

You Must Be Born Again, Part 2

John 3:1-15

As we continue our worship by focusing our minds on the word of God, I would invite you to open your Bible with me to John 3 for this second part of the message entitled, “You Must Be Born Again.” We return to John 3:1-15 where we see Jesus reveal what enables us a person to believe. In John 2 we saw that the disciples had child-like but genuine faith, but the crowds had a superficial faith. Why do some believe and persevere and some believe and fall away? It is because the Spirit must produce life in order for faith to be real.

Follow along as I read John 3:1-15. . . .

The good news of the gospel of Jesus Christ is only good news if you understand the bad news—that we are sinners by nature and by choice. And the result of our sin is that we deserve eternal judgment from the just and holy God. We have violated the perfect law of God and we sit under its condemnation.

But in the same way that everyone knows they’ve violated the laws of men—be it traffic laws or fudging on their taxes or shoplifting—and yet very few see themselves as deserving punishment from the government, so it is with God. Everyone knows they aren’t perfect. Everyone knows they’ve done and do things that go against God’s standard of righteousness, but no one thinks they’ve done enough to deserve God’s wrath. More than that, most people hope they’ve been sufficiently good enough to get a pass from God.

To even come to that conclusion one has to believe that you can see and know the truth of God. That conclusion assumes that one knows enough about God to know how he evaluates our lives. But that is a false assessment of one’s

abilities. We tend to think far too highly of ourselves and our ability to know transcendent truth.

We are alive, and we assume that grants us insight into spiritual things, but we don't know how dead we really are. We may be able to see with our eyes but we don't realize how blind our hearts really are. We may have an intelligent mind that can understand a great many things but we don't understand how cut off we are from knowing and understanding the most important things.

Paul says in 2 Corinthians 4:4, "the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God."

When you and I speak the gospel to unbelievers, there are two ways people respond: they either respond with some measure of faith or with clear rejection. Why would anyone reject the greatest news in world—news that offers them eternal life and escape from eternal judgment? For this reason: in their blindness they think they know better.

Thinking they can see, they assess their lives differently than God does; they believe God to be different than he is; and they embrace a different solution to the problems of life. That is the universal explanation as to why anyone would reject Jesus Christ, and that is why Jesus teaches in this passage that to have eternal life, a person must be born again. To have the blinders removed and to truly see oneself accurately and know God truly, God must do a fundamental work of transformation in a person, and only then will they believe in Jesus.

Through this conversation with Nicodemus, Jesus teaches three requirements to have eternal life. First, you must be born again. Second, you must be born of God. Third, you must believe in Jesus. We covered the first and part of the

second a few weeks ago from vs. 1-5, but before we pick up where we left off we need to do a little review to get back into the flow of these truths.

Every encounter with Jesus that the apostle John records in this book has the purpose of demonstrating to us that Jesus is the Christ, the Son of God. And the necessary response to that fact is that we must believe in him and thereby have life in his name. John, the author of this Gospel, states that explicitly in 20:30-31.

Here at the beginning of Jesus' public ministry, John introduces us to different groups of people and their responses to Jesus. In 2:13-21 we encounter the Sadducees who controlled the temple and their rejection of Jesus. Then in vs. 22 we see how the disciples respond to Jesus with genuine child-like faith. In vs. 23-25 we learn about the crowds and their shallow faith.

And now John introduces us to Nicodemus the Pharisee—a leader among the Jews who unlike the Sadducees actually claims to believe all of the Scriptures. Like the apostle Paul before Jesus saved him, the Pharisees were known for their pride and self-righteousness.

The Pharisees were fastidious law keepers. They believed that by following the many laws they created as buffers around the law of God they made themselves acceptable to God. And that naturally made them feel superior to everyone else.

But there are always exceptions to every stereotype, and perhaps Nicodemus is one of them. For one thing, he does what no other Pharisee does—he comes to seek private audience with Jesus without any malicious intent. He also comes at night—the only time he could have a conversation without raising too many questions among the people.

His genuine interest in talking to Jesus is shown by how the conversation progresses. If you pay attention to how Jesus interacts with antagonistic religious leaders, the conversation is either short as Jesus cuts off their attempts to trap him in his words, or it's longer but there's a downward spiral where Jesus speaks with more obscurity to show their hardness of heart. Jesus never reveals more truth to a hard heart.

