



THREE MIRACLE BIRTHS

Preaching and Teaching Resources

ADRIAN ROGERS





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Three Miracle Births

SERMON REFERENCE: John 3:1-7

LWF SERMON NUMBER: #2450

Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:3).

In John 3, Jesus explains three miracle births that tell the story of our salvation.

First, this passage recognizes the deficiency of our natural birth. Despite any status or ranking that we may have, we have been born into this sinful world and are bound to a sinful nature.

Second, Jesus reveals the efficiency of the Virgin Birth. John 3:16-17 says, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved."

Jesus is the only way we can know God and be saved. By being born of a virgin, He was omitted from the curse of the Fall (Genesis 3), and remained sinless. But He had to be a man to pay the sin debt, for without bloodshed, there is no remission of sin. Therefore, He had to be the God-man.

Adrian Rogers says, "He came as He did, to be what He was, to do what He did, that we might be what we are, sons and daughters of God. He was born of a virgin that we might be born again."

Finally, John 3 helps us understand the sufficiency of the new birth.

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5).

The Word of God and the Holy Spirit are the "parents" of our new birth. As a result, our new character mimics that of our spiritual parents. We love the Lord Jesus Christ, and have the witness of the Spirit. We have a desire for holiness, and to share Jesus with others. Just like there is a finality in our natural birth, once we are saved by the new birth, we are always saved; we receive a fresh start and begin to grow with the certainty of our miraculous rebirth.

LIFE APPLICATION

Do you have the characteristics of someone reborn? Do you love Jesus and share Him with others? Do you desire holiness and have the witness of the Spirit?



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1) INTRODUCTION

- a) Every natural birth is a miracle.
 - i) The virgin birth is a greater miracle.
 - ii) The new birth is also a miracle.
- b) A man named Nicodemus wanted to understand miracles, and he came to Jesus by night.
 - i) John 3:1-7
 - ii) The name "Nicodemus" means "superior."
 - (1) By many accounts, Nicodemus was superior.
 - (a) Nicodemus was Jewish and, thereby, part of the chosen race.
 - (b) He was also a Pharisee.
 - (i) Pharisees were the most religious of the religious.
 - (c) He was a ruler of the Jews.
 - (i) He was a member of the Sanhedrin, which was the Jewish high court.
 1. He was one of only 71 in all the land of Israel.
 - iii) What a shock it must have been to this man with a pedigree to be told that he needed to be born again.
 - c) Today's message will look at the necessity of the virgin birth.
 - i) We will understand why God could not just dwell in Heaven and simply forgive men.

2) THE DEFICIENCY OF THE NATURAL BIRTH (John 3:6)

- a) We have all been born of the flesh.
- b) Nicodemus was born into the natural world.
 - i) He had a natural birth; he was born of the flesh.
 - ii) Because of his natural birth, he was a natural-born sinner.
 - iii) He learned that one birth is not enough to get him into Heaven.
- c) Nicodemus was bound to the sinful world.
 - i) He was born with a sinful nature.
 - (1) Psalm 51:5
 - (a) This passage means that he was conceived with a sinful nature.
 - (2) Ephesians 2:3
 - ii) Galatians 5:19-21
 - iii) It is not the amount of sin but the fact of sin that condemns us.
 - iv) We are sinners by nature, and God must judge sin.
 - (1) Even if we are raised in a proper and good environment, we still have a sin nature.
- d) NICODEMUS WAS BLIND TO THE SPIRITUAL WORLD.
 - i) John 3:3
 - (1) A man without Christ cannot see or perceive spiritual things.



- ii) Education does not help; you cannot educate someone into the kingdom of God.
 - (1) A person does not need education; he needs transformation.
 - (2) Nicodemus was educated; he was a master in Israel.
 - (a) John 3:10
 - iii) We should not scold an unsaved person for not seeing spiritually any more than we would scold a physically blind person for not seeing.
 - iv) Ephesians 4:18
 - (1) Man needs more than light; he needs sight.
 - v) We need to pray for God to open our eyes.
 - (1) 2 Corinthians 4:3-4
 - vi) It takes more than preaching to get people saved; the Holy Spirit must open blind eyes.
 - (1) We must pray that the Holy Spirit will open blind eyes.
- 3) THE EFFICIENCY OF THE VIRGIN BIRTH (John 3:14-17)
- a) The efficiency of the virgin birth makes up for the deficiency of the natural birth.
 - i) John 3:1-2
 - (1) Jesus was not just a teacher come from God; He was God who came to teach.
 - (2) Jesus is God in human flesh.
 - (a) John 3:14-17
 - (b) Apart from the only begotten Son of God and apart from the virgin birth, there is no salvation.
 - b) It is a ministry of revelation.
 - i) John 3:19-20
 - ii) Nicodemus is born blind; he cannot see spiritually.
 - (1) His blindness is a willful blindness.
 - (a) Men hate the light and won't come to the light in the spiritual realm.
 - iii) There are those who are repulsed by the truth.
 - (1) They know that if they accept the truth, then there must be a radical change of life.
 - (2) They hate the light and will not come to the light because their deeds are evil.
 - iv) It is a ministry of revelation so that the blind might see.
 - c) It is a ministry of redemption.
 - i) John 3:16
 - ii) Why did Jesus have to come to Earth to redeem us?
 - (1) God is just.
 - (2) God gave dominion to Adam and Eve.
 - (3) Adam and Eve turned that dominion over to Satan.
 - (a) It was legally lost.
 - (4) Dominion was lost by a man, and it must be redeemed by a man for God to be legally just and righteous.
 - (a) God needed a man to pay the sin debt.
 - (b) Hebrews 9:22
 - (5) There needed to be a sacrifice, but the sacrifice needed to be a sinless sacrifice.



