

Born from Above

The allegory of being “born from above” is one of the most misunderstood in Scriptures. In popular neo-Christian theology, it is called “born again” and is often portrayed either as a spiritual experience, a confession of faith, or a regeneration in this present life. Yet close scrutiny shows that this vital doctrine means something quite different. By scriptural definition, the process of being “born from above” is to actually become a complete *ruach* (energy; animating force) being, not exactly the same as *ruach* angels, but a human clothed with *ruach*, quickened, and perfected. One must be born from above in order to enter New Jerusalem. It is another expression of being baptized by the messiah with the sacred *ruach*.

The “born from above” issue is brought up in a conversation between the Pharisaic ruler, Nicodemus, and Yahushua the messiah, as recorded in John, 3:1–21.

The key passage reads:

Yahushua answered and said to him (Nicodemus), Truly, truly I say to you, Unless anyone is BORN FROM ABOVE he cannot see the kingdom of the deity (Yahweh). Nicodemus replied to him, How can a man be born being old? Can he enter into the womb of his mother a second time and be born? Yahushua answered, Truly, truly I say to you, Unless anyone be born out of water and *ruach* he cannot enter into the kingdom of the deity (Yahweh). That which has been born of the flesh IS FLESH; and that which has been born of the *ruach* IS RUACH. Do not wonder that I said to you, It is needful for you to be born from above. The wind blows where it wills, and its sound you hear, but you do not know from whence it comes and where it goes; THUS IS EVERYONE THAT HAS BEEN BORN OUT OF THE RUACH.

Nicodemus was surprised at Yahushua’s words. The story continues:

Nicodemus answered and said to him, How can these things be? Yahushua answered and said to him, You are the teacher of Israel, and these things you do not know? Truly, truly I say to you, That which we know we speak, and that which we have seen we bear witness of; and our witness you do not receive. If earthly things I say to you, and you trust not, how if I say heavenly things to you will you trust?

According to Yahushua’s response, it is clear that a teacher in Israel should be familiar with Scriptures and, therefore, should understand what Yahushua was talking about. In turn, we must closely examine Scriptures to find the hidden meaning of the “born from above” concept.

Importance

The words “born again,” found in the King James English version of John, 3:3, are in the Greek text γεννηθῆ ἄνωθεν (*gennethe anothēn*):

The Greek term γεννηθῆ (*gennethe*), a form of γεννάω (*gennaō*), means, “to procreate (prop. of the father, but by extens. of the mother); fig. to regenerate:—bear, beget, be born, bring forth, conceive, be delivered of.”¹ *Gennaō* can mean either conception, birth, or the entire process from conception to birth. For example, in Matthew 1:20, the angel announced to Joseph that he was not to fear taking Mariam as his wife, “for that which is in her is γεννηθῆν (*gennethēn*; born) of the sacred *ruach*.” This passage clearly references Yahushua’s conception, not his birth.² Matthew, 2:1 meanwhile, states that Yahushua was γεννηθῆντος (*gennethentos*; born) in Bethlehem, a reference to his actual birth. The meaning of *gennaō*, as a result, must be determined within the context of the passage in which it is used.

¹ SEC (Strong’s Exhaustive Concordance), Gk. #1080.

² Cf., Luke, 1:26–35.

The Greek term ἀνωθεν (*anōthen*) means, “from above; by anal. from the first; by imp. anew:—from above, again, from the beginning (very first), the top”; “from above, from on high . . . of Time, from the beginning . . . over again, anew, N.T.”⁴ It must be kept in mind that the translation of “over again, anew” is only by implication and not a true meaning of the word. As the *New Jerusalem Bible* remarks, “from above” is “preferred to ‘again.’”⁵ The following translations reflect this view:

- NJB⁶ gives “being born from above.”
- AB⁷ “born again (anew, from above).”
- NTB⁸ and the REB⁹ give “born from above.”
- ILT¹⁰ translates this phrase as “to be born anew.”
- SRB¹¹ p. 1117, n. o, “from above.”
- ROSNB¹² “born from above.”
- NIV¹³ n. o, “born from above.”

The Greek phrase γεννηθῆ ἀνωθεν (*gennethe anōthen*) found in John, 3:3, would be a translation of Yahushua’s original Hebrew words, יָלַד מֵעַל (*yalad maal*). The Hebrew term יָלַד (*yalad*) means “to bear young; causat. to beget; med. to act as midwife; spec. to show lineage . . . something born, i.e., a lad or offspring:—boy, child, fruit, son, young man (one)”;¹⁴ “bring forth . . . beget.”¹⁵ *Yalad*, like *gennao*, can mean either to beget (conceive), to give birth or the entire process from conception to birth. Simply put, one is *yalad* or *gennao* (born) at conception, and one is also born when leaving his mother’s womb. In turn, these terms include the entire process from conception to birth.

The Greek term ἀνωθεν (*anōthen*) is often used in the LXX as a translation of the Hebrew term מֵעַל (*maal*).¹⁶ *Maal* means “prop. the upper part, used only adv. with pref. upward, above, overhead, from the top, etc.”;¹⁷ “from upon . . . from above . . . above.”¹⁸ The term מֵעַל (*maal*) is merely a form of the word עֲלָה (*alah*), also עַל (*al*), meaning “the top . . . above, over.”¹⁹ The letter מ (*ma*) as the prefix merely means “from . . . from out of.”²⁰

The phrase יָלַד מֵעַל (*yalad maal*), therefore, carries with it the idea of going through the birth process once again (from which the implication of born again or anew stems). This understanding is certainly the original Hebrew thought demonstrated in John, 3:3-4. However, the choice of words shows that this *yalad* was “from above, from on high,” as well as a renewal of the conception, pregnancy, and birthing process. That is, this second birth process is from Yahweh, not from *adam* kind.