In this conversation, though Jesus effectively begins with a confrontational statement, the response Nicodemus gives is neither unbelief or scoffing. He responds with expressing confusion. In response to his confusion, Jesus brings more and more light to the conversation.

And it's in that successive revealing of truth that we find the three requirements for eternal life in vs. 1-15. Beyond these three requirements, Jesus reveals even more to Nicodemus which we'll study in the coming weeks.

LOOK at vs. 2 to see how this interaction begins. . . .

Here Nicodemus reflects not the official view of the Pharisees and religious leaders, but the general opinion of the public which he seems to share. This will be important when we get down to vs. 11-12. He states this opinion with a high degree of certainty, "We know," he says. But he's wrong. They think Jesus is a teacher sent from God, but that is fundamentally wrong.

But as Jesus does, he doesn't respond to Nicodemus' statement as much as he responds to Nicodemus' heart which is revealed by his statement. He wants to correct Nicodemus' core belief that he can perceive spiritual truth. So he effectively tells Nicodemus that he can't rightly know who Jesus is because he hasn't been born again. That's the first requirement to have eternal life: you must be born again.

1. You Must Be Born Again (vs. 1-3)

LOOK at what Jesus said in vs. 3. . . .

Being born again is the only way to have access to God's kingdom which is a spiritual kingdom now and an everlasting kingdom on the new earth. To see the kingdom of God is to know God; to be reconciled to God; to have your life enriched by all the spiritual blessings that God provides; to have love, joy, and peace that surpasses understanding; to have hope in trials and forgiveness in failure. This is eternal life—it is knowing God and his Son Jesus Christ. To access to this life now and forever you must be born again.

We need to be born again because though we are alive in the body, our spirits are dead to God. Ephesians 2:1-3 says, "And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind." To be spiritually dead is to be spiritually cut off from the life of God and as a result we were left living according to our sinful impulses which leads to everlasting death.

But then it says, "But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved." This is the new birth. Being born again means to be given spiritual life from God. To be born again is to be reconciled with God and receive adoption into his family and citizenship into his kingdom.

The problem that we have is not that we live the wrong way or think the wrong things, but that we are dead in sin and incapable of doing anything to earn eternal life. What's the solution? How can you be saved from such a condition? You must be born again.

Like Nicodemus, people might be able to observe that there's something unique, something special about Jesus. But they cannot see the truth. Why? Because in order to see and hear and understand, you must be born again. You must be granted life whereby your eyes and ears and heart are granted capacities they don't naturally have.

Understanding Jesus to teach that life-altering change needs to take place, but assuming that he has the ability to do it himself, Nicodemus asks in vs. 4. . . . Nicodemus has lived his whole life under the presumption that he can make himself right with God. But the truth is, in our deadness we could not accomplish this—it's only something God can do.

So Jesus corrects his error by revealing the second requirement for eternal life. Not only must you be born again, but that birth must be accomplished by God. The second requirement is that you must be born of God.

2. You Must be Born of God (vs. 5-10)

LOOK at vs. 5-10. . . .

The new birth, Jesus says here, is brought about by the Spirit of God. To be born again is to be born of the Spirit. Just as you and I contributed nothing to our own birth, so we contribute nothing to our new birth.

To avoid confusion about this Jesus expresses the divine work of salvation three ways—being born of the Spirit is the fulfillment of the New Covenant, it's a spiritual birth, and it is imperceivable to physical senses.

LOOK again at vs. 5 to see that being born of God is the fulfillment of the New Covenant. . . .

How does the new birth take place? You must be born of water and the Spirit. Remember that Jesus is speaking to a biblical scholar. Nicodemus should

immediately recognize “water and Spirit” as a reference to the New Covenant found in Ezekiel 36. The New Covenant is where the Lord promises to wash his people with water as a cleansing from sin, he promises to give them a new heart, and he promises to put his Spirit in them.

The New Covenant is the promise by God in the Old Testament of how he would redeem His people. When God saves, he washes away your sins and he grants you a new heart and he implants his Spirit within you. This is what it means to be born again.

