

hair and be tempted to pull it out, which would be working. Or one was allowed to swallow vinegar on the Sabbath as a remedy for a sore throat but he was not to use it as a gargle. The climax seems to me was perhaps on the rule concerning an egg layed on the Sabbath. It could be eaten provided one intended to kill the hen.

Now to this salvation by works party Nicodemus belonged. He occupied a prominate position being a ruler of the Jews which would indicate he was a member of the Sanhedrin. He was a Scribe, he was a professional student, he was a teacher of the law, and this man was a scholar. And their peculiarities caused them to be against the spirit of Christianity. Now he was a man of authority in Jerusalem as bad as things were, he was a man who tried to do a little good and yet he bore the yoke of the law.

V. 2) ^{one night} Verse 2, when he came to Jesus, the setting is that it was about twilight. He made it a private opportunity, he resolved to talk to him by himself that he might be free. And he made this opportunity at night time. Now some have held that it was because he was afraid to converse with him in the daytime, because he might be criticized by the other members of the court. Others have felt that that was not sufficient evidence to produce fear. Now there could be

"THE SIGNIFICANT BIRTH"
 or Interview at Night!
 John 3

MT Peak of great doctrine in Bible

INTRODUCTION:

It is a wonderful experience to be able to live a new life, the kind of life with Christ living within. As a man was riding along in his Ford, suddenly something went wrong. He got out and looked at the engine but he could find nothing wrong. As he stood there, another car came in sight, and he waved it down to ask for help. Out of a brand new Lincoln stepped a ^{little} friendly man who asked, "well, what's the trouble?" "I cannot get this Ford to move", was the reply. The stranger made a few adjustments under the hood and then said, "now, start the car." When the motor started, its grateful owner introduced himself and said, "what is your name sir?" "My name", answered the stranger, "is Henry Ford."

The one who made the Ford knew how to make it run. God made you and me and he alone knows how to run your life and mine. We have made complete wrecks out of everything and we need someone who knows how to take and make things all over again. Everything in this world seems to improve

but man. He steals, he murders, he lies, he cheats, and since the beginning of time, he has remained unchanged.

You have but to read the newspaper accounts of all of these brutal murders and the awful things that happen in this nation of ours. And what is required, somehow, is a new kind of man, or a new individual.

Of course science has experimented with this in trying to get a man to behave in a different way or trying to produce a happy man. But none of these cures seem to help. Even all of the movement on foot today about man's environment in terms of bad housing, slums, poverty, or employment, discrimination, all of this we seek as a society to lift man but the problem remains untouched and unchanged, because of the significant birth which is needed.

I discuss Chapter 3 in the book of John under three heads. The significant birth is significant first because it is personal. Verse 1-13. Second, because of its design. Verse 14-17. And third, because of its results. Verse 18-36.

Geo. Whitefield Preached 300 Times. In Booth
over & over -

I. Because it is personal.

I introduce to you now a man by the name of Nicodemus. In Verse 1 we read there was a man of the Pharisees. Here was a man, it would be implied, concerning

Joseph of Arimathea & Nicodemus
Regeed books 2 & 3, North - Spain

Amulice
N. of Arimathea
Imperial Base
of Jesus 3

even his financial standing if we would read Chapter 19, Verse 39. His age is also mentioned, his name is given here, he belongs to the party of the Pharisees. Now those people abhorred the idolatrous customs of the Greeks and they stood firm in their separation from things. You remember in England during the 17th century the Puritans became non-conformists. Now the Pharisees were right in many points of their doctrine. The divine decree, man's moral accountability, and immortality, the resurrection of the body, the existence of spirits, rewards and punishment in the future life, all of these were fine but there was one tragic error which was basic. They externalized religion, outward conformity to laws was far too often considered by them to be the goal of one's existence. They paid a great deal of attention to the older law and to that which was given by the prophets, and the elders in the great synagogue. Now the Lord denounced them again and again for their exhibition and for their holier than thou attitude. Matthew 5:20, 16:6, etc.

