

Jesus, The Light of Men

John 1:4-13

⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name *was* John. ⁷ This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸ He was not that Light, but *was sent* to bear witness of that Light.

⁹ That was the true Light which gives light to every man coming into the world.

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive Him.

¹² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Introduction

Why do many people reject Jesus as Savior? There are perhaps as many different reasons for rejecting Christ as there are people who reject Him, but the following four reasons can serve as general categories:

1) Some people do not think they need a savior. These people consider themselves to be “basically good” and do not realize that they, like all people, are sinners who cannot come to God on their own terms. But Jesus

said, “I am the way, the truth, and the life. No one comes to the Father except through me” (John 14:6). Those who reject Christ will not be able to stand before God and successfully plead their own case on their own merits.

2) The fear of social rejection or persecution deters some people from receiving Christ as Savior. The unbelievers in John 12:42-43 would not confess Christ because they were more concerned with their status among their peers than doing God’s will. These were the Pharisees whose love of position and the esteem of others blinded them, “for they loved the approval of men rather than the approval of God.”

3) For some people, the things that the present world has to offer are more appealing than eternal things. We read the story of such a man in Matthew 19:16-23. This man was not willing to lose his earthly possessions in order to gain an eternal relationship with Jesus (see also 2 Corinthians 4:16-18).

4) Many people are simply resist the Holy Spirit’s. Stephen, a leader in the early church, told those who were about to murder him, “You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!” (Acts 7:51). The apostle Paul made a similar statement to a group of gospel rejecters in Acts 28:23-27.

5. Religious Hypocrisy

Imagine growing up in a home where your parents forced you to attend church services but never talked about Jesus throughout the week. They often complained about society as if they were perfect saints trapped in a world of sinners. They never read the Scriptures, and they only ever prayed before meals. They talked openly of the sins of others, but never confessed their own.

For millions of people, that is not a life they have to imagine but a description of the life they’ve already lived. (Perhaps that is similar to your own story.)

No matter what form it takes, religious hypocrisy is offensive to God and to others. That’s why Brennan Manning famously said, “The greatest single cause of atheism in the world today is Christians who acknowledge Jesus with their lips, walk out the door, and deny Him by their lifestyle. That is what an unbelieving world simply finds unbelievable.” While it’s impossible

to know for sure that hypocrisy is “the greatest single cause of atheism,” it almost certainly ranks near the top.

How should we respond? Point to Jesus. His harshest words were aimed at religious hypocrites. That makes religious hypocrisy the worst reason to reject Christianity, since Jesus himself rejects religious hypocrites! (I like to tell my friends that when they reject religious hypocrisy, they are agreeing with Jesus.)

In other words, people who reject Christianity because of religious hypocrisy are not rejecting the real Jesus, since the people they thought were giving Jesus a bad name do not actually belong to him. For unless they repent, Jesus will one day say to such people, “Depart from me. I never knew you” ([Matt. 7:23](#)). If Jesus doesn’t claim religious hypocrites, then why are you holding them against Jesus?

6. Gospel Inoculation

The discovery of vaccines is one of the major success stories of medicine. They have protected millions of people from contracting deadly diseases. Vaccines work by using a dead (or weakened) form of a virus to help our immune systems raise their guard against the real virus. This process is called ‘inoculation.’

Tragically, a major cause for why some people reject Christianity today is ‘gospel inoculation.’ They *think* they’ve heard the gospel and rejected it, when in reality what they rejected was not the gospel but a dead (false) form of the real thing.

If you think about it, gospel inoculation is not a problem in areas where the gospel has never been preached. (Missionaries in those contexts have a different set of troubles.) But gospel inoculation is a huge problem in countries like America, where there are churches in every town and country all across the nation. Because of this, just about everyone in America has heard *something* of the Christian message at some point in their life. You would find it difficult to meet anyone in America who has neverheard *anything* about Jesus. Yet the question remains: Have they heard the actual gospel, and have they understood it?

Whatever the reasons why people reject Jesus Christ, their rejection has disastrous eternal consequences. “There is no other name under heaven given to men by which we must be saved” than the name of Jesus (Acts 4:12), and those who reject Him, for whatever reason, face an eternity in the “outer darkness” of hell where there will be “weeping and gnashing of teeth” (Matthew 25:30).

Review

John 1:1-4

Lesson

I. The Lights Power

⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it.

Life was the light

light

phós: light

Original Word: φῶς, φωτός, τό

Part of Speech: Noun, Neuter

Transliteration: phós

Phonetic Spelling: (foce)

Short Definition: light, a source of light

Definition: light, a source of light, radiance.

