

Notes: May 9 2015

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Before There Were Born Again Christians There Were Born Again Jews

Wikipedia offers this regarding “*born again*”:

In recent history, *born again* is a term that has been widely associated with the [evangelical](#) Christian renewal since the late 1960s, first in the United States and then later around the world. Associated perhaps initially with [Jesus People](#) and the Christian counterculture, *born again* came to refer to a conversion experience, accepting Jesus Christ as Lord and Savior in order to be saved from Hell and given eternal life with God in Heaven, and was increasingly used as a term to identify devout believers. By the mid-1970s, *born again* Christians were increasingly referred to in the mainstream media as part of the born again movement.

It seems to create an “us vs. them” mindset

While the widespread currency since the 1970's of the expression "born-again Christian" originates in John 3:3, its impact has been felt throughout culture as I had alluded to. We are going to look further at the exchange between Yeshua and Nicodemus regarding this concept.

The Greek *gennêtheê anoôthen* is primarily translated as "born again".

*Gennêtheê meaning born*

*Anoôthen usually translated as “again”, but also means “from above” and can also be translated as “from the beginning”*

When we consider the dialog that occurred between Yeshua and Nicodemus, we are lacking the Hebrew / Aramaic that was spoken and any additional nuances that may have transpired. As many of you have been learning Hebrew,

you are realizing the complexity of the language and its construction. With the Greek we are challenged by the word *Anoôthen* and how best to translate it.

**Joh 3:1** There was a man among the P'rushim, named Nakdimon, who was a ruler of the Judeans.

**Joh 3:2** This man came to Yeshua by night and said to him, "Rabbi, we know it is from God that you have come as a teacher; for no one can do these miracles you perform unless God is with him."

**Joh 3:3** "Yes, indeed," Yeshua answered him, "I tell you that unless a person is born again from above, he cannot see the Kingdom of God."

**Joh 3:4** Nakdimon said to him, "How can a grown man be 'born'? Can he go back into his mother's womb and be born a second time?"

**Joh 3:5** Yeshua answered, "Yes, indeed, I tell you that unless a person is born from water and the Spirit, he cannot enter the Kingdom of God."

**Joh 3:6** What is born from the flesh is flesh, and what is born from the Spirit is spirit.

To Nicodemus He continues further by stating...

**Joh 3:7** Stop being amazed at my telling you that you must be born again from above!

**Joh 3:8** The wind blows where it wants to, and you hear its sound, but you don't know where it comes from or where it's going. That's how it is with everyone who has been born from the Spirit."

**Joh 3:9** Nakdimon replied, "How can this happen?"

**Joh 3:10** Yeshua answered him, "You hold the office of teacher in Isra'el, and you don't know this?"

You are a teacher of Torah and of the Prophets, yet you are not familiar with a concept that is extremely familiar to our people, for the Scriptures talk of this concept.

**Joh 3:11** Yes, indeed! I tell you that what we speak about, we know; and what we give evidence of, we have seen; but you people don't accept our evidence!

**Joh 3:12** If you people don't believe me when I tell you about the things of the world, how will you believe me when I tell you about the things of heaven?

**Joh 3:13** No one has gone up into heaven; there is only the one who has come down from heaven, the Son of Man.

To be *born from above* indicates that you have been impacted by the one who created you. For that we can look at Isaiah and his transformation:

**Isa 6:1** In the year of King `Uziah's death I saw Adonai sitting on a high, lofty throne! The hem of his robe filled the temple.

**Isa 6:2** S'rafim stood over him, each with six wings — two for covering his face, two for covering his feet and two for flying.

**Isa 6:3** They were crying out to each other, "More holy than the holiest holiness is Adonai-Tzva'ot! The whole earth is filled with his glory!"

**Isa 6:4** The doorposts shook at the sound of their shouting, and the house was filled with smoke.

**Isa 6:5** Then I said, "Woe to me! I [*too*] am doomed! — because I, a man with unclean lips, living among a people with unclean lips, have seen with my own eyes the King, Adonai-Tzva'ot!"

**Isa 6:6** One of the s'rafim flew to me with a glowing coal in his hand, which he had taken with tongs from the altar.

**Isa 6:7** He touched my mouth with it and said, "Here! This has touched your lips. Your iniquity is gone, your sin is atoned for."

**Isa 6:8** Then I heard the voice of Adonai saying, "Whom should I send? Who will go for us?" I answered, "I'm here, send me!"

When we look at the dynamic of being *born* "*from the beginning*" we should immediately associate this with Adam:

**Gen 1:26** Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth."

**Gen 1:27** So God created humankind in his own image; in the image of God he created him: male and female he created them.

**Gen 1:28** God blessed them: God said to them, "Be fruitful, multiply, fill the earth and subdue it. Rule over the fish in the sea, the birds in the air and every living creature that crawls on the earth."

**Gen 1:29** Then God said, "Here! Throughout the whole earth I am giving you as food every seed-bearing plant and every tree with seed-bearing fruit.

**Gen 1:30** And to every wild animal, bird in the air and creature crawling on the earth, in which there is a living soul, I am giving as food every kind of green plant." And that is how it was.

**Gen 1:31** God saw everything that he had made, and indeed it was very good. So there was evening, and there was morning, a sixth day.

What was our condition from the beginning?

We had the entire world in front of us. It was ours to be stewards over.

We communed with Adonai.

What Adonai had created on the sixth day was very good.

We were without sin and therefore WITH Adonai.

When speaking of the aspect of water, I have discussed this dynamic many times, specifically when we do Mikveh, the concept itself being Jewish, it is not only addresses conversion, but also consecration and purification from ritual impurity. Likewise, when one is transformed they are made as if they were new "mint in box" to reference a term used on Big Bang Theory.

