Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5

Mass Study Notes for Sunday 4-12-2015



Welcome back to the Sunday Mass notes for **4-12-2015**. Since this Sunday marks the first week after the celebration of Easter, the readings for today are focused upon the activities that occurred immediately after Jesus' resurrection from the dead. Since the grave could not hold Jesus, if we have faith in Him we can trust that someday we too will rise from the dead with an incorruptible body.

The first reading is from the Book of Acts. A lot had happened by the time we reach the end of chapter 4 where we pick up with today's reading. Jesus had already been taken up to heaven in a cloud (Acts 1:9). Afterwards, Peter addressed a gathering of about 120 believers (Acts 1:15) with the purpose of telling how Judas' betrayal of Jesus fulfilled the Old Testament prophecies and then appointing Matthias as the traitor's replacement (Acts 1:26). The Day of Pentecost had come and the promised gift of the Person of the Holy Spirit had been sent (2:1-3). This event launched the full-scale ministry of the apostles to the Jews, which later extended to the Gentiles and the whole world. The church was growing at a frantic pace during this time. In fact, the number of believers began to expand exponentially, from just 11 to 3,000 in a very short time. "And the Lord was adding to their number day by day those who were being saved" (Acts 2:47b). There was a special emphasis placed upon the ministries of preaching (prophecy), fellowship, communion, prayer and giving. In Chapter 3, we see the beginning of the powerful healing ministry of the disciples with the healing of a man that had been lame from birth (Acts 3:1-9). God used these events evangelistically as a powerful testimony of the supremacy of Jesus as well as to embolden and strengthen the believers in the growing church.

Acts 4:32-35 NAS95 32 And the congregation of those who believed were of one heart and soul; and

not one of them claimed that anything belonging to him was his own, but all things were common property to them. 33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all. 34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales 35 and lay them at the apostles' feet, and they would be distributed to each as any had need.

The Book of Acts is one of various stages of transitions in the church. As the church grew, it was marked at this stage by unity, being "one heart and soul" (v. 32). The showed their unity by pooling their resources and sharing everything that they had (v.32). This generosity came from their newfound relationship with Jesus Who gave everything for them (v. 33, "abundant grace was upon them all"). Can you imagine the attractive quality of a church where people are generous and the needs of the people are met by the sacrifices that each one would make? This type of church could probably be an inspiration for us today in how to live generously with our brothers and sisters in the Lord working towards unity.

As we transition to the second reading, we find out from Saint John how to be unified in a doctrinal sense. At this point in church history, many people were claiming to be Christians but were not truly born of God. John wrote this letter to help people understand the characteristics of a true believer in Jesus.

1 John 5:1-6 NAS95 1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. 2 By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. 4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world–our faith. 5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? 6 This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth.

John said that "Whoever believes that Jesus is the Christ" is "born of God" (v. 1). Since this is the crux of knowing whether a person is a true believer, it's important for us to understand a couple of main points. First, what does it mean to believe that Jesus is the Christ? The word translated "Christ" is "Christos" in the original meaning "the anointed One" or "Messiah." Christos brings with it the concept of a Deliverer, the One that is coming to rescue people from their precarious position of sin. Isaiah spoke about the Messiah when he said, "The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners" (Isaiah 61:1). Jesus claimed to be the Messiah and declared that this prophecy was fulfilled through Him (Luke 4:18). In summary, to believe that Jesus is the Christ is to turn our hearts over to Him as God's special conduit of grace for deliverance from sin.

Second, what does it mean to be born of God? The concept of being "born of God" harkens back to

the conversation that Jesus had with Nicodemus at night recorded in the third chapter of John. In that discussion Jesus tells Nicodemus that in order to see the kingdom of God that he must be born again (John 3:3). We have been born physically, that is our first birth, and it is of the flesh. From the moment we were born we are alive physically but we are dead spiritually (Ephesians 2:1). It takes an act of God to regenerate our heart. Paul explained this further by saying, "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)" (Ephesians 2:4-5). To be born of God is to be born from above (or again) in a spiritual sense which provides us with eternal life.

Finally, putting these two concepts together gives us a litmus test for evaluating our hearts in relationship to God. Anyone can claim to be a Christian and to do Christian things like going to church but not pass the test of true faith. Saint John helps us to see that true faith begins with trusting in Jesus for deliverance from our sin that results in our new spiritual birth.

The Gospel lesson is from the Gospel of Saint John. The context is the evening of the day we call Easter Sunday. Mary Magdalene had just told the disciples that Jesus had risen from the dead.

19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." 30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. (John 20:19-31)

The focus of the reading was Thomas' doubt and then his subsequent faith upon physically experiencing the resurrected Christ. Several points can be drawn from the text, First, notice that Jesus entered the room without knocking, without even opening the door; He just walked right through the wall! Talk about a grand entrance, and it's no wonder the disciples were scared. The

point is that Jesus had supernatural powers in His new, resurrected and glorified body. Second, although Jesus' resurrection body was different in it's capabilities, there was a one to one correspondence between Jesus' body that was crucified and laid in the grave and His resurrected body. Jesus will be forever recognizable by the scars given to Him during His earthly lifetime. Finally, Jesus was gentle with Thomas even though he expressed doubt among circumstances that we may consider compelling for him to believe. Since Jesus treated Thomas with such concern even though he doubted Him, we can be sure that Jesus walks with us through seasons of our own doubt.

Jesus bore the scars of His torture and crucifixion even after His resurrection. Although we don't know to what degree **we** will bear the scars of our own humiliation from men upon the earth, we can be certain that God will use our "scars" as an eternal testimony of our deliverance from the powers of darkness. We can rest assured that "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away" (Revelation 21:4).

Bottom Line: Questions for Reflection

1. Jesus' appearance to the disciples in His resurrection body served as a foretaste of the type of body that all believers will receive one day when Jesus returns. Though we will never be God, we will become **like** Him. Saint John said, "We know that when He appears, we will be like Him, because we will see Him just as He is" (1 John 3:2b).