It is only by being born of water and the Spirit that we can see and enter the kingdom of God. So when God accomplishes the new birth in a person’s life, that is the fulfillment of the New Covenant, which means that it is solely a work of God.

It’s outside the physical realm

Next, Jesus further declares that the new birth is a work of God not man by saying that being born again is a spiritual birth. LOOK again at vs. 6 of John 3. . .

This statement asserts the universal law that everything that produces, produces after its own kind. Dogs produce dogs, whales produce whales, humans produce humans. Despite theories that one kind can produce another kind if you give it a few million years, the universal law remains forever fixed—every kind of creature produces after its own kind. And so it is, that that which is flesh—that is, earthly—can only produce flesh. That which is flesh cannot produce spirit.

The Spirit of God, however, being spirit, can produce spiritual beings. He and only he can give a new spirit to a person and dwell within his people. Far be it

from us to think that we have the ability to grant to ourselves spiritual life by any exercise of will or effort.

Only the Spirit can grant us life and when he does, we become a spiritual being. If you think back to 1 Corinthians 2:14 which refers to the natural man who doesn't accept the things of God, vs. 15 calls one who has been born again a, "spiritual person." When the Spirit grants new life, we go from being a natural person to a spiritual person.

Or as Jesus puts it here, "that which is born of the Spirit is spirit." You cannot see and enter the kingdom of God in your natural condition. You need to be made alive by the Spirit. And so Jesus says in vs. 7. . . . this is light rebuke to Nicodemus that he should be getting this. This is spiritual truth 101 and the elite theological mind of Nicodemus should be getting it. But Jesus presses on. That the new birth is a work of God not man is seen in that it is the fulfillment of the divine promises of the New Covenant, it's a spiritual birth, and. . . .

It's imperceivable to physical senses

The third way Jesus makes it clear that the new birth is a divine and not human work is by asserting that the new birth is imperceivable to the physical senses. LOOK at vs. 8. . . .

This metaphor is so simple it hardly requires explanation. Wind is invisible. All we can see and feel is the impact of the wind at a given moment. Wind doesn't follow a predictable path, nor does it move at a consistent speed. From our perception it starts and stops and blows this direction and that. It is, to say the least, unpredictable.

But it's not unpredictable because it is mindless and random. It's unpredictable because we can't perceive the forces at work that direct it. And

so it is with the Spirit. If the new birth was something you and I could accomplish, or if it involved our participation, we could predict it.

If being born again was of human origin, we could plan around it and strategize for it and bring about the right conditions when we wanted it to happen. But that's not how it works. We can't fix a day on which we will be born again, and we can't manipulate the circumstances to see someone else born again. The Spirit of God is sovereign over salvation and we cannot predict when it will happen or how—not because the new birth is random, but we can't perceive the mind of God that determines when he will grant life to a person.

The new birth is a work of God by the Spirit according to his mysterious sovereign will. At best we can see the effects of it. Sometimes a person can sense a clear difference in their soul from one moment to the next or one day to the next. Others experience a radical change in their cravings. Still others feel a new empowerment to change their behavior. And some don't really feel anything.

If you're the kind of person who doesn't know when you were saved, consider this: no one remembers neither the hour nor the day, nor the month, and not even the year of their birth. The only reason any of us know when we were born is because it was documented, and our parents told us and marked that day every year.

But if someone outside of yourself didn't tell you when you were born, you would never know how old you are. That's how it is for many people in the kingdom of God—many of you only know you have been born again simply on the basis that you have spiritual life as manifested by belief in Christ and love for him—but you have no idea when that life began.

That's ok—because the Spirit works in mysterious ways. Others of you know precisely when it happened—or least have a sense of around when it happened. That's fine too, but it doesn't make your spiritual life any more valid or convincing than those who don't. In fact, knowing—or thinking you know—the moment of your spiritual birth can be dangerous because you might be tempted to rely on that experience as the basis of your confidence rather than depending on Christ and his finished work on the cross.

When the Spirit moves—when he fulfills the New Covenant promise and produces spiritual life in a person according to his sovereign will—you have been born of God.

This second requirement for eternal life: you must be born of God. Nicodemus, a natural man and not yet a spiritual man is utterly perplexed. LOOK at vs. 9-10. . . .