Yalad (Gennao) as Conceived

The first part of the process of being born from above is conception. In this regard, *yalad* (*gennao*) can refer to conception only. In the higher sense, this conception is mental, changing our *lebab* (innermost self). It is the act of receiving and incorporating truth (trust) and the beginning of conforming one’s nature to be like the divine nature of father Yahweh. One does this by allowing the *ruach* of truth (the sacred *ruach*) to lead you and form your *leb* (self) and *lebab*. This act of conception can occur either in our present fleshly form or in our resurrected form. It is a mental conception, not a physical one. As it develops within us, it reshapes our nature.

³ SEC, Gk. #509.

⁴ GEL (*An Intermediate Greek-English Lexicon*. At the Clarendon Press, Oxford, 1961.), p. 84.

⁵ NJB (The New Jerusalem Bible), p. 1749, n. 3b.

⁶ The New Jerusalem Bible.

⁷ The Amplified Bible.

⁸ A New Translation of the Bible.

⁹ Rotherham’s Emphasized Bible.

¹⁰ The Interlinear Literal Translation of the Greek New Testament. George Ricker Berry.

¹¹ The Scofield Reference Bible.

¹² Restoration of Original Sacred Name Bible.

¹³ New International Version Bible

¹⁴ SEC, Heb. #3205–3206.

¹⁵ HEL, p. 108.

¹⁶ E.g., at Gen., 27:39; Num., 4:25; Job, 3:4, 31:2; Isa., 45:8; Jer., 4:28; Ezek., 1:26.

¹⁷ SEC, Heb., #4605.

¹⁸ HEL (*Hebrew-English Lexicon*, Zondervan Edition, 1970)--, p. 194.

¹⁹ HEL, p. 193f; SEC, Heb., #5920, 5921, 5927.

²⁰ HEL, p. 137, 147.

However, this mental conception must occur if we are to develop the divine nature, the new man, and be born from above.

Examples of verses where *yalad* (*gennaō*) carry with it the connotation of being conceived by the sacred *ruach*, which leads us in this life to salvation, are as follows. The apostle John writes:

But as many as received him he gave to them authority TO BECOME children of Yahweh, to those that trust in his name, who not of bloods nor of will of flesh nor of will of man but of Yahweh were conceived.²¹

You know that everyone who PRACTICES righteousness has been conceived out of him.²²

As we shall see, those already born from above in the full sense of the term cannot sin, so they have no need to practice sinless behavior. Instead, they perform righteousness by their nature. The apostle John adds the following comments:

Everyone that LOVES, out of Yahweh has been conceived, and knows Yahweh.²³

Everyone that TRUSTS that Yahushua is the messiah, out of Yahweh has been conceived; and everyone that LOVES HIM that conceived, loves also him that has been conceived out of him.²⁴

. . . because all that has been conceived out of Yahweh overcomes the world; and this is the victory which overcame the world, our trust.²⁵

Our trust is essential, for we are under the Torah of Trust, the Abrahamic Covenant. The apostle Saul similarly writes that “in messiah

Yahushua through the glad tidings (i.e., word of Yahweh) I did conceive you.”²⁶ We must not forget that all those conceived to whom Saul was speaking still died. Therefore, conception is not the end of the matter but the beginning. So we must be conceived by the word of truth first, which moves us to change our actions, and then grow by means of the active force of the sacred *ruach*, which empowers us. These two points bring us back to the details that, after the resurrection, all shall know Yahweh. Before one can commit the unpardonable sin, which places him in jeopardy of the *gehenna* fire, he must have, among other things, been a partaker of the sacred *ruach* and tasted the gifts of the *ruach*.²⁷ Therefore, all shall be conceived, all shall grow during the gestation period, but not all shall come to birth. For the wicked shall be aborted.

The Second Conception

Scriptures speak of our second *yalad* (conception) as mental (of the *lebab*), not fleshly. Truth comes by means of the word of Yahweh (i.e., the word of Yahweh being Yahu Yahweh and the words of truth he received from father Yahweh and spoke). Keph states:

We have been ἀναγεννήσας (*anagenesas*; conceived again)²⁸ to a living hope through the resurrection of Yahushua from among the dead, incorruptible inheritance and undefiled and unfading, reserved in the heavens for us, who by the power of Yahweh is being guarded through trust, for salvation ready to be revealed in the last time.²⁹

Again he points out:

Having been conceived again not out of corruptible seed but of incorruptible, BY THE LOGOU (WORD) OF THE LIVING EL and abiding eternally.³⁰

²¹ John, 1:12f.

²² 1 John, 2:29.

²³ 1 John, 4:7.

²⁴ 1 John, 5:1.

²⁵ 1 John, 5:4.

²⁶ 1 Cor., 4:15.

²⁷ Heb., 6:4–8; cf., 2 Pet., 3:7–10; Prov., 1:22–24; Joel, 2:28–32; Acts, 2:14–21.

²⁸ SEC, Gk. #313.

²⁹ 1 Pet., 1:3–5.

³⁰ 1 Pet., 1:23.