5457 *phós* (a neuter noun) – properly, *light* (especially in terms of its results, what it manifests); in the NT, the *manifestation of God's self-existent life*; divine *illumination* to reveal and impart life, through Christ.

was — Imperfect Act Ind.

eimi: I exist, I am

Original Word: εἶμι

Part of Speech: Verb

Transliteration: eimi

Phonetic Spelling: (i-mee')

Short Definition: I am, exist

Definition: I am, exist.

1510 *eimí* (the basic Greek verb which expresses *being*, i.e. "to be") – *am, is. 1510* (*eimí*), and its counterparts, (properly) convey "straight-forward" *being* (*existence*, i.e. without explicit limits).

1510 /*eimí* ("is, am") – in the *present* tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the *context* indicates whether the *present* tense also has "timeless" implications. For example, **1510** (*eimí*) is aptly used in Christ's great "I am" (*ego eimi . . .*) that also include His *eternality* (*self-existent life*) as our *life, bread, light,*" etc. See Jn 7:34, 8:58, etc.

John 3:19

This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.

John 8:12

When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

John 9:5

While I am in the world, I am the light of the world."

John 12:46

I have come into the world as a light, so that no one who believes in me should stay in darkness.

1 John 1:2

The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us.

1 John 5:11

And this is the testimony: God has given us eternal life, and this life is in his Son.

Jamieson-Fausset-Brown Bible Commentary

4. In Him was life—essentially and originally, as the previous verses show to be the meaning. Thus He is the Living Word, or, as He is called in 1Jo 1:1, 2, "the Word of Life."

the life ... the light of men—All that in men which is true light—knowledge, integrity, intelligent, willing subjection to God, love to Him and to their fellow creatures, wisdom, purity, holy joy, rational happiness—all this "light of men" has its fountain in the essential original "life" of "the Word" (1Jo 1:5-7; Ps 36:9).

light shines— Pres. Act Indic.

phainó: to bring to light, to cause to appear

Original Word: φαίνω

Part of Speech: Verb

Transliteration: phainó

Phonetic Spelling: (fah'-ee-no)

Short Definition: I shine, appear, seem

Definition: (a) act: I shine, shed light, (b) pass: I shine, become visible, appear, (c) I become clear, appear, seem, show myself as.

darkness

skotia: darkness**Original Word:** ΣΚΟΤΙΑ, ας, ἡ**Part of Speech:** Noun, Feminine**Transliteration:** skotia**Phonetic Spelling:** (skot-ee'-ah)**Short Definition:** darkness**Definition:** darkness; fig: spiritual darkness.**Cognate:** **4653** *skotía* (a feminine noun) – *darkness*, a brand of moral, spiritual *obscurity* (i.e. which blocks the light of God when faith is lacking). See also **4655** /*skótos* ("darkness").

did not comprehend it. —Aorist Ind.

katalambanó: to lay hold of, seize**Original Word:** καταλαμβάνω**Part of Speech:** Verb**Transliteration:** katalambanó**Phonetic Spelling:** (kat-al-am-ban'-o)**Short Definition:** I seize tight hold of, overtake, comprehend**Definition:** (a) I seize tight hold of, arrest, catch, capture, appropriate, (b) I overtake, (c) mid. aor: I perceived, comprehended.**2638** *katalambánō* (**from 2596 /katá, "down, according to," which intensifies 2983 /lambánō, "aggressively take"**) – properly, take hold of *exactly, with decisive initiative* (eager self-interest); to grasp something in a forceful (firm) manner; (figuratively) to *apprehend* (comprehend), "making it one's own."

and the darkness comprehended it not; or "perceived it not"; as the Syriac version renders it.

Jamieson-Fausset-Brown Bible Commentary

5. shineth in darkness, etc.—in this dark, fallen world, or in mankind "sitting in darkness and the shadow of death," with no ability to find the way either of truth or of holiness. In this thick darkness, and consequent intellectual and moral obliquity, "the light of the Word" shineth—by all the rays whether of natural or revealed teaching which men (apart from the Incarnation of the Word) are favored with.

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

...John 3:18¹⁸"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹"This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. ²⁰"For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed....

I Cor 2:14

¹⁴But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

John 12:35

³⁵ Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them.

³⁷ But although He had done so many signs before them, they did not believe in Him, ³⁸ that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report?
And to whom has the arm of the Lord been revealed?”

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ *“He has blinded their eyes and hardened their hearts,
 Lest they should see with their eyes,
 Lest they should understand with their hearts and turn,
 So that I should heal them.”*

2 Cor 4:3

³ *But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.*

Romans 10

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

II. The Lights Preacher

⁶ There was a man sent from God, whose name *was* John.
⁷ This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸ He was not that Light, but *was sent* to bear witness of that Light.

