

## **THE DANGER OF NOT BELIEVING**

We are currently studying a series of lessons based on the special phrase, **truly truly I say to you**, taken from the Book of John.

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**).

In our lesson context (Jn.3:1-21), Jesus used this special phrase with Nicodemus three times (Jn.3:3, 5, and 11). Jesus used it to tell Nicodemus that he could not see, nor enter into, the kingdom of God unless he was born again [from above] (Jn.3:3, 5).

This dialogue about spiritual birth (being born again) resulted in Nicodemus being shocked to learn that religious works, like keeping the Law, would not save him.

(Jn.3:7) "Do not be amazed that I said to you, 'you must be born again (from above).'"

Nicodemus learned from Jesus that his salvation must come from ABOVE (heaven/ God's grace) not from BELOW (earth/ man's works).

This brings us to the subject of today's lesson. There is great **danger in not believing** you must be born from above by God's grace (Rom.11:6).

In Jn.3:1-21, Nicodemus made a statement (Jn.3:2) and then asked Jesus three questions (Jn.3:4, 9) that resulted in a long discourse on spiritual birth (Jn.3:9-21). Jesus' answer was with three "**Truly, Truly**" phrases (**3: Jn.3, 5, 11**).

This lesson picks-up with the third question,

- "Nicodemus said to Him, 'How can **these things** be?'" (Jn.3:9).

Jesus responded with a **counter question** in

- "Are you the teacher of Israel and do not understand **these things**?" (Jn.3:10)

This resulted in Jesus giving a long discourse on the Danger of Not Believing in the need for a Spiritual Birth.

This long discourse gave the third "**Truly, truly I say to you**,

(Jn.3:11) "we **speak** (laleo/ p.a.ind) **what we know** (oida/ perf.a.ind) and **testify** (martureo/ p.a.ind) **of what we have seen** (horaio/ perf.a.ind) , and **you do not** (ouk) accept (lambano/ p.a.ind) our testimony."

Jesus changed His Dialogue into a Discourse on Spiritual Birth. Jesus was preaching! He began with asking Nicodemus an important question:

(Jn.3:12) "If (1cc) [and I have] told you earthly things and you **do not believe**, **how** will you believe if (3cc) [your choice] I tell you heavenly things?"

The **KEY** is what you believe or don't believe. Earthly things are easiest for the unsaved to understand and believe (Luke 15:13-17; 1 Cor.2:14) [read].

**Believe (pisteuo)** is used seven times in John 3:9-21 (vs. 3:12, 12, 15, 16, 18, 18, 18).

**Jesus tells Nicodemus four heavenly truths regarding spiritual birth.  
(Jn.3:13-16), (Jn.3:17-18), (Jn.3:19-20), and (Jn.3:21)**

- 1. The 1<sup>st</sup> heavenly truth gives the mechanics to spirit birth (Jn.3:13-16). The working object of saving grace is always the gospel of Jesus Christ (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).**

The Gospel is that the Son of Man descended from heaven in order for the believer to ascend to heaven (Jn.3:13; 2 Cor.5:6, 8).

- The Son of God descended to earth in humanity of Son of Man. Hypostatic Union: Undiminished Deity and True Humanity in one unique person of universe.
- The Son of Man took on perfect humanity, in order to become the “Lamb of God who takes away the sin of the world (Adam’s Original Sin) (AOS).” (John 1:29; 2 Cor.5:21)

Jesus, like the bronze serpent of (Num.21:1-9), fulfilled the Old Testament (OT) gospel. (Jn.3:14, 1 Cor.10:8-11; Gal.3:8).

**The doctrinal point of the bronze serpent illustration is given**

(Jn.3:15-16) “So that **whoever believes** will in Him have eternal life. For God so loved the world, that He gave His Only Begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

- 2. The 2<sup>nd</sup> heavenly truth explains that the danger of not believing gospel is God’s judgment (John 3:17-18).**

- **First Coming:** “For **God did not send the Son** into the world to judge the world, but that the world might be saved through Him.” (Jn. 3:17)
- **Second Coming:** Heb.9:28 (read)

**God’s Judgment:**

(Jn.3:18) “**He who believes in Him** is not judged (Rom.8:1); **he who does not believe** has been judged already, because he has **not believed** in the name of the Only Begotten Son of God.”

(Jn.3:36) “**He who believes in the Son** has eternal life; but **he who does not obey the Son** will not see life, but the wrath of God abides on him.”

- 3. The 3<sup>rd</sup> heavenly truth compares Divine Judgment between God’s Light and Satan’s darkness in the world (John 3:19-20; Col.1:13-14; 2 Cor.4:3-4).**

The basic of Divine Judgment is based on negative volition to the gospel rather than on hearing the gospel (Jn.1:4-9; 8:12).

The Unsaved’s love of Satan’s darkness and fear of exposure of evil deeds are reasons people remain unsaved. **Reverse process reversionism** is another reason people remain unsaved – “For **everyone** who does evil (phaulos) hates Light (but **loves darkness/** 3:19), and does not come to the Light for fear that his deeds will be exposed.” (Jn.3:20)

- 4. The 4<sup>th</sup> heavenly truth is that God’s saving grace brings grace divine production.**

(Jn.3:2) “**so that** (hina) **his deeds** (divine production/ ta ergon) **may be manifested** (phaneroo/ a.p. subj) **as** (hoti) **having been** (eimi/ p.a.in) **wrought** (ergazomai/ perf.p.ptc. apln) **in** (en+inst. of agent) **God.**” (perfect periphrastic)

**Divine production in time** (perfect) by the grace of God (passive) for the glory of God through-out all eternity (participle) (Jn.20:31).