How does being born of God (1 John 5:1) and the resurrection of Jesus (John 20) provide hope for you as you experience the limitations and struggles of a declining earthly body?

2. Every believer in Christ has seasons of doubt, but we can stand on God's Word to receive assurance. How does Saint John's description of true faith provide reassurance for you as you contemplate eternity? If you haven't put your faith in Jesus as your deliverer and would like that reassurance, you can turn to Jesus in prayer and ask Him for the help that only He can provide.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site:

http://www.usccb.org/bible/readings/041215.cfm

First Reading ACTS 4:32-35

Second Reading 1 JN 5:1-6

Gospel Reading JN 20:19-31

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Source(s):

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Scripture quotations taken from the NASB

Mass Study Notes for Sunday 4-27-2014



Welcome back to the Sunday Mass notes for 4-27-2014. Since this Sunday marks the first week after the celebration of Easter, the readings for today are focused upon the activities that occurred immediately after Jesus' resurrection from the dead. Since the grave could not hold Jesus, if we have faith in Him we can trust that someday we too will rise from the dead with an incorruptible body. This week we are beginning with the Gospel lesson in order to accentuate some of the themes that emerged from the Saint John's message. Then we will move onto the first reading from the Book of Acts and conclude with the second from First Peter, a study that will continue for the next several weeks.

The Gospel lesson is from the Gospel of Saint John. The context is just the evening of the day we call

Resurrection Sunday, or Easter. Mary Magdalene had just told the disciples that Jesus had risen from the dead.

> *19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." 30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. (John 20:19-31)*

The focus of the reading was Thomas' doubt and then his subsequent faith upon physically experiencing the resurrected Christ. As we saw in the second reading, Jesus proclaimed a blessing upon those that have not seen but yet have believed "v. 27d-e." The key point of the passage though was stated in the last two verses. "Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" vv. 30-31).

Several other points can be drawn from the text, First, notice that Jesus entered the room without knocking, without even opening the door; He just walked right through the wall! Talk about a grand entrance, and it's no wonder the disciples were scared. The point is that Jesus had supernatural powers in His new, resurrected and glorified body. Second, although Jesus' resurrection body was different in it's capabilities, there was a one to one correspondence between Jesus' body that was crucified and laid in the grave and His resurrected body. Jesus' appearance to the disciples in His resurrection body served as a foretaste of the body that all believers will receive one day when Jesus returns. Jesus will be forever recognizable by the scars given to Him during His earthly lifetime. Though we will never be God, we will become **like** Him. Saint John said, "We know that when He appears, we will be like Him, because we will see Him just as He is" (1 John 3:2b). Third, since it was before the sending of the Holy Spirit the disciples were "in fear of the Jews" (v.19c). This contrasted

greatly with what we read about the disciples and first believers in the first reading. Though we may fear those that persecute us, we, like the early Church, have the Holy Spirit of God living in us to give us boldness and hope through the resurrection of Jesus Christ from the dead (1 Peter 1:3). Finally, Jesus was gentle with Thomas even though he expressed doubt among circumstances that we may consider compelling for him to believe. Since Jesus treated Thomas with such concern even though he doubted Him, we can be sure that Jesus walks with us through seasons of our own doubt.

Jesus bore the scars of His torture and crucifixion even after His resurrection. Although we don't know to what degree **we** will bear the scars of our own humiliation from men upon the earth, we can be certain that God will use our scars as an eternal testimony of our deliverance from the powers of darkness. We can rest assured that "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away" (Revelation 21:4).

Let's move onto the first reading from Chapter 2 of the Book of Acts. This Book was written by Luke, a physician and close companion of Saint Paul, sort of as a continuation of the Gospel by his name. Luke said in the opening chapter of Acts, "The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen" (Acts 1:1-2). When Doctor Luke said, "the first account," he was referring to the Gospel of Luke that he addressed to a certain man named Theophilus. Luke's "orderly account" (Luke 1:3) presented in his Gospel record included exact details concerning the birth and life of Jesus and continued all the way to Jesus' ascension to heaven (Luke 24:51). The Book of Acts retraces just a bit back to the point where Jesus promised He would soon send the gift of the Holy Spirit (Acts 1:8). The overall timeframe of the events recorded in Acts was from the beginning of the disciples' apostolic ministry to the world and concluding with Paul's arrest and subsequent journey to Rome for his trial.

A lot had happened by the time we reach the end of chapter 2 where we pick up with today's reading. Jesus had already been taken up to heaven in a cloud (Acts 1:9). Afterwards, Peter addressed a gathering of about 120 believers (Acts 1:15) with the purpose of telling how Judas' betrayal of Jesus fulfilled the Old Testament prophecies and then appointing the traitor's replacement. Lots were cast and Matthias was chosen to hold the twelfth seat (v. 26). The Day of Pentecost had come and the promised gift of the person of the Holy Spirit had been sent (2:1-3). This event launched the full-scale ministry of the apostles to the Jews, which later extended to the Gentiles and the whole world. As you read the text try to imagine the whirlwind of events that had just happened.

> *42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. 44 And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have need. 46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were*

> *taking their meals together with gladness and sincerity of heart, 47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved. (Acts 2:42-47)*

The Church at this point was largely communal, and marked by the lavish outworking of God through spiritual gifts and miracles. Though the disciples (except for John) had previously fled from Jesus during his arrest now they ministered with magnificent boldness and power through the Spirit of Jesus that lived inside of them (1 Peter 1:11). First, note that their worship continued in the temple, which was the former site of persecution by the same people that had put Jesus to death on the cross. Peter said that they "had favor with all the people" (v. 47a). Second, the number of believers began to expand exponentially, from just 11 to 3,000 in a very short time. "And the Lord was adding to their number day by day those who were being saved" (v.47b). Third, the Church began the regular celebration of communion to remember Jesus (v. 46b). Each time we take communion we join into the same celebration held by this first group of Jesus' believers. Finally, there was a special emphasis placed upon the ministries of preaching (prophecy), fellowship, communion, prayer and giving. Peter said, "They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (v. 42).

