

# (Following the Footsteps of Christ) With Nicodemus at Night

by Willie Mullan

---

*The sermon explores the journey of Nicodemus from darkness to light, highlighting the importance of sincere faith in Christ.*

**Duration:** 1:10:06

**Scripture:** Isaiah 61:1, John 4:7-14, Ephesians 5:25, 1 Peter 1:23, 1 Peter 1:25

**Topics:** "Nicodemus"

---

## Description

In this sermon, the preacher describes a wicked and cruel man who imprisoned God's servants and put them in darkness. However, an earthquake later occurred, freeing the prisoners. The man, thinking they had escaped, was about to kill himself but discovered that all the prisoners were still there. This event made him realize that there is a guard who is not prepared for him. The preacher then goes on to explain the importance of the gospel and how Jesus sacrificed himself on the cross for the forgiveness of sins. He emphasizes the need for belief in Jesus and confessing with one's mouth to be saved. The preacher also mentions the concept of being born again, as described by Peter in the Bible.

---

## Transcript

Well, we're back again following the footsteps of Christ this evening. And for the past two weeks past, we've been following the footsteps of Christ in the days of his public ministry. We had several weeks in the childhood and in the boyhood, and now we've come to the public ministry, and we followed him into the wilderness where he was tempted of the devil, and we learned great doctrines there.

And then after he left the wilderness, he went right back from the wilderness of Judea, way down here, went up and crossed the Jordan, went up what we call the eastern bank of the Jordan, and went back to Nazareth where he had been brought up, the Bible says. And this is where Christ preached his first message in his public ministry. You remember him opening the book of Isaiah, chapter 61, and saying, this day is this scripture fulfilled unto thee.

And you remember, although it was a wonderful message, because never man spoke like this man, yet you know his own troops turned against him. This is one of those occasions when he came unto his own, and his own received them what they cast them out. You remember, he escaped through the midst, and then we see him coming to Cana of Galilee on invocation to the marriage supper, or the marriage feast.

And you remember we spent a whole night there, and there were some very wonderful things brought before us. Then we followed him from Cana of Galilee over to Capernaum. And you remember him preaching in the synagogue in Capernaum, and dealing with the devil in the synagogue.

Then he went into the house in Capernaum, and the devil said it was in Capernaum that they opened the loop, and let the man sick of the palsy down. But Jesus said to him, thy sins be forgiven thee. And he dealt with Satan in the synagogue, and dealt with sin in the house.

And then you remember that evening when the sun was set, it was in Capernaum that the sick, O Lord, around thee lay. And he dealt with sickness in the streets. And we had a very filling night as we followed the footsteps of the Master in Capernaum.

And then last week he left Capernaum, and he went down across the Jordan, down to Jerusalem, down to the Temple. And this was the first time he had entered into the Temple in his public ministry. Oh, I know he was taken there as a child, and I know he was there when he was twelve years of age.

But he entered in as the messenger of the covenant, he had come suddenly to the Temple. And you remember the cleansing of the Temple last week. He breathed the clouds out with a scourge of small thorns, and we emphasized the small thorns, because he was harmless.

All through his public ministry he was wholly harmless, undefiled. He was wholly inward, he was harmless outward. He was undefiled, God knows.

And we listened last week as he talked to them in the Temple, because he shouted with a loud voice, Take these ten pence! And you remember he overthrew the tables of the money changers, because he was not only harmless and resistless, but fearless. And then we listened to him preaching about the resurrection, the bodily resurrection. He said, destroy this Temple, and in three days I will raise it.

He spoke of the Temple of his body, the book says, and that worship is very important. Destroy this Temple and I will raise it. Not something like it.

That's what the Russellites preach, but he raised it up. And we listened to the resurrection message last week, and then the ending of that visit to the Temple ended like this. We're in John chapter 2 and we'll read the last verses over again.

Verse 23. Now when he was in Jerusalem at the Passover, on the fifth day, many believed in his name. And if there came a full stop there, you would really think they were believers.

But remember there is no full stop there. It says many believed in his name when they saw the miracles which he did. Now they professed faith in his name.

You'll find when we get it all correct. You see, seeing the miracles is no basis for said in faith. That's not the basis of said in faith.

