

The Voice in the Wilderness

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The New Birth – Entering into The Kingdom

The concept of the “*new birth*,” also known as being “*born again*,” stands at the very heart of Christian doctrine. It is the divine process by which a person is spiritually transformed and brought into the kingdom of God. This teaching is most clearly expressed in John 3:3–7 (KJV), where Jesus declares, “**Except a man be born again, he cannot see the kingdom of God.**” The new birth is not merely a moral reformation or an outward religious change; it is a profound inward transformation wrought by the Spirit of God, granting new life, a new nature, and a new relationship with God.

In John 3, Jesus speaks with Nicodemus, a religious leader who struggles to understand this spiritual truth. Jesus explains, “**Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God**” (John 3:5, KJV). This statement emphasizes that entry into God’s kingdom is not based on natural birth, human effort, or religious status, but on a spiritual rebirth. The phrase “*born of the Spirit*” points to a supernatural act of God, whereby the Holy Spirit regenerates the sinner, imparting new spiritual life. As Jesus further clarifies, “**That which is born of the flesh is flesh; and that which is born of the Spirit is spirit**” (John 3:6, KJV). Thus, the new birth is essential because human nature, in its fallen state, is incapable of entering God’s kingdom without divine renewal.

The Apostle Paul reinforces this truth in Colossians 1:13, where he writes that God “**hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.**” This passage highlights the transfer that occurs at the new birth. The believer is not merely improved but is rescued from one realm—the dominion of darkness—and placed into another—the kingdom of Christ.

This transition underscores the radical nature of salvation: it is a movement from spiritual death to life, from alienation to fellowship, and from condemnation to acceptance by God.

Salvation, however, is not achieved through human merit or works. Ephesians 2:8–9 clearly states, **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”** The new birth is therefore entirely a work of God’s grace. Grace is unmerited favour given by God, extended to undeserving sinners. Faith is the means by which this grace is received, but even faith itself is not a human accomplishment; it is enabled by God. This truth eliminates all grounds for boasting and directs all glory to God alone. Entering the kingdom is therefore not something one earns, but what one receives from God and God alone.

Titus 3:5 further elaborates on the nature of this transformation: **“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”** Here, the term *“regeneration”* directly corresponds to the idea of the new birth. It signifies a complete renewal of the inner person. The *“washing”* suggests cleansing from sin, while the *“renewing of the Holy Ghost”* indicates an ongoing transformation of character and life. This passage again stresses that salvation originates in God’s mercy, not in human effort.

Other passages of Scripture provide additional insight into the new birth. In 2 Corinthians 5:17, Paul declares, **“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”** This verse captures the essence of regeneration: a new identity and a new way of life. The believer is no longer defined by past sins or the old nature but is transformed into a new creation in Christ.

Similarly, 1 Peter 1:23 speaks of believers as **“being born again, not of corruptible seed, but of incorruptible, by the word of God.”** This highlights the role of God’s Word in the new birth. The gospel message serves as the instrument through which the Spirit brings about regeneration.

As individuals hear and respond to the Word in faith, the Spirit works within them to produce new life. This spiritual growth continues as the believer hears the Word of God and keeps them (1 Peter 2:2).

The necessity of the new birth also points to the seriousness of sin and the holiness of God. Humanity, in its natural state, is spiritually dead (Ephesians 2:1) and separated from God. Without regeneration, no one can enter the kingdom. This underscores why Jesus made the statement in John 3:7— **“Ye must be born again”**—is not a suggestion but a divine imperative. It is an absolute requirement for all who desire to see and enter God’s kingdom.

Entering the Kingdom through the new birth also results in a transformed life. While good works do not produce salvation, they are the evidence of it. Ephesians 2:10 follows the well-known declaration of grace by stating, **“For we are his workmanship, created in Christ Jesus unto good works.”** The regenerated believer begins to live in obedience to God, not out of obligation, but out of a renewed heart and love for Him.

In conclusion, the new birth is the gateway into the Kingdom of God and by extension becoming the citizens of heaven. It is a supernatural act of grace, accomplished by the Holy Spirit, through which a sinner is regenerated, forgiven, and made new. The teachings of John 3:3–7, along with passages such as Colossians 1:13, Ephesians 2:8–9, and Titus 3:5, consistently affirm that salvation is not of works but of God’s mercy and grace. The new birth brings about a complete transformation—spiritually, relationally, and morally—enabling believers to enter and experience the kingdom of God. Therefore, the call remains urgent and universal: **“Ye must be born again.”**

God bless and keep you in Jesus’ name. Amen.

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