This divine seed, accordingly, is the sacred *ruach*. Jacob, the brother of the messiah, writes that:

Every good act of giving and every perfect gift is from above, and comes down from the father of lights, with whom there is no variation, or shadow of turning. Having willed it, he ἀπεκύησεν (*apekuesen*; bred forth)³¹ us by the word of truth, to be a kind of first-fruits of his creatures.³²

Therefore, we are conceived, bred forth, by the sacred *ruach* of truth by means of the messiah as the word, but we shall not be born from above until the quickening by the sacred *ruach* and the fire baptism of the messiah. Between these two events (conception and birth), one must grow, constantly developing the divine nature. If we do not endure until the end, we shall be aborted.³³

Led by the *Ruach*

Conception begins by incorporating the truth of Yahweh (trust) and then by having that *ruach* of truth lead us. The apostle Saul notes that we are not to live by the flesh but to live in the *ruach* and walk in the *ruach*.³⁴ In another letter, he writes:

Yet you are not in the flesh, but in the *ruach*, if so be that the *ruach* of the deity dwells in you. Now if any man does not have the *ruach* of the messiah, he is not his. And if the messiah is in you, the body is dead because of sin, but the *ruach* is life because of justification. Yet if the *ruach* of him (father Yahweh) that raised up Yahushua from the dead dwells in you, he that raised up the messiah from the dead (i.e., father Yahweh) shall also quicken your mortal bodies by his *ruach* that dwells in you. Therefore, brothers, we are debtors, not to the flesh, to

live after the flesh. For if you live after the flesh, you shall die: but if you, through the *ruach*, do mortify the deeds of the body, you shall live. For as many as are led by the *ruach* of the deity, they are the sons of the deity. For you have not received the *ruach* of bondage again to fear; but you have received the *ruach* of adoption, whereby we cry “Abba (father)!” The *ruach* itself bears witness with our *ruach*, that we are the children of the deity. And if children, then heirs; heirs of the deity, and joint heirs with the messiah, if indeed we suffer together, so that we will also be glorified together.³⁵

Accordingly, if one has the *ruach* of truth in him and is led by this sacred *ruach*, he will later be an heir according to the promise and, as a result, be “born from above” by being clothed with the sacred *ruach*, quickened into eternal life, and undergoing perfection. Accordingly, the sacred *ruach* both leads and brings us to birth.

Nicodemus Should Have Known

In John, 3:1-12, we find Yahushua the messiah and the Pharisee named Nicodemus involved in a discussion regarding the doctrine of being born from above. It is important to notice that in this conversation, Yahushua chastises Nicodemus for not understanding this concept, saying, “You being a teacher in Israel and these things you do not know?”³⁶ It is clear, since the teachers in Israel taught Scriptures, and since none of the New Testament documents had yet been composed, Yahushua was admonishing Nicodemus for not knowing the promises of Scriptures. His comment also shows that one can find the doctrine of “born from above” in the Old Testament.

Therefore, before we can fully understand the Old Testament doctrine of *yalad maal*, we must first examine the conversation between Yahushua and Nicodemus. Yahushua tells

³¹ SEC, Gk. #616..

³² James, 1:17f.

³³ Cf., Mark, 13:13; James, 5:7-11.

³⁴ Gal., 5:19-26.

³⁵ Rom., 8:9-17.

³⁶ John, 3:10.

Nicodemus that “unless anyone is *gennethe an-othēn* (*yalad maal*; born from above), he cannot see the government of Yahweh.” In verses 31–32, this statement is further clarified when Yahushua states:

He who comes *ἀνωθεν* (*an-othēn*; from above) is above all. He who is out of the earth is out of the earth, and from the earth speaks. He who comes out of the heavens is above all, and what he has seen and heard this he testifies; and his testimony no one receives.

Therefore one who is *ἀνωθεν* (*an-othēn*; from above), is from above, out of the heavens. One who is *yalad maal* is born anew, but this time he is born from that which comes out of heaven, the messiah and the sacred *ruach*, and not from the flesh which comes out of the earth, for man is dust and shall return to dust.

Nicodemus clearly understood that the words *yalad maal* referred to the entire process from conception to birth, but he could not understand how it again was possible:

How can a man, being old, be *yalad*? Can he enter into the womb of his mother a second time and be *yalad*?³⁷

Yahushua then explains this important doctrine by stating:

Verily, verily I say to you, unless anyone be *yalad* (born) out of water AND of *ruach* he cannot ENTER into the government of Yahweh. That which is *yalad* (born) of flesh IS FLESH; and that which has been *yalad* (born) of *ruach* IS RUACH. Do not wonder that I said to you it is needful for you to be *yalad maal* (born from above). The *ruach* (wind) blows where it wills, and its sound you hear, but (you) know not where it comes or where it goes:

so is everyone that has been *yalad* (born) of the *ruach*.³⁸

Nicodemus responded by asking, “How can these things be?” Subsequently, Yahushua admonished him for being a teacher in Israel and yet not knowing Scriptures. He then gives Nicodemus an important clue:

Verily, verily I say to you, that which we know we speak, and that which we have seen we bear witness of; and our witness you receive not. If earthly things I said to you, and you trust not, how if I say to you heavenly things will you trust?³⁹

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Yahushua’s response shows that he could not explain to Nicodemus how these things happen because Nicodemus was not even able to understand his earthly parables of *yalad maal*, i.e., being *yalad* of *ruach* was like being the *ruach* (wind, unseen force), the Hebrew word *ruach* meaning both wind and *ruach*. Therefore, one entering the kingdom of Yahweh had to be like the wind, a *ruach* being (unseen force), which you can detect its sound but could not see from whence it came and where it goes. However, if one becomes a *ruach* being, he gains eternal life in the kingdom of Yahweh. As we shall see, our example is the messiah, who after being resurrected and quickened into immortality, was able to appear and disappear within a closed building, the doors and windows locked shut.

