, I am not the Christ: but, that I was being sent before that One. The one having the bride is bridegroom. The friend[[48]](#footnote-48) of the bridegroom, standing and hearing him, in joy rejoices through the bridegroom’s voice. Thus, this joy of mine is filled. It is necessary for that One to increase; yet, for me to decrease. The One coming from above is above all. The one being out of the earth is out of the earth, and speaks out of the earth. The One coming out of heaven is above all. What He had seen and [what] He heard, that He testifies. No one receives His testimony. The one receiving His testimony confirms that God is true: for, Whom God sent speaks the utterances of God: for, He does not give the Spirit out of measure. The Father loves the Son. He had given all [things] in His hand. The one believing into[[49]](#footnote-49) the Son has life eternal; the one disobeying[[50]](#footnote-50) the Son will not see life: but, the wrath of God remains upon him. — John 3:22-36

Comments on Part Two

“After these [things] Jesus came into the land of Judaea with His disciples. There He has stayed with them. He has begun to baptize. Now, John has also begun, baptizing in Aenon near Salim; because, there was much water there. They began to arrive. They began being baptized: for, John has not yet been thrown[[51]](#footnote-51) into prison. Then a question began from [some of] John’s disciples with a Jew about cleansing. They came to John. They said to him, my Great One, He Who was with you beyond Jordan, in Whom you had testified, consider this, He baptizes. All come to Him.” — John 3:22-26

The world sees this as a popularity contest between two public idols. Who baptizes the more? Who attracts the larger public crowds? The Jews approach John the Baptist, just as Nicodemus approached Jesus: my Great One… Rabbi means my Great One in Hebrew. One of the Jews speaks for the group, their presenting concern was about ceremonial cleansing, catharsis, purification. Water is not magic: it cleanses the skin, nothing more. Evidently, the Jews held many superstitious beliefs. So much for the presenting question. The real underlying question is why are crowds of people deserting John the Baptist and running over to Jesus? Does the baptism of Jesus offer some magical ceremonial power that the baptism of John the Baptist does not have? Does Jesus use better water. Remember that the Spirit is not yet given and would not be given until after Jesus Crucifixion, Resurrection, Ascension, and Enthronement on Pentecost 33 AD. Pesach has yet to come. Shavuot is fifty days after that….

“In response, John said, A person is not able to receive [absolutely] anything[[52]](#footnote-52), unless it would be given[[53]](#footnote-53) to him from heaven. You yourselves testify of me, that I said, I am not the Christ: but, that I was being sent before that One. The one having the bride is bridegroom. The friend[[54]](#footnote-54) of the bridegroom, standing and hearing him, in joy rejoices through the bridegroom’s voice. Thus, this joy of mine is filled. It is necessary for that One to increase; yet, for me to decrease. The One coming from above is above all. The one being out of the earth is out of the earth, and speaks out of the earth. The One coming out of heaven is above all. What He had seen and [what] He heard, that He testifies. No one receives His testimony. The one receiving His testimony confirms that God is true: for, Whom God sent speaks the utterances of God: for, He does not give the Spirit out of measure. The Father loves the Son. He had given all [things] in His hand. The one believing into[[55]](#footnote-55) the Son has life eternal; the one disobeying[[56]](#footnote-56) the Son will not see life: but, the wrath of God remains upon him. — John 3:27-36

This is court room evidence. The mouths of two or three or more witnesses are required.[[57]](#footnote-57) In chapter one we read the witness of John the Evangelist and John the Baptist. Chapter two records the witness of Mary and the wedding guests and officials. So far, in chapter three, we have been concerned with the testimony of Nicodemus. This is a heavenly court room trial. Now, John the Baptist is called to the stand a second time. John affirms that:

* Jesus comes from heaven, or else He could do nothing;
* John is not the Christ, the Messiah, the Anointed Son of God;
* John is the one sent before the Christ;
* John is the best man, the friend of the Bridegroom;
* The friend of the Bridegroom is completed in the joy of the Bridegroom;
* The Bridegroom necessarily becomes increasingly important;
* The importance of the best man only decreases;
* Jesus is from above;
* John is from earth and brings earthly evidence;
* Jesus brings the evidence of the Father, Whom He has seen and heard first hand;
* The Jews are rejecting this heavenly evidence;
* The ones receiving and believing this heavenly evidence are finding life eternal;
* The ones who are disobedient to this heavenly evidence are already condemned.

