

What is the New Birth?

Brad Scott

English - Hebrew

OLD TESTAMENT - TANACH

GENESIS - B'RESHIYTH
EXODUS - SH'MOT
LEVITICUS - VAYIKRA
NUMBERS - B'MIDBAR
DEUTERONOMY - D'VARIM
JOSHUA - Y'HOSHUA
JUDGES - SHOF'TIM
RUTH - RUT
1 SAMUEL - SH'MU'EL ALEF
2 SAMUEL - SH'MU'EL BET
1 KINGS - M'LAKHIM ALEF
2 KINGS - M'LAKHIM BET
1 CHRONICLES - DIVRE-HAYAMIM ALEF
2 CHRONICLES - DIVRE-HAYAMIM BET
EZRA - 'EZRA
NEHEMIAH - NECHEMYAH
ESTHER - ESTER
JOB - IYOV
PSALMS - TEHILLIM
MIZMOR for individual chapters
PROVERBS - MISHLEI
ECCLESIASTES - KOHELET
SONG OF SONGS - SHIR-HASHIRIM
ISAIAH - YESHA'YAHU
JEREMIAH - YIRMEYAHU
LAMENTATIONS - EIKHAH
EZEKIEL - YECHYZK'EL
DANIEL - DANIEL
HOSEA - HOSHEA
JOEL - YO'EL
AMOS - 'AMOS
OBADIAH - 'OVADYAH
JONAH - YONAH
MICAH - MIKHAH
NAHUM - NACHUM
HABAKKUK - HAVAKUK
ZEPHANIAH - TZ'FANYAH
HAGGAI - HAGAI
ZECHARIAH - Z'KHARYAH
MALACHI - MAL'AKHI

Names of the Bible

NEW TESTAMENT

MATTHEW - MATTITYAHU
MARK
LUKE
JOHN - YOCHANAN
ACTS
ROMANS
1 CORINTHIANS
2 CORINTHIANS
GALATIANS
EPHESIANS
PHILIPPIANS
COLOSSIANS
1 THESSALONIANS
2 THESSALONIANS
1 TIMOTHY
2 TIMOTHY
TITUS
PHILEMON
HEBREWS - IVRIM

JAMES - YA'AKOV
1 PETER - 1 KEFA
2 PETER - 2 KEFA
1 JOHN - 1 YOCHANAN
2 JOHN - 2 YOCHANAN
3 JOHN - 3 YOCHANAN
JUDE - Y'HUDAH
REVELATION - HITGALUT

What is the New Birth? Introduction

Brad Scott

Sometime in 1979, I was approached by an old schoolmate who I had not seen for about seven years. We met at a local fast food restaurant and decided to sit down and bring each other up to date on our lives. At some point in the conversation, my friend informed me that the most important thing that had happened to him was the joy of being 'born again'. At first I hesitated to ask him what he meant, for I had been a Christian for about 8 years and had even taught in the Lutheran church. But after having repeated this phrase several times, my curiosity trumped my pride and I asked him what he meant. For the next 3-1/2 hours he told me. My friend did the best he could to explain this concept from a traditional Christian point of view. It was at this point that my relationship with the God of Israel began to turn another corner.

What exactly does it mean to be 'born again'? Does this English translation do the intended message justice? I have decided to spend the next few teachings addressing a subject that I am occasionally asked about. Where is the new birth taught in Torah? Traditionally, this teaching begins and ends with Yochanan 3:3-7 and 1 Kefa 1:23. It is generally understood to be an exclusively New Testament teaching. As it is with any New Testament doctrine, we must approach this teaching with one of two biases. Either we begin our search for truth by presupposing that this subject is being broached for the first time in Yochanan's gospel, or Y'shua is once again stringing together His own word, as foretold by the prophets. The second presupposition clearly answers Y'shua's comments to Nicodemus about his failure to understand what He was teaching. I, too, will begin by quoting the relevant passages given to us in Yochanan 3:1-12. But first, there are a few relatively obscure verses in the chapter preceding this short discourse that I feel is directly related to the background of my teaching on this subject.

Yochanan

2:18-22

"Then answered the Y^ehudim and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Y'shua answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Y^ehudim, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Y'shua had said."

Yochanan, obviously writing this after the fact, reveals that after the resurrection of the Messiah, the disciples believed the scripture AND the word of Y'shua as well. What scripture are they referring to? Well, I can assure you that there is more than one, for this comment validates what Y'shua will say later, that is recorded by Luke in his gospel.