As we transition to the second reading, review in your mind the ministries that marked the Early Church: Preaching, fellowship, communion, prayer, and giving. Can you see how the Church has incorporated all of these foundational elements into each worship service?

The second reading is from the Epistle of First Peter where Saint Peter addressed groups of believers that were dispersed throughout Asia Minor who were undergoing persecution and losing hope in the promises of Christ. Peter addressed the book to "those who [were] elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (First Peter 1:1). Peter told them, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you" (4:12). Peter told them that they were sharing in the sufferings of Jesus Christ so that when Jesus returned they may "rejoice with exultation" (v. 13).

At the time of this writing, many in the world are suffering for their testimony of Jesus Christ. In fact, many report that there is currently more persecution happening to Christians around the world than has existed at any time since Jesus began the Church. Saint Paul warned, "evil men and impostors will proceed from bad to worse, deceiving and being deceived" (2 Timothy 3:13). This reality was being lived out in the church at Asia Minor and is not much different from what is being experienced by Christians all around the world today. This reading marks the beginning of a study of 1 Peter that will continue for the next several weeks.

> *3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for*

> *a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls. (1 Peter 1:3-9)*

Peter said that God had caused believers to be "**born again** to a living hope through the resurrection of Jesus Christ from the dead" (v. 3b, emphasis added). The word "again" in the original is a different word than what Jesus used in His discussion with Nicodemus in John 3:3 when He said, "You must be born again (or from above, depending upon your Bible version)." In John's Gospel Jesus' used a different word to create a word play providing a dual meaning of both "again" and "from above." Peter on the other hand used a word that specifically meant "again." Peter said in effect that a believer is born spiritually (a second type of birth) through God's great mercy to "a living hope through the resurrection of Jesus Christ from the dead" (v. 3b).

Why all the fuss about the meaning of a particular word? Peter's point was that through the evidence of a person's spiritual birth a person has hope through the reality of Jesus' resurrection from the dead. By this time (~ mid-60's AD), the Church had reached the point that many were not direct witnesses to the life, death, and resurrection of Jesus Christ. Peter said, "though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls" (vv. 8-9). Peter said that although the people whom he addressed weren't eyewitnesses of Jesus, they still had the hope that Jesus' resurrection provided to all believers. Just because they experiencing persecution and weren't of the class of super apostles (see 2 Corinthians 11:5), they weren't inferior Christians (v. 6).

An important contrast exists between the Gospel lesson and the first reading from the Book of Acts. Did you notice that before the Holy Spirit was given that the disciples were fearful, then after the Holy Spirit came (Acts 2) they were ministering with a new sense of fervor? The presence of the Holy Spirit in one's life is what makes the difference between the cowering disciples and the bold disciples. Same people, different power source. Before, all they had was their will power – and as we know, it wasn't enough to keep them faithful to Jesus as He went to Calvary. However, now they had the presence of God's Spirit Himself living inside of them and giving them a new strength that went beyond their own strength.

I experienced something similar in terms of this contrast through an event that happened to me some years ago. Before I had placed my faith in Jesus Christ, I was striving to be a good, moral person. I knew right from wrong and tried hard to live up to the biblical standards that I heard about in Sunday Mass each week. However, I found that I did not have the strength to say no to the world's ways, even when I knew it was wrong. I remember a turning point occurred when God gave me the power to say not in a certain situation when a friend was attempting to use me to participate

in some shady dealings. While I technically wasn't doing anything wrong, he was – and wanted me to join in with him. Each time I had joined him in the past I had felt horrible about it, but I didn't have the power to tell him no. That was until I gave my life to Jesus Christ, and God's power came into my life through the Holy Spirit living inside of me. On a particular evening God orchestrated a series of events through which I finally found the power to tell my friend no.

How about you? Meditate for a moment about a time when you felt torn between choosing to do something for God versus something that the world called you to do. How did you deal with the tension? Regardless of what you chose, can you look back on this particular event in your life and see how God could have orchestrated these circumstances in order to reveal His glory to you?

Bottom Line: Questions for Reflection

1. Mother Teresa, when confronted with the suffering of millions of people in Calcutta expressed doubts during certain seasons of her life. Have you ever experienced a season of doubt during your Christian life? How did you deal with it? In light of what you studied in the Book of Acts, how can you tap into God's power source to deal with such events during the future?

2. We challenge you during the upcoming week to make a commitment to pray. Pray specifically that God would reveal to you one way in which you can testify to or pray for a person whom you sense is experiencing doubts in their faith. Write their name on a card and commit to pray for them at a certain time at least once this week. Second, if you are so bold, reach out to this person and let them know that you have been praying for them.

Readings for the Week

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First Reading ACTS 2:42-47

Acts 2:42-47 NAS95 42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. 44 And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have need. 46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, 47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Second Reading 1 PT 1:3-9

1 Peter 1:3-9 NAS95 3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls.

Gospel Reading JN 20:19-31

John 20:19-31 NAS95 19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and *said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. Jesus *came, the doors having been shut, and stood in their midst and said, "Peace be with you." 27 Then He *said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus *said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." 30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

Source(s):

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Scripture quotations taken from the NASB

Do Catholics and Everyone Need to Be Born Again and How Does it Happen?



Revised and corrected on 2/24/2013

In an article[i] by Roman Catholic apologist Mark Brumley the author answers the question, do Catholics need to be born again?" He opened the article with the headline, "'Have you been born again?' the Fundamentalist at the door asks the unsuspecting Catholic.'

Brumley goes on to explain that as a Roman Catholic one is born again through baptism, and that the fundamentalists are wrong about their understanding of the need for a spiritual conversion experience or confession of salvation through praying of a sinner's prayer. He incorrectly states, among his various false assertions throughout the article, that "The only biblical use of the term "born again" occurs in John 3:3-5 . . . although, as we shall see, similar and related expressions such as 'new birth' and 'regeneration' occur elsewhere in Scripture (Titus 3:5; 1 Pet 1:3, 23)"[ii]

What's at stake with being wrong on the answer to this question whether one needs to be born again to go to heaven? What happens if one sticks with a false belief for their entire life and then passes into realm of the dead with an incorrect understanding? Would a just God condemn a person just because they held an improper belief about this one thing?