Nicodemus had incorrectly looked at only the process, asking, “How is one born a second time.” The first question Nicodemus should have asked himself was, “Where is eternal life promised within Scriptures?” Herein lies the answer to what kind of process to which the messiah was referring. Abraham and his seed were promised an Eternal Inheritance which included the eternal possession of the land from the Nile to the Euphrates rivers. To possess the land for eternity requires that the heir

³⁷ John, 3:4.

³⁸ John, 3:5–9.

³⁹ John, 3:11f.

lives eternally. Therefore, Yahweh must make the heir a *ruach* being in order that he can become immortal. This process is being born from above. Since being an heir also demands that one be sinless for eternity, he must be quickened into an eternal, sinless state. To do this, the saved must possess the divine nature.

The Messiah Our Example

The messiah became a descendant of Abraham so that he could receive the Eternal Inheritance. He continued to be sinless (that is, he neither broke any one of the requirements in the Covenants of Promise nor in the Torah of Moses). Yahushua, therefore, stands as our example of being born from above. To this issue, the following scriptures speak. Saul tells us:

. . . that he might be the FIRST-BORN (*prototokon*),⁴⁰ OF MANY BRETHREN.⁴¹

John the divine similarly states:

Yahushua the messiah, the trustful witness, THE FIRSTBORN OUT OF THE DEAD, and the ruler of the kings of the earth.⁴²

Saul also writes that it was Yahushua, the son of Yahweh:

. . . who came out of the *spermatos* (descendants) of David according to flesh, who was marked out to be the son of the deity in power, according to the *ruach* of sacredness, OUT OF THE RESURRECTION OF THE DEAD—Yahushua the messiah our sovereign.⁴³

He adds elsewhere:

The messiah is firstborn of every creature, head of the called out ones, THE FIRSTBORN (*PROTOKOS*) OUT OF THE DEAD.⁴⁴

But now the messiah has been RAISED OUT OF THE DEAD, HE BECAME FIRST-FRUIT OF THOSE FALLEN ASLEEP.⁴⁵

These statements do not mean that one is born from above merely because he is resurrected; but rather, the messiah was the first of those resurrected who was then born from above. Many others were resurrected from the dead prior to Yahushua,⁴⁶ but they were simply revitalized as corruptible fleshly beings and died later.

Although all die and are resurrected with incorruptible bodies, the wicked can still meet destruction at the end of the Millennial Judgment Day if they fail to repent. Yahushua differed from these examples in that he was the firstborn and the first fruit from among those that died. That is, he returned to his former glory by being resurrected and then having his body quickened into a *ruach* being. Therefore, he was the first human (with incorruptible *ruach*-type flesh) to be “born from above.”

Additionally, an important point is made in these passages: Yahushua was firstborn, not of the living but of the dead. Moreover, he is the firstborn of many brothers, which informs us that many will follow him in this birth process. This birth, accordingly, is not a spiritual experience or a regeneration in the present flesh, as so many would have us believe. Instead, it is an actual birth as a *ruach* being, quickened after a resurrection into eternal life—for that born of *ruach* is *ruach*.

That Yahushua returned to his previous glory as a *ruach* being but retained his *ruach*-type incorruptible flesh body is demonstrated in several ways. To begin with, the messiah (before his death and resurrection) asked father Yahweh to restore him to his former glory, which he held before the world was.⁴⁷ In accordance with this theme, Saul tells us that today’s man is the image of the first Adam (i.e., earthly, flesh from the elements of the ground).

⁴⁰ SEC, Gk. #4416.

⁴¹ Rom., 8:28–30.

⁴² Rev., 1:5.

⁴³ Rom., 1:4.

⁴⁴ Col., 1:15–19.

⁴⁵ 1 Cor., 15:20.

⁴⁶ E.g., see 1 Kings, 17:8-24; 2 Kings, 4:18-37, 13:20-21; Matt., 9:18, 23-26; Luke, 7:11-17; John, 11:1-44, 12:1, 9, 17.

⁴⁷ John, 17:5.

Next, however, he will be in the image of the second Adam (the messiah), the man after he came out of the heavens (i.e., a human, having an incorruptible *ruach*-type body), but who was later returned to his former glory as a *ruach* being.⁴⁸

After his resurrection, Yahushua was quickened into immortality, that is, born from above, at which time he was able to return to the third heavens.

Indeed, after the messiah's resurrection and quickening, he appeared in the midst of the disciples who were in a locked building. Nevertheless, once manifested, the people in the room could feel his flesh and bones (which other *ruach* beings, not being of human fleshly composition, cannot manifest themselves in the same way).⁴⁹ Yahushua, therefore, represents the firstborn of a new kind of creation—a *ruach* being who can manifest himself in his human flesh-and-bone form.

