

Sermon Series: *The Gospel of John*

You Must Be Born Again

John 2:23-25 (ESV)

23 Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. **24** But Jesus on his part did not entrust himself to them, because he knew all people **25** and needed no one to bear witness about man, for he himself knew what was in man.

John 3:1-8 (ESV)

1 Now 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 him, “*Truly, truly, I say to you, [sing.] 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, “*Truly, truly, 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 [pl.] must be born again.’ 8 The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.*”

Why Are We Here?

Before we turn to the text this morning, I think we should remind ourselves why we are here and why we come together on Sunday each week. We come together each week in order to corporately experience the one true and living God. There is no other god in all the universe than the one true God who created everything that exists. We gather each week to worship Him. We keep this before us in the top lefthand corner of the bulletin. We call this Reaching Up. There are daily ways we individually worship God throughout the week, but coming together on the Lord's Day each week is the primary way in which we corporately express that worship or Reaching Up as we call it.

This weekly coming together is not about ritual, it is about relationship. There is no life in mere religious ritual. Coming together each week can become an empty ritual. It ought not to be that way. However, there can be life and vitality when a religious ritual is an expression of a true and living spiritual relationship with God.

And God has given us His Word on how we can have that kind of living relationship with Him. We find His answer in this word (i.e. the Bible). The Bible *is* the word of God and the Bible points us *to* the Word of God, who is Jesus. Scripture contains the very words of God and it also reveals to us that God's Word became flesh and dwelled among us (Jn 1:14). God's Word is living¹ and God's Word lived among us in the person of Jesus of Nazareth. We find this truth revealed to us in the gospel of John.

¹ Heb 4:12.

Competent Students or Passionate Lovers?

The Gospel of John is the book into which we the elders sensed the Lord was inviting us. We prayed much about what we should preach and we were all agreed that the Lord was inviting us to work our way through this wonderful story. Why? Why did the Lord invite us into the Gospel of John? Was it so that we might after two and half years receive a Certificate of Achievement which states that we are now well versed students of the Gospel of John? No. The Lord has not invited us into this text in order to become competent students of John. ***He has invited us into this text so that we might become passionate lovers of Jesus.***

Why? Why the gospel of John? Why spend all this time (however long it might be and I have no idea) in this gospel? Couldn't we just get through this in a two or three months and move on to something else? Yes. Yes, we could if the goal was to increase our biblical knowledge and broaden our exposure to systematic theology, yes we could. If the goal was to become better students of the Bible then yes, we could move more quickly through this gospel. But that is not the goal. The goal is not to become better students of the Bible (though not doubt we will & I hope we do). The goal is that each of us would become world-changing, obedient, lovers of Jesus. That is why we are in the Gospel of John. And if we truly love Him then we will change this world. For if we love Him we will obey Him and one of His commandments is to take the gospel to the ends of the earth. Fulfilling that command is indeed what Christians have been doing for centuries and establishing orphanages, hospitals, and schools all in the name of Jesus—that is, changing the world.

The author of this gospel had a unique and passionate love for Jesus. He refers to himself five times in this gospel as “the disciple whom Jesus loved.”² And if we want to love Jesus like John loved Jesus then we need to patiently accept the invitation of the Lord to stroll through this gospel like a happy gardener strolls through the most beautiful botanical garden on the planet, stopping here and there and gazing at the delicate beauty of rose in full bloom, taking in all the intoxicating scents of spring-time budding. We need to linger over these precious texts like a book lover willingly lingers for hours in an antique book store—enjoying the musty smell of the ancient classics, gently flipping the fragile pages of yellowed masterpieces.

If we would love Jesus rightly, then we must know Him accurately. If we would glorify Him greatly, then we must know Him truly. We must see Him as those who lived with him and walked with Him saw Him. John said, “*we heard his voice, we saw him with our own eyes, we looked upon him, and we touched him*” (1 Jn 1:1-4). “*We have seen His glory, glory as of the only Son from the Father, full of grace and truth*” (Jn 1:14).