- (a) A sinner could only die for his own sin.
 - (b) Jesus, the Son of God, was perfectly sinless; therefore, He could die as our substitute.
 - (6) 1 Corinthians 15:22
 - (a) We all have the sinful nature of Adam.
 - (b) Jesus does not have the sinful nature of Adam because He's not the son of Adam; Jesus is the Son of God.
 - (i) Jesus was born of a virgin, without a human father; therefore, He was not a descendant of Adam.
 - (ii) Jesus came as He did (virgin born), to be what He was (sinless), to do what He did (be an atoning sacrifice on the cross) that we might be forgiven and saved and be what we are (children of God).
 - iii) Without the virgin birth, there is no salvation.
 - (1) If there had been some other way, God would have taken it.
 - iv) Romans 1:16
 - (1) Without the virgin birth, no sinless Savior.
 - (2) Without the sinless Savior, no atoning sacrifice.
 - (3) With no atoning sacrifice, no new birth.
 - (4) With no new birth, no hope of Heaven.
 - v) Jesus was born of a virgin that we might be born again.
 - (1) He came to Earth that we might go to Heaven.
 - (2) He became the Son of man that we might become the sons and daughters of God.
- 4) THE SUFFICIENCY OF THE NEW BIRTH (John 3:4-7)
- a) Because of what Jesus did, we are sufficient to stand before God and to have fellowship with God; to be born again.
 - i) John 3:4-7
 - (1) When we are born again, we lay hold of what Jesus Christ did for us on the cross.
 - b) Being saved is like a birth.
 - i) In a birth, there is a conception.
 - (1) John 3:5
 - (2) In order to have a conception, you must have two parents.
 - (a) The two parents in the new birth are the Spirit of God and the Word of God.
 - (i) In John 3:5, Jesus is using "water" as an illustration and an analogy:
 - 1. In both the Old and New Testaments, water is a symbol of the Word of God.
 - 2. Ephesians 5:6
 - a. It is the Word of God which impregnates people so that a birth can take place.
 - (b) 1 Peter 1:23
 - (3) We provide the womb of faith.
 - (a) When the Spirit of God and the Word of God come together in the womb of faith, a conception takes place, and a wonderful birth transpires.



- (4) Parents do not create babies; all they do is pass on life.
 - (a) Life comes from life.
 - (b) A baby receives transferred life from the parents.
 - (c) When we get saved, we are receiving life.
 - (i) The Word of God and the Spirit of God transfer the life of God into us.
- (5) Going to Heaven is a by-product of salvation.
 - (a) Being saved is not about getting man out of Earth and into Heaven; it's about getting God out of Heaven and into man.
 - (i) It is the life of God.
 - (ii) John 10:10
 - (6) We are spiritually dead until we are born again.
- ii) In a birth, a character is produced.
 - (1) John 3:6
 - (2) We are the sum total of the genetic makeup of our parents.
 - (a) When we are born again, we have the characteristics of God.
 - (i) John 3:6
 - (3) It is only natural that the baby has characteristics of the parents.
 - (4) 2 Peter 1:4
 - (5) God has passed life on to us, and that life now resides in us; therefore, our character is going to be changed.
 - (a) There is a divine change that takes place.
 - (b) A Christian is not like a tadpole that becomes a frog.
 - (i) A Christian is like a frog that becomes a prince by the kiss of grace.
 - 1. It is supernatural.
 - (6) What are the traits of the twice-born?
 - (a) You love the Lord Jesus and His Word.
 - (i) Matthew 3:17
 - (ii) You will love the Lord Jesus because you will have the nature of God.
 - 1. God the Father loves His Son.
 - a. Matthew 3:17
 - (iii) If you do not love Jesus, then you need to ask yourself if you have the nature of God in you.
 - (iv) 1 John 4:19
 - (b) You have the inner witness of the Spirit.
 - (i) John 3:5
 - (ii) God's Spirit will give you an awareness that you belong to Christ.
 - 1. Romans 8:16
 - (iii) The witness of the Spirit is not emotion.
 - 1. Our emotions are the shallowest part of our nature.
 - 2. Salvation is the deepest work of God.
 - 3. God doesn't do His deepest work in the shallowest part.
 - (iv) The witness of the Spirit is awareness.