Now their rigidity knew no bounds especially with respect to observance of man made laws. For example, on the Sabbath it was held that if a woman was not to look into a mirror on the Sabbath because she might see a gray

may believe was referring to the birth from above, from Heaven. However, the birth also can have a different idea such as a new gain in Galatians 4:9 or it may mean from the first, from the beginning. Luke 1:3, Acts 26:5. We find that this ruler now faces a great difficulty. How can a man experience another birth in any sense whatever. We know what Jesus meant, that in order to see the kingdom of God, it is necessary for a person to be born from above. That the spirit must implant in his heart and life the original. Let not this Pharisee think that he can by improving his behavior, his conduct, there must be a radical change. And unless one is born from above he cannot see the kingdom of God. He cannot experience, he cannot partake, cannot possess its joy. And when Jesus speaks about the eternal everlasting or entering the kingdom, he is talking about having everlasting life. Or simply as we understand the term today, of being saved. Before one can see that kingdom and have everlasting life in any sense, one must be born from above. It is very clear, this is an act of God, not an act of man. And this is the outset, the initial stage. Recognized Need - Admit First - good Jew

Now we must live a new life, a new life is required here. This is the beginning of life. To be born again is

W4

John the old foolish breath - No there is no such thing -

I believe, a good reason Nicodemus came by night because Jesus was busy in the daytime and at night he could converse and take time to talk with him. We just do not know why he came by night but we know that he arrived at this hour. And Nicodemus came when there was not even the knowledge of the chief priest who would know about this, or else it would bring greater rage against him. To say the least, I think this was an act of zeal, of forwardness for this man to come and visit with Christ in the evening, that he might while others were getting sleep, he was interested in getting knowledge and probably it was the night after he saw Christ work miracles and he would not neglect the opportunity of going on his conviction to see Christ before he left town. Christ would be more free and less likely to a disturbance. Now it could have been that he might have been ashamed to have been seen of Jesus or that because of his religion which was known, it would be better for him to come by night, and Christ made him welcome. He accepted his honesty and he received him. And afterwards however when the occasion presented itself, he only owned the Christ publicly. In Chapter 7 and Verse 50 and Chapter 19 and Verse 39.

What he said when he came, he came to talk to Christ not about politics, not about the state of affairs, he was

a ruler now remember. But he came to talk to Jesus about some serious business and he called Jesus Rabbi. Now he knew that he was someone like a prophet, he was convicted that Jesus was a great teacher. And he tells Christ how far he had come. We know thou art a teacher. Now he had received this somewhere concerning Jesus. Jesus had not been educated or ordained by men or other teachers, but it was by divine inspiration and divine authority, for he would rule with reason by the power of truth, not by the sword. And the world was in ignorance. Now it is a time for the Lord to work, he came as a teacher from God, and I want you to note the assurance of it. He said we know, not only I know, but others know. The thing being so plain and self evident, perhaps he knew that there were other Pharisees and other rulers that he had conversed with who were under the same conviction as himself.

Another thing that convinced him that he knew this was that he said no other man can do such miracles, except God be with him. He said we are assured of the truth that you are not a counterfeit. Now he was sensitive to every reason. And he had examined them so carefully, he was satisfied that these miracles were real, and that he would receive Jesus as a teacher from God.

Now Nicodemus was not asked by question anything about the kingdom but Jesus answered him in a way in which he perceived the question that was in his heart. Like that of the rich young ruler who wanted to know what good thing he might do to enter the kingdom of Heaven, or in order to have everlasting life. And this is the thing that was in his heart. And when Jesus looked upon him he said to him that he was concerned with this necessity that you have said now, I am the Christ. And you have acknowledged my mission. But I say to you, you must be born again. It is plain that he expected the kingdom of Heaven, the kingdom of the Messiah to appear shortly. He expected it to appear in external power. He doubts not but this Jesus who works these miracles is either the Messiah or a prophet and he complimented him. But Christ turns and tells him that he can have no benefit by the change of the state unless there is a change of the spirit. But this will not do, said Jesus. His religion must be owned before men. And here is a positive thing when Jesus said verily, verily, I the Amen, the Amen say it. I, the faithful and true witness, say it. Accept a man be born again. Now when Jesus said unless one is born, what is the meaning of that last word. It can mean from above, from the top. In fact, everywhere else in John's Gospel, it has that meaning. Jesus, then, we

He must seek another birth. This significant birth which is spiritual. Because of eating the forbidden fruit and man was of the dust, and he died that day, and surely death over took him. It is not enough to put a new coat or a new face, but we must put a new man in that soul.