Nicodemus has one of the brightest theological minds in Israel. As a Pharisee he is expected to know the Scripture. And as one of the Sanhedrin he would be recognized as a leader of leaders. But here Jesus says to him, “Are you the teacher of Israel?”

This isn't an official title or position in Israel. Jesus is simply highlighting that as a Pharisee and as member of the Sanhedrin, Nicodemus would be seen as a teacher of the nation. He was among the elite of the religious leaders. And yet he could not understand basic spiritual truth.

Beloved, when you explain the gospel to another person, keep in mind that their ability to understand it is not based on their age or maturity or education or intelligence. Most of the brilliant minds in history have rejected Christ. Most of the highly educated people in the world reject Christ. And the

reason is not because they actually know better, but because they lack the capacity to understand.

If we had time I would take you to 1 Corinthians 1 where Paul reminds the Corinthian church that God so designed salvation to put to shame the wise according to this world and the strong and the noble. The rich, the powerful, and the educated assume all knowledge is accessible to them. But quoting God in the Old Testament, Paul writes, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” And he concludes that section saying, “God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.”

The point of is this: salvation is a gift from God and neither wisdom, nor intelligence, nor power, nor nobility gives any advantage. In fact those things make it more difficult to receive salvation because God purposes to shame those that the world elevates, so he largely chooses to redeem those whom the world considers unworthy of attention.

If you're looking to the elite in society to guide you into the truth, if you're influenced by what the majority thinks is right, then your trust is in the wrong place. That's not to say that the minority have an inherent corner on the truth as critical theory would teach; but it is to say that the message of the gospel of Jesus Christ, by its very nature, is a stumbling block and foolishness to the natural person—no matter what their position or power or intellect.

There is hardly anyone we would think would be more capable of understanding what Jesus teaches than Nicodemus. We would assume that his scholarly expertise in the Scripture would coalesce around the words of Jesus making sense of it all. But it did not.

Why? Because he was not born again and he was not born of God. And because he could not understand it, he could not believe it. That leads us to the third requirement for eternal life. The third requirement for eternal life is that you must believe in Jesus.

3. You Must believe in Jesus (vs. 11-15)

LOOK at vs. 11-15. . . . My friend, to have eternal life, you must be born again by the Spirit, but also, you must believe in Jesus.

Nicodemus began this conversation by claiming what he believed to be true about Jesus. Jesus responded by declaring that he could not truly know what is true about him because he was not born again. But the divine withholding of regeneration does not negate the responsibility to believe, and so in these words Jesus admonishes Nicodemus for not believing while at the same time declaring that belief in Jesus is necessary to have eternal life.

Let's see how he does this. LOOK at vs. 11-12. . . .

Here again he begins with this phrase, "Truly, truly, I say to you." This is a signal to get us to slow down and listen carefully to what he's about to say. In slowing down, we'll notice something peculiar. Instead of saying, "I speak of what I know, and I bear witness to what I have seen," he says "we speak and we bear witness to what we have seen." And then you might notice that you have a footnote in your Bible that tells you that each instance of "you" in vs. 11-12 is plural. So when he says—"you do not receive our testimony" and "If I have told you earthly things and you do not believe," and so on—those pronouns are also plural.

If this is a one-on-one conversation, what is going on with these plural pronouns? Well, go back to what Nicodemus said in vs. 2, "Rabbi, we know

that you a teacher sent from God.” However unofficially, Nicodemus speaks on behalf of the people of Israel.

So here in vs. 11-12, Jesus responds to Nicodemus as a representative of the unbelieving nation. And in contrast to Nicodemus and the unbelieving nation, Jesus aligns himself with all those who speak the truth of God and bear witness to God’s revelation.

This would certainly include John the Baptist who has testified to Jesus being the Messiah. It includes the disciples who are beginning to give testimony to what they are hearing Jesus teach and seeing Jesus do. And by extension this includes all those who have spoken God’s truth and been rejected by the world.

In short, the “we” are those who are part of God’s kingdom—Christ himself as king, and all those who have been born again can say, “we speak of what we know, and bear witness to what we have seen.” But “you,” Jesus says—you who cannot see and have not entered into God’s kingdom—“you do not receive our testimony.” To receive a testimony means to believe it. Those who are not born again do not receive the testimony of Jesus or of those who are born again—they do not believe the truth.