- 1. You are aware that you belong to God.
- (c) You have a desire for holiness.
 - (i) 1 Peter 1:16
 - (ii) You will want to be holy because the nature of God is holy.
 - 1. This does not mean that you will never sin.
 - a. We are not perfect.
 - (iii) Before we are saved, we run to sin.
 - 1. After we are saved, we run from sin.
- (d) You have a desire to share Jesus Christ.
 - (i) We can't all be preachers, but we can all be reachers.
 - (ii) We have the answer to eternal life.
 - (iii) If we can't give it away, then we ought to give it up if we don't have a desire to share the Lord Jesus.
- iii) When a birth takes place, there is a finality.
 - (1) John 3:4-6
 - (2) You are only born once in the flesh, and you're only born once in the Spirit.
 - (a) The birth in the Spirit is called a second birth, but it is not a second of the same kind of birth.
 - (i) John 3:4
 - (3) No one is ever born twice physically, and no one is ever born twice spiritually.
 - (a) Once you are saved, then you are saved.
 - (b) You will never find in the Bible where anyone was saved twice.
 - (4) Luke 10:20
 - (a) The Greek construction in this verse literally means "they stand written in Heaven."
 - (5) No one can be unborn.
 - (6) If you give your heart to Jesus Christ, He will save you and save you forever.
 - (7) There will never be a time when you will cease to exist.
 - (a) Your soul will always be in existence.
- iv) A birth is a starting place.
 - (1) When you're born, you're all tomorrows and no yesterdays.
 - (2) When we are born again, all of our sins are in the grave of God's forgetfulness.
 - (a) We are new creatures.
 - (b) God has removed our sin from us as far as the East is from the West.
 - (3) Romans 8:33
 - (4) If we stumble and fall, we can be cleansed and forgiven.
 - (a) That sin will never be placed against our name.
- v) A birth is the beginning of a growth cycle.
 - (1) Some people hesitate to give their hearts to Jesus because they think they can't live the Christian life or that they are not strong enough or don't understand enough.
 - (2) When we are first saved, we are like babies.
 - (a) We have to learn how to walk and how to talk and how to work.
 - (i) That's what babies do: they grow up.



- (3) Churches are here to help us grow up.
 - (4) Don't let the fact that you don't have a degree in theology keep you from coming to Jesus today.
 - (a) Come as you are, and then you begin to grow.
 - (b) 1 Peter 2:2
 - (c) After you come to Jesus, you then begin to discover what all you received when you got born.
 - (5) Some people say that they will come to Jesus after they learn more or after they quit a certain thing, but that is like saying that you will grow up and then get born.
 - (a) In reality, you will not grow until you are first born again.
 - vi) In a birth, you get a family.
 - (1) When you are born again, you get the family of God; and God is your Heavenly Father.
 - (2) Psalm 103:13
 - (a) God will take care of His own.
 - (3) Matthew 7:9-11
 - (a) If an earthly father feeds his children, how much more will your Heavenly Father take care of you?
 - vii) A birth has a certainty.
 - (1) If you're born, you ought to know it.
 - (a) And if you're born again, you ought to know it.
 - (2) The Bible teaches a know-so salvation, not a hope-so or maybe-so salvation.
 - (3) The proof of your birth is you.
 - (a) The proof of your new birth is also you: the person trusting Jesus right now as your personal Lord and Savior.
 - (4) The distinction between your natural birth and your new birth is that you didn't have a choice in your natural birth.
 - (a) You have a choice about the new birth.
- 5) CONCLUSION
- a) John 3:16
 - i) You are born again by trusting Christ.
 - b) Do you want to be born again?
 - c) Do you know Jesus personally? If not, you can pray to Him today by asking Him to come into your life.
 - d) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16



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Find now, if you would, in the Word of God, John chapter 3, talking about God in human flesh.

I had a preacher friend who was in the waiting room while his wife was in the delivery room, waiting, waiting, waiting, as many men have done. Those big doors burst open, the doctor came out, both hands in the air, and he was shouting, "It's a miracle! It's a miracle!" Can you imagine how my pastor friend felt? He said, "Doctor, get hold of yourself. Have I had quadruplets? What is it? What is the miracle?" "Oh," he said, "I just get so excited every time a baby is born. It's just a miracle. It is a miracle." And, you know, every natural birth is a miracle. But not only is a natural birth a miracle, the virgin birth is a miracle, a greater miracle, and the new birth is a miracle.