V.7 In Verse 7 he tells him not to marvel. Don't be amazed he says. Here is a very very strange thing about the idea of salvation by work or by the act of a man. Now a person can do nothing of his own birth and Jesus said "you must be born anew". And the word "must" is misinterpreted sometimes. It does not refer to the realm of moral duty but it refers to the divine power. It does not mean by all means see to it that you are born again. On the contrary. Something has to happen to you, the Holy Spirit must plant this in your life. It must come from above, he says. Now we are not to marvel at this. Because this holiness comes from God. And this work is of the spirit. And he makes the comparison of it. How that it cleanses.

Illustration - Olive tree - Wind Blowing

V.8 Note the comparison here in Verse 8 where he says here is the wind, you listen to it. And it signifies both the wind and the spirit. They work, they blow, and they spirit - in creation - Spirit Pentecost might make

to be born anew. We must not think of patching up the old building. We must have a new nature, a new principle, a new affection, a new aim. We must be born anew. And by the first birth we were shaped in iniquity but now we must be born from above. And this comes from Heaven and is an indispensable necessity, that we should experience this birth and we cannot understand the nature of it. The nature of things in the kingdom, the natural man must become a spiritual man. I Corinthians 2:14. And it is impossible for a man. Have ever tried learn Play Piano or Music instrument after you reached 70? Joints grow stiff, not Easy. Nicodemus has a weakness in knowledge. Verse 4. He failed to completely grasp the great meaning of this truth. Why, he talked about being an old man. Certainly he cannot conceive of the idea that an old man would actually have to be born all over again. The very suggestion seems to be impossible to this Pharisee. Now it is objected against by Nicodemus as to how it can be done. How am I going to do it. This shows his weakness in knowledge of what Christ was speaking about spiritually. And if there were no other way of regenerating the soul and bringing it back, how was it going to take place. Here was Nicodemus, valued himself no doubt on his first birth, he felt a great dignity about it, a great privilege. The place of it, he was born in the land. Perhaps in the Holy City. His parents were

Jews, no doubt. His parents were no doubt Pharisees. It was something like Paul who said he could glory in Philippians 3:5. Now its a great surprise to him to hear that he must be born again. How could a man be better born, better bred than to be born an Israelite. He could not imagine how a Jew or a Pharisee could better himself. He therefore thinks if he must be born again, it must be of her that bore him the first time.

We also read in this his willingness however to be taught. He did not turn his back on Christ because of this hard saying, but there was an impulse to get some more information. Lord make me understand this riddle. I am such a fool and there is no way that a man can be born again of his mother. And when we meet these things of God that seem dark and hard to understand, then we need great humility.

V. 5 We find this significant birth expounded here. How that it is mighty personal. In Verse 5, where the water and the spirit are found side by side. The sign is valuable. Just as valuable as the field. The cleansing work of the Holy Spirit. This is absolutely necessary if we are going to be saved. We find that he repeated

*Born of Water! Refer to The Word of God / word
Refers to cleansing John 15:3 "ye are cleansed by the"* 11

this by saying, verily, verily. The word of God is not just ye and neh, but it is Amen and Amen. What he has said, he will abide by. And whosoever says anything against it certainly will have to retract what he says. Nicodemus was getting a lesson here, as God was telling him about the offer of being born of the spirit, the power and the influence of God's grace to work in a man's heart and work from above. Physical Birth Mystery! Spiritual " " "

V. 6 In Verse 6 the very nature of it. Who can bring a clean thing out of unclean. The nature of this change is the spirit. It is the spirit that makes one spiritual and gets rid of the dregs of life. The necessity of this change. First, Christ here shows it is necessary in the nature of things. It gets one fit to enter into the kingdom of Heaven because that which is born of the flesh is flesh. We are here told what we are. We are flesh. Genesis 6:3.

How we came to be so, we were born of the flesh. It is corrupt. We cannot have a new nature but we must be born again. This corrupt nature must give way to a new birth. Now, if we were born as Nicodemus should be born of his mother a 100 times, he would have still stood in need of this cleansing. He would have still been unclean.

put a ribbon about his neck, take him in your living room, but when you turn him loose, he will go outside and jump into the first mud puddle because it is his nature. He is still a pig. Now this is the thing that Jesus is talking about, a new birth, a new way of living, a change of life.

The significant birth. Which brings us second, to the design. *There is only one door, No other way, President*

Harvard not agree John Jasper. N.B. you say no such thing you ought to say, Not, as you know & I do have it + you doubt, since I have it as a higher authority or that than you do.