These people who professed faith, neither knew they were sinners nor that he was a saviour. They just saw the miracles. And the miracles were exhibitions of power.

And these people wanted to associate to get a ring five feet for the exhibition. Now watch it carefully what it says. It says many believed in his name when they saw the miracles which he did, but Jesus did not commit himself unto them.

And the word believed in verse 23 and the word commit in verse 24 are the exact same Greek words. The exact same. One of the translations reads like this.

They believed in him but he did not believe in them. And that's just the truth of it. You want to be very careful about your faith in Christ.

We found out last Tuesday that there was a crowd that ran after Christ and were only after the loaves and fishers. They professed to be his followers too. There was a crowd that drove to be shut out who will cry outside the door, Lord, Lord, open unto us.

We have eaten and drunk in thy name, and in thy name we have done many wonderful works, and in thy name we have cast our deluge. Say, I never knew you. So you have to be very careful about the basis of saving faith.

Because if you're only after a ring five feet, you know, or loaves and fishers, or if you draw nigh unto him with your lips and not with your heart, you might find yourself outside the door. He doesn't believe in you. So we were learning last week about false professions.

I don't need to go over all that again. Watch it now. Verse 24, But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man, for he knew what was in man.

And there's one word left out between the two chapters. It's a pity they left it out. These men who fiddled about with the chapters made them the soot sometimes.

Because here's the word that's left out. It says, and needed not that any should testify of man, for he knew what was in man. And but there was a man of the Pharisees.

Did you see the but? Because it brings this man in a veteran from all the false professors. This man was honest in speaking of Christ. And this is what we're going to listen into tonight.

We're following him out into the dark, where let it be that he must come to the night, and we're going to listen very carefully to this discourse between the Lord Jesus and Nicodemus. I have divided this whole discourse into two. The visitation of Nicodemus, and the revelation of Jesus.

And so let's be very careful about it. The visitation first of all, and I've brought the word but in now. This is a word that's left out.

And it shows his sincerity. It shows the sincerity of Nicodemus. You see the people that we were reading about in the end of John 2, they were not genuine.

But this man was different. This was a genuine teacher. This man coming at night wasn't just coming to see the medicals.

This boy wasn't seeking a ring side seat. That's quite clear by his coming at night. Now this man wanted to talk things over honestly with Jesus.

There's an absolute sincerity here. That's brought to our notice by the word but, that our translators left out. And then there's the word that the Spirit has kept in.

It's the word Pharisees. But there was a man, and they could have left it at that, but the Holy Ghost puts it all in. But there was a man of the Pharisees.

And you know something about the Pharisees, don't you? They were a religious cult of the Jews. Paul says that he belonged to the straightest sect in our nation. Yes, it's a religious crowd.

And this is a religionist, this man, one of those characters who rose up in religion. It's a very interesting study to go through the Scriptures and see the kinds of Pharisees that they were. I think that we don't do that at times, we just got a class from all together.

When the Lord's talking to the Pharisees in Matthew 23, he talks about, you unto you scribes, Pharisees, blind guides, he uses this word, because there were some of these Pharisees, and they were more blind than others. We'll get into that as we get along with it. They were blind Pharisees.

And of course you know that there were bigoted Pharisees. You remember the Pharisee in the temple looking at the other fellow, looking back and, I thank God that I'm not like him. He wasn't praying to God at all, he was only sort of exalting his own ego in the temple and pretending to pray.

He was a bigoted Pharisee. Since then there are not only blind Pharisees in this book, and bigoted Pharisees, but there are bold Pharisees. Come over to John's Gospel just for a moment, and we're at chapter 8, and again this is the subdivision of the chapters, because the last verse of chapter 7 reads like this, And every man went on to his own house, and Jesus went on to the Mount of Olives.

You can see that these two are together. And early in the morning he came again into the temple, and all the people came on to him, and he sat down and taught them. Now he was in the temple, and he was having a meeting, and they were all listening carefully.

And the scribes and Pharisees brought unto him a woman, and taken in adultery. And then they had supper in the midst, they say unto him, after this woman was taken in adultery in the very act. Now Moses and the Lord commanded that, that such should be told that what they stole.

