

HOW CAN A MAN BE BORN WHEN HE IS OLD? (Part 1)

(John 3:2-6 Acts 16:30- 31)

Nicodemus was puzzled with the affirmation from Yahshua. Unless a person is born again, he cannot see the kingdom of God. In his natural state, Nicodemus could not comprehend nor fathom the words of Yahshua and asked the most impossible question, Can he enter his mother's womb again and be born? Yahshua answered him, I assure you most solemnly I tell you, unless a man is born of water and the Spirit he cannot enter the kingdom of God.

In man's sinless state in which he was created -in the image of God, there was no need for man to be born again, because he in the state of perfection, without sin, enjoyed a perfect relationship with his Creator. However, when he sinned, no longer was he under the control of the spirit, but of the soul and of the flesh, which became the enemy of God. Sin had separated him from his Creator in the level of his spirit, making it impossible for him to continue a relationship with Yahweh as he had before. For that relationship to be restored, his spirit had to be born again; what is born of the Spirit is spirit. By the substitute sacrifice of Yahweh's Son and His Spirit, man could and can experience the new birth, in that his spirit is restored into relationship with Yahweh once again and he now has an access to heaven. What is born of flesh is flesh, what is born of Spirit, is spirit; there are in these affirmations big differences between the two: That which is born of flesh is flesh- is of bloods, is of the will of the flesh, and is of the will of man. Man can never be born again in the flesh- by entering his mother's womb because man's physical body is corrupted by sin and dammed to decay. Only Yahshua's body didn't go through decay, for He was sinless. And, as such, He alone was qualified to be the substitute sacrificial Lamb for man's redemption. Man can never see Yahweh in his corrupted body, as Paul said, Flesh and blood cannot inherit or share in the kingdom of God; nor does the perishable inherit or share in the imperishable, for this perishable must put on the imperishable and this mortal must put on immortality. And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up in and unto victory (I Corinthians 15: 15,53-54).

In this dialogue with Nicodemus, Yahshua presented Himself as the Savior of the world Who would bring life to man's spirit when He said, And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up in order that everyone who believes in Him may not perish, but have eternal life and live forever! And this new birth is offered to everyone who believes in Him; this new birth carries a tremendous reward – life forever, our salvation. It is the result of the Father's love for the world; the size of His love is immeasurable in human eyes, but its size is visible in the sacrifice of His only Son, Yahshua. The new birth is a defined birth by water, which means cleansing by forgiveness, reconciliation; and by the Spirit, the new life giver when He enters our spirit and revives it with His presence; He molds and cleanses us by sanctification.

Marvel not at My telling you, you must all be born again! As we cannot tell the direction of the wind, but we can see its results; so it is with the person who is born again. We don't understand how it happens, but the results in one's life are visible to his world of family and friends. He is a

new creation; the old is gone; all is made new for him (II Corinthians 5:17). Nicodemus still puzzled asked, How can all this be possible? Nicodemus, a Pharisee and a teacher of the Law was lost at the meanings of the words of Yahshua. No place in the Torah was the concept of the new birth mentioned. His practices of the Law were just rituals without a personal relationship with Yahweh, (as many so called Christians do) he was spiritually dead. Now Yahshua was telling him that his pharisaical righteousness was not sufficient to lead him to Yahweh and to His kingdom without going through the new birth of water and of the Spirit. The Jews, represented in Nicodemus, were so much into their self-righteousness and blinded by it that they could not see, nor comprehend the message of salvation through the life of their Messiah, Yahshua. He told him, I assure you, most solemnly I tell you, We speak only of what we know; we have actually seen what we are testifying to and still you do not receive our testimony (John 3:11).

Judgment is only for those who don't believe the message and rejects Yahshua's sacrifice; in fact they are already condemned. The basis of the judgment is this: that the light has come into the world, and people have loved the darkness rather than the Light (vs. 19). They remained in darkness and spiritually dead.

The thought and idea that every religion embraces the same God with a different name, is a deceitful idea keeping many in darkness and spiritually dead. The important thing here for one to give attention to is the need for his spirit to be revived through the acceptance of Elohim's Son's death to save him. Man is not a child of God until he is born again. That's when he will have an entrance to the power to be called son of God, as we read in John 1: 11-12, He came to that which belonged to Him, and they who were His own did not receive Him and did not welcome Him; but to as many as did receive and welcome Him, He gave the authority to become the children of God, that is to those who believe in His name.

Yahshua came with life and light for all who would receive Him; this new birth would not be the result of the flesh's will, neither of blood nor by the will of man, rather was begotten by Elohim (God). Yahshua's life was imparted to the spirit of those who accept Him and light through insights was given them to know Him, to understand His Word and discern His will for their lives. When He became flesh and tabernacled among us, the glory He displayed was that of an only begotten One from the Father; His glory was full of grace and truth and of the fullness of His grace, we were blessed with grace on top of grace (John 1:14-15)!

Through grace we are regenerated (born again); we are sanctified (molded into the image of Yahshua); we will be glorified when this perishable body of ours will put on the imperishable and this mortal body of ours will put on immortality. All will happen in the twinkling of an eye, at the last trumpet call (I Corinthians 15:52, 53). For man to experience these blessings, he must be born again!

To be continued