There was a man named Nicodemus who wanted to understand miracles and he came to Jesus by night. John chapter 3 verses 1 through 7, look in verse 1, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto Him, 'Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with Him.'" Nicodemus was enraptured by the miracles that Jesus had done. "Jesus answered, and said unto him, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.'" Now, Nicodemus wanted to understand miracles, and Jesus is saying, "Nicodemus, if you want to understand miracles, you're going to have to become a miracle." "Nicodemus saith unto Him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?'" He's saying, "Lord, I've been there, done that. Now what? I can't be born a second time." Jesus explains in verse 5, "Jesus answered, 'Verily, verily,'" which literally means, brothers and sisters, truly, truly, "I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Marvel not that I said unto thee," now listen to this, "'ye must be born again.'" This is a very familiar passage of Scripture, but, oh, what an instruction it has for us as we think of God in human flesh.

Now, who was this man Nicodemus, anyway? Well, he was a marvelous man. His very name, Nicodemus, means superior, and he was a superior man. For example, he was Jewish, and they're the chosen race. Not only was he Jewish, he was a Pharisee. They were the most religious of the religious. And not only was he Jewish and a Pharisee, he was a ruler of the Jews. That means he was a member of the Sanhedrin. That's the Jewish high court. He was one of 71 in all the land of Israel. I mean, he was up there. He was at the very top echelon. What a shock it must have been to this well-born man with a pedigree to be told that he needed to be born again.

Now, what we're going to do is to look at the necessity of the virgin birth. We're going to understand why God could not just simply dwell in Heaven and look down and say, "Well, I forgive men."

First thing I want to lay on your heart is what I'm going to call the deficiency of the natural birth.



Now, Jesus told this man in John 3 verse 6, "That which is born of the flesh is flesh." Now, we've all had a fleshy birth. We've all been born of the flesh.

Now, notice this. Nicodemus was born into the natural world. He had a natural birth. He was born of the flesh. Now, because he had a natural birth, he was what I would call a natural-born sinner. There was something wrong with his natural birth as we're going to find out. And he's going to find out that one birth is not enough to get him to Heaven.

He was born into the natural world and, therefore, he was bound to the sinful world because he was born with a sinful nature. And so have you been born with a sinful nature. Every mother's child is born with a sinful nature. I want to give you some verses that'll back that up.

For example, look in Psalm 51 verse 5. Don't turn to it, but jot it down. David said, "Behold, I was shapened in iniquity, in sin did my mother conceive me." Now, he didn't mean that his mother was sinning when she conceived him. He meant that he was conceived with a sinful nature.

And then, Ephesians chapter 2 and verse 3. Paul speaks about our behavior before we were saved and he says, "Among whom also we all had our conversation in times past in the lusts of our flesh," underscore that, "fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others." By nature, by nature children of wrath. The lust of the flesh. Jesus said, "That which is born of the flesh is flesh." Now, we were all born of the flesh, and here's why we do what we do. Galatians 5 verses 19 through 21. Now listen to this, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings," and if we haven't got to you yet, "and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

Now you see, he was born into the natural world and, therefore, he was bound to the sinful world. You say, "Well, I haven't done all of those things." Friend, it is not the amount of sin; it is the fact of sin that condemns us. More people drown in 9 feet of water than drown in 90 feet of water. If we are sinners by nature, God must judge sin. And don't get the idea that we can take a little child, and if we raise that child in a proper environment, that child will not sin. I'm telling you if there was some way that you could take a newborn baby and raise that baby in isolation by remote control, that child would still have a sinful nature.

Nicodemus was born into the natural world. He was bound to the sinful world. And he was blind to the spiritual world. He was blind to the spiritual world. Look what Jesus said to him in John 3 verse 3, "Nicodemus, except a man be born again, he cannot see the kingdom of God." A man without Christ, a man with a natural birth, he cannot see, he cannot perceive spiritual things. An education is not going to help him to do it. You can't educate somebody into the kingdom of God. Man doesn't need education; he needs transformation. Nicodemus was a master in Israel. John chapter 3 verse 10, "Art thou a master in Israel," He said, "and you don't understand these things?" By the way, when you're talking to a person who's not saved, don't scold him for not seeing any more than you would scold a blind man for not seeing. You see, Nicodemus came to Jesus by night, but he had a greater night in his soul, the darkness of his soul. Why? Well, look in Ephesians chapter 4 verse 18. The



Bible speaks of those who are blind to the spiritual world and he says, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Now, you may have 20/20 sight, but you have a blind heart. Now that tells me this: that man needs more than light. Man needs sight.

There's light in this building, but if we have a blind person here today, they don't see it. Man needs more than light. He needs sight. You need to pray, "Oh, God, open my eyes." Preaching is not going to bring you to Jesus Christ, preaching alone. God has to open your eyes. This room can be full of truth, and yet the Gospel be hidden from you. Second Corinthians 4 verses 3 and 4, "But if our Gospel be hid, it is hid from them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is in the image of God, should shine unto them." There are spiritually blind people listening to me today, and there may be nothing wrong with the truth that I'm preaching, but they can't see it. "Except a man be born again, he cannot see." It takes more than preaching to get people saved. The Holy Spirit must open blind eyes. And that's why, brothers and sisters, when we come to service, we must pray that God the Holy Spirit will do His work and open blind eyes.