More about Mikveh is available on our web site in the Sermon notes section:

[http://www.shalommaine.com/sermon\\_notes\\_pdf/Mikveh.pdf](http://www.shalommaine.com/sermon_notes_pdf/Mikveh.pdf)

Even in various Jewish writings, this concept "born again" is understood, as demonstrated by these examples from the Talmud:

- "Shim'on Ben-Lakish said, '... a proselyte is like a newborn infant' " (Yevamot 62a);

- Rabbi Yosi (Yevamot 48b). The idea resembles that of the "new creation", He then goes on to ask: Why then are proselytes oppressed? — Because they are not so well acquainted with the details of the commandments as the Israelites and therefore cannot properly observe them.
- Which is also found in rabbinic literature (e.g., in Genesis Rabbah 39:11).

The concept of being *born from above* is thoroughly Jewish, with the challenges understood by Yeshua...

Go and make Talmidim – Go and make students...teach them what they need to know.

Teach them, so that they can properly follow me.

**Mat 28:19** Therefore, go and make people from all nations into talmidim, immersing them into the reality of the Father, the Son and the Ruach HaKodesh,

**Mat 28:20** and teaching them to obey everything that I have commanded you. And remember! I will be with you always, yes, even until the end of the age."

Notice who is instructed to teach. I have shared this before.

Immersion in the reality of what is found in the Hebrew Scriptures and

Yeshua's conversation with Nicodemus substantiates this concept as being found within Jewish culture.

Consider Sha'ul's statement to the Corinthians in his second letter:

**2Co 5:17** Therefore, if anyone is united with the Messiah, he is a new creation — the old has passed; look, what has come is fresh and new!

Unfortunately, this verse is sometimes used to show that Jewish believers are no longer Jewish—because **the old has passed**. But Sha'ul is not talking about whether Messianic Jews are Jewish. He is talking about the fact that believers are now reconciled with God. Their old, unreconciled, sinful lives have passed into history. But they remain human beings with human characteristics and associations; they do not become abstract entities, divorced from their past.

**2Co 5:18** And it is all from God, who through the Messiah has reconciled us to himself and has given us the work of that reconciliation,

**2Co 5:19** which is that God in the Messiah was reconciling mankind to himself, not counting their sins against them, and entrusting to us the message of reconciliation.

**2Co 5:20** Therefore we are ambassadors of the Messiah; in effect, God is making his appeal through us. What we do is appeal on behalf of the Messiah, "Be reconciled to God!"

So when we look at *being born again, born from above or from the beginning*, I want you to be mindful, to not boast or of being divisive regarding its origin.

We see this in Acts as well. The first believers to be Spirit filled were all Jewish.

Sha'ul further conveys this message in Romans 11 for which few fail to realize the impact. There is a reason why Sha'ul instructs those who have come into the promise, rather than being born into the promise and accepting what was given to their ancestors to refrain from boasting, because they have yet to receive and accept what has been promised.

**Rom 11:17** But if some of the branches were broken off, and you — a wild olive — were grafted in among them and have become equal sharers in the rich root of the olive tree,

**Rom 11:18** then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you.

I would take this a step further and saying that other negative attitudes, such as

I am currently reading “Born a Jew Die a Jew” The story of Martin Chernoff. I am now reading about their time in 1967, just after Israel is victorious in the Six Day war whereby Jerusalem is restored to Jewish control.

At this time the Chernoff's attend a conference in Indiana on a yearly basis that was put on by a Christian organization who supported the Jewish people, hence their relationship. The Chernoff's were always excited when it was time to attend this conference. Many within their congregation would attend as well. Keeping in mind this is the early 1960s

So when the time came for the conference in 1967, after the war, they were fully anticipating something special. They have known these people for many years and knew their heart for the Jewish people, in that they had been graciously accepted and supported.

Needless to say, what they experienced was anything but what they had expected. They were expecting some of the theologians to share the prophetic significance of Jerusalem coming under Jewish control for the first time in millenia.

When Yohanna questioned a Jewish Bible scholar about the christian response to Israel's victory this was his response:

“Sorry to say, its a phenomenon. It's just very difficult for non-Jews to get excited over something good and wonderful happening to the Jewish people. They say they love Israel and are moved by looking at pictures of pitiful starving Jewish babies and other Holocaust victims. They root for the underdog. But, when the Jewish people rise up and God begins working on their behalf, something strange happens, something incomprehensible.”

“We discerned a chilling lack of sympathy, a disturbing isolation of Jewish believers by Gentile believers whom we counted as friends of the Jews...”

“Our Gentile Christian friends could not rejoice with us over the victory of our people.”

From last week's Parashah – Kidoshim, many commandments are conveyed through which the Jew, the nation of Israel is set apart, made holy and one of them is conveyed by Sha'ul to the Galatians...

**Gal 5:14** For the whole of the Torah is summed up in this one sentence: "Love your neighbor as yourself";

**Gal 5:15** but if you go on snapping at each other and tearing each other to pieces, watch out, or you will be destroyed by each other!

**Gal 5:16** What I am saying is this: run your lives by the Spirit. Then you will not do what your old nature wants.

**Gal 5:17** For the old nature wants what is contrary to the Spirit, and the Spirit wants what is contrary to the old nature. These oppose each other, so that you find yourselves unable to carry out your good intentions.

**1Co 13:4** Love is patient and kind, not jealous, not boastful,

**1Co 13:5** not proud, rude or selfish, not easily angered, and it keeps no record of wrongs.

**1Co 13:6** Love does not gloat over other people's sins but takes its delight in the truth.