The Bible records not one use; as stated by Brumley, of the phrase translation "born again," but three. One may do a search for themselves through the use of a popular online Bible study tool called Blue Letter Bible by visiting the web page cited below.[iii] From a quick search we see that there are actually three mentions of this exact phrase, two in the Gospel of John and another in the Epistle of First Peter. Delving a little deeper into study through the use of this online study tool we find that if one clicks on the number just to the right of the phrase we can locate the underlying word in the Greek (or Hebrew, depending upon if we are looking at the New or Old Testament) original. In this case we see by using that web site tool that the original word is "anothen."[iv] We urge the reader to follow the links and see this for themselves. Without even a basic understanding

of the pronunciation of the Greek we can find that the word was most likely read in a way sounding like "ah – know – then." Digging a litter bit deeper on the Blue Letter site we see that it reveals that there are thirteen (13) uses of the Greek word in the New Testament! Brumley was mostly correct in his assertion that the other appearances are for related terms but looking over those thirteen we find that the exact phrase does appear one other time outside of John's Gospel and that is in the Epistle of First Peter. We will look at that further in our article.

First, let's read what John was saying about the need to be born again in the Gospel according to third chapter of John. We will hbold the uses of the important phrase that we are studying, and as well will mark the text anytime the phrase is referred to either by Jesus or Nicodemus through the use of brackets [].

John 3:1-14

> 1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
>
> 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
>
> 3 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.
>
> 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time **[born again]** into his mother's womb, and be born?
>
> 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit **[born again]**, he cannot enter into the kingdom of God.
>
> 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
>
> 7 Marvel not that I said unto thee, Ye must be **born again**.
>
> 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
>
> 9 Nicodemus answered and said unto him, How can these things be?
>
> 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
>
> 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
>
> 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of

> heavenly things?
>
> 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
>
> 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:[v]

We see from a simple reading of the text above that Jesus mentioned the phrase "born again" to Nicodemus no less than three times and Nicodemus evidently understood since he repeated it to Jesus in verse four. Jesus said very clearly in the text; we are paraphrasing, "you must be born both physically (which happens by default) and spiritually (born again, 'anothen') to enter the kingdom of heaven." Again, you must be born spiritually to enter the kingdom of heaven either in the present sense to become a Christian or in the eternal sense, go to heaven. Regardless of the intellectual musings of the noted Catholic apologist can you see that you must be born again? Can you also see that being born again is a mystery done through the Holy Spirit such that even the learned Jewish teacher Nicodemus didn't understand at this point in his life? How could he when the church was yet a mystery to be revealed after the rejection of Messiah Jesus?

A critical question arises. How does one become "born again," is it through being baptized in the Roman Catholic Church *and* faith in Jesus Christ as alleged by Mark Brumley or through faith in Jesus Christ alone? Let's look at what the Bible has to say about this very important necessity of having to be born again to enter the kingdom of heaven. In Ephesians chapter two we find Paul stating the following about how one enters the kingdom, or becomes born again (emphasis added):

> 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
>
> 9 Not of works, lest any man should boast.
>
> 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.[vi]

At the same time as we reason the meaning of those verses consider one of the other mentions of the exact Greek word (anothen) in I Peter 1 verse 3 (emphasis added): "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be **born again** to a living hope through the resurrection of Jesus Christ from the dead." From these two biblical texts we answer the question, "Who (or what) causes someone to be born again (anothen)? Is it the work of another in baptizing us and through our faith in Jesus, or the work of God alone through faith in Jesus? Can we see that it is God at work here, through the instrument of our faith, which God has given to us as a gift, if we accept the free gift?

Let's look at another passage (emphasis added). In Romans Paul explains this concept of salvation through faith alone a bit further. "9 That if thou shalt **confess with thy mouth** (*this is the sinner's prayer mentioned by Brumley*) the Lord Jesus, and shalt **believe in thine heart** (*faith alone!*) that

God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."[vii] The sinner's prayer *does* appear in the Bible! The Bible is clear that we believe through God's gift of a changed heart and then as evidence we confess to others this belief and together we can have the certainty that we are saved. John said in the Book of First John, verse thirteen, "These things have I written unto you that believe on the name of the Son of God; that ye may **know that ye have eternal life**, and that ye may **believe** on the name of the Son of God."[viii] We can know and believe, or know through belief, that we are in the kingdom of heaven, both in a present sense as we live our lives as believers, and in a future sense that when we die we will go to heaven. Far be it from what the Roman Catholics call the "sin of presumption," we can have this certainty right now.

As a former Roman Catholic we came to the knowledge of truth back in 1999 I make a tearful request that you consider the truths of what God says through His Bible about finding eternal life through the Lord Jesus Christ. I urge you to see these truths for yourself, like what Nicodemus died in his inquires of Jesus. If you would like to read a deeper analysis of Jesus' discuss with Nicodemus in John Chapter 3 of the Bible please consider another article that we wrote which is posted on our web site.[ix]

May God bless your journey towards the truth. My prayer is that you are not misled by our enemy to misguide you into believing that you are saved through being a "good person," weekly attendance of mass on Sundays and "holy days of obligation," and obtaining the sacraments of the Catholic Church. You are saved by faith in the Lord Jesus and even that faith is a gift from God because there is none that does good, no not one, all of us have turned away, for "all have sinned and come short of the glory of God."[x]

Jim Hill, Winona Lake, Indiana

End Notes

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[i] Brumley, Mark, Catholic Education Resource Center. [http://www.catholiceducation.org/articles/apologetics/ap0022.html] cited 2/23/2013.

[ii] Ibid.

[iii] Blue Letter Bible. [http://www.blueletterbible.org/search/translationResults.cfm?Criteria=born+again&t=KJV] cited 2/23/2013.

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[iv] Ibid. [http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G509&t=KJV] cited 2/23/2013. All Bible verses are from the King James Version (KJV).