Now, the first thing that we've been talking about is the deficiency, the deficiency of the natural birth. Born into the natural world, bound to the sinful world, blind to the spiritual world. That's old Nicodemus.

Now, number two: I want you to see, secondly, the efficiency of the virgin birth, the efficiency of the virgin birth. The efficiency of the virgin birth makes up for the deficiency of the natural birth. Now, that gets us to the question, why did Jesus Christ come to Earth? Why didn't God from Heaven just simply save us? Well, now, why did Jesus come? Look again in John 3 verses 1 and 2, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; The same came to Jesus by night, and said unto Him, "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with Him."'" Now, Nicodemus thought that Jesus was a teacher come from God, and He was a teacher come from God, but He was more than a teacher come from God; He was God come to teach.

Now, it's very important that you understand this. Jesus was God in human flesh. He explains this to Nicodemus. Nicodemus called Him a teacher come from God, but Jesus says, "No, Nicodemus, I am more than that." Look in John 3 verses 14 through 17. Jesus, speaking of Himself, said, "And, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Now, notice He was human. He called Himself, Jesus, comparing Himself to that serpent lifted up in the wilderness, the Son of Man. "Even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Now, watch this, you know this verse, "For God so loved the world, that He gave His," now, here it is, "only begotten Son, His only begotten Son," His monoganae, "His only begotten Son." Never another like Him. Of all of the people that have ever lived in all of the history of mankind, there is only one that could be said of Him, He is, "The only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world," you see, He was sent, "sent not His Son into the world to condemn the



world, but that the world through Him might be saved." Apart from the only begotten Son of God, apart, therefore, from the virgin birth, there is no salvation. God sent His Son through the portals of a virgin's womb, to this earth, God in human flesh, that we might be saved.

What is the efficiency of His virgin birth? Number one: it is a ministry of revelation. Remember now, remember that Nicodemus is born blind. He cannot see spiritually. And his blindness is a willful blindness. Jesus is going to explain that in a moment. You see, there is what the devil does, but there's what man does, and the devil blinds the minds of people, but blind people, Jesus goes on to say, hate the light and won't come to the light in the spiritual realm.

Helen Keller, that precious little baby, unable to see and unable to hear. Her mother held that little baby in her arms and looked down and cried and wept inconsolably and said, "O, Helen, Helen, Helen, your mother loves you so much! How can a mother help this poor, precious baby, who cannot see and who cannot hear, to know how much I love her?" God loves us. But the sad thing is that while little Helen Keller not of her own will could not see and could not hear, our Lord speaks of those who are willingly blind. Look if you will in John 3 verses 19 through 20, "And this is the condemnation, that light is come to the world, and men love darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." There are people in this auditorium, there are people who are listening through television, who will be repulsed by what I'm saying because they know that if they accept the truth, there must be a radical change of life, and they hate the light and they will not come to the light because their deeds are evil. Sometimes we smile at a child who's afraid of the dark. How ludicrous for a full-grown man to be afraid of the light, but many are. Now, why did Jesus come? It was a ministry of revelation that the blind might see.

But secondly, a ministry of redemption. Look, again, in John 3 verse 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." Well, why did He have to come to Earth to redeem us? You need to understand the whole scheme of things. God is just. God gave dominion to Adam and Eve. Adam and Eve turned that dominion over to Satan. It was legally lost. Satan, the usurper, however, conned Adam and Eve into turning all of this over to him, but nonetheless they did it. God gave dominion to Adam and Eve, and they yielded it over to Satan, and Satan became the god of this world. Now listen very carefully. It was lost by a man and it must be, it must be, never fail to understand this, it must be redeemed by a man for God to be legally just and righteous. You see, God needed a man to pay the sin debt. Hebrews 9 verse 22, "Without shedding of blood is no remission of sin." That's why the Lord Jesus came. There needed to be a sacrifice, but the sacrifice needed to be, are you listening? A sinless sacrifice. Now, a sinner could only die for his own sin, but Jesus, the Son of God, was perfectly sinless. Therefore, He could die as my substitute. Now, this is why He had to be the Son of God, God's only begotten Son.

For example, had He been a son of Adam, what could be said about Him? "In Adam all die." First Corinthians 15:22. We all have the sinful nature of Adam. Did Jesus have the sinful nature of Adam? No, because He's not the son of Adam. He is the Son of God. You see, Jesus came as He did, born of a



virgin, without a human father, without being, therefore, a descendant of Adam. He came as He did, virgin born, to be what He was, sinless. He was what He was, sinless, to be what He was, an atoning sacrifice. He did what He did, atone on the cross, that we might be forgiven and saved and be what we are, children of God. You see, without the virgin birth there is no salvation. I mean, if there'd been some other way, God would have taken it. Do you think that God would have allowed His darling Son to hang naked on a cross, bruised, battered, spit upon, if there's some other way? I mean, if that's true, I'd hate to meet that God in a dark alley. What kind of a God would allow that to happen if there's some other way?