This they said, tempting him, that they might have to accuse him. Now these were very bold Pharisees, because they didn't mind disturbing the meeting that was going on. The Lord was teaching the people in the temple, and these bold Pharisees came and disturbed the meeting.

They brought this poor woman who was taken in adultery, it says taken in the very act. It wasn't so hard for man. These bold Pharisees only dropped the woman and threw her in the dust.

Did they tell the man to hide? What did they do with the man? Was he a Pharisee? Lots of questions you can ask him. You know it was boldness that disturbed the meeting. It was boldness that threw the woman in the dust.

It was boldness that only half tempted the Lord Moses. An old fellow said to me once, the Lord Moses said she should be stoned. But you are not a wooden stoner.

Because that's exactly what these Pharisees wanted brought out of this thing. So I said to this old character, I said who told you that Moses said she should be stoned? He says it's in the book. I said yes the Pharisees told him that.

But that's not the correct quotation. The correct quotation is this. That Moses said that both of them should be stoned.

So they break the law and head the man, and then come and boldly misquote it. Because the whole thing was tempting Christ. This was the way down in the house.

That they might accuse him, that's what they had him in the corner now. Men are bold that do this. And as you go through the Scriptures tonight you'll find there are blind Pharisees, and there are bigoted Pharisees, and there are bold Pharisees, and there are bad Pharisees.

Saul of Tarsus was a bad Pharisee. He beat the disciples of Christ. He went down the Damascus road breezing out slaughter.

He stood by and witnessed against Stephen, the man of God. He says when thy servant Stephen, martyr Stephen was being stoned, and I gave witness, he was a bad Pharisee. He was the chief of sinners.

There's a lot of old religionists about like this. Some of them are blind. Some of them are bigoted.

Some of them are bold, like Sober. Some of them are bad, by far. But make no mistake at all, some of the Pharisees were brave.

And I think it's the brave one we're dealing with tonight. I think sometimes we miss the point. So that you have to be fair all round if you're going to teach this book.

But the whole result to sketch this word Pharisee in here, just to let us see the society that this man belonged to. And it says that there was a man of the Pharisees named Nicodemus, a ruler of the Jews. And this word ruler is a word set forth, it shows his authority.

I think sometimes we miss this by galloping over it. You know, I'm very sure this evening, that this man belonged to the Sanhedrin. It was a great Jewish country.

Dr. F.B. Mayer said it was the most authoritative and the most venerable court in all the world. And I'm very sure it was. There were only 70 men in the Sanhedrin.

It was this great venerable Jewish court. And remember they could take your life away. Well it was them that took Stephen's life away.

And you'll find they took others. And I believe this man belonged to the Sanhedrin. He was a ruler.

There's more in that than what you think. Let's go all the way back to John's Gospel, chapter 7 just for a moment. John's Gospel, chapter 7. And the Lord Jesus is preaching here, and we'll come to it as we follow the footsteps, and we don't need to go into the preaching tonight.

But when he had finished preaching, in verse 25 it says, Then said some of them of Jerusalem, Is not this he whom they seek to kill? And the they of course is the Sanhedrin. But no, he speaks boldly, and they say nothing unto him. Do the rulers know? And you get the word rulers coming in there, they're thinking about them here.

Do the rulers know indeed that this is the very Christ? And then verse 32 it says, The Pharisees heard what the people murmured, such things concerning him. And the Pharisees and the chief priests sent

officers to take him. They were going to arrest him, they were going to bring him before the court.

And then the officers came about in verse 45, Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The officers answered, Never man speak like this man. That was the soldiers testimony of Christ. The officers here are the soldiers of the temple.

And they were sent by the Sanhedrin. And what a testimony it is. One would love to wait with this this evening.

Verse 47, Then answered them the Pharisees, Are ye also deceived? Of any of this? All of the Pharisees believed on him. But there's people who knoweth not, and they are cursed. Nicodemus, it's the man we're after tonight, isn't it? Said unto them, He that came to Jesus by night, be none of them.

Did you never remember that phrase before? Because he was one of them. He was one of the Sanhedrin. He was one of the rulers.