Luke

24:44-48

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is WRITTEN, and thus it behoved Messiah to suffer, and to rise from the dead

the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Even though my purpose is not to teach specifically on this passage, I cannot help but take you to one of the places where the 'rebuilding' of the temple (tabernacle) was prophesied. One of my later teachings will tightly focus on Y'shua's statement in Mattityahu 16, that is translated in the KJV as 'on this rock I will build my church', but should read, 'according to Torah, I will rebuild the habitation of my people'. In 'Amos 9:11 we are told that in the last days God will raise up the tabernacle of David that is fallen and will 'rebuild' Him as in the days of old. During the times of Messiah, the temple had become the permanent structure of the tabernacle. There are a few comments to make on this passage in 'Amos. It is tempting to get real involved with the Hebrew grammar here, but for the sake of simplicity and expediency I will get to the bottom line. The most glaring aspect of this scripture in the Hebrew text is the fact that these ruins will be *uv^eniytiyha*. This word is translated as 'build' in most translations. It is structured (pun intended) from the root *banah*. This word is the root word from which we get the word 'son' from. Depending on the context, this word can mean either 'to build' or to 'rebuild'. (Consult any Hebrew lexicon you wish.) It's Greek equivalent is *anoikodomeo*, and is translated as 'to build' or 'to rebuild'. (Consult any Greek lexicon you wish.) Whether it is used in context with our verses in Yochanan chapter 2, Mattityahu 16, or our text in 'Amos 9, the application is the same. In all three texts the context refers to the restructuring of something that has previously existed. In 'Amos it was the tabernacle, in Yochanan it is the Messiah Himself, and in Mattityahu it is His assembly. The tabernacle is nothing new (*neos* (Gk.), *chadash* (Heb.)), the Messiah is nothing new (*neos*, *chadash*), and the assembly of the God of Israel is nothing new (*neos*, *chadash*).

This is just one example of many in which the student of scripture and truth is drawn to the inescapable conclusion that the teaching of the Holy Spirit in the Brit Chadashah is the fulfillment of prophecy previously revealed by the same Holy Spirit in the Tenakh. This is precisely why we are told by the Messiah in Yochanan 14:26 that the *Ruach HaQodesh* was given to bring the Word of God to our remembrance. It is because of numerous translation processes that much of what has already been previously revealed is difficult to recognize. It takes a prepared, humble heart that concedes that God is the same yesterday, today, and forever, that will find the absolute perfect harmony and symbiotic relationship between the old and new covenants. Nothing would be more pleasing than to stay with our 'Amos context, but we must move on to our text.

Yochanan

3:1-2

"There was a man of the Pharisees, named Nicodemus, a ruler of the Y^hudim: The same came to Y'shua by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Yochanan begins this discourse with a little background of the ruler who confronts Y'shua one night. Nicodemus (would have been known as Rav Nakdimon) is not only a Pharisee, but a well respected ruler or leader of this sect. He would have had a great reputation as a living example of a keeper of God's commandments. From the perspective of the local Pharisaical leadership, Y'shua should have been coming to Nakdimon, rather than the other way around. Nevertheless, the ruler comes to the Ruler of rulers. Bible commentators have always found it interesting that this ruler comes to Y'shua at night. I agree with many, that he comes to Messiah, as we all do, in darkness, and leaves in light, or at least more light. It is no coincidence that the end of this discourse ends with the following statement by

Y'shua.

Yochanan

3:21

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

It is commonly taught in traditional Christian commentaries that the statement that Nakdimon makes in the second verse reveals his ignorance of WHO the Messiah was to be. While this may be true, Y'shua will appeal to a fundamental, provocative teaching from this ruler's own textbooks to reveal Himself. Y'shua's answer to the statement of Nakdimon is the subject of our text. His question is not a response to Nakdimon's inability to discern WHO He is. When Nakdimon quips to Y'shua that He could not do these miracles except God be WITH Him, Y'shua responds by telling Nakdimon that he must be born from above in order to see the kingdom of God. It is this writer's humble opinion that Y'shua's teaching on the 'new birth' is His way of revealing from the scriptures (Old Testament) Nakdimons need to 'receive' the seed of the woman, and at the same time to reveal who this seed is that will 'birth' him as a son of the living God.