Paul said in Romans chapter 1 verse 16, "I'm not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Without the virgin birth: no sinless Savior; without the sinless Savior: no atoning sacrifice; with no atoning sacrifice: no new birth; no new birth: no hope of Heaven. Thank God for Christmas Day! That Jesus is the only begotten Son of God. He came to earth, born of a virgin, God in human flesh. He was born of a virgin that you might be born again. He came to earth that you might go to Heaven. He became the Son of Man that you might become the sons and the daughters of the Almighty.

Now, here's the third thing I want to lay on your heart. I want you to see not only the deficiency, the deficiency of the natural birth. I want you also to see the efficiency of the virgin birth. And then, finally, the sufficiency of the new birth.

Because of what Jesus did, we are sufficient to stand before God and to have fellowship with God, to be born again. Look in John 3 verses 4 through 7, "Nicodemus saith unto Him, 'How can a man be born when he's old? Can he enter the second time into his mother's womb and be born?' Jesus answered, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again.'" Now, it's clear why Jesus is saying that we must be born again. Because when we're born again, we lay hold of what Jesus Christ did for us on the cross.

Now, I'm glad that our Lord described it by a birth, because a birth is something that every human being knows something about. That's how we all got here. Let me tell you why being saved is like a birth. Number one: in a birth there is a conception. There must be a conception. Jesus said in John 3 verse 5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now, think about it. In a birth there must be a conception before there can be a birth. Now, in order to have a conception, you have to have two parents. Who are the two parents in the new birth? The Spirit of God and the Word of God, "Be born of water and of the Spirit."

Well, you say, "Pastor Rogers, why do you say "born of water," for the Word of God?" Because Jesus here is using an analogy. Jesus is using an illustration. In both the Old Testament and the New Testament, water is a symbol of the Word of God. The Bible, in Ephesians chapter 5 verse 6, speaks of the "Washing of water by the Word." It is the Word of God that impregnates people so that a birth takes place. Notice again in First Peter 1 verse 23, "Being born again, not of corruptible seed," now, He's talking here about the seed that causes conception, "not of corruptible seed, but of



incorruptible, by the Word of God.”

You see, the Word of God is the seed that impregnates. But while the Word of God is the father, the Spirit of God is like the mother, and there comes a conception. These two parents come together, “Born of water and of the Spirit.” Then something happens, a gestation begins that brings about a new birth.

Now you say, “What part do I have in it, Pastor?” You provide the womb of faith. You provide the womb of faith. When the Spirit of God and the Word of God come together in the womb of faith, a conception takes place and, therefore, a wonderful birth transpires.

Now, learn this about parents. Parents do not create babies. They don’t manufacture babies. All they do is pass life on. Dead people don’t pass on life. Life comes from life. And so, what a baby is doing is just receiving transferred life from the parents. Now, when we get saved, we are receiving life. The Word of God and the Spirit of God transfers the life of God into us. Everybody thinks about being saved as going to Heaven, going to Heaven, going to Heaven. Well, we do go to Heaven. That’s just a by-product. Being saved is not getting man out of earth into Heaven; it is getting God out of Heaven into man. It is the life of God. That’s the reason Jesus said in John 10:10, “I’ve come that you might have life, and have it abundantly.” So, we’re spiritually dead until we are born again, and then that life is transferred into us. And so, in a birth there’s a conception.

Now, secondly, look: in a birth, a character is produced, a character is produced. I am the sum total of the genetic makeup of my mother and father. Everything that was in my mother and father is in me. I am the genetic offspring of my parents. Now, therefore, I am, with my natural characteristics, the sum total of that which came about in my conception. Now, when you are born again, you have the characteristics of God. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit,” John 3 verse 6. Now, it is only natural, therefore, that the baby have the characteristics of the parents. Second Peter chapter 1 verse 4 says that, “We are partakers of the divine nature.” Now, God, who sired you, that life that is passed on to you, is the life now that resides in you and, therefore, your character is going to be changed. There is a divine change that takes place. Now, you see, I’ve said this often, but a Christian is not like a tadpole who finally graduates into being a frog. It’s not just that we sort of get better and better and then we’re suddenly Christian. No, no. A Christian is not like a tadpole that becomes a frog. That’s not a miracle. A Christian is a frog that becomes a prince by the kiss of grace. It is supernatural. There is a transformation that takes place and a new character is produced.

Now, I’ve thought about what are the characteristics of those who’ve been twice born? What are the traits of the twice born? May I tick them off to you very quickly and see if they’re in you?

Number one: if you have been truly saved, you’re going to love the Lord Jesus and His Word. “Pastor, how do you know that?” Because you’re going to have the nature of God. Does God love His Son? God the Father says in Matthew 3:17, “This is My beloved Son in whom I am well pleased.” One of the ways that I know that I know I’m saved is I love Jesus Christ. Do you love Jesus? Do you, I mean, do you love Him? I’m not asking do you believe in Him. Is there a love for the Son of God in your heart? If there is not, you ought to ask yourself, do I have the nature of God in me? Because God is



love, and the Bible tells us very clearly and plainly in First John chapter 4 and verse 19, “We love Him because He first loved us.”