There was a man

was — —

ginomai: to come into being, to happen, to become

Original Word: γίνομαι

Part of Speech: Verb

Transliteration: ginomai

Phonetic Spelling: (ghin'-om-ahee)

Short Definition: I come into being, am born

Definition: I come into being, am born, become, come about, happen.

1096 *gínomai* – properly, to *emerge, become, transitioning* from one point (realm, condition) to another. **1096** (*gínomai*) fundamentally means "become" (becoming, became) so it is *not* an exact equivalent to the ordinary equative verb "to be" (*is, was, will be*) as with **1510** /*eimí* (**1511** / *eínai*, **2258** /*ēn*).

From

para: from beside, by the side of, by, beside

Original Word: παρά

Part of Speech: Preposition

Transliteration: para

Phonetic Spelling: (par-ah')

Short Definition: from, in the presence of

Definition: gen: from; dat: beside, in the presence of; acc: alongside of.
3844 *pará* (a preposition) – properly, *close beside*. **3844** /*pará* ("from closely alongside") introduces someone (something) as very "*close beside*."

3844 (*pará*) an *emphatic* "from," means "from *close beside*" ("alongside"). It stresses *nearness* (closeness) which is often not conveyed in translation.

3844 (*pará*) is typically theologically significant, even when used as a *prefix* (i.e. in *composition*). **3844** (*pará*) usually adds the overtone, "from *close beside*" (implying *intimate* participation) and can be followed by the *genitive*, *dative*, or *accusative* case – each one conveying a distinct nuance.

Witness

marturia: testimony

Original Word: μαρτυρία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: marturia

Phonetic Spelling: (mar-too-ree'-ah)

Short Definition: witness, evidence, testimony

Definition: witness, evidence, testimony, reputation.

Matthew Henry's Concise Commentary

1:6-14 John the Baptist came to bear witness concerning Jesus. Nothing more fully shows the darkness of men's minds, than that when the Light had appeared, there needed a witness to call attention to it. Christ was the true Light; that great Light which deserves to be called so. By his Spirit and grace he enlightens all that are enlightened to salvation; and those that are not enlightened by him, perish in darkness.

John 1:33 And I knew him not: but he that sent me to baptize with water, the ...

John 3:28 You yourselves bear me witness, that I said, I am not the Christ, ...

Isaiah 40:3-5 The voice of him that cries in the wilderness, Prepare you the way ...

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before ...

[Malachi 4:5,6](#) Behold, I will send you Elijah the prophet before the coming of the ...

[Matthew 3:1-11](#) In those days came John the Baptist, preaching in the wilderness of Judaea...

[Matthew 11:10](#) For this is he, of whom it is written, Behold, I send my messenger ...

[Matthew 21:25](#) The baptism of John, from where was it? from heaven, or of men? And ...

[Mark 1:1-8](#) The beginning of the gospel of Jesus Christ, the Son of God...

[Luke 1:15-17,76](#) For he shall be great in the sight of the Lord, and shall drink neither ...

[Luke 3:2-20](#) Annas and Caiaphas being the high priests, the word of God came to ...

[Acts 13:24](#) When John had first preached before his coming the baptism of repentance ...

[Jamieson-Fausset-Brown Bible Commentary](#)

6-9. The Evangelist here approaches his grand thesis, so paving his way for the full statement of it in Joh 1:14, that we may be able to bear the bright light of it, and take in its length and breadth and depth and height.

[Gill's Exposition of the Entire Bible](#)

There was a man sent from God,.... John the Baptist: he was not the Logos, or word; nor was he an angel, but a man; yet an extraordinary one, in his conception of a barren woman, and in being born when both parents were stricken in years; and whilst he was in the womb, he leaped for joy at the salutation of Mary; and as soon as born was filled with the Holy Ghost; and when he was grown up, and appeared in public, it was in an uncommon manner: his dress and his diet were both out of the common way; and his temper and spirit were that of Elias the prophet; and as for his work and office, it was very peculiar; he was the forerunner of Christ, and the first administrator of the new ordinance of baptism, and the greatest of all the prophets: this person had his mission from God, both to preach and baptize:

whose name was John; the name given him by the angel before his conception, and by his mother Elisabeth, after her neighbours and cousins

had given him another; and which was confirmed by his father Zacharias, when deaf and dumb: it signifies grace, or gracious; and a gracious man he was; he was very acceptable to his parents; a man that had the grace of God in him, and great gifts of grace bestowed on him; he was a preacher of the doctrines of grace; and his ministry was very grateful to many.

bear witness

The same came for a witness,.... The end of his being sent, and the design of his coming were,

to bear witness of the light: by which is meant, not the light of nature, or reason; nor the light of the Gospel: but Christ himself, the author of light, natural, spiritual, and eternal.