He was in the select company. And this is what he said then, Doth our Lord judge any man the verity of him? And knoweth not what he doeth? They answered and said unto him, Art thou also of Galilee? And in one of the translations it says, Art thou also of Galilee? Which in the end are you a follower of his? And then they said, Fetch and look, for out of Galilee arises no prophet. It's the pity of the Sanhedrin here, because I could take them back and point them to Jonah, and Jonah came from Galilee.

But it doesn't seem that they didn't know that. Jonah was a prophet who came from Galilee. Look at us sometimes.

It's a pity how dumb these men are, you know. They're like some of the old religionists we hear on the TV. You can sit at the fire and see how much they don't know.

They just open their mouth and you can see their ignorance. And they think they're great sellers. But if you only knew, you would see how daft they are.

But the point that I'm bringing out here is that they could do this. Still out here. But a man to stand up in the Sanhedrin, he's taking a stand for Christ just there.

And that's not the finish of the story. Let's go to John's Gospel, chapter 19. John 19.

And I think you know that this is where Jesus died on the cross. Verse 30. When Jesus then saw how to feed the vinegar, he said, It is finished.

And he bowed his head and gave up the ghost and is dead. And it says in verse 38, And after this, after he had died, Jesus said, Be a disciple of Jesus, but secretly for fear of the Jews. If this man was really a disciple, but he was afraid.

But it's coming out into the open now. He besought Pilate that he might take away the body of Jesus. And Pilate gave him leave.

He came therefore and took the body of Jesus. And there came also Nicodemus. Which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pounds of it.

Then took they, Joseph and Nicodemus, took the body of Jesus down from the cross. You know these two men. Wandered in linen clothes with the spices, as the manner of the Jews is today.

Now in the place where he was crucified there was a garden, and in the garden a new sepulcher, wherein was never a man yet laid. There laid they. Jesus.

He's out into the open now, isn't he? Surely three grounds you see, Nicodemus. One to see him in the night coming. One to see him standing up in the court.

One to see him taking the body from the cross. I preached on this once like this. This first time is the midnight of his coming to Christ.

He came in the midnight. And this was the midnight in which he could say it. The day that he stood up in the Sanhedrin and speak out, this was the twilight of his coming for Christ.

But the day that he took the body down and wrapped it up and carefully buried it, was the daylight of his coming for Christ. The twilight of his coming, the midnight of his coming, the twilight of his contention, the daylight of his courage. Oh, I think he was a very brave Pharisee.

He was a ruler of the Jews. Go back to chapter three. You know, some people have taken up the midnight.

They say in verse two, the same came to Jesus by night. And they said all sorts of things against Nicodemus. Of course, they haven't gone into the whole story.

I saw about six pages written the other day about him being so afraid. I don't think so. I don't think the man that stood up in the Sanhedrin was afraid.

And I don't think the man that took the body from the cross and wrapped it up and laid it in the new tomb was a bit afraid. He was out in the open now. As I read everything I can about Nicodemus in this book, I come to the conclusion that he was a Pharisee.

That he was a brave man, but at the same time he was a very shy man. He wanted to talk with Christ. He wanted to get along with Christ.

He wanted to put questions to Christ. And I think he came to the solid conclusion, the only time I can get this man on his own is at night. I don't think there's anything wrong with getting along with Jesus at night at any time.

Sometimes for some of us, it has to be night. When everybody else sleeps. You've got to talk things over with them.

Yes, I don't think there's anything wrong with that. I want you to watch this. They turned him to Jesus by night and said unto him, Rabbi.

Now that's a word casually used to him, and it shows his honesty. He was a very honest character. He said this, Rabbi you know that thou art a teacher come from God.

Now I think that he was recognising Christ when he said Rabbi. I think that he recognised Christ as a teacher. A teacher who was sent from God.

Oh I know it's not enough to do that, but this is one of the Pharisees. And I think that he said it like this, Rabbi we know. Because a few of the other Pharisees, probably in the time he drew, they had talked it over and they came to the conclusion that this man was more than a carpenter's son.

He says Rabbi. He recognises what Christ is. Rabbi we know.

No, there must have been a few others with 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. You see I think that he's saying here that you're a teacher.