We Are To Be Like the Messiah

All of those attaining to eternal life must be born from above like the messiah, who is the firstborn out of the dead and the first-fruit of those fallen asleep. According to Isaiah and Job, Yahweh is not yet finished with man's creation.⁵⁰ We are sons of Yahweh now (like children in our mother's womb), but what we shall be is not yet manifested.⁵¹ Those led by the *ruach* are sons of Yahweh (in the pregnancy stage), but the manifestation of the sons does not happen yet.⁵² We are to be in the image of the second Adam (the messiah), that is, having

an incorruptible *ruach*-type flesh body⁵³ who after his resurrection returned to his former glory⁵⁴ i.e., regained his status and glory as a *ruach* being. As Yahushua told Nicodemus, we must be born from above, and that born of flesh IS FLESH, but that born of *ruach* IS RUACH.⁵⁵

This glory to which Yahushua has returned is still to be revealed, and we cannot receive it until the messiah is made manifest after his return.⁵⁶ After he does return, we are to be partakers of the divine nature, being of the same sinless nature as that of

father Yahweh, and Yahushua.⁵⁷ Therefore, we must have both substance (*ruach* bodies and form) like Yahweh and the sinless, divine nature of Yahweh.

In Philippians, as an example, we read that we shall be like the messiah and father Yahweh.⁵⁸ Meanwhile, Keph reports that we shall receive shares in "the divine nature."⁵⁹ When we are born from above, both substance and nature are made immortal.

Those Born From Above Cannot Sin

Since Yahushua had been human, he became a special kind of *ruach* being. Unlike the angels, Yahushua and all humans born from above out of Yahweh become by nature beings that cannot sin and also have life within themselves. We must attain to this sinless state in order to inherit eternally. The apostle John tells us that sin is defined as transgression of the Torah.⁶⁰ He adds:

And now, little children abide in him (the messiah),⁶¹ that when he is

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⁴⁸ 1 Cor., 15:47.

⁴⁹ John, 20:19–28.

⁵⁰ Isa., 64:8; Job, 14:14f.

⁵¹ 1 John, 3:1f.

⁵² Rom., 8:12–19.

⁵³ 1 Cor., 15:47.

⁵⁴ John, 17:4.

⁵⁵ John, 3:3–12.

⁵⁶ 1 Pet., 5:1–4.

⁵⁷ 2 Pet., 1:3f; cf. 1 John, 3:1-2; Phil., 3:20f; 1 Cor., 15:47; 1 Pet., 5:1-4; 2 Pet., 1:3-4.

⁵⁸ Phil., 3:20f.

⁵⁹ 2 Pet., 1:3f.

⁶⁰ 1 John, 3:4.

⁶¹ See v. 24.

manifested we will have boldness, and not be put to shame from before him at his coming. If you know that righteous he is, you know that everyone who practices righteousness out of him has been γεγέννηται (*gegennetai*; *yalad*; conceived).⁶²

John then points out that what we shall be is “not yet manifested.” Yet we shall be like father Yahweh when he appears at his coming (i.e., immortal, sinless *ruach* beings).

Beloved, now we are children of the deity and NOT YET it was manifested what we shall be; but we know that if he be manifested, LIKE HIM WE SHALL BE; FOR WE SHALL SEE HIM AS HE IS. Therefore, it is not yet manifested what we are to become, but when we are manifested we shall be like him. And everyone that has this hope is in him, purifies himself, even as he is pure.⁶³

John goes on to point out that this manifestation of the little children of Yahweh, at which time we shall be made pure like the messiah, those γεγεννημένος (*gegenne-menos*; *yalad*; born) cannot sin:

Little children, let no one lead you astray; he that practices righteousness is righteous, even as he (the messiah) is righteous. He that practices sin is of *ha-satan*; because from the beginning *ha-satan* sins. For this was manifested the son of the deity, that he might undo the works of *ha-satan*. ANYONE who has been γεγεννημένος (*gegenne-menos*; *yalad*; born) OUT OF THE DEITY DOES NOT PRACTICE SIN, because his (the messiah's) *sperma* (collective seed) abides in him, AND HE IS NOT ABLE TO SIN, BECAUSE HE

HAS BEEN γεγέννηται (*gegennetai*; *YALAD*, born) OUT OF THE DEITY. In this are manifest the children of the deity and the children of Satan. Anyone that does not practice righteousness is not out of the deity, and he that loves not his brother. For this is the message FROM THE BEGINNING, that we should love one another. Not like Cain, who was out of that wicked one (Satan) and slew his brother. And on what account did he slew him? because his works were wicked and those of his brother righteous.⁶⁴

Later on in this letter John adds:

We know that anyone γεγεννημένος (*genne-menos*; *yalad*, born) out of the deity DOES NOT SIN, but he that is γεννηθείς (*gennetheis*; *yalad*, conceived) out of deity keeps himself, and the wicked one does not touch him.⁶⁵

That John is referring to the second birth given from out of heaven and not just the conception is demonstrated by the fact that all men, even those who are declared righteous (justified) by Yahweh but who are in this present world and in an earthly, fleshly form still sin. He even states that “we,” who are presently the body of the messiah, can commit sin.⁶⁶ Notice his use of the word “we,” which includes John. Yet John and those to whom he wrote, were baptized (even with the *ruach*) followers of Yahweh.

Accordingly, John did not see himself as having yet come to birth, although he was clearly conceived. In Ecclesiastes, we read that even righteous men can still sin.⁶⁷ Since no man is righteous, those referred to in this passage are those declared righteous by Yahweh (e.g., Abraham, Job, Noah, etc.) Even the apostle Saul confesses that he is no good and sinful,⁶⁸ yet he had been baptized.⁶⁹

⁶² 1 John, 2:28f.

⁶³ 1 John, 3:2f.

⁶⁴ 1 John, 3:7–12.

⁶⁵ 1 John, 5:18.

⁶⁶ 1 John, 1:8–10.

⁶⁷ Eccl., 7:20.

⁶⁸ Rom., 7:13–25.

⁶⁹ See Acts, 9:14–20.