II. Because of its design. Verse 14 - following.

v. 14 Now this is the design of the new birth. That a man experience and become a new man. Because you remember when Zacchaeus was changed, he produced a restitution, and he produced a new life. When Paul was changed he started a new way. When the jailer had a similar experience, he entirely changed his whole way of life. And the design of the new birth is to change a man on the spot. The great design of it is given in the next few verses. In Verse 14, Jesus came to seek and save that from death and we find in these verses 14 and 15 that here is a new center, a new standard, and he raises it high. He makes the comparison of the serpent. They are leaving Sinai, they have failed God again, they have been rebellious, and fiery serpents came among them, killed many of them. When the people

listen to the wind "W" God is like that - can't see" - tell when it is going

13 attend the subject, and God directs. And he makes this comparison with the spirit, you hear the sound there of. Well, you know about the cause but that's hidden. You see the affect of it and the work is mysterious in the way that the spirit works. It indicates that we are dealing here with something from above. No one on earth can direct the wind. It acts in complete independence. It cannot even be seen. That it must be there, you know, it strikes any object, you may hear the sound of it but the ultimate goal or destination no one knows. Now the wind to your body resembles that of the spirit to your soul. The wind does at it pleases, so does the spirit. What a lesson this was for a man who had been brought up in the belief that a person could and should save himself by keeping the laws of Moses and other man made laws and human regulations.

v. 9 In Verse 9 it was difficult for him to unlearn that which he had always believed. He is constantly asking the question, how can these elementary things about the way of salvation be, he wanted to ask over and over again. You need to have them made clearer, in Verse 9. Thou he had in general owned Christ as a divine teacher and there are many people who will accept certain things about Christianity. But Nicodemus was still ignorant about many

things. How can they be. He did not understand them. And the proof that Christ gave him in saying, thou art a master, you sit in Moses chair. In other words, (you) teach others and you seem to be righteous yourself. But you are clever in ceremonies and in teaching but about your heart life, you are entirely ignorant. In Verse 11, he speaks to him about (truths) that he knows about. We whom, he says, does he mean beside himself. (Perhaps) the prophets and John The Baptist, the Father, the Holy Ghost, we have reason to believe that all of these sayings of Jesus were faithful. That the unbelief of the sinner is certainly a thing that he clarifies here.

V. 12 The truths of Christ is taught here in Verse 12 of the common earthly things. (If) I have told you about earthly things, the great things of God then, how will you understand them. I talk to you about birth, I have talked to you about the wind. What would you do if I should accommodate you with the nature of things and talk to you in the tones of an angel.

We certainly admire here the depth of Christ's patience and the acknowledgement and we are thankful that he was speaking and trying to get across this matter of spiritual need for this man.

V. 13 In Verse 13, our Lord alone speaks about the things that no man has ascended to Heaven. (None) but Christ and he has come to reveal this. And he is addressing this man. (Not) as a great prophet in the old testament but not as Moses. But here he is with the knowledge of Heaven and he is trying to give it to this man. And he is insistent upon Heavenly things. And (if) the soul is going to be saved, then it must come down from Heaven, this spirit. And it must bless this soul and save this one. He is the son of man, the Messiah, and he accepts all the titles of the Messiah. He is talking about changing one from Heaven from above.

I (read) the story of a group of (barbers), who at their annual convention wanted to exhibit their skills. They found a man on skid row, and gave him a hair cut, a shave and a bath, dressed him in new clothes, and they demonstrated to the satisfaction and the worth of their work. The excellence of it. But (three) days later, this man was back in the gutter again. He had been outwardly transformed into a respectable looking man but his impulses, his (inner being) had not been changed. And he plunged himself back again in the old way of life. Someone has said, you can (scrub a pig), you can sprinkle perfume on him, you can

20 on Bro - want God, Bro turn loose, hold on
great light converted & said I tried turn loose, hold on
but embraces the world. The primary object of Christ's
first coming was not to condemn but to save. *made it -*

To condemn has a very wide meaning in the original.
The word to discriminate which is derived from the same
stem as the idea to separate. From this, in turn, came
the idea of selecting one thing above another. Hence,
judging, deciding, whereas in this sinful world to judge
frequently means to condemn. Now salvation in the fullest
term means we have been delivered from punishment, not
only, but from sin itself and the bestowal of everlasting
life, was what God had in store for the world, when he sent
his son. Thus it was not condemnation but it was salvation.