John the Baptist was a teacher too. And the whole nation recognised him. But John did no miracles at all.

So he's sort of saying you know, you're a way ahead of John the Baptist. Oh I know it's not enough. Not enough, but that's what he's saying.

You know when I hear some of these ministers, now in the Presbyterian Church in Ulster, coming out on the TV and saying quite openly that they don't believe in miracles, there were no miracles. I just can't imagine them being as dumb as what they look on this TV. He is a man who is at the press, at the time, at the spot.

He says no man can do these miracles that thou doest. But these fellows who live 1900 years later they look better than the man on the spot. Friend, don't let me go on with that.

I'll only spoil the meeting. They're so dumb that I've got outraged inside. Sometimes people come round and say you know you're terrible on that platform, you say things.

You don't know the things I don't say that go through my mind. Yes I can see this. Now let's get another word out of this before we really start the message.

We're all just fiddling about with words now. There's another word in verse 10 there. Jesus answered and said unto him Art thou a master of history? You know this was a word Camry asked and it shows the responsibility of this character.

If he recognized Christ then Christ was prepared to recognize his office. I think that sometimes we're afraid to do this. Christ said you're a master in Israel, aren't you? I think that we should always follow the master, you know.

We should give honour where it's due. Whether it be to the Queen or the King or the Prime Minister. Don't that he is, but we should give him that.

You see I won't put my foot in it, will I? Okay. I'm just showing you that the master our master recognized him. You're a master in Israel.

Now we're not concerned so much about the visitation this evening but we're very concerned about the revelation that came when this visitor came by night. I think there were times when the day was over and Christ had worked from early morning till the sun had set and the sick around him lay. I think he went out to the Mount of Olives sometimes to the Garden of Gethsemane and further out to the Mount of Olives.

I think he went alone there very often. Judas knew the place of Christ. I think that Nicodemus learned of the place too.

And this big Pharisee he made up his mind that one night I'll go out and I'll find them. And I'll have it out. I need to talk to him.

And so that's what we're coming to tonight. Yes he came by night and he began like this Rabbi we know that thou art a teacher come from God for no man can do these medicals that thou dost except God be with him and I think he was going to go on talking like this and Jesus cut him short. This is just butted in for this kind of language.

And he said unto him verily, verily I say unto thee except the man be gone again he cannot see the kingdom of God and I don't think that Nicodemus knew what he was talking about. He didn't go on with Nicodemus' argument at that. Nicodemus was very nice you know.

He's saying Rabbi thou art a teacher no man can do these and Jesus just cut him short. You'll need to be gone again if you're going to get into heaven. Changed the argument completely.

Now I want you to get the whole of this. The Lord Jesus said to him in verse 7 marvel not what I said unto thee ye must be born again. You know he's revealing to Nicodemus in the night season here he's revealing the necessity of being born again from a dead.

You have a good margin in your Bible you'll see every time after the word born again you'll find in the margin born from above. Because I know that this puzzled Nicodemus of course it puzzled him. In verse 4 he said Nicodemus said unto him how can a man be born when he is old? Can he enter the second time into his womb and be born? And of course I know in verse 9 that he said Nicodemus answered and said unto him how can these things be? You see when Christ started to talk to this religious father see who was a very brave and a very sincere man when Christ started to talk about the necessity of being born again it puzzled Nicodemus.

But you know the logic brought before this man the reason, the reason that he must be born again do you see down the chapter he said this to him that which is born of the flesh is flesh. You know it can never be anything else but flesh. You know you can't change flesh into something that is spiritual, spiritual either.

You see the common mind is in that he was God and is not subject to the law of God neither indeed can be. God is not trying to change flesh God wants to put flesh into the place of death where it will be crucified with Christ. And you know he's just trying to get over to this big man you know it's not just outward religious observances we want because the fathers these were those people who made the outside of the cup and the platypus they were like whited sepulchres which appeared beautiful without but inside you know they were rotten.

Is that you? You just go to some church and you've got a whole lot of religious accoutrements round this. But now look! It's not right with God because I can tell you you're not getting into heaven you'll need to be born again. He's trying to tell this big man you know it's not just outward religious observances that we want and it's not just lip service.

