

2:23-25

Now when **He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs** only one has been recorded, and 20:30-31 tell us why the only ones recorded in this Gospel are recorded in this Gospel. **Many** came to Him because of **signs which He did**, but there isn't enough space to record them all (21:25). **24 But Jesus did not commit** same word as "believed" in verse 23. **Jesus**, therefore, did not reciprocate their fawning response. **Himself to them** This relationship that is being introduced to us resulting in "everlasting life" (John 1:12, John 3:16) is a two way commitment. It is much like a marriage which is why John the Baptist uses marriage terms in 3:27-29, implying that Jesus' words are the bride. On top of that...this chapter begins with a marriage (2:1-12).

because He knew all men, Have you ever known something about someone before you really **knew** it and then you were sorry you **knew** it? Have you ever wished that you could be wrong about someone and it be a good thing that you were wrong? **25 and had no need that anyone should testify of man, for He knew what was in man.** What did they know about them? That they were believing on Him because of His miracles (2:23); not because He is the Word (1:1-3), became flesh (1:14), is life (1:4), is light (1:4), is the Lamb of God (1:29),¹ is the Son of God (1:34), is prophesied (1:45), is the King of Israel (1:51). This is the Christ we "believing in." This is a particular Jesus Christ.

3:1-2

There was a man Here is our example of a man to whom Jesus would not "commit Himself" (2:24). This is a case study of one who "believed on Jesus for the miracles He did" (2:23). It says so in verse 2! "We know you're from Heaven because of your miracles." They even had His origin right! **of the Pharisees named Nicodemus, a ruler of the Jews. 2^aThis man came to Jesus by night and said to Him, "Rabbi, we** As opposed to the "we" with Jesus in verse 11. **know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."**

3:3

Jesus answered and said to him, "Most assuredly, I say to you, unless one is born ¹again, he cannot see the kingdom of God."

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?"

3:5-8

Jesus answered, "Most assuredly, I say to you, unless one is born of water If this isn't a reference to the first birth then the conversation about physical birth surrounding this verse (3:4 and 3:6) make no connection to this verse. The emphasis here is that you must have a 2nd birth in addition to your first. In other words, there is no chance in the world this is talking about

¹It seems that the disciples believed everything on this list except this one (see 2:21-22).

^aJohn 7:50; 19:39

^cActs 10:38

¹Or *from above*

baptism. and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' 8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

3:9

Nicodemus answered and said to Him, "How can these things be?"

3:10-17

Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? 11 Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. 12 If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? 13 No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man ²who is in heaven. As can be observed in the footnote, this last phrase is not in many modern translations. Now, the presence of this phrase means that John the apostle (and author), not Jesus, spoke verses 14-21. 14 And as Moses lifted up the serpent in the wilderness Numbers 21 tells this phrase could be finished with "on a pole" just as John 12:32-33 tells us that this next phrase could be finished with "on a cross."

even so must the Son of Man be lifted up, Here is Jesus preaching the Gospel, in short hand, that Paul preaches in 1 Corinthians 15:1-4. This is Jesus' way of referring to Himself as the "Lamb of God" (1:29). Jesus is seeking to fix Nicodemus' deficient faith (2:23-25) and converting it saving faith. 15 **that whoever** ⁿbelieves Looking all the way back to John 1:8, 1:12, **in Him** one should find a suspicious absence of a sinner's prayer in any John discourse concerning salvation. **should not perish but** ^ohave eternal life. 16 **For God so loved** while the noun form of this verb doesn't show up for a couple of chapters, this verb **love** is found in verses 19 and 35 as well.

²NU omits *who is in heaven*

ⁿJohn 6:47

^oJohn 3:36