

A BURNING TRUTH

BY AUTHOR UNKNOWN

*“And they said one to another, Did not our heart
burn within us, while he talked with us by the way,
and while he opened to us the scriptures?”*

Luk.24:32

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation—abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.

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"Marvel not that I said unto thee, Ye must be born again." [Joh 3:7]

These startling, striking words, "*Ye must be born again*," were spoken by the Lord Jesus Christ to Nicodemus. We will all surely admit that He knew of what He was speaking, for He was the Son of God. His Wisdom and Knowledge should certainly be unquestioned in this so-called Christian land.

Nicodemus had come to Jesus by night. He did not want anyone to suspect that he was interested in this lowly Nazarene, this Prophet whose fame was spreading throughout Judea. It was only the common, illiterate people (the "*sinners*," as the Pharisees said) who were influenced by the words of this Man; and Nicodemus (in his own eyes) was not of this character. No, indeed; he was no sinner, as he would say. He was a moral man, a respectable citizen of the community; yea, he was an educated, devout Pharisee, "*a ruler of the Jews*" [Joh 3:1].

So, he came when it was dark; the very manner of his coming expresses the marvelous fact of which his actions are a figure—the root of sin is hidden. It may often be, as in the present case, covered with a moral, respectable exterior; a coat of culture, refinement, education, etc.; but none the less true, the *sin* is there.

Nicodemus may not have realized his condition. He may have really believed that he was a good man, walking blamelessly in all the commandments and ordinances of The Law. But Jesus wasted no time in explanations. He was rather abrupt in His address to this dignified, self-righteous Pharisee, who came in the dark. Little did Nicodemus realize that he was coming to the *Light of the world*; yet, he acknowledged that this Prophet was from God for, as he wisely concludes, "*No man can do these miracles...except God be with him*" [Joh.3:2]. 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." [Joh.3:3]

Jesus goes right to the root of the trouble—the source of life. The tree is bad; consequently, the fruit, being of the same character, is also bad. In the case of Nicodemus, the real fruit was not allowed to ripen, being nipped in the bud, as it were; yet the nature of the tree is not changed. The sin is there in the life of the flesh. This must be remedied. There must be another life for the human race—another seed, another birth—before there can be any change of fruit.

"Nicodemus answered and said unto him, How can these things be?" [Joh 3:9]

The question of Nicodemus assures us of the mystery of these words, "*Ye must be born again*." But, when we know ourselves, we "*marvel not*." We then acknowledge the truth which is so manifest in John 3:6 ("*That which is born of the flesh is flesh*") and cannot be changed. We behold the truth of this verdict upon the flesh in our children, our family, and our friends, as well as in our enemies. They may have had every advantage as to environment (socially, educationally, and religiously); they may appear most noble, refined, aesthetic, and even saintly. Nevertheless, in every one born of the flesh the evil is there. We must have another birth to get rid of the evil.

At the present time there is need to emphasize, as never before, the above requirement; for the world is being cleaned up—whitewashed, as it were—by human skill. A great reformation of the old creation is planned; the old man is going to be fixed up. Yes, he thinks to fix himself up. He even imagines that he can bring in the Millennium by reformation.

"Fools make a mock at sin." [Pro.14:9a]

People dislike being confronted continually with the positive outward evidence that they are sinners. They do not like it! The fruit of sin must be put out of sight, it must be abolished forever.

Man is going to create a new world, a beautiful world where, according to man, purity, peace, and propriety are to reign on every hand. They are determined to do this of themselves, independent of God. And yet the words of Jesus stand, "*Ye must be born again.*" Man's determination will never change the flesh, to hinder it from doing what it desires to do; for the desires come from within, and cannot be reached nor controlled by prohibitions. This is beyond the power of man; for the desires are in the very life of the flesh. The desires are wrong, because the life is wrong.

"Make the tree good, and his fruit good." [Mat.12:33]

It will not help matters any to hang some good fruit on the outside, and then endeavor to make ourselves and everyone else believe that it grew there. It will shortly be manifested that such is not the case...

*"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."
[Joh 3:6]*

Truly, "*that which is born of the flesh is flesh*"; it cannot be disguised. But when we start right, get a new life, a good pure life, and thus become a good tree; then the good fruit follows naturally. It springs forth spontaneously, in due season, because the tree is good.

Marvel not, therefore, that Jesus said, "*Ye must be born again*"; because the flesh cannot enter heaven. It would not be heaven if sin or sinful flesh were there. There must be a change. Jesus tells us just exactly how this is accomplished. It is not by entering the second time into our mother's womb and being born, for that would only be another birth of the flesh; but it is accomplished by the power of the Spirit. As the fleshly birth manifests that it is flesh, just so the spiritual birth manifests that it is spirit. The fleshly birth is wholly earthly; the spiritual birth is wholly heavenly. Make no mistake—the fruit will follow according to the life. "*That which is born of the Spirit is spirit.*" It grows on the tree. It is not put on, but rather it is a result of the nature of the tree—a spiritual fruit.

*"For God sent not His Son into the world to condemn the world" (because of its sin)
"but that the world through Him might be saved." [Joh.3:17]*

Jesus Christ Himself is the source of this life. He tells Nicodemus the wondrous fact, hitherto unknown, that "*God so loved the world, that He gave His only begotten Son*"—the Last Adam—that man might not perish because of his sinful life which he received from the first Adam; but that he might have another life, even "*everlasting life*" [Joh.3:16]. But the Last Adam had to be **lifted up** on a cross, made

sin for us, before this could be accomplished. Jesus had to die as the old Adam, representative head and source of the life of the flesh, thus putting it out of the way forever; and then rise in newness of life, the Last Adam, representative Head and Source of the Life of the Spirit.

Now, there is only one condition, one way of receiving this new birth of the Spirit:

"He that believeth on him (the Son) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." [Joh 3:18]

Faith in Jesus Christ is the only way of obtaining the new birth, the spiritual life, and of entering into the Kingdom of God.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [Joh.3:36]

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