Don't want you to just talk like the way you do. You need to be born again from above inside. You know you can draw nigh unto the Lord with your lips and your heart can be still for how long.

You need to be born again it's a very important doctrine this. He's trying to show this big man the necessity and he's showing him the reason for the necessity for God looks on the outward appearance and not on the heart. And you know he not only revealed unto this big man in the middle of the night the necessity of

the new birth but he also revealed to him the possibility.

You see he's always asking these sorts of questions how can a man be born when he is old how can these things be? Jesus said to him in verse 8 the wind blows when it lifts it and we all know that it seems to blow whenever it wants to blow and thou hearest the sound thereof You remember lying a few weeks back and hearing the storm that night and some of you heard the tires rattle on the roof and some of you were afraid I know all about this I hear these stories round the town at times and your head was under the bedclothes so your friend told me but I'm not telling you about it.

Yes one of the ladies in here she says you know I thought it was a man I married but then whenever the storm came he had his head under the bedclothes thought it was rebels in on them and then you didn't hear the sound thereof you can't tell whence it cometh and you can't tell where it goes but you know the wind is above all right there's no arguments about it, it's real so Jesus said to him the wind blows when it lifts it and thou hearest the sound thereof but can't not tell whence it cometh and where it goes and then he said to him so is everyone because there's a whole tribe of these people so is everyone that is born of the spirit he says don't they ask him so many questions now how can it be I can tell you there's a whole lot of folk born again oh yes and so there is you now so is

everyone I know not how the spirit works convincingly but still moves into my very truth I can reveal Christ to the world until they're born again you know friends I look round this meeting and I can see there were so many folks oh I don't start to speak about you tonight I remember the night when the big man in the corner there knelt beside me trembling with his eyes closed and he was born again I remember Jim Cousins kneeling beside me what a big broad butt he's got and he was trembling from head to toes and he was born again I remember Dennis in his wealth here on that side there in the dresser on that side brought out the Roman Catholic suit and she was trembling and she was born again and I think around this meeting for the rest of the nation if I made everybody stand here and know

that I knelt with they can't do that anymore because it's like David numbering their own everyone do but somehow they were born again I can't tell you everything about it I don't know everything they can't tell you everything for they don't know everything but there's one thing sure they know this that when as they were blind now they can see they're born again just like the wind blowing you hear it you can't tell whence it comes or whether it goes so is everyone that is born of the spirit you know it's possibly alright he's trying to get it over to Nicodemus the possibility of it those folks born again Nicodemus stop talking but it's not so much the necessity and the possibility we want to go into the mystery tonight as much as we can go into it you see when he said to Nicodemus in verse

3 except a man be born again he cannot see the kingdom of God Nicodemus said then how can a man be born when he is old which is why Jesus said 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 and God blessed it he said so is everyone that is born of the spirit now this is the meaning in terms of this mighty doctrine that the Holy Spirit has a tremendous part to play can a man or woman be born again that I think we are all clear on when Jesus said to him look at the wording then just to be sure of what he said except a man be born of water alright stop about it because that's the most important bit isn't it you know this is what the Roman Catholic Church believes they believe that the child must be brought just a few days

after birth and it must be sprinkled the priest must put his hand in the water and drop it drop it to on its brow and finish it by water a child of God and he comes here for support so that's what Jesus said they get

born again of water and of the spirit an old minister once very well educated old fellow said to me do you believe that literal water has anything to do with the new birth no sir categorically dogmatically emphatically no then he says what's this all about he's got a right to say it so instead of going on to answer the thing I just look at the old man and say do you believe that it has something to do with the new birth he says I do believe and that's what the Popist church believes and that's what a great parcel of the Protestant church believes too and maybe there are folks

here who believe that Popist rubbish now we're going to really hammer it up this evening aren't we so I said to this old fellow I said to him do you believe that they need drops of water on their brows to make them children of God yes he said I said tell me this do you think that the dying Popist was born again I'm beginning to fight back now now you answer the questions as we go along did you think he was born again because I knew that I was putting the old fellow in the corner and I had the knife right up against him now and I'll put him straight into the corner you see if he said he was not born again then I would want to know how he got into the kingdom that day because except the man be born again he cannot enter into the kingdom of God and Jesus distinctly said to this man today

