Rock Valley Bible Church (www.rvbc.cc)

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September 1, 2024 by Steve Brandon

You Must Be Born Again

John 3:1-15

1. Face to Face (verses 1-3)
2. Mind to Mind (verses 4-8)
3. Heart to Heart (verses 9-15)

Today is my daughter Carissa's 30th birthday. Happy birthday Carissa! It is hard to believe that you were born 30 years ago! I'm thankful to God for all of the joy that you have brought to us and to our whole family (3 John 4). May the Lord continue to bless you for many years to come!

That means that it was 30 years ago today that I was able to witness the miracle if human birth for the first time. It was an amazing thing. I want to read to you how one described the miracle human birth.

> The miracle of human birth is one of the most profound and awe-inspiring processes in the natural world. From the moment of conception, an intricate and delicate sequence of events unfolds, transforming a single fertilized cell into a fully formed human being. This process, which begins with the merging of a sperm and an egg, sets into motion a cascade of biological mechanisms that are both complex and finely tuned. The fact that this tiny zygote, invisible to the naked eye, contains all the genetic information needed to develop into a unique individual is nothing short of miraculous.
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> As the zygote begins to divide and grow, it travels down the fallopian tube and implants itself in the wall of the uterus. Here, it continues to develop, forming a complex system of tissues and organs.
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> By the end of the first trimester, the developing fetus has a beating heart, functioning kidneys, and a nervous system that allows it to respond to stimuli. The process of organogenesis, where the body's organs are

formed, is incredibly precise and coordinated, ensuring that each part of the body develops in the right place and at the right time.

The second trimester marks a period of rapid growth and development. The fetus begins to take on more human features, with the development of the face, limbs, and other external structures. By this time, the mother can feel the baby's movements, a sign that the muscular and nervous systems are functioning. The development of the brain and nervous system during this period is particularly remarkable, laying the foundation for the child’s future thoughts, emotions, and behaviors. The complexity and precision of this neurological development reflect the incredible design and planning that goes into every human life.

As the pregnancy progresses into the third trimester, the fetus prepares for life outside the womb. The lungs develop the ability to breathe air, the digestive system prepares to process food, and the immune system begins to protect the body from infections. The fact that all these systems develop independently yet come together to support life at the moment of birth is a testament to the miracle of human birth. The intricate coordination required for a baby to transition from the protected environment of the womb to the outside world is one of the most astonishing aspects of human development.

Finally, the moment of birth itself is an event filled with wonder and awe. The baby, having grown and developed over nine months, emerges into the world ready to begin its journey of life. The first breath, the cry that announces its arrival, and the immediate bonding with the mother all highlight the miraculous nature of birth. It is in this moment that the culmination of months of development is fully realized, and a new life begins. This profound and miraculous process is a powerful reminder of the incredible intricacies of life and the divine hand that guides it.[1]

Human birth is amazing. It is nothing short of miraculous. Well, this morning, we are going to be looking at something that is just as miraculous, perhaps even more miraculous (if that can even be said). We aren’t going to look at the miracle of human birth. We are going to look at the miracle of supernatural birth, from John, chapter 3. So, if you haven’t yet opened your Bibles yet, I encourage that you do so now, and turn to John, chapter 3.

This morning, we will be looking at the first 15 verses of this chapter, which talk

about the miracle of the new birth. Being “born again.” being “born from above.” being so radically changed on the inside, that you experience a new self. That’s what we are going to read about in our text this morning. So, let’s read:

> John 3:1-15
> Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night 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.” Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”
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> Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”
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> Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven except he who descended from heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

Again, let us remind ourselves why these things are written: Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:30-31) That’s my heart’s desire during our time in the gospel of John. That you would believe in Jesus, the Christ, the Son of God, and that “by believing you may have life in his name.”

The title of my message this morning is this: “You Must Be Born Again.” To have this life that John talks about at the end of the gospel, you must be born again. This is what Jesus means in verse 3 when he says:

> John 3:3
> Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

This is repeated in verse 5.

> John 3:5
> Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

And it comes again in verse 7.

> John 3:7
> Do not marvel that I said to you, ‘You must be born again.’

This idea of being “born again” comes throughout the entirety of our text. The idea of the necessity of being “born again” to enter the kingdom of heaven comes in this text as well. So, let’s work our way through these 15 verses.