✓ No one today needs to wait for the great confirmation of
Bishop Moore - So. Pac. Train Station - Old Nags bumping
things to come. *Does any one around here enjoy Religion?*
yes sir, there's what got it do indeed. only people

V. 18 In verse 18, he who believes in him is not condemned
or judged. The one who abides in Christ by faith is not
judged. No sentence of condemnation will ever be read
against him. Even now, he in the eyes of God is without

✓ guilt. *Every addition to the church ought to be
a subtraction from the world!*

The one who rejects Christ by not believing in him
as God's only begotten son, does not need to wait for the
final judgement. Why if the verdict would be postponed
until then, already he, by the very fact of his unbelief

R12 Divine Must - Sinner must hungry heart +
savior is Believed in 17

were ready to confess their sins, he made a serpent, put
it on a standard, lifted it high, invited them to look.
Now, this is found in Numbers 21 and in John 3. Death
threatened them because of their sin. And God in his
sovereign grace provided a remedy and the remedy consisted
of lifting up and looking, and also of believing in their
hearts as they looked. These people faced physical death.
Now John is talking here or telling the account of Jesus.
Of those who are exposed to eternal death because of sin.
The son of man must be lifted up and men must look to him,
they must lift him up on a cross. The text here would tell
us that he is the one. The deadly nature of sin is
implied, the guilt of sin, the pain of it. The Devil is
the old serpent and our consciences are awakened and we
have a war against this. The powerful remedy provided,
thanks be unto God, is that the son of man is to be lifted
up. And it was the serpent lifted up in the wilderness
but here is the son of man lifted up on the cross. And the
way to apply this remedy is by belief. The greatest
encouragement here is for faith. For the individual to have
faith and to look and have eternal life, for the one who
*2000 yrs ago! How help me? Saviour invented light bulb
believes. would want light from switch - "*
Way Down again - look -
The design tells us that this birth is significant for

Civil War - Battle Pittsburgh Sunday - Chaplain to Spig
18 had, "Seal", "Help me die" Oh - I know one who can feed
The Chap 3 Times words as more lifted up - Read 3 Times -

Y. 16
we come to the greatest verse in all the Bible. Verse 16.
That is enough, did with these words in brief whisper
Here we simply have, for God so loved the world that he
gave his only begotten son, that whosoever believeth in
him should not perish, but have everlasting life. It is
marvelous that Jesus talking to this man about this
significant birth should bring in this great design. God's
infinite love. He so loved that from eternity, he sent
Jesus into this world. Its object was the whole world.

The eternal world is exposed to judgment. All of man
kind, and the gift is the only begotten son. He spared not
and the purpose was to the end and design that a man might
not perish but have everlasting life. You should not be
cut off. That in the future ages to come, this life would
continue never ending life. In order to receive this
everlasting life, one must believe in God's own son and
experience this significant birth. The work of God within
the soul precedes this.

And we are ever indebted to Christ that man is saved
from the miseries of Hell, delivered from the pit, shall
not go away and perish or be taken away by sin because his
pardon has been purchased. His title is in Heaven, and

God's design in sending his son into the world, that the
world through him might be saved. Jesus made everything so

simple and we've made it so complicated. Jesus used just
short sentences, every day words to illustrate his message
here. But somehow we think we have to camouflage every
thing. Simply the book of Acts, the jailer said, what
must I do to be saved. Paul gave the simple answer, believe
on the Lord Jesus Christ. Now this is so simple
that millions of people have stumbled over it. Some people
want to straighten their lives out first, before they
believe in Christ. Some want to give up a few of their

habits already before they begin doing what God commands.
It is easy to close our minds to this truth - if we do not care
There are others who wait instead of coming just as I am
to accept it. Easy to shut our eyes to this truth - easy to close our
unto God. They think that there ought to be something
Earl to this message - Nathaniel - we have found the man - which
else done. Jesus of Nazareth - can any good thing come here
Man Not argue - "Come see, country it is" He put to test, found true -
It may be you not a Christian - prejudice against Christianity - you have been
judged by those so called followers of Christ - Misrepresentation of their -
III. Because of its results. Suffered at hands of those in the Church