If you want to see that glory of Jesus then we invite you to willingly walk with us patiently through this gospel as we earnestly seek a right pace for our preaching that is led primarily by the Lord that will lead us more deeply in love the Lord Jesus. The goal is not to get to the end of the book. The goal is to get to know a person. That is the reason why we are here. Experiencing the transforming love of God through the living person of Jesus who is present to us by His own Holy Spirit is why we come together each week and that is why we are preaching through the gospel of John. May the Lord be pleased to grant us this experience. Now let's turn to the text for this morning.

Last Week: Clearing the Temple

Last week we met Simeon who told us the story of how Jesus so boldly cleared the temple in Jerusalem within the first couple of weeks of His public ministry. That shocking scene of Jesus

² Jn 13:23; 19:26; 20:2; 21:7, 20.

driving out the animals from the courtyard area and overturning the tables of the moneychangers was forever embedded in the minds of Jesus' disciples, which were, at that point, only about five.³ Later, after Jesus' resurrection, they remembered what Jesus had done that day and Psalm 69:9 came to mind (which says, "*Zeal for your house has consumed me.*"). That Psalm led them to "*believe the Scripture and the word that Jesus had spoken.*"

John 2:22 (ESV)

22 *When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.*

The events of that day led to "belief," that is, they led to faith. What Jesus said⁴ and did on that day later caused the disciples to believe both in the Scripture and in Jesus. John goes on to tell us, in verses 23-25, that there were also others who "believed" in Jesus.

"Believed" is the key word which connects the previous paragraph (about the clearing of the temple) and the next literary section. Verses 23-25 serve as an introduction to the events related in chapter three.

John 2:23-25 (ESV)

23 *Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. 24 But Jesus on his part did not entrust himself to them, because he knew all people 25 and needed no one to bear witness about man, for he himself knew what was in man.*

Verse 23 sounds wonderful doesn't it? Many, not a few, *many* who were in Jerusalem for Passover "believe in his name." That's great. Many people believed in Jesus' name. Why did they believe in His name? Because they **saw the signs** he was doing. That's great isn't it? They saw the signs that Jesus was doing and then they believed in His name.

Note that John indicates that Jesus did "signs," plural. Jesus did multiple "signs," (i.e. more than one) while He was in Jerusalem, yet John chose not to specifically tell us what they were. Most obviously clearing the Temple was one of those signs but John does not specifically number it as a sign per se. So far John has only thus told us about one sign that Jesus had done, namely, changing the water to wine. The second sign will not be specifically named until chapter 4 and there he appears to mean only that the healing of the official's son (4:46-54) was the second sign he performed in the location of Cana, but was certainly not Jesus' second sign.

Verse 24 throws up a caution sign in our rejoicing over this "believing" in the name of Jesus. Verses 23 & 24 involve a word play in the Greek. The verb 'believed' (*episteusan*), used of the people in verse 23 is the same word used in verse 24, there translated 'entrust,' (*episteuen*), and used of Jesus. So we could translate this as, "Though many believed in Jesus when they saw his signs, Jesus himself did not believe in them." Or "Though many trusted in Jesus when they saw His signs, Jesus himself did not trust them."

³ Andrew (Jn 1:40), Peter (1:41-42), Philip (1:43), Nathaniel (1:45-51), and the unnamed disciple (1:35) which is most likely John, the author of this gospel.

⁴ The "word" that Jesus spoke is recorded in 1:19, "*Destroy this temple, and in three days I will raise it up.*" This sentence would later be misquoted and used in support of Jesus' crucifixion (Mt 26:61).

He Knew All People

Why did Jesus not trust them? Verse 24 tells us He did not trust them **“because He knew all people”** (v.24). Jesus needed no one to explain the human heart to Him. He knew then (in the days of His flesh) what was in all people and to this day He knows what is in the heart of all people. Jesus knows our hearts. This is another pointer to the divinity of Jesus. Omniscience is one of the qualities of God. God the Father knows the heart and thoughts of all people.