Therefore, the apostles knew that they were only conceived by the sacred *ruach* and that they could still sin in their present fleshly form. Nevertheless, they were growing in the gestation period, acquiring the divine nature. For that reason, Saul longed to be rid of his present body of this death.⁷⁰ Therefore, being born from above means that one has attained to a state of the divine nature that cannot sin; that is, it is impossible to sin by his sinless immortal nature.

After the First Resurrection, the messiah shall appear to those that await him apart from sin for salvation.⁷¹ That is, he will appear to those who are without sin—being quickened, in the process of being born from above, out of the First Resurrection from out of the dead. They are sinless not only because they have died and their sins have been paid for, which is part of the reason. However, because they have qualified for the Eternal Inheritance, the Torah of Trust has been written within their *leb*, by means of the New Covenant and their circumcision of their *leb* and *lebab*.⁷² Therefore, they are unable to sin—sin being the transgression of the Torah⁷³—because it is now against their very nature to sin.

Born of Water and *Ruach*

Let us now return to the statement made by Yahushua to Nicodemus, that “Unless anyone be *yalad* out of water AND *ruach* he cannot enter into the kingdom of the deity.”⁷⁴ There can be little doubt that the concept of being born of water and *ruach* parallels the two types of baptisms experienced by Yahushua when John baptized him in the Jordan River: (1) the water baptism, which represents death and

resurrection; (2) and the baptism of the *ruach*, which represents the stage of being clothed with the *ruach*.

The *New Jerusalem Bible*, for example, correctly footnotes this verse with the comment, “Allusion to baptism and its necessity.”⁷⁵ *The Interpreter’s Bible* refers to it as “the metaphors representing baptism and pentecost.”⁷⁶ To say

one must be born of water and *ruach* is merely to say that one must be baptized with water and *ruach*. Both must occur before one can ENTER the kingdom of Yahweh (i.e., one must die and be resurrected AND then be clothed by the sacred *ruach* before the end of Judgment to be quickened (permanently clothed) into eternal life and enter eternally into the *eloahim*). It is parallel in thought to Luke 16:16, “He that trusts AND IS BAPTIZED shall be saved, and he that does not trust shall be condemned.”

Those who begin to trust in the truth are conceived. They must continue to grow in that trust (incorporated truth) until mature enough to be baptized by the *ruach* (born from above). This is the heart of the clarification made by Yahushua. Anyone who is born of flesh, IS FLESH, i.e., our present state of flesh and blood cannot inherit the government of Yahweh.⁷⁷ Existing as only flesh-and-blood humans, we cannot help but sin. As flesh, we are unable to behold the face of father Yahweh. However, anyone born of *ruach* IS RUACH, i.e., a *ruach* being. Once we are clothed with *ruach* and then are quickened (given eternal life, permanently clothed) into *ruach* beings, we not only are unable to sin but can see the father’s face without being destroyed.⁷⁸

Therefore, being born from above means that a person has attained to a state of the divine nature that cannot sin; that is, it is impossible to sin by their sinless immortal nature.

⁷⁰ Rom., 7:24.

⁷¹ Heb., 9:28.

⁷² Jer., 31:31–34; Heb., 8:8–13.

⁷³ 1 John, 13:4.

⁷⁴ John, 3:5.

⁷⁵ NJB, p. 1749, n. 3c.

⁷⁶ IB, 8, p. 439.

⁷⁷ 1 Cor., 15:50.

⁷⁸ Rev., 22:3f.

The birth out of water, i.e., death of our corruptible body and the resurrection into our new incorruptible body (symbolized by the gestation period and our natural birth), is a change in substance, making us so that we have a *ruach*-type incorruptible human body of flesh. In this form, it becomes possible to contain one's self, and like the earthly messiah, you are able to avoid sin. We are presently born with corruptible fleshly bodies of sin. When resurrected, we shall have bodies that have not sinned and, since our death paid the wages of sin, we are counted as having no sin. This new body is from the sacred *ruach*, i.e., a body from above. Nevertheless, this new body is still only mortal substance and cannot prevent us from willfully sinning; we can still commit acts of sin.

The second part of this birth from above, that of the sacred *ruach*, is a cleansing of the *leb* and *lebab* for those justified. It quickens us into an immortal state, not only of substance but of divine nature. Yet the sacred *ruach* must have something to quicken. Therefore, the person must have been conceived by the sacred *ruach* of truth, trust (i.e., having incorporated that truth), and then have been led by the sacred *ruach* to form the divine nature within, that is, the sacred *ruach* and divine nature of Yahweh must dwell in us.

Clothed with the Sacred *Ruach*

We are presently clothed "with skin and flesh" and encompassed "with bones and sinews."⁷⁹ The apostle Keph refers to our present body as a "tabernacle" and reminds us that, "shortly I

must put off this, my tabernacle, even as our sovereign Yahushua the messiah has showed me."⁸⁰ Indeed, as Saul writes, our present body is corruptible and mortal.⁸¹ Surely, we have no hope unless there is the death of the old corruptible body and a resurrection with a new incorruptible body.⁸²

Our present material, corruptible body, needs to be clothed with material garments, whether from plants, animals, or other material products. Nevertheless, in our present age, we can also be clothed with sacred *ruach*, such as was experienced by Moses (whose face glowed),⁸³ Elijah, Keph, and many other Yahwehists. For example, the *ruach* of Yahweh, לבשה (*labashah*; clothed)⁸⁴ the mighty judges, warriors, and priests of Israel—such as Gideon, Amasai, and Zechariah—in order to assist them in their assignments.⁸⁵

At the same time, although we can be temporarily clothed with *ruach* during our present age, it is only transitory, for our corruptible bodies are incapable of inheriting the Eternal Inheritance.⁸⁶ Therefore, we must obtain an incorruptible, *ruach*-type body at the resurrection.⁸⁷ Yet, in this case, it is required to be clothed with the *ruach* to be quickened (permanently clothed) into eternal life. As we will demonstrate later on in our text, our heavenly body is created by means of this process. Those found without this clothing of salvation will be ashamed at their nakedness—they are defined as the wicked who will perish in the *gehenna* fire. To be naked is to be without clothing and

When resurrected, we shall have bodies that have not sinned and, since our death paid the wages of sin, we are counted as having no sin. This new body is from the sacred *ruach*, i.e., a body from above.