I find it fascinating that most Bible commentators concede to the notion that this short, but absolutely imperative phrase is only mentioned three times in scripture. In the course of a book that contains over 31,000 verses, the most important litmus test of entrance into the kingdom of God is mentioned only three times! I can come to only three conclusions in my mind as to the meaning behind these, on the surface, and almost oh! by the way, words. The first possibility is that this teaching is infrequent because it is not important. I hope to soon discourage that likelihood. The second prospect is that it IS the only way to enter the kingdom of God and God hopes and prays that you manage to find where He hid these three verses. Naaaaaa. The third probability, as it is with most consequential teachings, is that the Messiah is teaching something that is already stated multiple times in the Tenakh by the prophets of old and is nothing new in the Brit Chadashah.

Before launching into the rest of our text, I would like to be faithful to my usual modus operandi and go back to the beginning to trace the words that Y'shua uses in His discussion with Nakdimon. Next time, we will identify our terms in the Greek and Hebrew language and follow their use in the Tenakh.

What is the New Birth? - Part 2

Yochanan

3:3-4

"Y'shua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

The 'teacher' from God is now going to teach *Nikdimon* a few things. In response to this ruler's statement about miracles and His relationship with God, Y'shua remarks that *Nikdimon* cannot see the kingdom of God unless he is born from above. The English words 'born again' translate the Greek

words *gennethe anothan*. These words literally mean to be 'birthed from above.' I find it interesting that Y'shua would respond to *Nikdimon's* remarks about Y'shua's relationship with God in this way. It almost seems as if Y'shua shifts the subject to something that He deems to be more important. But, the contextual facts point to Y'shua responding directly to the 'Torah' teacher's remarks. This teacher come from God tells *Nikdimon* that he cannot 'see' the kingdom of God unless he is born from above. Traditionally, this statement is understood to mean that a person cannot enter into the kingdom, go to heaven and be with Jesus, or be a member of the true church, unless he has been born again. While all three of these, laying aside some western terminology, may be true, this is not the focus or context of Messiah's response. Y'shua is indeed reacting to *Nikdimon's* opening comments. Y'shua's reply to *Nikdimon* is that he cannot SEE the kingdom of God unless he is born from above. The word 'see' here is the Hebrew word *ra'ah*. This word does express the ability to 'sight' something, but this is not how it is dominantly used in the scriptures. This word means to understand or perceive. The use of ears and eyes in the Hebrew language express the concept of understanding and putting into practice. Hear O Israel, YHVH our God, YHVH He is one. This implies that His people are to apprehend and apply the truth that YHVH is our Father and King, and that He is the ONLY Father and King. Understanding this truth leads quite naturally to comprehension and obedience to the instructions and teachings of the King. The word *ra'ah* is many times translated as 'behold'.

D'varim

11:26

"BEHOLD, I set before you this day a blessing and a curse;"

This verse teaches us to look, see, and understand that obedience produces blessings and disobedience produces curses. Messiah speaks to *Nikdimon* in the say way that He spoke to the prophets and fathers of old - as the Word of God. This teacher come from God, turns to this great teacher of the Pharisees and tells him that he cannot understand or rightly apply the kingdom of God unless he has been birthed from above. In other words, the kingdom of God is not just in knowing the scriptures (the letter of Torah) but knowing (*yada'*) the Author of the scriptures (the spirit of Torah).

Yochanan

5:39-40

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."

The Tenakh, a document that *Nikdimon* was assumed to know well, is replete with prophecies foretelling all that *Nikdimon* had witnessed to this point. We will soon see that Y'shua held *Nikdimon* responsible to know all the prophetic events of the reuniting of the kingdom of God. The gospel of Yochanan is not written as an historical document. There is no clear chronological order of the events of the life of Messiah, as they are seen in the 'synoptic' gospels. This is one reason why one of Yochanan's other books (Hitgalut, Revelation) is hard to grasp chronologically as well. *Nikdimon* has already witnessed much of the works, miracles, and teachings of Y'shua. He does not understand the prophetic fulfillments of the kingdom of God which have been taking place right in front of him. Which brings us to another error in traditional Christian teaching. The kingdom of God is eternal. It is where the King is. The kingdom of God is not something you enter when you die and go to the man upstairs. It is not something you 'fly' to. Everlasting life is not something you get when you die. A true believer and follower of God enters the kingdom of God and HAS everlasting life when he or she is birthed from above.