Jeremiah 17:10 (ESV)

10 *“I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds.”*

And the human heart is by nature blackened with sin. The verse immediately prior to that could not say it more plainly.

Jeremiah 17:9 (ESV)

“The heart is deceitful above all things, and desperately sick; who can understand it?”

The news provides us with weekly reminders of just how desperately sick the human heart is. Just think for a moment about the tragedy of what has come to light this week in State College, PA. This past week 10 more alleged victims have come forward in the sex abuse scandal so painfully unfolding at Penn State.

1 Samuel 16:7 (ESV)

7 *But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart.”*

God the Father knows the hearts of all people and so does God the Son. Verses 24 & 25 clearly teach this fact. However, are there other examples? Yes there are. For example, Jesus knew that Judas would betray Him. Jesus knew that from the beginning. Jesus knew exactly what was in Judas’ heart. Judas’ betrayal was not a surprise to Jesus, it was part of the plan (Mk 14:21).

John 6:64 (ESV)

64 *But there are some of you who do not believe.”* (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

John 6:70 (ESV)

70 *Jesus answered them, “Did I not choose you, the Twelve? And yet one of you is a devil.”*

Jesus knows your every thought. Another example of this is the healing of the paralyzed man. Jesus said to the man, **“Your sins are forgiven”** (Mt 9:2). Some of the scribes who were there thought to themselves, **“This man is blaspheming”** (Mt 9:3). They thought this silently to themselves in their own mind, they did not speak this, they thought it and yet Jesus knew their thoughts.

Matthew 9:4 (ESV)

4 *But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts?”*

We might think lots of secret, evil thoughts, but there is one man who knows our every thought. Jesus knows everything that you have ever thought and ever will think. He knows this moment what you are thinking, whether good or evil, and He knows what you will think tomorrow.

How does that fact affect you? Does this truth land on you as gloriously good or terribly true. Is this a wonderful fact or an intensely frightening fact? Is this the kind of Jesus you want around you—the kind who knows your every thought? Is this the kind of Savior to whom you are willing to come? Can you joyfully worship Jesus as a person who knows about you what no one else on the planet knows about you? Is this comforting or terrifying? Or both? Can you like the Psalmist welcome this kind of Savior?

Psalms 139:23 (ESV)

23 Search me, O God, and know my heart! Try me and know my thoughts!

Jesus knew (and knows) what was in all people. And yet knowing all our thoughts He still stands before us, arms open wide, saying, “Come to me and I will give you life and love!” He knows our most secret contemplations and yet still He is willing to have all who will come to Him! What a gloriously amazing invitation.

Caution! Believing Deficient If Based Upon Signs

The reason that that John threw up the caution at this point was because he knew that “believing” solely based upon seeing signs is not a deeply rooted “believing.” It is a *kind* of believing, but it is an incomplete kind of believing. Believing that is merely based upon seeing signs is a deficient kind of believing. Remember Jesus’ warning.

Matthew 12:39 (ESV)

39 But he answered them, “An evil and adulterous generation seeks for a sign...”

A sign seeking faith is not the kind of faith commended by Jesus. This kind of believing that is spoken of here is not the kind of believing which brings about a personal relationship with Jesus because Jesus was not entrusting Himself to these people. This “believing” was not a saving kind of believing. It was a step in the right direction, but there was much further to go. If the believing merely stops at the sign instead of seeking to understand to what the sign is pointing, then that believing is deficient.

John uses the verb “believe” (Greek *pisteuō*) 98 times in this gospel. Matthew uses the word eleven times, Mark uses it fourteen, and Luke uses it nine times. John uses the word almost three times more than the other three gospel writers combined. This word and the truth behind it is hugely important to John. And every time he uses the word he uses it as a verb and not a noun.⁵ For John faith is not a thing, it is an *action*! True “believing” is not passive, it is active. True saving faith is not observation, it is movement of the soul. Genuine faith is not merely a static watching of signs, it is an active trusting which continually leans upon and rests in the person of Jesus.