shall God be with me in paradise he's getting in was he born again I said to the old fellow you know he's afraid of me now he said yes he was born again was he born again before he went to the cross or on the cross because if you're going to say he was born again before he went to it it was a poor miserable birth where he was a thief he said it took place on the cross then it took place without water you didn't see anybody climb the cross and put water on his brows did you oh he was born again without water so I said to him was the Philippian hero born again know the story don't you at five minutes to midnight he was as dark as hell could make he put God's servants in the animals prison put their feet fast in the stocks slammed the door left them in the darkness bleeding and went to

sleep he was a wicked, hard, cruel, pagan, darkened, rabble sinner five minutes to midnight now at midnight at twenty five minutes later there was an earthquake it shook the prison pulled the doors off the chains fell off this old man drew his sword he would have killed himself he thought the prisoners were fled before he climbed down the darkened corridor the light had no harm at all here he now discovers at midnight there's a God there's a God who's deaf and mute there's a God who's not prepared to meet he's the last story condemned trembling falls down he says what must I do to be saved all pagans, princials you would like to make a fool out of this story sure you wouldn't Paul said to him believe in the Lord Jesus Christ and thou shalt be saved and the book says he believed in God

with all his heart and it says five minutes after midnight he washed Paul's stripes he brought them out he took them to his own house he cast feet before him he's a new teacher tell me this with me sprinkles is God born again without water so I said to this old character did Paul Parsons get sprinkled on the robes of the masters did he not I'll tell you he was a bad man I'll tell you that he was breathing out slopper against the disciples of Christ at that very moment he hated the Lord Jesus I'll tell you there's a light shining from heaven came down and there's a verse that said it's hard for me to kick against the bricks so, so why persecutest thou me he fell on the road he knows it's something divine and he cries with his head down who art thou Lord who art thou and the verse said I am

Jesus and it was there and then that he gave his heart to the Lord he believed at that moment that Christ was alive he says if you believe in your heart that God raised him from the dead and you're prepared to confess with your mouth and he says what do you want me to do he says if you believe in your heart and confess with your mouth and say he wasn't sprinkled he told me he was sprinkled so when I put this old

thing here against the wall I said to him now you'll tell me always I know thousands who are sprinkled do you want to see it see all the boys that's been on the bottom do you they're all sprinkled every one of them you're not telling me they're gone again they're all sprinkled every one of them every man, rebel, that handled a gun he sprinkled you're not telling me he's born again

are you would you like to come round and have a go with me I had a chat with the Roman Catholic teacher of a large convent college a man with ten or eleven letters of his name and he said to me you know you pressed the button to begin it didn't you I said I'm only asking you these questions I asked him the same questions is the dying thief is he born again is the Philippine hero born again is Saul of Parthas born again is all these rebel children of yours born again because he lifted up enough purpose courage to say the word water is there of course the word water is there I said well now I'll tell you sir what Peter said about being born again and you are to listen to what Peter said now you watch a bit first Peter let's have a look at it we're at first Peter first chapter serving time

as much as we can verse twenty three being born again that's the exact same statement not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever verse twenty five but the word of the Lord endureth forever and this is the word which by the gospel is preached unto you you see we're bringing in the word of the Lord now because it's by the word of God that people are born again now for you preachers that are around me and there's quite a few of you here when we talk about the word of the Lord or the word of God we're not talking about this whole book now I know sometimes I call it the word of the Lord and that's alright when I mean it in that sense but what we're talking about here and what Peter is talking about here is the message the word, the message

of the Lord he's meaning the gospel this is the word by which the gospel is preached unto you people will never get born again except the gospel is preached make no mistakes about that and people will never get born again except the gospel is preached not in the words of man's wisdom but with the Holy Ghost because you'll need them both you'll need the Holy Ghost sent down from heaven you see sometimes the word of the Lord, the gospel of his preach sometimes the word is used like this let's go back to Ephesians and we're at 4th chapter of Ephesians and we're at chapter 5 Ephesians chapter 5 Seed verse 25 Ephesians 5 verse 25 Husband, saith Paul, love your wives even as Christ also loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water