[v] Bible Gateway. [http://www.biblegateway.com/passage/?search=john%203:1-14&version=KJV] cited 2/23/2013.

[vi] Ibid. [http://www.biblegateway.com/passage/?search=ephesians%202:8-10&version=KJV] cited 2/23/2013.

[vii] Ibid. [http://www.biblegateway.com/passage/?search=romans%2010:9-10&version=KJV]. Cited 2/23/2013.

[viii] Ibid. [http://www.biblegateway.com/passage/?search=1%20john%205:13&version=KJV]. Cited 2/23/2013.

[ix] See http://www.christiansforchrist.org/articles/bible-studies/where-does-spiritual-life-come-from

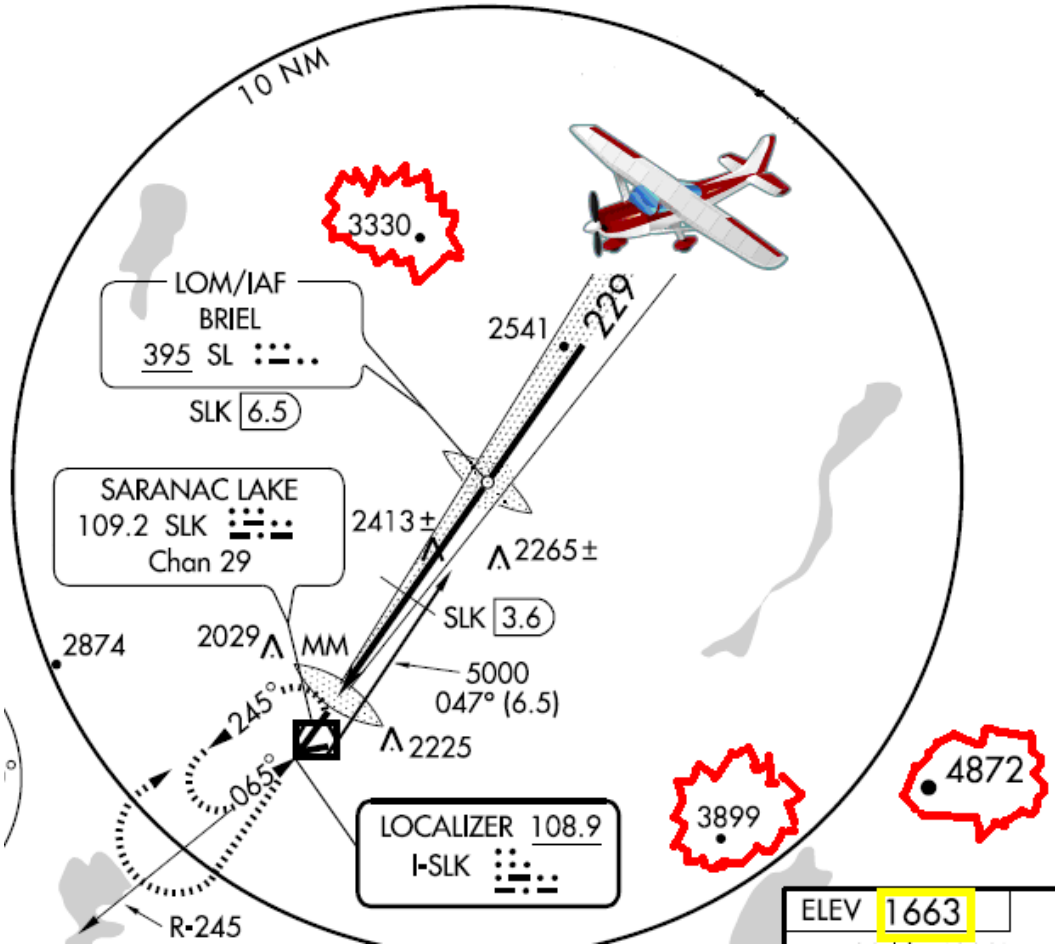
[x] Bible Gateway. [http://www.biblegateway.com/passage/?search=romans%203:23&version=KJV]. Cited 2/23/2013.

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Where does Spiritual Life Really Come From?