W. 17
Now from verse 17 on to the end of the chapter, I give
the interpretation. The birth is significant because of
its results. That is you are not longer under condemnation.
In Verse 17 as the Jews saw it, the Messiah is coming and
would condemn the heathen. The day of Jehovah would mean
judgment or punishment for the nations, which had oppressed
Israel, but not for Israel. They misinterpreted this.
That God's redemptive purpose is not confined to the Jew,

Dr. Marshall Craig - call - night
dying girl - his turn - Taken Prison
went - room - What can do for you

She " " " " Me

you brother - He - well NOT much can't

But you can - NT do "

Read about sin - sorrow

He - Fasted days of life - left mother
Awful life -

" soon surrendered heart to Christ

Trust like Nicodemus

He said, "I would give my heart to Jesus
if I could" - "But it is wonderful
that you can save a sinner
like me!"

Have you experienced anything like that?

How can I tell I have been Born Again?

1 J 5:10 Born of God witness in himself -

1 J 5:11 whosoever believeth in him is born of God

1 J 3:14 Know ye not ye are dead to the world

1 J 5:4 Being born of God overcometh the world

1 J 2:29 " " " " with righteousness

1 J 3:9 " " " " not practices sin -

N.W. June 9, 02 AM, WVV
Northwest July 16, 2000 AM, WVV

So. Calif. Jan 23, 1966 P.M. WKRT

- he has been and therefore stands condemned. This is the
term judgement. Verse 19. Concerning those about the
light. Verse 20. Those who practice that which is wrong
and who hate the light.

V. 23

In Verse 23, John the Baptist at this time was
continuing his work in his ministry. Even while Nicodemus
was having conversation with Jesus that night. And you
remember in these Verses here, that he talks of him being
the Christ, him not being the Christ. And in Verse 30 how
(Christ must increase,) and he must decrease, and that he
comes from above, and that he is satisfied with what is
taking place in the life and here is a chosen remnant. And
then he comes to Verse 26 where he describes that blessed
state of all true Christians. The benefit of true
Christianity is ever lasting life. And the wretchedness
and miserable condition of unbelievers is they will not
only be unhappy in this world but in the world to come.
The wrath of God abides upon them. The significant birth,
significant because it is personal, significant because of
its design, and significant because of its result. It means
simply turning from the beginning to the end of the Bible,
God has been pleading for man to turn to him, to believe
in him. And whosoever shall call upon the name of the Lord

V. 26

shall be saved. This is the language of the professor, the governor, the common man of the street, the rich, the poor, and all. They are saying, "I am at the end of my rope. I need God. Can you tell me how to find him." This birth, it is a birth, it is the spiritual birth, it is a miraculous birth, it is a new birth, it is a birth from above. And it is one that has results and means that you become a child of God, it means you have interest in the kingdom of God, it means that you become a partaker with him in divine nature, that you gain eternal life. And it removes you from the realm of condemnation.

How does it take place. First.

we must recognize that God loved us and gave himself upon a cross for us.

Second, you must repent of your sins, and know that except you repent, you will perish.

Third, you must receive Jesus Christ as your Lord. You must accept him as your Saviour.

Forth, you must confess him publicly. Whosoever he says will confess me, whosoever will believe me, I will confess him before my Father which is in Heaven.

Matthew 10:32.

This has the idea of life that you live in front of your fellowmen. It makes a difference. It means that you

acknowledge him with your manner. It means that if you will confess him with your mouth, you will believe him in your heart, that God raised him from the dead. Romans 10:9 And this is important and this will give you the courage, and this is the decision of commitment that now is the accepted time. Now is the day of salvation. I acknowledge I've sinned, I'm sorry, I am willing to turn to Him.

What did Jesus say to Nicodemus?

- You are not honest -
- " Had to quit swearing -
- " Must not break the Sabbath
- " Have broken Marriage Vows -
- " Wasted life riotous living -

He was clean
" " moral
" " Rel.

He said - you must be Born again.

Supreme - universal - necessity

Do you resent this message?

- " You feel " " No longer necessary?
- " " " " " is old fashioned & out of date?

Remember these words fell from lips of The Son of God.

You must

Nothing so wonderful as this,
Wesley, scholar, confessed a failure until experience in England - Then preached New Birth as necessity.

Jesus can remake you!

Have you experienced this
Doubtless there are many who are utter strangers to this blessed experience.

you may be born again Now! Claim it!