⁷⁹ Job, 10:11.

⁸⁰ 2 Pet., 1:13f.

⁸¹ 1 Cor., 15:35–58.

⁸² 1 Cor., 15:12–19, cf., 35–58.

⁸³ Exod., 34:29–35; 2 Cor., 3:7, 13.

⁸⁴ SEC, Heb. #3847, prop. *wrap* around, i.e. (by impl.) to *put on* a garment or *clothe* (oneself, or another), lit. or fig."; HEL, pp. 132f, "put on clothing, cloak . . . used metaphorically for the possession of certain qualities, as *clothed with, glory, justice, &c., covered with flocks* (as a pasture) . . . *clothe, &c., invest* with . . . *cover* (as the sky with clouds)."

⁸⁵ Judg., 6:34; 1 Chron., 12:18; 2 Chron., 24:20.

⁸⁶ 1 Cor., 15:40–50.

⁸⁷ 1 Cor., 15:35–58.

exposed, which makes one ashamed; to be naked in the parabolic sense is to be without the sacred *ruach*, therefore mortal and ashamed before the face of father Yahweh.

We must be clothed with righteousness, which requires that we have the divine nature. Yahweh, who is righteous (justified), is “clothed with majesty” and “with strength.”⁸⁸ Job writes, “I put on righteousness, and it clothed me; my judgment was as a robe and a diadem.”⁸⁹ Yahweh’s priests are to be “clothed with salvation,”⁹⁰ and “clothed with righteousness.”⁹¹ This point becomes relevant to all those seeking eternal life, for those receiving the Eternal Inheritance which gives them eternal life are to be “priests and kings” of Yahweh.⁹² Therefore, we are told that Yahweh will clothe the saved “with the garments of salvation” and “with the robe of righteousness, as a bridegroom is ornamentally adorned, and as the bride wears her jewels.”⁹³

The apostle Saul similarly warns, “for the things seen are temporary, but the things unseen are eternal.” He continues:

For we know that if our earthly house of the tabernacle (i.e., our present corruptible body) is destroyed, a building from the deity we will have (i.e., an incorruptible *ruach*-type body), a house not made with hands, age-abiding in the heavens. For indeed, in this we groan, OUR DWELLING WHICH WILL COME OUT OF THE HEAVENS WILL BE LONGING TO BE

CLOTHED; if indeed also BEING CLOTHED WE WILL NOT BE FOUND NAKED. For indeed, we groan who are in the tabernacle being burdened; since we do not desire to be unclothed, but to be clothed upon so that life will swallow up the mortal.⁹⁴

We must be clothed with righteousness, which requires that we have the divine nature. Yahweh, who is righteous, is “clothed with majesty” and “with strength.”

On the other hand, the wicked will be clothed only with shame, their nakedness (i.e., being uncovered by *ruach*) exposing their mortality. Job writes, “They that hate you (Yahweh) shall be clothed with shame, and the dwelling place of the wicked shall come to nothing.”⁹⁵

In Psalms, we also read that the wicked will be “clothed with shame” and will “cover themselves with their own confusion, as with a mantle.”⁹⁶ In another Psalm, we read:

Let them (the wicked) be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonor who magnify themselves against me.⁹⁷

The higher parable of being clothed is demonstrated by John the divine, who writes:

Because you say, I am rich, and increased with goods, and have need of nothing; and do not know that you are wretched, and miserable, and poor, and blind, AND NAKED. I counsel you to buy from me gold tried in the fire, so that you will be rich; and white garments, SO

⁸⁸ Ps., 93:1.

⁸⁹ Job, 29:14.

⁹⁰ 2 Chron., 6:41.

⁹¹ Ps., 132:9.

⁹² Rev., 1:6, 5:10; Exod., 19:6.

⁹³ Isa., 61:10.

⁹⁴ 2 Chron., 4:18–5:4.

⁹⁵ Job, 8:22.

⁹⁶ Ps., 109:29.

⁹⁷ Ps., 35:26.

THAT YOU WILL BE CLOTHED, and so that the shame of your nakedness does not appear; and anoint your eyes with eye-salve, so that you will see.⁹⁸

One without the divine nature is wretched, and at Judgment, he will be miserable, finding that he is truly poor by not having the divine nature or the Eternal Inheritance. He is blind because he did not see the truth, and naked because he is not clothed with the white raiment, i.e., the *ruach*. John connects the white garment (sacred *ruach*) with eternal life when he writes:

He that overcomes, the same will be clothed in a white garment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels.⁹⁹

John also states:

Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he will walk naked, and they will see his shame.¹⁰⁰

As a metaphor, there are several references in the OT to the white linen worn by the priests, kings, and other followers of Yahweh.¹⁰¹ John also describes those in his vision who have been resurrected and subsequently quickened into eternal life as being clothed with the *ruach*, i.e., wearing white garments.