III. The Lights Protraction

⁹ That was the true Light which gives light to every man coming into the world.

true Light

aléthinos: true.

Original Word: ἀληθινός, η, ον

Part of Speech: Adjective

Transliteration: aléthinos

Phonetic Spelling: (al-ay-thee-nos')

Short Definition: true, real, genuine

Definition: true (lit: made of truth), real, genuine.

Cognate: **228** *aléthinós* (an adjective, derived from the other adjective of the same root/*alēth-*, **227** /*alēthés*, "true to fact") – properly, *true (real)*, emphasizing the organic connection (authentic unity) between what is true

([228](#) /*alēthinós*) and its source or origin (note the *-inos* suffix). [See 225](#) (*alētheia*).t

that gives light — Present Act Ind

phótizó: to shine, give light

Original Word: φωτίζω

Part of Speech: Verb

Transliteration: phótizó

Phonetic Spelling: (fo-tid'-zo)

Short Definition: I illuminate, bring to light

Definition: (a) I light up, illumine, (b) I bring to light, make evident, reveal.

Cognate: [5461](#) *phōtízō* (from [5457](#) /*phōs*, "light") – properly, *enlighten*; (figuratively) God sharing *His life*, exposing and overcoming darkness – like the ignorance (prejudice) caused by sin. [See 5457](#) (*phōs*).

Common Grace of Revelation

Romans 1:18-20

Romans 1:28

Romans 2:14-15

IV. The Lights Proscription

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive Him.

And the world knew him not; that is, the inhabitants of the world knew him not as their Creator: nor did they acknowledge the

mercies they received from him; nor did they worship, serve, and obey him, or love and fear him; nor did they, the greater part of them, know him as the Messiah, Mediator, Saviour, and Redeemer

He was in the world - This refers, probably, not to his pre-existence, but to the fact that he became incarnate; that he dwelt among human beings.

And the world was made by him - This is a repetition of what is said in [John 1:3](#). Not only “men,” but all material things, were made by him. These facts are mentioned here to make what is said immediately after more striking, to wit, that men did not receive him. The proofs which he furnished that they ought to receive him were:

1. Those given while he was “in the world” - the miracles that he performed and his instructions; and,
2. The fact that the “world was made by him.” It was remarkable that the world did not know or approve its own Maker.

The world knew him not - The word “knew” is sometimes used in the sense of “approving” or “loving,” [Psalm 1:6](#); [Matthew 7:23](#). In this sense it may be used here. The world did not love or approve him, but rejected him and put him to death. Or it may mean that they did not understand or know that he was the Messiah; for had the Jews known and believed that he was the Messiah, they would not have put him to death, [1 Corinthians 2:8](#); “Had they known it, they would not have crucified the Lord of glory.” Yet they might have known it, and therefore they were not the less to blame.

He came unto his own - His own “land” or “country.” It was called his land because it was the place of his birth, and also because it was the chosen land where God delighted to dwell and to manifest his favor. See [Isaiah 5:1-7](#). Over that land the laws of

God had been extended, and that land had been regarded as especially his, [Psalm 147:19-20](#).

His own - His own “people.” There is a distinction here in the original words which is not preserved in the translation. It may be thus expressed: “He came to his own land, and his own people received him not.” They were his people, because God had chosen them to be his above all other nations; had given to them his laws; and had signally protected and favored them, [Deuteronomy 7:6](#); [Deuteronomy 14:2](#).

Received him not - Did not acknowledge him to be the Messiah. They rejected him and put him to death, agreeably to the prophecy, [Isaiah 53:3-4](#). From this we learn,

1. That it is reasonable to expect that those who have been especially favored should welcome the message of God. God had a right to expect, after all that had been done for the Jews, that they would receive the message of eternal life. So he has a right to expect that we should embrace him and be saved.
2. Yet, it is not the abundance of mercies that incline men to seek God. The Jews had been signally favored, but they rejected him. So, many in Christian lands live and die rejecting the Lord Jesus.
3. People are alike in every age. All would reject the Saviour if left to themselves. All people are by nature wicked. There is no more certain and universal proof of this than the universal rejection of the Lord Jesus.

Matt 12:22-28

Hebrews 5:11-6:8

Hebrews 10:26-31

V. The Lights Perception

² But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

To as many as received him - The great mass; the people; the scribes and Pharisees rejected him. A few in his lifetime received him, and many more after his death. "To receive him," here, means to "believe" on him. This is expressed at the end of the verse.

