

NIGHTTIME VISIT OF NICODEMUS— CHRIST ENLIGHTENS HIM

Age 30. *Jerusalem.*
John 3:1-21

Understanding the
WORDS of JESUS

John 6:63b

John 3:1-21

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Yahshua by night, and said unto him, Rabbi, we know that thou art a teacher come from Elohim: for no man can do these miracles that thou doest, except Elohim be with him.

3 Yahshua answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of Yahweh.**

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?

5 Yahshua answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Yahweh.**

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 **Marvel not that I said unto thee, Ye must be born again.**

**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.**

**9 Nicodemus answered and said unto
him, How can these things be?**

10 Yahshua answered and said unto him, **Art thou a master of Israel, and knowest not these things?**

11 **Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**

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

**13 And no man hath ascended up to
heaven, but he that came down
from heaven, even the Son of man
which is in heaven.**

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15 That whosoever believeth in him should not perish, but have eternal life.

**16 For Yahweh so loved the world,
that he gave his only begotten Son,
that whosoever believeth in him
should not perish, but have
everlasting life.**

**17 For Yahweh sent not his Son into
the world to condemn the world;
but that the world through him
might be saved.**

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of Yahweh.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

**20 For every one that doeth evil
hateth the light, neither cometh to
the light, lest his deeds should be
reproved.**

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

3 Yahshua answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of Yahweh.**

The term "born again" is widely used among Christians, and the verse that says "You must be born again" (John 3:7) is often quoted. But many Christians don't understand what it means to be born again, often because they begin by looking at what the epistles say, and fail to base their understanding on **The Words Of Yahshua.**

What, then, is the new birth? In order to get the entire picture, one must consider all the Scriptures about a given subject.

1 Peter 1:3-4 says,

**3 Blessed be the Elohim and Father
of our Master Yahshua Messiah,
which according to his abundant
mercy hath begotten us again unto a
lively hope by the resurrection of
Yahshua Messiah from the dead,**

Paul says that those in Messiah are "a new creation" (II Corinthians 5:17) and were saved by the "washing of regeneration" (literally "washing of rebirth") in Titus 3:5. These all refer to something that happens in this life, not just at the return of Messiah.

17 Therefore if any man be in
Messiah, he is a **new creature**: old
things are passed away; behold, all
things are become new.

**5 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 Spirit;**

This rebirth is based on "seed." John refers to being "begotten of Elohim" in his epistles (I John 5:1, 18) and states that whoever is "born of Elohim" has God's seed in him (I John 3:9). The above mentioned I Peter 1:23 refers to being born again of incorruptible seed.

1 John 5:1

Whosoever believeth that Yahshua is the Messiah **is born of Elohim**: and every one that loveth him that begat loveth him also that is begotten of him.

1 John 5:18

We know that whosoever is **born of Elohim** sinneth not; but he that is begotten of Elohim keepeth himself, and that wicked one toucheth him not.

1 John 3:9

Whosoever is **born of Elohim** doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of Elohim.

James 1:17-20

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with **the word of truth**, that we should be a kind of firstfruits of his creatures.

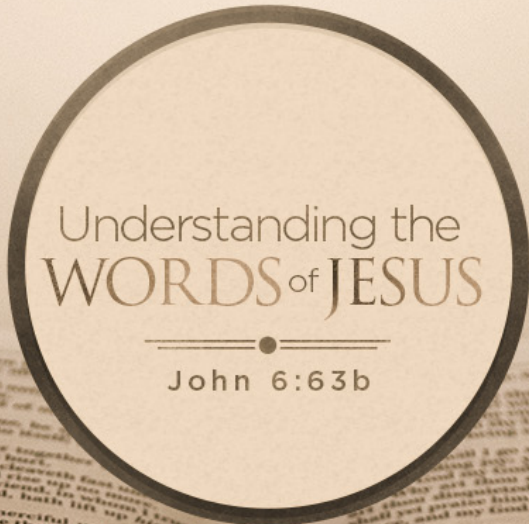
**19 Wherefore, my beloved
brethren, let every man be swift to
hear, slow to speak, slow to wrath:
20 For the wrath of man worketh
not the righteousness of Elohim.**

*...and behold
...transgressors shall be peace,
...of the wicked shall be destroyed
...the salvation of the righteous is of
...their strength in the time of trouble.
...and the Lord shall help them, and de-
...shall deliver them from the wi-
...because they trust in hi-*

I used to think that "the Word" was simply a synonym for the Bible. But in fact the Scriptures do not refer to themselves as "the Word," they refer to themselves as "the Scriptures." In the Bible, the term "the Word" refers to the overall message, that is, the wisdom and plan of Elohim.