John 2:25 (ESV)

25 “He needed no one to bear witness about man for He Himself knew what was in man.”

⁵ Andreas J. Köstenberger, *John, Baker Exegetical Commentary on the New Testament* (Grand Rapids, Mich.: Baker Academic, 2004), 34.

What is in man? What is this defective kind of believing? What does it look like? Can we see an example? Yes. John now moves on and gives us the example for which we are looking. The connecting word is ‘man.’ Ignore the chapter and verse division between 2:25 and 3:1.

John 2:25 - 3:1-3 (ESV)

Jesus... 25 *and needed no one to bear witness about man, for he himself knew what was in man.* 1 *Now 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 him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”*

Nicodemus is the man to whom John now turns by way of example. Nicodemus was a Pharisee and **a ruler of the Jews**. Nicodemus was a Pharisee, a devoutly religious man. He was a ruler of the Jews, which refers to the Sanhedrin.⁶ He held a high ecclesiastical office. He was well respected and highly esteemed in his day. He was a mover and a shaker. “He was a member of the most influential Jewish sect in Jesus’ time.”⁷

He was a man of action and he came to Jesus by night. There could be many reasons for this. Maybe he wanted a private interview with Jesus, maybe he was afraid of being seen with Jesus, or maybe he on his way home and he was curious to have a conversation with Jesus in person. Whatever the reason was, he went to Jesus. Probably more significant is that in this gospel, night often carries negative connotations⁸ in John and may refer to Nicodemus’ spiritual condition.

Nicodemus refers to Jesus as “**Rabbi**,” which means teacher and thus indicates he had at least a minimal respect for Jesus. It is noteworthy that a person of such high standing as Nicodemus would so refer to Jesus who, it was known, had no formal education whatsoever (Jn 7:15). He says,

John 3:2 (ESV)

2 *“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.”*

Nicodemus had been watching Jesus. He has seen the signs that Jesus had been doing. The word ‘signs’ is the connection with 2:23-25. Nicodemus had seen the signs that Jesus had done, and he’s curious. Jesus evidently had been doing some amazing things. Jesus had caught Nicodemus’ attention and Nicodemus had concluded that God was with Jesus. Nicodemus believed that Jesus had come from God, and so did all those other included in the “**we**” he referenced. But that is not enough for Jesus.

Noting that Jesus is a special person is insufficient. Admitting that Jesus was blessed by God was not enough. Confessing that Jesus was a great Rabbi, (i.e. teacher) was not enough. Even agreeing that Jesus was a great teacher **come from God** was not enough. Believing that Jesus had been given power from God to perform signs was not enough. More is required, much more.

⁶ Köstenberger, 118.

⁷ Colin G. Kruse, *John: The Tyndale New Testament Commentaries*, Vol. 4, Gen. ed. Leon Morris. (Grand Rapids: Eerdmans, 2003), 104.

⁸ Jn 9:4; 11:10; 13:30; 21:3.

John 3:3 (ESV)

3 *“Truly, truly, I say to you [Singular], unless one⁹ is born again he cannot see the kingdom of God.”*

This statement would have been staggering for Nicodemus to hear. Jesus first gets Nicodemus’ attention with the phrase, **“Truly, truly, I say to you”** (literally, ‘amen, amen lego soi;’ ‘verily, verily’ [KJV, AV]). It carries the weight of, “Listen to me, I am telling you a solemn truth!” Then Jesus speaks staggering words to this highly esteemed, religiously devout, influential member of the Jewish equivalent of our Supreme Court, **“Unless one is born again he cannot see the kingdom of God.”**

Nicodemus would have been completely amazed at this statement. Jesus appears to be answering the question, “How does one enter the kingdom of God?” However, Nicodemus has not asked that question. In fact, he has not asked any question. He simply made a statement about what he thought he saw (i.e. understood) about Jesus.

If it is true that Jesus “knew what was in man,” then Jesus knew that Nicodemus was not asking THE question he needed to be asking. Jesus was saying, “Nicodemus, you think you can see the kingdom of God, but you cannot because you are not yet born again.” Jesus forces a question that Nicodemus would not have otherwise have asked.