Gave he power - This is more appropriately rendered in the margin by the word "right" or "privilege." Compare [Acts 1:7](#); [Acts 5:4](#); [Romans 9:21](#); [1 Corinthians 7:37](#); [1 Corinthians 8:9](#); [1 Corinthians 9:4-5](#).

Sons of God - Children of God by adoption. See the notes at [Matthew 1:1](#). Christians are called sons of God:

1. Because they are "adopted" by Him, [1 John 3:1](#).
2. Because they are "like Him;" they resemble Him and have His spirit.
3. They are united to the Lord Jesus, the Son of God, are regarded by Him as his brethren [Matthew 25:40](#), and are therefore regarded as the children of the Most High.

On his name - This is another way of saying believeth in "him." The "name" of a person is often put for the person himself, [John 2:23](#); [John 3:18](#); [1 John 5:13](#). From this verse we learn:

1. That to be a child of God is a privilege - far more so than to be the child of any human being, though in the highest degree rich,

or learned, or honored. Christians are therefore more honored than any other persons.

2. God gave them this privilege. It is not by their own works or deserts; it is because God chose to impart this blessing to them, [Ephesians 2:8](#); [John 15:16](#).

3. This favor is given only to those who believe on him. All others are the children of the wicked one, and no one who has not "confidence in God" can be regarded as his child. No parent would acknowledge one for his child, or approve of him, who had no confidence in him, who doubted or denied all he said, and who despised his character. Yet the sinner constantly does this toward God, and he cannot, therefore, be called his Son.

Verse 13

Which were born - This doubtless refers to the "new birth," or to the great change in the sinner's mind called regeneration or conversion. It means that they did not become the children of God in virtue of their natural birth, or because they were the children of "Jews," or because they were descended from pious parents. The term "to be born" is often used to denote this change. Compare [John 3:3-8](#); [1 John 2:29](#). It illustrates clearly and beautifully this great change. The natural birth introduces us to life. The new birth is the beginning of spiritual life. Before, the sinner is "dead" in sins [Ephesians 2:1](#); now he begins truly to live. And as the natural birth is the beginning of life, so to be born of God is to be introduced to real life, to light, to happiness, and to the favor of God. The term expresses at once the "greatness" and the "nature" of the change.

Not of blood - The Greek word is plural; not of "bloods" - that is, not of "man." Compare [Matthew 27:4](#). The Jews prided themselves on being the descendants of Abraham, [Matthew 3:9](#). They supposed that it was proof of the favor of God to be descended from such an illustrious ancestry. In this passage this notion is corrected. It is not because men are descended from an illustrious or pious parentage that they are entitled to the favor of

God; or perhaps the meaning may be, not because there is a union of illustrious lines of ancestry or “bloods” in them. The law of Christ’s kingdom is different from what the Jews supposed. Compare [1 Peter 1:23](#). It was necessary to be “born of God” by regeneration. Possibly, however, it may mean that they did not become children of God by the bloody rite of “circumcision,” as many of the Jews supposed they did. This is agreeable to the declaration of Paul in [Romans 2:28-29](#).

d Nor of the will of the flesh - Not by natural generation.

Nor of the will of man - This may refer, perhaps, to the will of man in adopting a child, as the former phrases do to the natural birth; and the design of using these three phrases may have been to say that they became the children of God neither in virtue of their descent from illustrious parents like Abraham, nor by their natural birth, nor by being “adopted” by a pious man. None of the ways by which we become entitled to the privileges of “children” among people can give us a title to be called the sons of God. It is not by human power or agency that men become children of the Most High.

But of God - That is, God produces the change, and confers the privilege of being called his children. The heart is changed by his power. No unaided effort of man, no works of ours, can produce this change. At the same time, it is true that no man is renewed who does not himself “desire” and “will” to be a believer; for the effect of the change is on his “will” [Psalm 110:3](#), and no one is changed who does not strive to enter in at the strait gate, [Philemon 2:12](#). This important verse, therefore, teaches us:

1. that if men are saved they must be born again.
2. that their salvation is not the result of their birth, or of any honorable or pious parentage.
3. that the children of the rich and the noble, as well as of the poor, must be born of God if they will be saved.

4.that the children of pious parents must be born again; or they cannot be saved. None will go to heaven simply because their “parents” are Christians.

5.that this work is the work of God, and “no man” can do it for us.

6.that we should forsake all human dependence, east off all confidence in the flesh, and go at once to the throne of grace, and beseech of God to adopt us into his family and save our souls from death.