For example, the 24 elders of the First Resurrection, as they were sitting on thrones around the great throne of father Yahweh, are said to be “clothed in white garments; and they

had on their heads crowns of gold.”¹⁰² Those saved among the nations are similarly described as “a great multitude, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the lamb (the messiah), clothed with white robes, and palms in their hands.”¹⁰³

Even the righteous angels carry this motif. The seven great angels that come out of the heavenly Temple, for example, are “clothed in pure and white linen, and having their breasts girded with golden girdles.”¹⁰⁴ Likewise, the heavenly host accompanying the messiah upon his second coming was “clothed

in fine linen, white and clean.”¹⁰⁵

The ability to be clothed by the sacred *ruach*, both temporarily in this life and permanently in the next, helps explain the story of Adam and Eve when they discovered that they were naked. At first, “they were both naked, the man and his wife, and were not ashamed.”¹⁰⁶ Said another way, they both had the potential to sin and obtain corruptibility, but as long as they had not sinned and had access to the Tree of Life, life was guaranteed to them.

Adam and Eve, therefore, were naked (mortal) in the sense that they had the potential of dying but did not realize it. As long as they were clothed with the *ruach* of Yahweh, it would keep their created bodies from corruption (for Yahweh did not create anything in a state of corruption), and it would keep them alive as long as they did not sin. Having never experienced a corruptible mortal body, they were not cognizant of what it was actually to be corruptible and mortal.

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(Rev. 3:17-18)**

⁹⁸ Rev., 3:17f.

⁹⁹ Rev., 3:5.

¹⁰⁰ Rev., 16:15.

¹⁰¹ E.g., Exod., 28:42, 39:27f; Lev., 6:10, 16:4, 23, 32; 1 Chron., 4:21, 15:27; 2 Chron., 5:12.

¹⁰² Rev., 4:4.

¹⁰³ Rev., 7:9.

¹⁰⁴ Rev., 16:5.

¹⁰⁵ Rev., 19:14.

¹⁰⁶ Gen., 2:25.

Nevertheless, when Adam and Eve sinned by taking from the forbidden fruit of the tree of the knowledge of good and evil, the “eyes of both of them were opened, and THEY KNEW THAT THEY WERE NAKED; and they sewed fig leaves together, and made themselves aprons.”¹⁰⁷ That is, once they sinned, the *ruach* which clothed them left, and their bodies began to corrupt, and they realized that they were now unclothed and mortal. Neither did fig leaves solve their problem, being only a human attempt to correct the problem.

When Yahu Yahweh found Adam hiding in the garden of Eden, Adam told him, “I heard your voice in the garden, and I was afraid, BECAUSE I WAS NAKED; and I hid myself.”¹⁰⁸ Adam and Eve were now ashamed of their nakedness (mortality), and despite their efforts to rectify the problem, they were still naked. Yahu’s response was to ask, “Who told you that you were naked?” And then were asked, “Have you eaten of the tree, whereof I commanded you that you should not eat?”¹⁰⁹

Yahweh would not give Adam and Eve back the sacred *ruach* to cover them. Instead, he covered them with “coats of animals skins,”¹¹⁰ which represented the temporary covering of their sins by animal sacrifices. Yet this temporary payment for sins did not return them to an incorruptible state. Having placed the two cherubim and a whirling fire of destruction at the entrance to the garden of Eden, Yahweh prevented Adam and Eve from reentering the city of Eden (symbolizing New Jerusalem).

As a result, those of mankind will not be able to reenter until they are capable of (1) getting past the cherubim and (2) walking through the fire without being burned to death. To accomplish this task, mankind must first return to the state of having an incorruptible body, which can only happen after they have paid the wages of sin by dying and are resurrected back to life. They must also be clothed with the *ruach*, so that

they can be quickened into eternal life. Once clothed permanently with the sacred *ruach*, i.e., quickened into eternal life, they will be capable of passing through the fire to perfection and having permission from one of the cherub’s guarding the front gate to reenter the city.

Conclusion

The doctrine of *yalad maal* (born from above) is an allegorical statement referring to the act of

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being born as a *ruach* being. Like gestation, it is a process culminating in a final act. We must be led by the *ruach* that conceives us during the process. However, one must be born of water (symbolized by water baptism, cleaning), that is, experience death and then the resurrection into an incorruptible *ruach*-type flesh

body. Then this mortal, nondecaying body must be clothed with *ruach* and then, if one endures until the end and fully develops the divine nature, be quickened by the sacred *ruach* into an immortal *ruach* being (symbolized by *ruach* baptism).

Only after undergoing this complete process can one be eligible to permanently “enter” into the kingdom of Yahweh. In this process, our resurrected, incorruptible but mortal bodies must be clothed with the sacred *ruach* in order to be quickened into eternal life. If we do not develop the divine nature, our *ruach* covering will leave us, and we will fall among the wicked, cast out of New Jerusalem (the greater Garden of Eden) and thrown into the *gehenna* fire to perish.

Finally, we should not pass without commenting that even a child born in the flesh must still be washed clean before being presented to his father. This is a parable because there is one last act of baptism that must yet be accomplished while being born from above. As the last act, we must also be purified with fire so that we are perfected and presented to father Yahweh.

¹⁰⁷ Rev., 3:7.

¹⁰⁸ Gen., 3:10.

¹⁰⁹ Gen., 3:11.

¹¹⁰ Gen., 3:21.