Sometimes it refers to a specific message that a prophet was given to speak forth. When used in a general sense, though, it is the overall message about **His coming Kingdom.**

Too often the words of Yahsuha are interpreted in light of the later New Testament writers instead of the other way around. It is important that we understand the words of Peter, James, John, and Paul in light of the Master.



PSALM 42
To the chief Musician upon Shushannim, A Song of David.
1 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
2 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
3 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
4 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
5 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
6 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
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24 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
25 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
26 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
27 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
28 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
29 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
30 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
31 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
32 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
33 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
34 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
35 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
36 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
37 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
38 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
39 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
40 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
41 My soul is withered as the grass, and I am like green corn under the shadow of the tree.
42 My soul is withered as the grass, and I am like green corn under the shadow of the tree.

It is his words which are the standard for interpretation of the rest of the New Testament. Yahshua Messiah's words, "You must be born again" are well known, but his other references to the new birth are often missed or forgotten.

He said the new birth was so vitally important that one could not see the Kingdom of Yahweh without it (John 3:3). But of the four Gospels, John's is the only one that uses the phrase "born again." How could something so important not be mentioned in the other Gospels? The fact is, Yahsuha did speak of it, but he used other terms.

Yahshua identified the new birth as being essential for entering the Kingdom of Yahweh in John 3. In the key parable of the sower and the seed, Yahshua likewise states that receiving the word is essential for salvation.

Mark 4:11-14

11 And he said unto them, **Unto you it is given to know the mystery of the kingdom of Elohim: but unto them that are without, all these things are done in parables:**

12 **That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.**

13 And he said unto them, **Know ye not this parable? and how then will ye know all parables?**

14 **The sower soweth the word.**

Mark and Luke point out that if one does not receive the seed, which is the Word, they do not get "converted" or "saved." Matthew even more specifically defines what the seed is.

Matthew 13:18-19

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

The seed that the sower sows is the Word of Elohim, which is the Word of the Kingdom. The devil steals that word away from those who do not receive it, like the seed by the wayside.

Others receive the word and retain it for a short time, but fall away when tribulation or persecution arises, like the seed on stony ground with no roots. Some others receive the word but are distracted by cares and riches of this world, like the seed on the thorny ground.

...their strength in the time of trouble. and the Lord shall help them, and deliver them, because they trust in his

The last category is those who receive the seed on good ground and bear fruit. This parable is considered by Yahshua to be the foundation of all the other parables ("Know ye not this parable? and how then will ye know all parables?" - Mark 4:13).

It presents the foundational truth of how to be saved, or have eternal life, which begins with the intelligent reception of the Gospel of the Kingdom of Yahweh. The references to being born of seed in the epistles are to be understood in this light.

The seed is the Gospel of the Kingdom, and believing that Gospel is the key to eternal life and the new birth.

Part of the hope of the Gospel is that one day the world will be restored to its original state, when Messiah rules in Yahweh's Kingdom. Yahshua refers to this in Matthew and uses another word from the same root as *gennaō*, the word for born or begotten.

Matthew 19:28

And Yahshua said unto them, **Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**

pal-ing-ghen-es-ee'-ah

This word *paliggenesia* is only used twice in the Bible. Once in this reference to the regeneration of the world to come, and one other place in Titus.

Titus 3:1-7

- 1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
- 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

**3 For we ourselves also were
sometimes foolish, disobedient,
deceived, serving divers lusts and
pleasures, living in malice and envy,
hateful, and hating one another.
4 But after that the kindness and
love of Elohim our Saviour toward
man appeared,**

5 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 Spirit;
6 Which he shed on us abundantly
through Yahshua Messiah our
Saviour;

**7 That being justified by his grace,
we should be made heirs according
to the hope of eternal life.**

In these two occurrences of this word, we see the two instances of regeneration. The world will be regenerated when Yahweh's Kingdom comes to pass, and in the meantime we experience a foretaste of it in our own lives as we are regenerated by the Word and renewed by the holy spirit.

**28 The woman then left her waterpot,
and went her way into the city, and
saith to the men,**

**29 Come, see a man, which told me
all things that ever I did: is not this
the Messiah?**

**30 Then they went out of the city, and
came unto him.**