These verses record for us a conversation. It’s a conversation between Jesus and a man named Nicodemus. If you look closely, you will see that there are three rounds to this conversation. 1) Nicodemus speaks, and Jesus responds. 2) Then Nicodemus speaks again, and Jesus responds again. 3) Then, a third time, Nicodemus speaks, and again, Jesus responds. Accordingly, we are going to have three points this morning, and each point directs us deeper into the reality of being “born again.”

Here’s my first point:

1. Face to Face (verses 1-3)

That’s what we see in the first three verses. We see Jesus and Nicodemus coming face to face for this conversation. Now, Nicodemus is identified in verse 1 in four ways. First of all, he is identified by name. His name is “Nicodemus.” He was a real man. As we will find out, he was a well-known man.

The second way that Nicodemus is identified is that he was “a Pharisee.” This simply means that he was one of the religious rulers of the day. We have seen the Pharisees mentioned in chapter 1 and verse 24, as those who had sent some representatives to question John the Baptist. We will see them many more times throughout the book of John.

Thirdly, we see that Nicodemus is identified as a “ruler of the Jews.” That is, Nicodemus was one of the most prominent Pharisees of his day. Somehow, of all of the Pharisees, he was in the leadership group. This all sets up this confrontation between Jesus and Nicodemus as two heavyweights who are going to battle each other. It’s as if he was coming to check out Jesus, perhaps debate his ideas. According to verse 2:

> John 3:2
> This man came to Jesus by night

Many have tried to surmise why this is so. Was he wanting to come incognito, at night when nobody would recognize him? Was he wanting to come when he could get a more private audience with Jesus, something that he couldn’t do during the days of Jesus’ public ministry? Ultimately we don’t know and, in some regards, it’ s the wrong question to ask. Perhaps the better question to ask is this: “Why did John include this fact, that it was night when Nicodemus came?” John could have passed over this detail, but he included it. I think it’s an allusion to the darkness that comes to Jesus.

John often uses the idea of light and dark to represent God’s truth that comes into the world, as opposed to those who are in the darkness of their sin. Remember John 1:4-5? "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it" (John 1:4-5). Here, we see the one coming “by night.” I think John mentions it because it sets forth the conversation. It’s light talking with darkness, because the one who came to talk came “by night.” At night, Jesus spoke with Nicodemus, 1. Face to Face (verses 1-3). Nicodemus begins the conversation with these words (in verse 2):

> John 3:2
> “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.”

This takes us back to the end of chapter 2, where John had already mentioned the “signs” that Jesus was performing. "Now when he was in Jerusalem at the

Passover Feast, many believed in his name when they saw the signs that he was doing" (John 2:23). Again, let me remind you that John didn't write down all of the signs that Jesus did. There were plenty more that he did. But we need not worry that we don't know everything that Jesus did, all of his miracles, because what John includes for us is enough for us to believe.

Now, many in John's day "believed" when they saw the signs. We should put Nicodemus in this same category. He also, saw the signs, and believed that he was "a teacher come from God." He gave his reasoning,

> John 3:2
> "...no one can do these signs that you do unless God is with him."

In other words, Nicodemus saw what Jesus was doing and thought about it, and came to the conclusion that Jesus must have "come from God." It's the only explanation that you can give for why he was able to do these signs. But, as we saw last week, Jesus didn't "believe" in those who saw the signs and believed. "But Jesus on his part did not entrust himself to them, because he knew all people and needed no one to bear witness about man, for he himself knew what was in man" (John 2:24-25). We should put Nicodemus in this same category. Because, he too was "a man."

This is the fourth thing that we see in verse 1 (which I didn't yet mention), that he was "a man." Nicodemus was "a man of the Pharisees" (according to verse 1). And, according to verse 2, it was "this man" who came to Jesus. This is all an allusion to John 2:24-25. I think that's why Jesus responded the way that he did. because he "knew what was in man". Because he knew what was in the heart of Nicodemus. And with that knowledge,

> John 3:3
> Jesus answered him, "Truly, truly, I say to you, unless one is born again
> he cannot see the kingdom of God."

This sort of response to the greeting that Nicodemus gave seems very out of left field. Nicodemus came to him, didn't really even ask him a question or introduce the subject of his inquiry, but Jesus tells him exactly what he needs to hear. That to see the kingdom of God, he must be born again. How appropriate this was for Nicodemus, a Pharisee, for whom all religion was external. For the Pharisees, being right with God was all about doing the right things, living rightly in accordance with the law of Moses. When you have done everything right, you will

see the kingdom of God. But Jesus directs his perfect words to Nicodemus, face to face: “In order for you, Nicodemus to see the kingdom of God, you must be born again.” This statement that Jesus made, is as applicable to us today, as it was the day that Jesus made it to Nicodemus.