Yochanan

3:36

"He that believeth on the Son HAS everlasting life: and he that believeth not the Son shall not SEE life; but the wrath of God abideth on him."

Notice the use of the word 'see life' in this verse. All the prophecies of the kingdom of God uttered by the prophets of old are coming to pass and will come to pass, and *Nikdimon* should have known this. This is why the scriptures say that the testimony of Y'shua is the spirit of prophecy. *Nikdimon* had already heard Y'shua state that He was the 'lamb of God' (Yochanan 1:36). Notice again that Yochanan the immerser said, BEHOLD (*ra'ah*), the Lamb of God! The text of Yochanan 3:1-2 implies that *Nikdimon* was already familiar or informed of what Y'shua had said and done. He had just listened to Y'shua claiming to be the rebuilt tabernacle spoken of in 'Amos 9:11. He had already witnessed His claim to be restorer of the ancient paths and repairer of the breach, the one whom Eliyahu was to prepare the way for, the righteous Branch and King of Yirmeyahu 23. These prophetic fulfillments are understood by those with eyes to see and ears to hear. Those who have the seed of the Almighty One and Author of the Old Testament prophecies. This only fits all of the context of this confrontation with the great ruler and teacher of the Pharisees. The bottom line is that the kingdom of God is a place that is entered into by faith and a birth from above, and the things of this kingdom can only be fully understood and applied when a person has been made a Son of the Living God by the uniting of a seed with an egg, or a birth from above.

This brings us to *Nikdimon's p'shatic* response to Y'shua's comments. I know, I made that word up. All the commandments of God carry with them an earthly, material, and external, bodily purpose, There is nothing ritualistic or ceremonial in God's Torah. There is a function and purpose to all His commandments. As time marches on, man eventually comes to a fuller understanding, through true science, of the rationale of all of Torah. The teaching by Jewish or Christian theologians that any of Torah is ritual or simply pomp and ceremony is man made, and has been and will be proven to be so in the process of time. Every command in Torah also has a deeper, prophetic and eternal meaning as well. *Nikdimon* immediately went for the earthly interpretation. Y'shua will refer to these two meanings later on in His conversation with *Nikdimon*. *Nikdimon* understood the 'birth' part of Y'shua's comments. It was the 'above' part that seem to confuse him.

It is my contention that the whole concept and teaching behind the 'born again' experience cannot be fully understood outside of the principle of the seed, a seminal teaching that *Nikdimon* should have understood. You might say that this principle is the foundation of Wildbranch. The word 'wildbranch' was taken from this germinal truth. There are, at the very least, four fundamental scriptural teachings concerning our relationship with God that are directly related to this teaching. Our relationship with God in the prophecies as a harvest, wheat and tares, our relationship with Israel as one tree, our relationship with Messiah as a bride, and our relationship with the Father as children, i.e birth. Now I ask you, are these unimportant, trivial or back burner issues? All of these teachings begin in the first three chapters of B'reshiyt. The bottom line is that all living entities that reproduce do so by means of a seed. This seed comes in various forms. There is a literal or *p'shat* purpose of the giving of seeds. God placed the physical seed upon the earth so that literal fruit would be produced. He placed within that living fruit, another seed. These are the earthly principles that God gave man so that he might understand (see, *ra'ah*) eternal principles. The parable of the sower, as presented by Luke, tells us that the seed is the Word of God. Messiah also tells us that His Word is spirit and it is life (Yochanan 1:1-4, 6:63). When man searches out the meaning of those things that pertain to earthly life, he soon finds the seminal principles of spiritual life. This was very common in the teaching practices of the Rabbinical minds in the time of Y'shua. If *Nikdimon* had truly regarded Y'shua as a teacher come from God, then

he would have applied his own standards of hermeneutics to Y'shua's remarks. This is why Y'shua will reprove *Nikdimon* later on. The point is that *Nikdimon* knew what traditional 'Jewish' methods this teacher come from God was using.

Simply put, this birth from above that Y'shua will expound upon is based and founded upon an earthly understanding of how living things reproduce. A birth clearly implies a mother and a father, a seed and an egg. This birth brings harmony to God's teaching from the beginning, for all that is to be God's enters into His house, a house that contains a family. Family members share at least two things in common, a mother and a father, who by their becoming one flesh, reproduce after themselves. The new birth is the uniting of a seed (the Word of God, masculine) with an egg (faith, feminine).