I’ll tell you the second trait of the twice born. There’s going to be the inner witness of the spirit. God’s Spirit is going to give you an awareness that you belong to Christ. Why? Because the Bible says we are born of the Spirit in John 3 verse 5. And Romans chapter 8 verse 16 says, “The Spirit itself beareth witness with our spirit, that we are the children of God.” Now, what is the witness of the Spirit? It is not goose bumps, liver shivers, icicles running up and down your spine. It’s not emotion. I’m not opposed to emotion, but I’ve often told you that your emotions are the shallowest part of your nature; salvation is the deepest work of God. God doesn’t do His deepest work in the shallowest part.

Then if it’s not emotion, what is the witness of the Spirit? It is awareness, awareness. You are aware that you belong to God. The Holy Spirit of God gives you that awareness. This is a part of your new character.

I’ll tell you what else you’re going to find when you are twice born. You’re going to find a desire for holiness. You’re going to find a desire for holiness. You’re going to want to be holy, because the nature of God is holy. God is holy. First Peter 1 verse 16, “Be ye, therefore, holy, for I am holy.” Now, that doesn’t mean that you’ll never sin. There’s not a perfect man, woman in this building today. But look up here and look at the preacher. You’re looking at a man who desires to be holy. Do you desire to be holy? You know, people say, “Well, if I believe in eternal security, I’d just get saved and sin all I want to.” I sin all I want to. I don’t want to; I don’t want to. Before I was saved I was running to sin. Now I am running from sin. I have a desire to be holy. That’s one of the traits of the twice born. A character is produced when you are born. I have the characteristics of my earthly parents, and when I am saved, I ought to have the characteristics of my Heavenly parents.

I’ll tell you another trait of the twice born. You have a desire to share Jesus Christ. Now, we may not all do it the same way. We can’t all be preachers, but we can all be reachers. I mean, you ought to have a desire that others would know Jesus Christ. From the moment I gave my heart to Jesus Christ to this moment, there’s been a desire in my heart to share with others what I have. I mean, can you believe that you have the answer to eternal life? Can you believe that you know the way, the truth, and the life that those around you don’t know Jesus and you have no desire to share it? I’ve often said, if you can’t give it away, you ought to give it up, if you don’t have a desire to share the Lord Jesus Christ. What am I saying? Listen, I’m saying that when somebody is born, there’s a conception. But when there’s a conception, there is a character that is born, a characteristic that is going to take place.

Now, here’s a third thing I want you to notice about a birth. When a birth takes place, there is a finality, a finality. You’re only born once in the flesh and you’re only born once in the spirit. Now, the birth in the spirit is called a second birth, but it’s not a second of the same kind. That’s why Nicodemus couldn’t understand. In John chapter 3 verses 4 through 6, he said, “How can a man be born when he’s old? Can he enter the second time in his mother’s womb and be born?” There are no reverse gears in life. I mean, I can’t go back and be born again. Jesus said, “That’s right. But, ‘That which is born of the flesh is flesh; now that which is born of the Spirit is spirit.’” Nobody is ever born twice physically. Nobody is ever born twice spiritually. Once you’re saved, you’re saved. You’ll never



find in the Bible where anybody was saved twice. Now, you want to make me look like a fool? Then come and point it out, and I'll be honest, and we'll stand up here in the pulpit and you, and you can say, "Here it is, pastor, you told a lie. Here's where somebody was born twice, spiritually." You just won't find it. It's not there. Friend, any more than you could go out in this material world and find somebody who has been born physically twice. You see, a birth is a finality. Once you get saved, you're saved. And, if a baby is born here in our city, then down at the courthouse they write the name down in a record. Well, notice this in Luke 10 verse 20, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven." And the Greek construction there literally means "they stand written in Heaven." Nobody can be unborn. A birth is a finality.

Now, I promise you, precious friend, if you give your heart to Jesus Christ, He will save you and He'll save you forever, it's a finality. That which was born in West Palm Beach Florida in the Good Samaritan Hospital, who's preaching to you right now, I became a living creature. There'll never be a time when I'll cease to exist. My soul, my being will be in existence when the sun, the moon, the stars have grown cold. And when you get saved, the second birth, on and on and on. It is a finality.

But I'll tell you something else: a birth is a starting place, a starting place. That is, when you get born, you're all tomorrows; you're no yesterdays. One of the things you'll never is a policeman waiting to arrest a newborn baby for crimes he's done. No, no, no, no. You see, when we are born again, our sins are in the grave of God's forgetfulness. We are new creatures. God has removed our sin from us as far as the east is from the west. And who shall lay anything to the charge of God's elect? If we stumble and fall, we can be cleansed and forgiven, but that sin will never be placed in our name, against our name.