Again he says in vs. 12. . . .

The terms earthy and heavenly contrast things that pertain to life on earth—including spiritual realities—with things that pertain to life in heaven. Paul uses the same terms in 1 Corinthians 15:40 to refer to our earthly bodies and our glorified heavenly bodies. The truth about the need to be born again and born of God is an earthly thing because only earthly people can be born again—no one in heaven needs to be born again.

So Jesus is saying, “If you can’t understand and believe divine truth about the things that pertain to life on earth, how will you understand and believe truth about the things that pertain to life in heaven?” Why would he say this? Well, as a Pharisee who believes in life after death, he had questions about heaven. The Old Testament doesn’t reveal much about life after death, so the Pharisees had lots of theories but no answers to their questions.

Knowing the heart of Nicodemus, Jesus knew that he had questions in his mind that he would love to ask a “teacher come from God” as he called him in vs. 2. But Jesus tells him that he can’t get to those heavenly truths if he won’t believe the more basic earthly matters.

Jesus then turns the discussion to declare his credentials to speak earthly and heavenly truths, and the need to believe on him. LOOK at vs. 13-15. . . .

Here Jesus declares himself to be the Son of Man—that title comes from the book of Daniel and is a title for the Messiah. No one, Jesus says, has been to heaven except the Son of Man who came from heaven. In other words, apart from the Son of Man, no one on earth has been in heaven, and therefore no one can reveal heavenly and earthly truth except for the Son of Man who knows both worlds.

A lot of people, then and now, make all kinds of claims regarding life after death and life on earth. Almost every religion asserts something of what happens after you die, and every religion—including Atheism—makes assertions about this life—where it came from, how it should be lived, standards for right and wrong. There is no shortage of people who speak of what they think they know and bear witness to what they claim to have seen.

Who can you believe? One religion tells you that we’re all part of one divine essence and when you die you are one drop added to the divine ocean.

Another religion tells you that there are different levels of heaven depending on how you live today. Yet another tells you that if you do everything right you'll become the god of your own planet. And some tell you that when you die you simply cease to exist. Who can you trust?

Most people tell you to just be sincere in your beliefs and you'll be fine. Some say there is no truth and others say there is truth. Some say there is right and wrong and other say there's no right and wrong. Who should you believe?

Imagine that you could assemble the greatest minds, past and present, that promote the various religions and philosophies and worldviews. Plato, Aristotle, Buddha, Jesus, Mohammad, Joseph Smith, Mary Baker Eddy, Charles Darwin, Stephen Hawking, Neil Tyson, The Pope, and so on. How would you decide who to believe?

Can I make a suggestion? It seems to me that it would be wise to believe anyone who has come from heaven, lived on earth, died, rose again, and returned to heaven—and didn't just claim to do those things, but has great many firsthand witnesses to those things. There's only one person in the history of the world who qualifies to speak to earthly things and heavenly things—the Son of Man, Jesus, the Christ.

He didn't come to earth in some mysterious descent—he came through a miraculous birth that was preceded by another miraculous birth. And his birth was proclaimed by angels to a group of shepherds and revealed to foreign dignitaries who came to honor him. His sinless and powerful life was witnessed by the nation of Israel; his death observed by thousands; his risen life seen by hundreds; and his ascension back into heaven watched by dozens. And those who witnessed his life, death, resurrection, and ascension devoted their lives to proclaiming what they knew and testifying to what they had seen—even to the point of death.

Jesus didn't just make religious claims, he proved in the sight of all that he could be trusted. He proved it by his miraculous birth, he proved it by his miraculous power, but there is no greater proof than his death and resurrection. LOOK at vs. 14-15. . . .

Here Jesus draws upon Nicodemus' understanding of the Old Testament to illustrate the need for faith. Numbers 21 is where we find the account of Israel once again complaining to the Lord. And in judgment he sends poisonous serpents among them and many people died. In repentance they cried out to the Lord for mercy. So "the LORD said to Moses, "Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live." So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live."

The Lord didn't remove the serpents from among them, but he did provide a cure for those who were bitten. They need only to look to this statue of a serpent set up on a pole and they would be healed.