So I say, “Truly, truly, I say to [all of] you [here today at Rock Valley Bible Church] unless [you are] born again [you] cannot see the kingdom of God.” This is a requirement of your entry into the kingdom of God. As if to emphasize this, Jesus says, “Truly, truly, I say to you.” Here’s a little hint for you, whenever Jesus uses these words, “Truly, truly,” he is going to be saying something important. So, we must pay attention. “Truly, truly, I say to [all of] you [here today at Rock Valley Bible Church] unless [you are] born again [you] cannot see the kingdom of God.”

Now, in our day and age, the term, “born again” is often used to describe a religious fanatic. That is, one who is experienced such a profound spiritual conversion, that they have become intensely zealous for their faith. Whereas once they thought little about God, but now, God is their obsession! They cannot get enough of the Bible or church, and are aggressively proselyting their family and friends, who don’t share in their own experiences. They wear shirts with evangelistic messages. They put decals on their cars. They drink from water bottles with Bible verses on them.

It has so come to express the ultra-committed to religion, that others who profess to be Christians like to say, “I’m a Christian, I’m just like those ‘born again” types.” Be careful! Don’t disassociate yourself with the label so quickly. Jesus says,

> John 3:3
> “unless one is born again he cannot see the kingdom of God.”

Now, that’s not to say that those who are born again must change their wardrobe, and alter their car, and Christianize everything that they own. But don’t ditch the term, simply because it is used badly. Jesus did say that

> John 3:3
> “unless one is born again he cannot see the kingdom of God.”

So the million dollar question this morning is this: “What does it mean to be born again?” This word “again” is the word that is often translated, “from above.” (If

you are looking at an English Standard Version Bible with footnotes, you will see that the footnote here says, “from above.”) That’s what this word often means. For instance, in John 19:23 we read of tunic of Jesus, that was stripped from him when he was upon the cross. It was “seamless, woven in one piece from top to bottom” (John 19:23). There it is, “from above” to below.

Often, this word has a divine meaning. “From above” meaning, from where God is. Jesus told Pilate, “You would have no authority over me at all unless it had been given you from above” (John 19:11). That is, from heaven, from God. James says that "Every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1:17). That’s what this word means. It means, “from above.” This helps us to understand what Jesus is talking about. That means, to enter the kingdom of heaven, God from above needs to do something to us. He needs to transform us, so that we experience something akin to being born the first time.

I think that we understand this a bit, especially as the New Testament talks about this concept often. Paul describes it as “a new creation.” "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Corinthians 5:17). Paul describes it as a “transformation.” "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (Romans 12:2).

Paul describes it as a “regeneration and renewal.” "He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit" (Titus 3:5). This is true of all genuine believers in Jesus. God, “from above,” changes and transforms every believer in Christ. Now, it’s not wrong to translate this, “Born again.” Because, this is how Nicodemus understands the idea. Look at verse 4.

> John 3:4
> Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?”

Nicodemus speaks about “a second time.” That’s where the translators get the idea of being “born again.” A second time. We may have heard this term hundreds of times. But this may have been the first time that Nicodemus hears this term. He takes it properly, being born from above, is being born a second time. He has an intellectual response: “How can you be born twice?” “Can you really enter into

your mother's womb to be born again?" This is where we see our second point: Jesus speaks to Nicodemus

2. Mind to Mind (verses 4-8)

He deals on the academic level. Jesus says to Nicodemus,

> John 3:5
> Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

This is a repetition of what Jesus said in verse 3 only it adds a few things to help Nicodemus understand what he is talking about. He says, "unless one is born of water and the Spirit, he cannot enter the kingdom of God." Being "born of God" is being "born of water and the Spirit." Now, at this point, there are a bunch of interpretations here as to what this means. Especially the "water part." Some naturally take this as meaning baptism. You must be baptized in water to enter the kingdom of God. The difficulty with this is that Christian baptism hadn't yet begun to be practiced when Jesus said these things to Nicodemus. A subset of this view is a "washing ceremony" in general, like what John the Baptist was doing: baptizing people as a symbol of their repentance." The Jews were familiar with such a practice, as every Gentile who would come into Judaism would go through some water-cleansing ritual.