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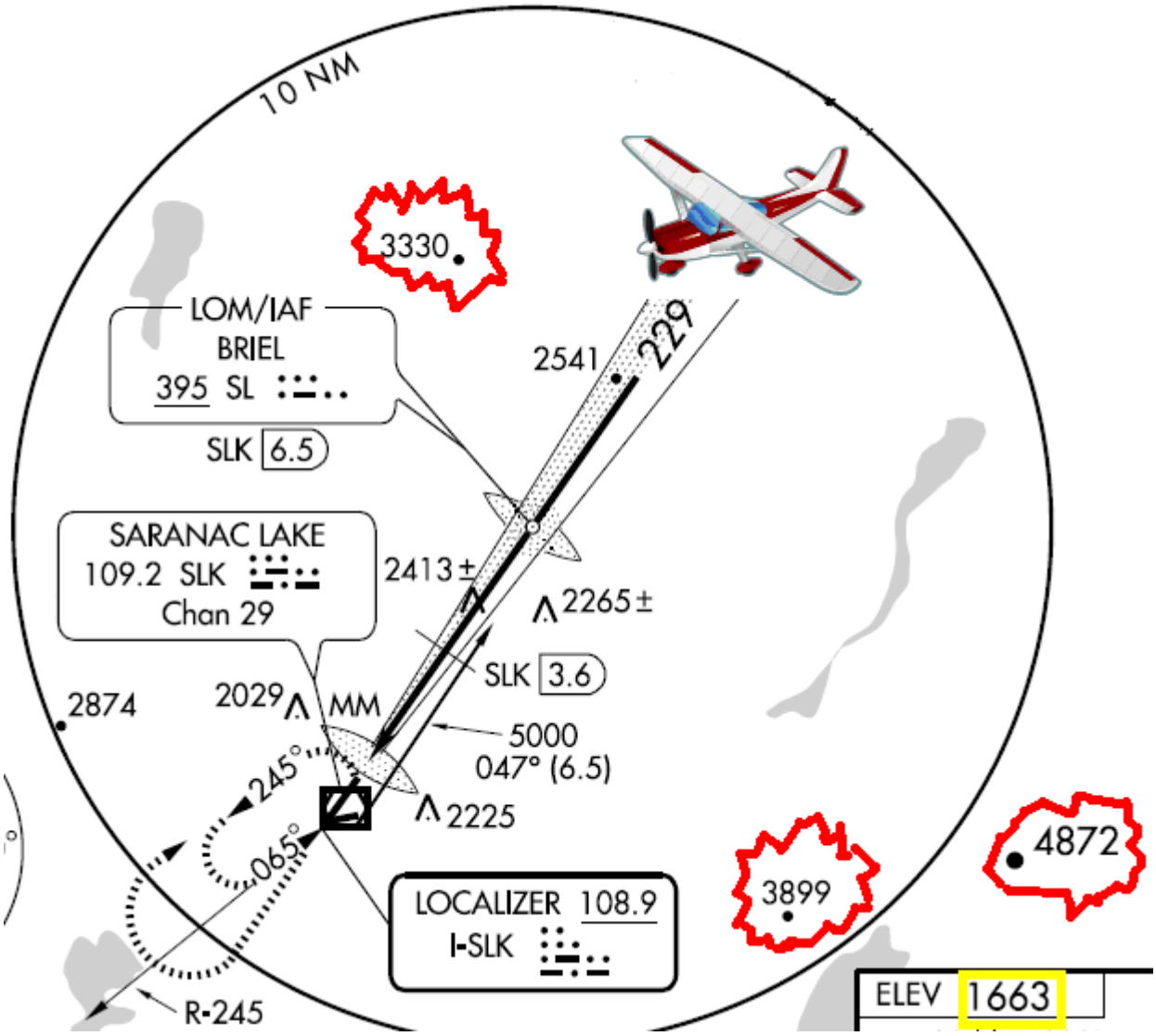


Where does Spiritual Life Come From?

Spiritual Sally loved going to her Bible-believing church—she was the one that everyone called when they needed someone to pray for them. Why do some people develop spiritual insights while others, or even whole churches full of people, seem to remain in the dark? What do these enlightened, "Spiritual Sallys" have that the others do not? The prophet Hosea 4:6 said, "My people are destroyed for lack of knowledge." Flashing forward to the Book of Acts in the New Testament, Philip asked the Ethiopian eunuch who was reading the Old Testament, "Do you understand what you are reading?" The eunuch answered, "Well, how could I unless someone guides me? (Acts 8:30-31)." The passage this Bible lesson will lead us through shows a similar situation for Nicodemus in chapter three of John's Gospel, a man without a complete understanding of the things of God. How could he understand spiritual life except if Jesus explained it to him? Since spiritual life is a crucially important mystery entirely done by God, we must trust in Jesus and not our own wisdom.

Before we turn to the text, another illustration from my life might help set the stage for faith. It was a classic dark and stormy night, and I was flying with two friends in my small airplane from Troy, Michigan, to the resort town of Lake Placid, New York, to do some snowboarding. It was a 2 ½ hour trip, and the time went fast with all of us using oxygen pipes because we needed to stay out of the icy clouds down low. As we approached the airport area, I added a layer of intensity to the white knuckle situation. I told my passengers I would need to concentrate until we landed, so they should not say anything unless it was an emergency. As we descended and were in the clouds, it was pitch black. We started having some rather sporting turbulence. This added another element to this inky black approach.

The pilot's navigational chart below, which I have annotated, shows the approach route. That little shaded area is the route inside of which I had to fly. The lens-shaped images are electronic radio beacons that serve as aural reminders through the radio navigation system.



This is why things were a bit more interesting. See those three jagged circles? Those are mountains! The box marked ELEV at the bottom indicates the elevation of the airport. Looking closely, you may see that the airport elevation is some two thousand feet lower than the three mountains. In fact, the one on the bottom of this drawing is three thousand feet above the airport! Boy, that's a bit

interesting to be flying into there at ten o'clock at night, in solid clouds, with moderate turbulence and two friends who have never been on a long trip in a small plane!

The air traffic controller had a very gentle, nonchalant voice. HE wasn't the one who had to fly between mountains! "Bonanza nine eight zero quebec, descend and maintain seven thousand, cleared for the ILS 23 approach." As we were maneuvering and descending, I knew that the mountains were out there, because of what others had told me – the ATC controller, my charts, and my instruments. Did I mention that we were flying between two large, rugged mountains that wouldn't budge if we ran into them?

I would fly safely into that upstate New York mountain airport that night. Since I was a very experienced pilot, I had to believe and trust in the air traffic controller, my instruments, and my flight training. That's what spiritual life is about, trusting and believing in Jesus Christ, not ourselves. Paul said this in Ephesians 2:8-9, "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— [9] not by works, so that no one can boast." But how can we trust in something we can't see? We do it all the time. We use electricity, and we know about magnetism. Just because we can't see them doesn't mean they aren't there. So just because we can see spiritual life doesn't mean it isn't there. But we can sense it; see the evidence of God working in people's lives.

Can you really understand spiritual life and being born again? Even if you can provide some descriptions of people who seem to have spiritual lives versus people who don't, it still does not explain where they come from and how they work. Like the wind, like electricity, you know when it's there, but you still can't see it. You may even be able to explain its characteristics, but you do not know its origins or the extent of its power. That's because it's a mystery. Spiritual life is a mystery. Perhaps even more of the mystery is that we must trust in Jesus Christ. This is what we are going to find next in our Bible study. Since spiritual life is a crucially important mystery entirely done by God, we must trust in Jesus, not ourselves.