Hitler, by the Lord did you see how water was used? there was a little water we were talking about there was it? the word is sometimes spoken of as water Christ has cleansed it we want to be careful with this word water let's go back to John's gospel and next Tuesday as the Lord will we'll be with the woman up in hell and that's in chapter 4 you'll remember this story we'll not do it now because we'll do it extra well next week this was that cycle as well came a woman in verse 7 said where are you? verse 10 says Jesus answered and said unto her if thou knewest the gift of God and who it is that saith to thee give me to drink thou wouldst have asked of him and he would have given thee living water she didn't get it quite rightly she said so thou hast nothing to do within the well of Jesus

from whence then hast thou that living water? art thou greater than our father Joseph? verse 13 Jesus said unto her whosoever drinketh of this water shall thirst again whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him as all of water springing up into everlasting life and she said to her everlasting credit in verse 15 sir give me this water you never saw any of these boys taking the word water in John 4 as literal did you? oh no somehow they know it's not just literal water there somehow they know it's life it's the water of life you see when men and women

are going to be born again the water of the word of the gospel will have to be preached but one thing we must be clear about it will have to be preached with the

Holy Ghost sent down from heaven because this is how men are born again now there's a wee bit more before they're born again you don't only need the water of the word and you don't only need the Holy Ghost now let's go back to John 3 we're still with Nicodemus Jesus said to him at verse 12 and I think this is where the dialogue closed if I have told you awfully things and you believe not how shall you believe if I tell you of heavenly things you see friends if we're talking about men and women being born again let me say this to you there are some men and women in this class and I think you're not saved but if I could only take the last second and bring you the gospel and I trust the Holy Ghost to be upon it friend it's true as truth can be that God loves you that God so loved you that he

gave his only begotten son for you and the son of God came down from the heart of Bethlehem and came to be the virgin and went to the court of Calvary and made the only sacrifice for sins forever and so perfectly finished the work that he rose again and tonight in this meeting there's a living saviour for you at your holy grave did you get that? because you need the ghost which is the water attacked by the spirit which is the Holy Ghost but we need you to believe you can stand up in your seat tonight and open your heart of faith and say this night in this meeting I take Christ as my Saviour so you will be born again you're not far away now you could be as near as that and yet be damned and remember this you must be born again if you don't know if you see the letter now see the spirit now

see what Christ can do now you Christians get it all in you you'll see men getting born again get sweetly going on for the Christ went back from the meeting he not needs go through the marrow on the way back and lift it up again and there are great things there 629 that's the first and last verses 629 precious Savior I will praise thee thine and only thine I am for the cleansing blood has reached me glory glory through the lamb we'll sing the first and the second verses just first and second 629 629 I will praise thee thine and only thine I am for the cleansing blood has reached me glory glory through the lamb we'll sing the first and the second verses just first and second 629 I will praise thee thine and only thine I am for the cleansing blood has reached me glory glory through the lamb

now our Bible class turned at the end almost into a gospel meeting and if there's a song here and tonight you know that God loves you and Christ died for you and there is a living Savior and you would love to come and bless them you'd like to come and sit beside me while I help you you know I've helped thousands couldn't I help you? this could be the night when you're born again God help you to come and believe tonight second verse please 629 I will praise thee thine and only thine I am for in Christ there's second breath but when I am in heaven's sky second place I'll be night or day glory glory through the baby I will praise thee thine and only thine I am for the cleansing blood has reached me glory glory through the lamb now let us wait just silently for a moment there's an old friend

of ours in the hospital dying tonight a man called Bobby Williamson and we're thinking about him Lord we thank thee for thy servant we thank thee for the help that has been to many we thank thee for the grace that we've seen in this man we thank thee for his love for our son and our world it seems that he's in the valley of the shadow tonight but he's not alone you'll be with him Lord hold his hand and if this is a night he must go through the valley take him through to the glory of thy name part us now in thy fear with thy blessing take us to our homes and safety through Jesus Christ our Lord Amen

Audio: <https://sermonindex1.b-cdn.net/8/SID8374.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/following-the-footsteps-of-christ-with-nicodemus-at-night/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**