Some take "water" to be symbolic of a "spiritual cleansing," much like Ezekiel spoke about in Ezekiel 36, where God was promising to do a work in the lives of those in Israel. "I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules" (Ezekiel 36:25-27).

Some take this to mean natural birth. Today we talk about a woman's "water" breaking. Though the ancients didn't use this language, there is no doubt that much "water" is present during the birthing process. If push comes to shove, this is what I think Jesus was talking about. I say this because of the next verse, in which I think Jesus is clarifying what he meant. Look at verse 6, Jesus says,

John 3:6
That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

In this case, Jesus speaks about physical birth and spiritual birth which may be the key that unlocks verse 5. To see the kingdom of God, you all need to be born of the flesh (which is the first birth), and you also need to be born of the Spirit (which is the second birth). Jesus continues by saying,

John 3:7-8
Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

A physical birth is miraculous. A spiritual birth is no less miraculous. They both are a work of God. Jesus says here that the spiritual birth is entirely a work of God. A mistake that people often make when thinking about being born again, is that they can do something to bring it about! People can make a decision for Jesus. People can pray a prayer asking Jesus to enter their hearts. But none of this can bring about the new birth. We think that we are sovereign over our own lives, that we can manufacture something to bring about our second birth. But Jesus says that we cannot. Jesus says that the second birth comes to us much like the blowing of the wind. We hear the wind. We feel the wind. After a storm, we see the effects of the wind. But we cannot control the wind.

So it is with our second birth. We have about as much to do about our second birth as we had with our first birth. None of us choose to be born. God is the one who brings about the second birth. That's why Peter gave praise to God! "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3). God is the one who causes us to be born again! To be sure, we see the effects of what it means to be born again. We want to pray. We want to make decisions in our lives to walk in the ways of obedience. But all of these things are the fruit of what it means to be "born again."

I remember hearing a true story of a man in seminary who was taking a class on Soteriology, that is, the study of salvation. The professor was teaching about those things that come into salvation. Like sin and repentance and grace and faith and

regeneration. The professor said this, “regeneration precedes faith” and he went on to continue talking. The man raised his hand and tried to correct his professor’s teaching. “Professor, I think you misspoke, I think that you meant to say, ‘Faith preceded regeneration.’ We believe in Jesus and pray our prayer, and then, we are the new creation.” The professor said something to the effect that he wasn’t wrong. Indeed, “Regeneration precedes faith.”

I believe that this is what Jesus is talking about here with this illustration. The sovereign winds of God’s Spirit blows. When it lands on a man, he is born, if you will, a second time. God’s Spirit brings about faith and repentance. This is what Paul taught in Ephesians 2:8-9, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast." When it comes to our salvation, we cannot boast of anything that we have done. We can’t even boast of our faith. Our faith is a gift of God.

Now, certainly, we are all called to repent and believe in Jesus. It is our responsibility. And I am thankful for any preacher who brings people to a point of decision of following Jesus. But ultimately, we will only believe if God is at work in our soul to bring about the second birth. Jesus will talk about this later in John 6: 44, "No one can come to me unless the Father who sent me draws him." We are far more dependent upon the Lord in our salvation than any of us realize. That’s why Nicodemus said in verse 9,

> John 3:9
> Nicodemus said to him, “How can these things be?”

He was confused. For him, the kingdom of God was all about externals and doing what is right. It was following in the ways of God. It came through keeping the law of God. It came by avoiding the bad and doing the good. Sadly, this is what many think today. They think that Christianity is about coming to church and reading the Bible and obeying everything it says. Now, that’s true, but that’s not the core. The core is what Jesus does in our hearts to bring these things about. It’s at this point that Jesus speaks,

3. Heart to Heart (verses 9-15)

This is my third point. We have seen Jesus speak with Nicodemus, (1) Face to Face (verses 1-3); (2) Mind to Mind (verses 4-8); and now, (3) Heart to Heart (verses 9-15).

John 3:10
Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things?

Jesus tells Nicodemus, “You should know better. “If you are the one who are teaching others, how is it that you don’t know these things?” Nicodemus should have known what Jeremiah taught of the promise of the New Covenant:

Jeremiah 31:31-34
“Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.”

That’s the promise of God coming to work in the hearts of the people of Israel and Judah. This is what Jesus was talking about with the new birth. Nicodemus should have known what Ezekiel taught of the promise of the hear that God would give his people. "And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules" (Ezekiel 36:26-27). Nicodemus should have remembered the vision of the raising of the valley of dry bones that come to life! "And I will put my Spirit within you, and you shall live" (Ezekiel 37:14).