He would not have asked that question because the Jews of Jesus’ day “believed that all Jews would enter the kingdom of God through resurrection on the last day, the only exceptions being those who denied the faith and committed acts of apostasy. To be born a Jew was to [automatically] be an inheritor of the kingdom of God.”¹⁰

Nicodemus was not only a Jew, but he was a member of the Sanhedrin. He was the elite of the elite. He was the chosen of the chosen. The Sanhedrin only accepted into membership the most pious and devout of all Jews. So not only was Jesus telling a Jew that he needed to be born again, which was astounding by itself, but he was also telling a member of the Sanhedrin, one of the most pious of **all** Jews, that he **too** needed to be born again. This statement (that Nicodemus needed to be born again) would have been for Nicodemus absolutely breathtaking.

It is difficult to imagine how this would have affected Nicodemus. However, think of this. Have you ever been skiing and hit from behind by an out of control novice and have it knock the wind out of you? I imagine that something similar to that might have been the equivalent to what Nicodemus may have been feeling at this moment.

The word translated ‘again,’ in Greek, is *anōthen* and it can mean ‘again’ or ‘from above.’ When the word is used elsewhere in the gospel it means ‘from above’ (3:31; 19:11, 23) meaning ‘from heaven’ or ‘from God.’ When the word is used elsewhere in the New Testament it also means ‘from above’ (Mt 27:51; Mk 15:38; Jn 1:17; 3:15, 17). Jesus is saying what John foreshadowed in the Prologue.

John 1:11-13 (ESV)

11 *He came to his own, and his own people did not receive him.*

⁹ ‘One’ can refer to a man or a woman. Carson, 188.

¹⁰ Kruse, 105.

12 But to all who did receive him, who believed in his name, he gave the right to become children of God,
13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Nicodemus was not yet born of God. He was not yet born again and he needed to be. Nicodemus' head was reeling. He was struggling to understand what Jesus was saying. Look at verse 4.

John 3:4 (ESV)

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?"

He clearly understood Jesus to be referring to a second birth. However, the only kind of birth he appears to be able to contemplate is a physical birth. Jesus helps him along with a more detailed explanation of the kind of birth He intends him to understand.

John 3:5-6 (ESV)

5 Jesus answered, "Truly, truly, 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."

Again Jesus is indicating to Nicodemus the deep truthfulness and solemnity of what He is saying. "Truly, truly," or "Verily, verily, I say to you..." What does Jesus mean by "**unless one is born of water and of the Spirit...**?" By adding 'water' and 'Spirit,' is Jesus contrasting two births? Or is Jesus using two words (i.e. water and Spirit) to further describe the second birth? Nicodemus understood Jesus to be speaking of a second birth, so Jesus is explaining that second birth.

Water Refers to Physical Birth

Some have understood Jesus to be using 'water' to refer to physical birth since in physical birth we pass through amniotic fluid. However, it seems plainly obvious that in order for there to be a second birth there must necessarily be a first birth. Why would Jesus need to say again that you must be born, that is alive, and breathing? It does not really advance the understanding of the second birth. Although this might be the case, since in verse six Jesus does contrast being born of the flesh with being born of the Spirit.

Water Refers to Baptism

Some have also thought that 'water' referred to baptism. Those in this camp are divided over which baptism Jesus might have had in mind. Did He have in mind John's baptism, which was a baptism of repentance or did He have Christian baptism in mind? If He was referring to John's baptism, then Jesus was saying that repentance was necessary for the new birth.

Others in this camp understand that the physical water of Christian baptism is the meaning and that water baptism is necessary for spiritual regeneration. However, this understanding flies in the face of the rest of the teaching of this gospel and the rest of the New Testament for that matter (which teaches that salvation is through faith). Furthermore, as we continue to read this story (see vs. 9-10), why would Jesus admonish Nicodemus for not knowing something about Christian baptism when it hadn't even been instituted yet? Jesus would not institute Christian baptism until his ascension into heaven. Lastly, if water baptism is necessary for spiritual regeneration, then it is interesting that neither John nor Jesus ever mention such a notion again in this gospel.