Number five: a birth is the beginning of a growth cycle. Now, when you're born, then you want to begin to grow. Now, I'm going to ask some of you today to give your heart to Jesus. You may come down there and say, "Well, you know, I just don't think I can, I can live it. I'm not strong enough. I don't understand enough. I don't know the Bible like all these other people. This and this and this." Hey, of course not, of course not. You'll be a baby. You'll be a baby. You have to learn how to walk. You have to learn how to talk. You have to learn how to work and do these things. That's what babies do: they grow up. That's why we're here as a church to help you to grow up. Don't let the fact that you don't have a Ph.D. in theology keep you from coming to Jesus today. You come just as you are, just as you are, and then you begin to grow. First Peter chapter 2 verse 2 says, "As newborn babes, desire the sincere milk of the Word, that you may grow thereby." I've been growing for a long time and I've got a lot of growing to do. We're all in a state of growing. Friend, when you come to Jesus, then you begin to discover what all you got when you got born.

Have you ever watched a little child discover its hands? That's interesting to watch a little baby just begin to discover his toes and all this kind of stuff. The baby gets all the equipment. You don't take the baby later on and say, "Now, put the ears on. Now, put the nose on. Now, put." No, no. Listen, when you get saved, you get it all. It's there. But now you spend the rest of your life discovering what you got when you got Jesus. People talk about the second blessing. Really, the second blessing



is discovering what you got in the first blessing. And the third blessing is discovering you didn't discover all in the second blessing. There's just more and more and more that you get in the Lord Jesus Christ, but you grow.

Now, there're some people who are going to say, "Well, when I quit it, and when I learn this, and when I do this, then I'm going to come give my heart to Jesus." Do you know what that's saying? I'm going to grow up and then get born. You got it backward. You're not going to grow until you are born again and begin to grow.

Now, next. When you are born again, just as in the natural birth, you get a father and brothers and sisters. You get the family of God. Now, you may not know who your earthly father is, or he may be dead, and you may be an only child. But when you come into God's family, you come into a big family and God is your Heavenly Father. You know, we talk about our responsibility to God; have you ever thought about God's responsibility to you? I mean, He's fathered you. Now, friend, your Heavenly Father will never be arrested for child neglect. Psalm 103 verse 13, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." God will take care of His own. That's what Jesus is talking about there in the Sermon on the Mount when He's telling us not to worry. If an earthly father feeds his children, how much more shall your Heavenly Father take care of you?

Now, next, and I must hurry: a birth has a certainty to it. I mean, if you're born physically, you ought to know it. You know, suppose I were to ask you, "Have you ever been born," talking about your natural birth, and you say, "Well, I don't know. I think so. I hope so, maybe so. I'm doing the best I can." Ha, ha, wow, bring the butterfly net. Now, listen. If you're born, you ought to know it. And if you're born again, you ought to know it. I mean, there is a divine certainty. The Bible teaches a know-so salvation, not a hope-so, maybe-so, perhaps-so salvation, but a know-so salvation.

Will Rogers, no descendant of mine, I wish he were, from Oklahoma, the humorist and philosopher of yesteryear. The story is told that Will Rogers went to get a passport. He wanted to travel. They said, "Well, we need your birth certificate." He said, "What for?" They said, "Proof of your birth." He said, "Well, I'm here, ain't I?" Friend, the proof of your birth is you, is the person there trusting Jesus right now as your personal Lord and Savior. And friend, I want to tell you something. You can say, "I know that I know that I've been saved," if you do what God says to do and give your heart to Jesus Christ.

Now, the distinction between your natural birth and your new birth is this: you didn't have any choice in your natural birth. You do have a choice about the new birth.

Would you bow your heads in prayer? Heads are bowed and eyes are closed. "For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but should have everlasting life." That's what He told Nicodemus. That's the way you're born again: by trusting Christ.

How many can say, "Pastor Rogers, I know by the grace of God that I have been born again, and those traits of the twice born that you mentioned are in my heart. I have a love for Jesus. I have the witness of the Spirit. I desire to be holy. And I have a desire to share Jesus Christ, and I really believe that I can honestly say I know Christ as my personal Savior." If you can give me that testimony, that's



wonderful. Now, if you couldn't give that testimony, I know that you're concerned or you wouldn't be here today, and I want to pray for you, help you to receive Jesus. Know, dear friend, He wants to save you today. He loves you. He loves you. He died for you. There's no way that you can be saved apart from the death of the virgin born Savior, God in human flesh. But will you trust Him? Will you right now pray a prayer like this, "Lord, You have loved me. So much that You sent Jesus, the virgin born Son of God, God in human flesh, to pay my sin debt. I can hardly take it in, but, Lord, I receive it by faith. Come into my life. Forgive my sin. Save me, Lord Jesus." Father, I pray that many will do that today. In Your holy name. Amen.



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