God promised in the Old Covenant how his Spirit would come and give live (i.e. a new birth) to his people. Nicodemus should have known how David sought the Lord for a clean heart: "Create in me a clean heart, O God, and renew a right spirit within me" (Psalm 51:10). Nicodemus should have known the promise of Deuteronomy 30:6, "And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live."

It’s the prophesy of the Lord coming and transforming the hearts of his people from within. Why didn’t Nicodemus know these things? Fundamentally, it’s because Nicodemus was a teacher of earthly things. Jesus was a teacher from sent from God (verse 2). Jesus said to him:

> John 3:11-13
> Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven except he who descended from heaven, the Son of Man.

Nicodemus was a Pharisee, a teacher of rules and laws. But he should have known better. He should have known about the heavenly things. But he didn’t. He needed Jesus, the teacher sent from God to teach him about this spiritual birth, this transformation. This second birth. Do you know about the second birth? Have you seen it in your life?

I heard a story this week about a pastor who was out street preaching and was challenged by an atheist. The atheist wanted a debate. The pastor told him he would debate him on one condition. Bring two people. Bring a man who has been thoroughly transformed by your atheism. Bring a man who was involved in drugs and sex and one who's been involved in all base things in life like profanity, anger towards kids, and divorce. Bring one of those people who has been transformed by the power of your atheism. And bring a woman who was involved in prostitution with multiple fathers to her children, or maybe is homeless and down by drugs and drunkenness. He said you bring those two, an I will bring 100 people who have been transformed in that way. When you bring them, then we can debate. The atheist declined the debate.

That's what I am saying with us. God being born again transforms us from the people we were! He makes us clean and pure. Why? Because we're so good? No! Because God has worked a work in us and we stand up as a trophy of his grace. Nicedemus, an earthly teacher, needed Jesus, the teacher sent from God, to teach him.

Then, Jesus refers to a story in Numbers 21, that Nicodemus would have known well. I’m not sure how well you all know it. Let me read it for you and then I will read what Jesus said about it. In Numbers 21 Israel is roaming about, they're eating this manna, which is their daily provision:

Numbers 21:4-9

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.” Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died. And the people came to Moses and said, “We have sinned, for we have spoken against the Lord and against you. Pray to the Lord, that he take away the serpents from us.” So Moses prayed for the people. And the Lord said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

As a result of their sin, they were bitten by the serpents and sick and dying. They merely needed to look at the fiery serpent of bronze to be healed. All they needed to do was look. They didn't need a drug or a technique. If they looked at the serpent they would be saved. “Everyone who is bitten, when he sees it, shall live" (Numbers 21:8). It could not have been easier. So they looked and they saw and they were living! This was the cure to their problem.

Jesus takes this story and says how it is like him.

John 3:14-15

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

It's that easy. Look to the serpent. Look to Jesus. This is when the Son of Man was going to be lifted up. People merely need to look to him.

Now go back to the wilderness. Wouldn't it have been foolish for these people who have been bitten, who had saw their friends had been bitten too, and went to the serpent and said they weren't going to look? Who said they would try to be healed their own way? Maybe they would just try prayer or they would apply a balm to their skin, but they wouldn't look. What would we think of that person? We'd think they were crazy!

Think about your own soul. Jesus says all you need to do is look to me and you will be saved. Believe and trust in me and as he says,

John 3:15
...whoever believes in him may have eternal life.

I think it would be foolish of any of you today not to look to Jesus. To say you were going to do it another way, like being really good or reading my bible praying every day. By saying "I'm going to do it my way." Jesus says no, my way is this! Look to me! Believe in me! When you believe in Christ you believe that he is the one that heals you. He's the one that died upon the cross for your sins. Heart-to-heart, Pastor to Rock Valley Bible Church, just look to Jesus. Look to him. Believe in him. See and experience the new birth. Look to him for your forgiveness of sins, look to him for your cleansing. See and know of the spirit that works in your life. And if you know of that new birth, Praise the Lord. If you don't, repent now. Come to the Lord. Believe on him that you may have eternal life.

This sermon was delivered to Rock Valley Bible Church on September 1, 2024 by Steve Brandon.
For more information see www.rockvalleybiblechurch.org.

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[1]Thank you, https://chatgpt.com.