Let's go back to my story about flying to New York. Can you imagine what that would have been like, hitting the side of a mountain? Flying along in a nice warm airplane with your friends one minute, and the next minute you are gripped in a few seconds of sheer panic as you try to cope with the incomprehensible circumstances of the last few moments of your life? What was worse was that I was shepherding my friends on the plane that night; they trusted me to keep them safe. I felt a great responsibility for them. So it is with this Bible study message. I have a great responsibility to bring you the truth. We will read an account of Jesus talking with Nicodemus, a pious Rabbi. We are going

to see that Nicodemus reasoned with Jesus, that Jesus had a great responsibility to tell Nicodemus the truth to keep him from proverbially "slamming into a mountain" along with his friends.

Let's read the Bible in John chapter three:

> John 3:1-12 NKJV 1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." 3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." 4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" 5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 "Do not marvel that I said to you, 'You must be born again.' 8 "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." 9 Nicodemus answered and said to Him, "How can these things be?" 10 Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? 11 "Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. 12 "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

One of the things that Jesus points out to Nicodemus is that since spiritual life is a crucially important mystery entirely done by God, we must trust in Jesus for eternal life and not in ourselves. We must hear this as good news, for our strivings have failed to earn us the right to be called God's children.[1] Hearing the Gospel, which means "good news," should elicit a response or an action on our part. Even though Nicodemus did not understand the fullness of the Gospel, he must have seen something different in Jesus than the other religious leaders. Being around Jesus elicited a response. In verse 2, the text says, "This man came to Jesus by night." Nicodemus took both great initiative and significant risk in meeting with Jesus. Jesus, on the other hand, took time out of his busy schedule and met with him, likely after teaching all day himself. "Nick" came at night, Nick at night, and took some considerable risk in doing so. We know he was one of the Jewish Supreme Court's Sanhedrin. This shows Nick's great initiative, since he was a very public figure, and even meeting with Jesus at night brought elements of danger if the rest of the ruling council discovered this secret meeting. In the same way, we have to take some initiative in seeking God. Perhaps this is the secret of the spiritual Sallys. Often, he won't just appear to us in a vision; we need to pursue him. For most of us, the hard knocks of life force this seeking. Questions like, "Where is God in the midst of my pain?" or "Why did God allow this to happen to me?" cause us to seek spiritual answers to life's most profound questions. Finding spiritual life takes some personal initiative. We must search for truth,

and when we hear the Gospel, "good news" of being saved by grace, that is our opportunity to act upon the message.

Looking back on my life, there was a time when I left a mechanical engineering job in automotive plastics and went to work running a consulting company with my brother. I distinctly remember kneeling and praying to God to reveal Himself to me. If you have already found God, you may celebrate this today. If you have not, I ask that you consider taking this step towards Him. Pray something like, "God, please show yourself to me. Show me how you have revealed yourself in my past, through miracles and people you have sent my way."

Returning to our text in John chapter three, notice that verse 3 reads, "Most assuredly." In the original Greek, this literally reads, "Amen, Amen," a double amen. This meant that whatever Jesus was going to say next was of crucial importance and was undeniably true! Some versions say "most assuredly," some say "verily verily." What Jesus said next was, "Unless one is born again, he cannot see the kingdom of God." Jesus uses a metaphor of physical birth to describe the dynamics of spiritual beginnings. Spiritual birth is a prerequisite to seeing the kingdom of God.

It's worth pausing momentarily to introduce a theological principle called the principle of first mention. This is a theological principle that the first time something is mentioned in the biblical text, we must pay particular attention. This is the first time we see this double amen, and that's because the subject is of crucial importance: "You must be born again." In other words, spiritual life is crucially important; we must hear and act on the Gospel. The second time we see this double amen in this text is when Jesus gives an illustration regarding this teaching of being born again, a point at which a person receives spiritual life. The third time we see this phrase in this short passage of 12 verses, Jesus points out that he is the resident expert on heavenly things because he comes from heaven. His ability to be accurate is undeniable.

Another principle arises from the text. Spiritual life is a mystery. Since we can't figure it out, we have to trust. At first, this may seem like "bad news" for it is difficult for us to give up control and trust another person. But it is good news if we think about it further, for we often find that we can't even trust ourselves. I make New Year's resolutions that I can't keep. I promise people things that I end up not fulfilling. I fail at living up to my standards of being good, let alone God's. So the mystery of spiritual life can be "good news" if we end ourselves and our own failed efforts.

We find that Jesus used two different word puns in the text, one to explain his point and one to

illustrate it – just like a good preacher would do! Notice what happened in verse 4. Nicodemus misunderstood Jesus' use of a particular word in the original text, meaning "again" and "from above." From this context, we can clearly see that Jesus meant you must be born "from above," which refers to the working of God. But Nick thought he meant "again". He gives his misunderstanding away by his question: "Can he enter a second time into his mother's womb and be born?" There is a second word pun that Jesus used in the text. In verses 8 and 9, Jesus illustrated using something Nick could understand – the wind. Again, we see that Jesus used a Greek word that could be understood in two ways. The word is "pneuma" and is where we get our word "pneumatic." It meant either "wind" or "spirit." Jesus used these two words to bring out a crucially important truth: Spiritual life is a mystery, we can't figure it out, we have to trust. We can't see the wind but know it's there; the wind is mysterious. So it is with spiritual life. We can see its effects, but we cannot see it like picking an apple from a tree! We have to trust. In verse 12, we know the word "believe" twice. Jesus is accusing Nicodemus, and by extension all of the Jews, of unbelief. Jesus is saying that you must believe to receive this spiritual life.

Looking back to the night we were flying into Lake Placid, I remember an important detail. We ran into some extremely turbulent air. When I looked back, one of my passengers was turning green and hanging on for dear life! None of us would have argued that the wind was there, yet we couldn't see it, control it, or calm it. This was the illustration that Jesus used to explain to Nicodemus the nature of spiritual life. Like the wind, he couldn't see it; it was mysterious. We must trust Jesus that spiritual life is real, like the wind, even though we can't see or control it. Spiritual life is a mystery; we can't figure it out, we have to trust.