After all, Judaism has had 1400 years of light exposure in which to repent…. This is all about evidence. There is more than ample evidence upon which to convict: John is just getting started.

“The one believing in the Son has life eternal; the one disobeying the Son will not see life: but, the wrath of God remains on him.” — John 3:36

According to the Gospel of John, and many other places, those who deny and/or disobey the Son are practical atheists: for, God’s wrath was never removed from them. There is no point or truth in claiming that those world religions, which, in their central teaching, specifically deny that Jesus is the Christ of God; there is no truth to their claim to worship the same God as Christians. We do not all worship the same God. This claiming to worship the same God is a lie: for, God rejects them and their worship. They are atheists; not because of their philosophy: but, because God rejects them. Believing in the Son, by the power of the Spirit, makes all the difference.

The gathering together for prayer between Christians and such Christ denying religions is a gross heresy: it is forbidden in the Bible.

Amen

[[58]](#footnote-58)

1. If therefore you, evil rulers, had known to give good gifts to your children: how much more, The Father out of Heaven will give [the] Holy Spirit to them [if] they ask Him? [↑](#footnote-ref-1)
2. God, let me be pardoned, the sinner. [↑](#footnote-ref-2)
3. Jesus, let me be remembered when you come in your kingdom. [↑](#footnote-ref-3)
4. The name, Jezreel (יִזְרְעֶ֑אל) means God spreads or scatters; in its positive connotation, it paints a picture of God sowing seed on the earth. In its more negative meaning, it suggests that God is dispersing a gainsaying, wicked people. Matthew 13; Mark 4; Luke 8; Ecclesiastes 11:1 [↑](#footnote-ref-4)
5. Proverbs 3:34 LXX [↑](#footnote-ref-5)
6. Paul refers to his arrival in heaven; which would be a departure from earth. [↑](#footnote-ref-6)
7. These διεστραμμένα are in the perfect passive: the most likely source of these is Jewish fables, such as Oral Torah. [↑](#footnote-ref-7)
8. To give a few examples: John 1:4, 13, 20, 23, 26, 29, 33, 34, 45 [↑](#footnote-ref-8)
9. Deuteronomy 17:6; 19:15; Matthew 18:16 [↑](#footnote-ref-9)
10. aorist passive [↑](#footnote-ref-10)
11. subjunctive [↑](#footnote-ref-11)
12. This word is an adverb: abovely. The translation, born again, agrees with the context about entering a mother’s womb to be born a second time. The translation, begotten or born from above, engages the context about being begotten out of Spirit. Begotten emphasized the Fatherhood relationship; born emphasizes the motherhood relationship. We are “of the Father’s love begotten”.

    <http://www.lutheran-hymnal.com/lyrics/tlh098.htm> [↑](#footnote-ref-12)
13. If the only thing involved here were the function of a physical eye, John would have used the verb, βλέπω. The verb John chooses means to take careful observation with a view to collecting evidence or facts. It is closely related to the verb which means know for a fact. Indeed, the two verbs may stem from the same root: for, the exercise of the one, produces the other. But, we are not etymologists. [↑](#footnote-ref-13)
14. This is a normal physical human birth. [↑](#footnote-ref-14)
15. This is an abnormal miraculous heavenly spiritual birth; in which, through prayer, the Holy Spirit of God begins to dwell within us and communicate with us, teaching our human spirits about Jesus and the Father, mostly from the Old Testament. This kind of evidence is not magic: it requires an active and sometimes painful prayer life… prayer is a toilsome process… not a walk in the park. [↑](#footnote-ref-15)
16. Jesus draws a sharp distinction between physical and spiritual birth. There is no evidence here connecting water baptism and Spirit baptism. [↑](#footnote-ref-16)
17. begin [↑](#footnote-ref-17)
18. Every member of the Sanhedrin under Moses was given the Spirit to understand and teach the Law to the people. It is amazing that Nicodemus does not have the gift of the Spirit. It is even more amazing that he does not understand what Jesus is telling him. [↑](#footnote-ref-18)
19. you plural: all of Judaism in general with few exceptions [↑](#footnote-ref-19)
20. God the Son claims that He had made this round trip before. [↑](#footnote-ref-20)
21. He would not judge at the time of this sending; this cannot mean that the Son would not judge at a later date. Romans 14:10; 2 Corinthians 5:10 [↑](#footnote-ref-21)
22. It is wrong to press either the subjunctive or the sovereignty of God on this phrase to claim universal salvation. Christ brings the possibility of salvation for all. Evidently, people have sufficient free will to accept or reject the offer; even though people have no power to do anything about it. God is still Sovereign! [↑](#footnote-ref-22)
23. The hypothetical not is used with the indicative verb. Neither faith nor judgment is hypothetical. Each person’s decision, considered one at a time, is a human hypothetical: because, it is not for us to know the heart of who might be believing, and who is a fraud. However, all will decide, one way or another. [↑](#footnote-ref-23)
24. This applies to motivations more than actions. [↑](#footnote-ref-24)
25. Works are exposed; workers are rebuked. [↑](#footnote-ref-25)
26. It is not merely the works which are under scrutiny: God searches and reveals the purity or impurity of the hidden chambers of the heart, the honesty and sincerity of motives. There is no place left to hide. [↑](#footnote-ref-26)
27. aorist passive [↑](#footnote-ref-27)
28. subjunctive [↑](#footnote-ref-28)
29. This word is an adverb: abovely. The translation, born again, agrees with the context about entering a mother’s womb to be born a second time. The translation, begotten or born from above, engages the context about being begotten out of Spirit. Begotten emphasized the Fatherhood relationship; born emphasizes the motherhood relationship. We are “of the Father’s love begotten”.