Two Words Describing One Spiritual Experience

What seems to me to be the best understanding is that Jesus is using two words, i.e. water and Spirit, to describe one birth not two. This is supported by the fact that there is only one preposition, ‘of’ (ἐξ, ex), to govern both words.¹¹ Literally Jesus says, “*unless one is born of water and Spirit.*” Since there is only one preposition for the both words this mostly likely should be taken to refer to one concept, that is one birth and not two.

Water and Spirit are often connected. In Joel 2 God says, “I will pour out my Spirit on all flesh” like water is poured out upon people. Jesus says later in John, “Out of you will flow rivers of living water,” which John then explains that what Jesus was talking about was indeed the Holy Spirit (Jn 7:37-39).

This interpretation is helpful if we look back at Jesus’ first statement in verse 3 we see that this phrase “born of water and Spirit,” is parallel (i.e. in the same literary position) to “born again” (or “born from above”). Furthermore, in verses 9 and 10 Jesus expects Nicodemus to understand this. This fact would presuppose that there was some Scripture in the Old Testament that would be helpful in explaining this. And we find such a passage in Ezekiel.

Ezekiel 36:25-26 (ESV)

25 *I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.*

26 *And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.*

Here we both ideas coming together in one event. The idea of water refers to cleansing from sin (and idolatry) and the idea of the Spirit is connected to the creation of a new heart and a new attitude. This is an Old Testament description of spiritual regeneration of the dead sinful heart. Jesus is speaking of the wonderful cleansing, life-transforming work of the Holy Spirit in regeneration. This regenerating work of the Holy Spirit is necessary for new birth. This is purely a work of the Spirit and not something we ourselves can bring about.

John 3:7-8 (ESV)

7 *Do not marvel that I said to you, ‘You [pl.] must be born again.’* **8** *The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”*

If this sounds amazing, Jesus would say, “You should not be amazed at this.” The ‘you’ in verse 7 is plural. This is a shift from a singular ‘you’ in verse three and five. Jesus is telling Nicodemus that not only he needs to be born again but so does all included in the ‘we’ of verse 2. If the ‘we’ refers to others in the Sanhedrin who may have put Nicodemus up to seeking Jesus out, then Jesus was saying, “All of you need new birth. All people need to be born again if anyone wants to see the kingdom of God.”

Why? Because flesh can only give birth to flesh and Spirit alone gives birth to spirit. Sinful humans who are dead to God cannot make themselves spiritually alive. Spiritual life can only come from life and the Spirit alone is life (Jn 6:63). If we want to be spiritually alive, truly alive to God, then we must have the Spirit of God give us spiritual life.

¹¹ Köstenberger, 123.

The Glorious Offer of an Omniscient Savior

Jesus is both willing and able to give that life to any who ask Him for it. He is gloriously powerful. He knows every wicked thought you will ever think and every wicked deed you will ever do and yet He stands today with arms open wide saying, "Come to me and I will give you life. If anyone is thirsty let him come to Me and I will give you drink. If anyone is lost and alone, let her come to Me and I will take you in and love you!"

The Glorious Gift of a Spirit-Giving Savior

New birth is necessary for all who want to see the kingdom of God. You must be born again. Your nationality neither commends nor condemns you in the sight of God. Your ethnicity is of no consequence with God. Religious clubs you are a member of do not matter. You(s) all, we all, must be born again. If you whole-heartedly entrust your soul to Jesus, then He will entrust Himself to you, He will manifest Himself to you. If you would love him with all of your heart then He will reveal Himself to you.

John 14:21 (ESV)

21 *He who loves me will be loved by my Father, and I will love him and manifest myself to him.*

If you have no love for Jesus in your heart, then ask Him, right now, to give you a new heart and a new attitude. And believe by faith that He will do it.