

A DIALOGUE ON ONE'S SPIRITUAL BIRTH

The phrase, "**truly, truly** (emphatic particle), **I say** (lego/ p.a.ind.1ps) **to you** (su/ dsm) [advantage]," is used **23 times** by Jesus in 10 of the 21 chapters of the Book of John (**3:3, 5, 11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20, 21, 38; 14:12; 16:20; and 21:18**).

"Amen is transliterated from Hebrew into both Greek and English." (Vine's Expository Dictionary of Biblical Words, pg.25)

This lesson will study four aspects of the Dialogue of Spiritual Birth between Jesus and Nicodemus.

1. As a theological term (amen), it is based on the Godhead's Essence of Veracity. [Truthfulness, truth, accuracy, faithfulness]

(Heb.6:18) "So that by two unchangeable things in **which it is impossible for God to lie**, we who have taken refuge would have strong encouragement to take hold of the hope set before us." (1 Chron.16:36)

(John 17:3) "This is eternal life, that they may know You, **the only true God**, and Jesus Christ whom You have sent." (1 Thess.1:9-10)

NOTE: "Thus 'amen' said by God – '**It is and shall be so,**' and said by men- '**So let it be.**'" "Once in NT 'amen' is a title of Christ, **Rev.3:14**, because through Him the purposes of God are established, (2 Cor.1:20)" (Vine, pg.25)

(Rev.3:14) "To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this." (John 1:14, 17)

(2 Cor.1:20) "For as many as are the promises of God, in Him they are yes; therefore, also **through Him is our AMEN (so let it be)** to the glory of God through us."

Amen is usually placed at the end of an important doctrinal principle in the singular (Deut.27:15-26) ["So let it be"] (1 Cor.14:16; 13-17).

2. The doubling of the AMEN by Jesus is teaching "What I am speaking comes from first hand authority. It is endorsed by Godhead (John 10:30).

Sometimes a double AMEN is used at the end for emphasis. "Blessed be the Lord forever! Amen and Amen." (Ps.89:52) ["So let it be."] (the believer's side)

Therefore, what I am speaking is ABSOLUTE TRUTH – "**It is and shall be so.**" Jesus is speaking from the Divine Side of truth (John 14:6).

As **Divine Truth, Jesus Christ** is speaking absolute truth to the declining priest-nation of Israel which is engaged in relative truth such as Nicodemus in the Book of John.

Relative truth says that the only truth one can know is whatever is right in his own eyes.

(Judges 21:25) "In those days there was no king in Israel; **everyone did what was right in his own eyes.**"

Relative truth is cosmos diabolicus thinking of Satan [worldly thinking] (1 John 5:19; Rom.12:2; 1 Cor.1:20-21; 2:14-16; 3:18-20). **“Sanctify them in the truth; Your word is truth.” (John 17:17; John 8:32)**

Life may change like seasons or weather, but not the reality of truth attached to it (Eccl.3).

3. The phrase, “truly, truly, I say to you,” is used three times in John 3:1-21.

First, we will use them to divide (John 3:1-21) into three sections for study.

- (Jn.3:1-3) Born again (**3**)
- (Jn.3:4-8) Born of water and Spirit (**5**)
- (Jn.3:9-21) Begotten Son of God (**11**)

Second, we will divide John 3:1-21 into two lessons.

- (**Jn.3:1-8**) **Dialogue of Spiritual Birth**
- (Jn.3:9-21) Danger of not Receiving Spiritual Birth

Remember that AMEN has two sides: divine and human side.

- Amen on the divine side means **“It is and shall be so.”**
- Amen on the human side means **“So let it be.”**

When the divine speaks truth, it expects the **faith cycle response** from the human side (hear, understand, believer, apply, so that God can perform what He promised (Rom.4:21).

4. In our lesson text (Jn.3:1-8), Nicodemus brought three cans that he couldn’t open to Jesus to see if He had a can-opener that would work.

- 1st can (Jn.3:2) Jesus’ can-opener (Jn.3:3)
 - “unless one is **born (gennao/ a.p.subj.3ps) again** (another/ **from above**) he cannot see the kingdom of God.”

Nicodemus understood Jesus was referring to a second birth (Jn.3:4). This led to a second “truly, truly” statement.

- 2nd can (Jn.3:4) Jesus’ can-opener (Jn.3:5-6)
 - “unless one is **born (gennao/ a.p.subj.3ps) of (ek+abl) [of source] water and Spirit** he cannot enter the kingdom of God.”

Nicodemus is struggling with this concept of two births. Jesus explains that just as there is a birth of flesh. There is also a birth of Spirit (Jn.1:13;1 Pet.1:23).

(Jn.3:7) **“Do not be amazed** (thaumazo/ a.a.subj.2ps) that I said to you, **‘You must be born (genna/ a.p.infin) again (another/ from above).’”**

Nicodemus is shocked to hear he was not saved by religious works. (Eph.2:8-9; Rom.4:4-5; 11:6)

The **gospel of Jesus Christ** is the absolute truth of grace salvation for the unbeliever (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9). **“So let it be.”**

We will deal with Nicodemus’ third can in the next lesson.