    <http://www.lutheran-hymnal.com/lyrics/tlh098.htm> [↑](#footnote-ref-29)
30. If the only thing involved here were the function of a physical eye, John would have used the verb, βλέπω. The verb John chooses means to take careful observation with a view to collecting evidence or facts. It is closely related to the verb which means know for a fact. Indeed, the two verbs may stem from the same root: for, the exercise of the one, produces the other. But, we are not etymologists. [↑](#footnote-ref-30)
31. This is a normal physical human birth. [↑](#footnote-ref-31)
32. This is an abnormal miraculous heavenly spiritual birth; in which, through prayer, the Holy Spirit of God begins to dwell within us and communicate with us, teaching our human spirits about Jesus and the Father, mostly from the Old Testament. This kind of evidence is not magic: it requires an active and sometimes painful prayer life… prayer is a toilsome process… not a walk in the park. [↑](#footnote-ref-32)
33. Jesus draws a sharp distinction between physical and spiritual birth. There is no evidence here connecting water baptism and Spirit baptism. [↑](#footnote-ref-33)
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43. It is not merely the works which are under scrutiny: God searches and reveals the purity or impurity of the hidden chambers of the heart, the honesty and sincerity of motives. There is no place left to hide. [↑](#footnote-ref-43)
44. Pink, Arthur W., *Exposition of the Gospel of John*, (Zondervan, Grand Rapids, 1974; one volume reprint of Herendeen, Swengel, PA, 1945), Volume One (of three), pages 103-139 [↑](#footnote-ref-44)
45. unusual participle use [↑](#footnote-ref-45)
46. The double negative is emphatic. [↑](#footnote-ref-46)
47. participle [↑](#footnote-ref-47)
48. best man, groom’s attendant [↑](#footnote-ref-48)
49. The use of the preposition, into, is not definitive: yet, it offers the slightest hint that the nature of the belief must be the indwelling relationship. Anything less is not saving faith. [↑](#footnote-ref-49)
50. Here is a further definition of believing or faith; faith involves obedience to Christ: disobedience opposes faith and is the sure path to death, the sure way to discover the wrath of God. [↑](#footnote-ref-50)
51. unusual participle use [↑](#footnote-ref-51)
52. The double negative is emphatic. [↑](#footnote-ref-52)
53. participle [↑](#footnote-ref-53)
54. best man, groom’s attendant [↑](#footnote-ref-54)
55. The use of the preposition, into, is not definitive: yet, it offers the slightest hint that the nature of the belief must be the indwelling relationship. Anything less is not saving faith. [↑](#footnote-ref-55)
56. Here is a further definition of believing or faith; faith involves obedience to Christ: disobedience opposes faith and is the sure path to death, the sure way to discover the wrath of God. [↑](#footnote-ref-56)
57. Deuteronomy 17:16; 19:15; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28 [↑](#footnote-ref-57)
58. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-58)