What is the New Birth? - Part 3

Y'shua's response to the remarks of Nicodemus is cut and dry in my opinion. He is in effect saying that Nicodemus cannot understand or comprehend the kingdom of the Father unless he has the seed of the Father in him. All of the fruit of the seed is in the seed. This seed is defined throughout all scripture from it's seminal beginning in B'reshiyt 1:1 as the Word of God, which is revealed in the parable of the sower in Mattityahu 13:1-23, and clearly presented to us in the Lukan version of this parable.

Luke

8:11

"Now the parable is this: The SEED is the Word of God"

All those who wrote, expressed, and testified of the words of God from the beginning are a testimony of the history of this seed. The seed of the woman has followed and preceded faith from the beginning, and so it is quite contextual for Y'shua to use the ancient pattern of this seed to explain the fundamental truth of reconciliation back to God. The 'birth from above' can only be thoroughly understood in its context with this seed. This seed is not only an agrarian concept, but also a biological one as well. The English word 'seed' is taken from the Latin word 'semen'. Enough said. When a woman conceives a child it is said that she has received seed. Y'shua uses this illustration in describing the fulfillment of Hoshea chapter one, which is in Yochanan chapter one.

Hoshea

1:10

*"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the **sons of the living God.**"*

Yochanan

1:10-13

*"He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become **the sons of God**, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*

Obviously there is a direct connection between the SONS of God and a birth. What Y'shua will teach us here is that the birth He is referring to is not an earthly birth but rather a birth from above that begins with a seed, as all births do. This seed from above is the Word of God that Yochanan clearly established in the first 14 verses of his gospel is from the very beginning. It is this birth that produces the fruit that God is looking for. The fruit of obedience has inside of it a seed. When HIS fruit is produced, then HIS seed is received, for it is always in the fruit. Galatians 3:16 clearly reveals that there is only one seed, the Messiah, and Messiah, according to Yochanan's first chapter, is from the beginning, from everlasting. If there is only one true seed, from the beginning, then only the fruit THAT seed produces can have another true seed in it. If two kinds of fruit are being produced, then there are two seeds. The 'birth from above' can only be the eternal Word of God, and so it can only produce the eternal Word of God.

Many in the Jewish sects at that time had strayed from the eternal Word of God, and however well motivated, had added to and taken away from His Word. They had mutated the seed, which could only reproduce a continued line of mutated seeds. The Messiah, the eternal, living Word of God, who kept the words (seed) of His Father, warned those who intended to be His disciples. " ... *take up your cross and follow me*" His exhortation is clear, there is only one seed, and you must receive this seed in order to understand, much less teach the kingdom of God. Y'shua was careful to extend the invitation to follow Him, the true seed, which produces the only fruit that will contain the same seed that produced all things.

The model for this new birth is found in the beginning, in the garden, where most paradigms of life and death find their start. The pattern of the seed of birth and life was already established in the narration of the bringing forth of vegetation and plant life in B'reshiyth 1:11-12. The relationship between man and the land was given to us in the first three chapters of B'reshiyth. The plan of God for man and creation are the same. YHVH expressed in His creation the same realities He would express through man. The principle of the characteristics of the seed of vegetation and plant life will also apply to man. Over and over again, through out generation after generation, God will teach the same patterns. After showing the pattern of the seed on the third day, God repeats the pattern once again by placing the concepts of light and darkness in two seeds that will produce two trees in the garden. These seeds and trees both operate identically. The seed of the tree of life will produce fruit that will contain a seed within itself that will only produce life. The seed of the tree of the knowledge of good and evil will operate precisely the same way. Adam is told that he may eat of all of the trees of the garden, including the tree of life. He was not to eat of the tree of the knowledge of good and evil. Adam and Chavah are in the garden, the place of eternal life and paradise, the source of God's goodness, blessings, and eternal bliss. If Adam and Chavah had continued to remain faithful to God and eaten only of the trees that God had ordained for them, then they would have continued to bathe in goodness, blessings, and eternal bliss. This tree of life and it's fruit is still true today.

