

*Valley Bible Church – Sermon Notes*

**Sermon Notes for December 27-28, 2003**

**"You Must Be Born Again"**

**John 3:1-3**

The core issue of salvation is whether or not we have been "born-again."

What do we learn about the new birth from John 3:1-15?

The first thing that we learn about the new birth is it's necessity (John 3:1-3).

Nicodemus was a "Pharisee." The word "Pharisee" came to mean separatist because of their strict way of life.

For the Pharisees, salvation was all about works.

Nicodemus was not only a Pharisee but a "ruler of the Jews," or in other words, a member of the Sanhedrin, the very highest Jewish authority.

The word "rabbi" came from a word that meant "master" but over time was used simply as a title of respect.

Nicodemus approached Jesus in a respectful manner because he and others were convinced of His miracles and viewed Him as a teacher sent from God.

Nicodemus, believing that Jesus was a teacher sent from God, most likely approached Him to find out whether or not He was the Messiah.

The greater need that was present in the life of Nicodemus at that time was not whether he viewed Jesus as the Messiah but whether he viewed himself as needy.

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Jesus, immediately after Nicodemus had greeted Him, turned the tables on him in John 3:3.

The word rendered "again" (ANOTHEN) signifies "from above" or "anew."

Jesus is saying to Nicodemus that anyone who would enter the kingdom of God must be born "anew" or "again" from heaven.

In the context of John 3:1-21, the reference to the Kingdom of God is a reference to the spiritual kingdom of God and is synonymous with salvation (John 3:16-21).

God is only going to let those into His kingdom who have been born from above.