

## “Jesus: the Divine Teacher”

The Vine Series... John 15:5

### SCRIPTURE

John 3: 1-14 (NIV)

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. <sup>2</sup> He came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.

<sup>3</sup> Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again.” <sup>4</sup> “How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!” <sup>5</sup> Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. <sup>6</sup> Flesh gives birth to flesh, but the Spirit gives birth to spirit. <sup>7</sup> You should not be surprised at my saying, ‘You<sup>[c]</sup> must be born again.’ <sup>8</sup> The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”

<sup>9</sup> “How can this be?” Nicodemus asked. <sup>10</sup> “You are Israel’s teacher,” said Jesus, “and do you not understand these things? <sup>11</sup> Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. <sup>12</sup> I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? <sup>13</sup> No one has ever gone into heaven except the one who came from heaven—the Son of Man.<sup>[e]</sup> <sup>14</sup> Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,

**Subject Question:** What do the words of Jesus in John’s Gospel teach us concerning the His role as our Divine Teacher?

**Compliment answer:** Jesus speaks for His God; Jesus speaks to His people, and Jesus speaks through His people today.

**Big Idea:** The words of Jesus in John’s Gospel teach us that in His role of Divine Teacher, Jesus speaks for His God; Jesus speaks to His people, and Jesus speaks through His people today.

**Homiletical Idea:** “God is communicating”

**Purpose:** I want the congregation to consider for themselves that Jesus is the greatest of all teachers and gives to you and I the privilege of speaking on His behalf..

**Introduction:** This is the third in a series that we will be exploring concerning the passage in John's gospel where Jesus states, *I am the vine, you are the branches, He who abides in me and I in them, He it is who bears much fruit, for apart from me you can do nothing.* We will be looking at what it means to be "abide-ers" in this series. We continue our study by considering Jesus' role as Divine teacher. As we contemplate his role of teacher we automatically have to conjecture that we as His followers are to be the "teachers" students. Who are we really hearing when we listen and obey Christ? What and how are we to be truly learning? And ultimately, what would the teacher charge us with doing with the things we have been taught?

**Groundwork:** The Gospel of John moves quickly from describing the Deity of Christ in chapter one, to tackling the humanity of Christ in chapter two. Chapter three addresses the role of Christ.

(Teach your children well...)

- A. Jesus speaks **for** His God (vs. 1-2) *Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. <sup>2</sup> He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.*
- B. Of all of the goals that Christ had when coming to earth: to be born, to fulfill Biblical prophecies, to live a perfect life, to be condemned to die, to die on the cross carrying your sins and mine, to be raised from the dead, and to ascend into heaven where He is preparing a place for those who believe in Him, the goal to "teach" perhaps displays the most enduring of Jesus' characteristics in dealing with us as His people. The word teach or teacher is used 242 times in the New Testament alone: Here is what Jesus said about His teaching role:
  1. John 7:16, 17 *Jesus answered, "My **teaching** is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my **teaching** comes from God or whether I speak on my own.*
  2. John 14: 23, 24. *Jesus replied, "Anyone who loves me will obey my **teaching**. My Father will love them, and we will come to them and make our home with them. Anyone who does not love me will not obey my **teaching**. These words you hear are not my own; they belong to the Father who sent me.*
  3. John 14:25, 26 *All this I have spoken while still with you. <sup>26</sup> But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will*

*remind you of everything I have said to you. <sup>27</sup>Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid*

- C. Most of us would agree that the way God has ordered things, all species and varies have a normal growth cycle. Things come in to being, grow to fruition, then begin to wither and die. Human beings start off as babies, grow to maturity and then enter old age where the life cycle ends.
- D. And maybe that is the whole point of Jesus' role as teacher. It's not so much that He needs to teach as it is we as His disciples will only thrive, we only grow when we are learning. And once we stop learning, once we feel that we have enough of God's teaching,--"I've heard it all before" we begin to whither and fade. We lose our vitality for God, for church, for bible studies and for life. The flip side is of course, that maybe the key to a full exciting Christian existence is to keep striving, keep learning, keep listening, and keep growing deeper in our faith. God the Father must have told Jesus...

(Teach your children well...)

- A. Jesus speaks to **His** people (vs. 3-8) *"<sup>3</sup> Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again.<sup>[a]</sup>" <sup>4</sup> "How can someone be born when they are old?" Nicodemus asked. "Surely they cannot enter a second time into their mother's womb to be born!"<sup>5</sup> Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. <sup>6</sup> Flesh gives birth to flesh, but the Spirit<sup>[b]</sup> gives birth to spirit. <sup>7</sup> You should not be surprised at my saying, 'You<sup>[c]</sup> must be born again.'<sup>8</sup> The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."*
- B. What is fascinating about this verse isn't much what it taught. We tend to settle of the salvific truth stated: "you must be born again." But the real lesson within the lesson is found in the subtle inference that there is a specific group who will be born again, a specific group that will be born of both the water and the Spirit. A specific group that will be borne by the father's decree as the Spirit chooses move and comes and changes them.
- C. These are the ones whom Jesus refers to as His own, His joint here, His people, and His body. And it's these people who not only have been given the holy Desire and ability to accept but faith what Jesu has done

for them. But also have been given the holy desire to even be interested in things that Jesus want to teach us.

- D. It is true that as Paul wrote in Ephesians: *For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—<sup>9</sup> not by works, so that no one can boast. <sup>10</sup> For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.* We can also add, it is by grace that we have been give the desire to grow and to learn and to flourish in Christ, and even that is not of ourselves, it is the gift of God and it is the desire of God for those of us who are the People of God.

(Teach your children well...)

- A. Jesus speaks through His people today (vs. 9-14) <sup>9</sup>*“How can this be?” Nicodemus asked. <sup>10</sup> “You are Israel’s teacher,” said Jesus, “and do you not understand these things? <sup>11</sup> Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. <sup>12</sup> I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? <sup>13</sup> No one has ever gone into heaven except the one who came from heaven—the Son of Man.<sup>[e]</sup> <sup>14</sup> Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,*
- B. Ever wonder why verse 14 is included? This seems so detached for the conversation that Jesus and Nicodemus were having. Could it be that Jesus is basically wrapping up His monologue about His role as Divine Teacher? In verses 1-3 Jesus’ emphasis was on the fact that He speaks for His God and Father. In verses 4-8 Jesus’ emphasis was on Jesus speaks to His people. And now in verses 9-14 he ends His conversation with what will be the emphasis of his speaking though his people in each and every generation.
- C. As His people who are loved by His God Jesus now says, as you are growing and as you are going, share what you have found to be the greatest lesson you’ve ever learned. And the lesson is simple, God loves you and I died for you. To everyone who will listen lift up my name by the words you speak. To all who I will surround you with, lift up my message by the life you are living.
- D. Our task is to grow both centripetally and centrifugally. Growing inward and deeper as we learn and are taught how to live a holy life. And we are to be growing more centrifugally, outward teaching others by word and deed in the church. And by teaching others by word and deed who have yet to come into the church.