Third and finally, another spiritual principle emerges from the text. God entirely does spiritual life; therefore, we must depend on Him for our future. In our analysis above, we spoke about a word that Jesus used in verse 3 that meant either "born again" OR "born from above." Jesus used the word purposefully, knowing that to be born again was a birth that came only from above. Spiritual birth is entirely a work done by God! Verse 3 says, "Unless one is born again, he cannot see the kingdom of God." Jesus testified in verse 11 that He knew what He was talking about when He said that you must be born again and that the Holy Spirit did this. Jesus knew because He came from heaven. He is the God-man, the incarnate Savior of the world! In verse 12, Jesus said that if you don't believe me because of my simple illustrations concerning water and wind, how could we understand more complex truths? If we were to look back to chapter one of John's Gospel we would find in verse 12-13, "But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood (family line), nor of the will of the flesh, nor of the will of man, but of God (emphasis added).

Next, when Jesus said in verse 5 that we must be born of water and the Spirit, Nicodemus would

have immediately recognized that Jesus was paraphrasing a specific teaching from the Old Testament, in Ezekiel 36:

> *Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Ezekiel 36:25-27*

Jesus meant that spiritual birth was done by God, not by water baptism or physical birth. We cannot depend upon others for our salvation; we must rely on God! God entirely does spiritual life; therefore, depend on Him for your future.

I recently watched a video called "Man in a Hole," which you can watch online at http://www.youtube.com/watch?v=OEpoHO_Ox6A. [You can watch the video in the window at the bottom of this article.]

In this spiritually themed presentation, a dingy-looking young man was trapped in a deep hole with vertical, slippery sides, making it impossible to climb out to safety. The narrator tells how the man was offered various escape options by enlightened ones fortunate enough to be at the top of the chasm. At one point, he was told he would escape by being a good person, eventually finding Nirvana. Another one told him to pray five times facing east. At the video's conclusion, our lonesome, lost soul is offered real hope by a person who offered to descend into the world himself to carry him and save him. This is what Jesus did for us. He descended into the lowly parts of the earth for us, to save us from our sin. We cannot pull ourselves out of our holes, up from our bootstraps, by being good and going to church. We have to believe in Jesus and let our faith in his work done on the cross save us. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Jesus had to come and die for us to rescue us from the "hole" that we are in.

Our text said we must be spiritually born again by faith in Jesus Christ. God says in His Word, "for all have sinned and fall short of the glory of God" (Romans 3:23). "But while we were still sinners, Christ died for us" (Romans 5:28). "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). "You must be born again" (John 3:3). Jesus lowered himself down into our world. God became flesh and dwelt among us, and we beheld his glory. Jesus came to

earth for the express purpose of dying for our sins, the perfect man bearing the guilt and shame for our transgressions against each other and against God himself. The debt we owe can be paid in one of two ways. The default mode is for us to pay in hell for eternity. Or the faith way is to be born again, by trusting in Jesus' payment for our sin on the cross. His righteousness is credited to our account; the debt has been paid.[2] The choice is now ours. Acting on this as good news (the Gospel) means to accept Jesus as our Savior and look to Him for a new way of life. It is a radical life change, where Jesus is now in charge, and we surrender to his will in our lives. If we were already good people, our outward lives might not drastically change. But the inward motivation for our goodness now comes because Jesus lives inside us. We want to live His life for us in our daily interactions and choices. Our goodness is not self-effort; it is a fruit (or result) of the work of the Holy Spirit in our lives.[3]

Looking back again to when I was flying to Lake Placid, New York that night, I remember that I started thinking about the mountains being down there at one point. Then I remembered that if I turned the weather radar so that it pointed downwards, I would be able to see both mountains on either side of the plane, and hopefully I was going directly between them! It was a very narrow approach. For an essential illustration of this principle, study the picture below, a modification of the navigational chart we looked at before.



The approach to the airport between the dangerous mountains was narrow. Jesus said in the Gospel of Matthew, "Broad is the road that leads to destruction, and many go by it. But narrow is the road which leads to life, and few find it." Some do not like the "narrowness" of Jesus' teaching. They think that many roads lead to God. They want everyone's opinions to be correct. But if there is actual danger on either side of the narrow path (like there was in my flying experience), then it is actually

the kindest, most loving thing to do for Jesus to tell us that He is the way, the truth, and the life; that no one comes to the Father except through him.[4] There are a lot of mountains out there to run into along the broad road. But trusting Jesus for salvation is the narrow road to being born again. Jesus said that being born again is the prerequisite to seeing the kingdom of God.

Let's summarize our biblical message. We saw that spiritual life is a crucially important mystery done completely by God. We must trust in Jesus and not in ourselves. Hearing the Gospel and acting on it means recognizing the free gift of salvation through Christ as good news and asking him to be our payment for the debt we owe. Spiritual birth brings us into a right relationship with God, the Father, as we depend on Him for our future.

But how do we receive spiritual life, become a spiritual person?

1. Repent of our sin. This means that we must have a change of heart, a conscious turning away from our sin.

2. Believe the Gospel: Jesus was born of the Virgin Mary, came to earth to die for us, rose from the dead, returned to heaven, and will come again.

3. Let God do the rest, pray that God gives us our spiritual life, pray to Him, and ask to be "born again."

If you want to receive spiritual life today and become born again, you can do so. A simple prayer, expressing your belief in Jesus begins the new life that God has for you. I urge you to pray right now, and after you are done to tell someone about it.

Dear Father, I have broken your laws, *and my sins have separated me from you. I am genuinely sorry, and now I want to turn away from my past sinful life and turn toward you. I believe your son, Jesus Christ, died for my sins, was resurrected from the dead, is alive, and hears my prayer. I invite*

*Jesus to become the Lord of my life, to rule and reign in my heart from this day forward. Please forgive me, and help me avoid sinning again. Please send your Holy Spirit to help me obey You, and to do Your will for the rest of my life. In Jesus' name I pray, Amen.**[5]***

Please let me know how this study impacted your life. Our contact information can be found here. Please comment or send a link to this article to a friend.

Jim Hill

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[1] "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name . . ."(John 1:12).

[2] "He made him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (2 Corinthians 5:21).

[3] "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Galatians 5:22-24).

[4] John 14:6

[5] Source: http://www.sinner-prayer.com/