It seems a bit odd, doesn't it? Why should looking at an object bring physical healing? How could that remove the poison from your body? That's not science, that's not even a ritual. It's simply turning your head to look at a figurine. There's no power in that act.

And my friends that's exactly the point. What God provided was not a solution to the poison, but a solution to their unbelief. Looking to the serpent on the pole required faith. Faith sufficient to turn one's head and look in the direction the Lord's appointed solution. To be delivered from death one simply needed to believe and obey the word of God.

In the same way, Jesus says, the Son of Man will be lifted up. "Lifted up" can mean to be lifted up physically or it can mean to be lifted up figuratively as in

being exalted. But by comparing the lifting up of the Son of Man to the lifting up of the serpent on a post, the clear intention is that he will be physically lifted up—and there's only one way that happens—a cross. Like the bronze serpent, Jesus will be set up on a post, as it were, and he will be propped up on the earth.

Jesus will use this same language in chapter 12 just days before his crucifixion. He says in vs. 32, “And I, when I am lifted up from the earth, will draw all people to myself.” And then John comments, “He said this to show by what kind of death he was going to die.”

And why will he be lifted up? So that anyone who believes the word of God and looks to the Son of Man as the Savior will have eternal life.

Here in 3:14, his purpose in this statement was not to reveal the details of his death but rather to reveal the necessity of faith. Nicodemus is trapped in a religion of human accomplishment. He believes that his relationship with God and his eternal destiny is based in his ability to live up to a standard of rules and rituals and regulations.

He believes that he has the capacity within himself to understand spiritual truth and the power to live rightly before God. In other words, he believes what everyone born into this world believes and what every false religion teaches—that we can accomplish our own salvation through our own intelligence and wisdom and will and strength.

But he is wrong. And so is everyone who tries to make themselves right before God. According to God who made us and knows our heart and our thoughts, we are spiritually dead and therefore incapable climbing over the dividing wall between us and God. We cannot escape His just punishment that is due to us.

Only an extraordinarily rare swimmer can swim across the English channel. But no one has or can swim across the Atlantic Ocean, let alone the Pacific Ocean. And yet many people believe they can cross the vast chasm that separates us from God.

As I often do, I asked a woman a few months ago, “If you were to stand before the Lord and he were to ask you why he should let you into heaven, what would you say?” Without hesitation she declared how good she was and boasted to me that she was so committed to doing good that she even stops at red lights late at night when no cars are around.

Oh my friend, if you think that obeying traffic laws or giving money to charity or serving the underprivileged will punch your ticket to heaven, you are gravely mistaken. If you think you can convince God to give you a pass on the basis of your attempts to be a good person, you will find yourself turned away and sent off with everyone else who is likewise deceived.

Because the only way to have eternal life is to recognize that due to your sin, you fully deserve hell, you are incapable of overcoming that judgment on your own, and then look to Christ. You must turn your gaze away from yourself and look to him who truly lived the perfect, sinless life, and died as a substitute for sinners.

Look to him who was lifted up on the cross and received on himself the wrath of God for sinners like you and me. Believe that he and he alone is able to rescue you from hell and condemnation. And why should you believe it? Yes because God declared it to be so, but also because Jesus proved it by rising from the dead.

God must do the work of regeneration—granting new life to you who are dead in sin. And it is being born again that gives those spiritually cold to God a

warmth toward him, the spiritually deaf the ability to hear the gospel, and the spiritually blind the ability to see Christ.

And when one's heart is warmed to God and they hear the glorious gospel and they see the love of Christ on display at the cross, that person must believe. You must be born again, you must be born of God, and you must believe. And when those things happen, you will have eternal life.

If you've been born again and believed on Jesus, what does this text say to you? Rejoice that you have been born again! Give praise to God that he has given you life. And take this message of Jesus Christ and spread it to those around you.

Discussion Questions:

1. What benefits are there to remembering who we were before Christ?
2. Read Ezekiel 36:22-27 & 37:1-14. What does this say about God and our relationship with Him?
3. How should we respond to God saving us?
4. What implications does this passage have in regard to our eternal security?
5. If many people claim to have the trust, why should you follow Christ instead of others?
6. Why can't good works save us?
7. Look up a list of the times Jesus says "truly truly." Find a truth to carry with you and remind yourself throughout the week.