God told Adam and Chavah not to eat from the tree of the knowledge of good and evil. Why? Because that tree comes from a seed that only produces the fruit of the knowledge of good and evil. It does not produce life or the fruit of life. In the day that they ate of that tree they would surely die. Death is separation from life. The day they chose to eat from that tree, God removed (separated, death) from them the seed of life, lest they should exist eternally in a garden manifesting both life and death. Now Adam had only one seed in him, the seed of the tree of the knowledge of good and evil. Now Adam could only produce after himself children without the life of God in them. Man will now only produce man. Man, because he produces both good and evil, cannot please God. Man can now only be born to

man and only produce man. Mysteriously, the tree of the knowledge of good and evil is never heard of again. Why? Because it was produced from a seed which is now in mankind. It will reproduce naturally, hence the term adamic nature. The birth of the flesh is a naturally occurring act of man. This is an inherent process that man can accomplish without the help of God, but yet it is the beginning step in a two step progression to bring about the will of God.

1 Corinthians 15:46
"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Y'shua will allude to this statement in His conversation with Nicodemus. In keeping with the 'natural' progression of things, Nicodemus responds to Y'shua by going right for the natural, and failing to see the spiritual (eternal).

Yochanan 3:4
"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

Y'shua's remark back to Nicodemus verifies that He understood Nicodemus's stubbornness at worst and confusion at best. Y'shua replies by saying that a man must be born of water AND of the Spirit to enter into the kingdom of God. The birth of water is what man reproduces naturally, without God. This water speaks of natural birth, that which comes from the tree of the knowledge of good and evil, the seed of man. In the very next chapter of Yochanan, Y'shua uses this same physical or natural image when speaking to the woman of Samaria. She is standing at a well and drawing water. Y'shua then compares natural water to living water. The 'birth of water' refers to the physical birth, the birth of the flesh. This is sealed in the next verse when Y'shua, completing His thought states, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This places Yochanan's statements in the first chapter of this gospel in perfect harmony.

Yochanan 1:13
"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

All that man born of blood, flesh, or his own will can produce, is a man born of blood, flesh, and his own will. The only seed that can produce the offspring of God, is the seed of God. However, that which comes natural is first, then that which is spiritual.

What is the New Birth? - Part 4

The meaning of the 'new birth' is a very comprehensive subject, for it so easily leads to other related subjects. My position is that 'seeing' the kingdom is synonymous with understanding or perceiving the kingdom. Unless one has received the seed of the woman, the King of Kings, one cannot partake of all that the kingdom is. In other words, unless one has received the King, one cannot receive the kingdom.

The use of the seed principle continues in Yochanan 3:8:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Trees proliferate by their seeds dropping to the ground and then are scattered by the wind. The following is a most provocative quote from the World Book Encyclopedia.

"Seeds are the most important part of the plant. The roots, the leaves, the flowers, the fruit, all exist so there can be seed ... If the seeds fell straight to the ground beneath the plant (or tree) that bore them, they would be too crowded to thrive. The seeds must be scattered or dispersed ... most seeds are scattered by the wind."

This is most interesting, and is inserted right in the midst of a discussion of a birth that takes a seed to accomplish. Messiah reveals to us that the Word of God is carried by His Spirit. He goes where He wants to. The Spirit of God (Holy Spirit) is a term that always reflects the active, demonstrative presence of God. It has always been the Word of God that saves us. *Nikdamon* comes from a religious system, much like all religious systems, that teaches that salvation and holiness can only come from their religious system. The whole idea that reconciliation or redemption back to God comes from a place that one cannot tell or blows where it will has *Nikdamon* in confusion. It is not the nature of 'deity' of Messiah that is at issue here, but rather a revelation of the nature of the Word of God. In verse 12, Y'shua reveals to *Nikdamon* that He is using 'earthly' pictures to speak of eternal, spiritual truths.

Yochanan

3:12

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

The Word of God is like a seed, a seed that produces fruit. The evidence of this new birth is found in the fruit that the seed produces. The evidence that one has truly come unto the 'light' of God, is made manifest in our deeds (fruit), and that they are wrought in God (vs 21). In Hebrew thought, the light is Torah and the darkness is the absence of Torah. Messiah, having been raised in this truth, comments prophetically in Yochanan verse 19, that men in general will love the darkness rather than light. Once our customs, our Sabbaths, our festivals, our dietary and health laws are exposed by this light, we run to the darkness. We do this because our ways are evil, and the true light of God's word exposes that evil.

I close with one simple request. Is the seed of the woman that which was brought forth from the beginning, in you? Are you doing the works of Avraham?

Yochanan

8:39

"... If ye were Avraham's children, ye would do the works of Avraham."

Shalom Alecheim!

<http://www.wildbranch.org/>