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The Salvation Series
To Be Born Again

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a citizen of the Commonwealth (Ephesians 2:19)

*Yeshua answered him, "Truly, truly, I say to you, unless one is born again he cannot **SEE** the Kingdom of YaHoVeH." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Yeshua answered, "Truly, truly, I say to you, unless one is born of water and Spirit, he cannot **ENTER** the Kingdom of YaHoVeH. That which is born of the flesh is flesh, and that which is born of Spirit is spirit. Do not marvel that I said to you, 'You must be born again'. Spirit blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of Spirit." John 3:3-8*

Words mean things - but most often, the culture we live in dictates how we interpret the meaning of words. To properly understand the text of scripture, we need to know what the words would have meant to the people who first heard them. Most people read the Bible as if it were written to them

out of their present culture and context. Therefore, as seen in the article [The Tradition of Men \(click on highlighted words to view content\)](#), words like "remain" and "rest" are given meanings based in present culture and traditional context. As a result, without realizing it, the text becomes redefined in our minds to fit a contemporary view of what we think those words mean. In so doing, the meaning of the Hebrew perspective these words were originally written from by their Hebrew authors becomes lost in translation ([Mark 7:13](#)). What is it, then, that Yeshua really means when He uses the word "**born**" - and, more specifically, the term "**born again**"? The reason Yeshua chastened Nicodemus for being a rabbi and not understanding what He was talking about is because the same words He was using to explain what it means to be born again are to be found in [Ezekiel 36:25-27](#) - a passage from the *Tanakh* (OT) that, as a rabbi, Nicodemus should have been as well acquainted with as Yeshua was. Notice that the end result of the Ezekiel passage Yeshua was quoting is the ability "...to walk in My (YaHoVeH's) statutes and be careful to obey My (YaHoVeH's) rules". To belong in the Kingdom of YaHoVeH's Family is to receive YaHoVeH for Who He says He Is - not who we want Him to be and that means keeping His **10 Words** (with emphasis on verse one). "**Doing His Will**" does not mean one is "automatically" keeping His Words, it is the other way around - by keeping His Words, we find ourselves doing what YaHoVeH would have us to do (see what it means to be [Grafted Into YaHoVeH's Kingdom](#)).

Yeshua did not speak these words in Greek, Latin or English. When we consider that all of the books of the bible were written by Hebrews then it should not come as a surprise that, among other Hebrews, the language they mostly conversed in was Hebrew. By recognizing the person Yeshua was speaking to in John 3:3-8 at the opening of this article was the Hebrew rabbi, Nicodemus, then the most common Hebrew word for "born" used by Yeshua would have been **yalad** - and that word means to "bring forth". The mistake most often made with this passage concerning what it means to be "born again" is the same one Nicodemus made - attempting to correlate what Yeshua was saying to some physical experience involving a "new birth" of spirit - like a new baby being birthed into the world. But Yeshua immediately corrected that thought with the explanation that what is "brought forth" is determined by the choice of action of a person - the actions of the flesh bring forth or produce the nature of flesh while the actions of Spirit bring forth or produce the Nature of Spirit. Yeshua reduces the requirement of being "born again" to a choice as to which actions are engaged in. It is from this foundation He goes on to define what happens with those choices of action (deeds) made of the flesh (darkness) in [John 3:17-21](#). The Greek word

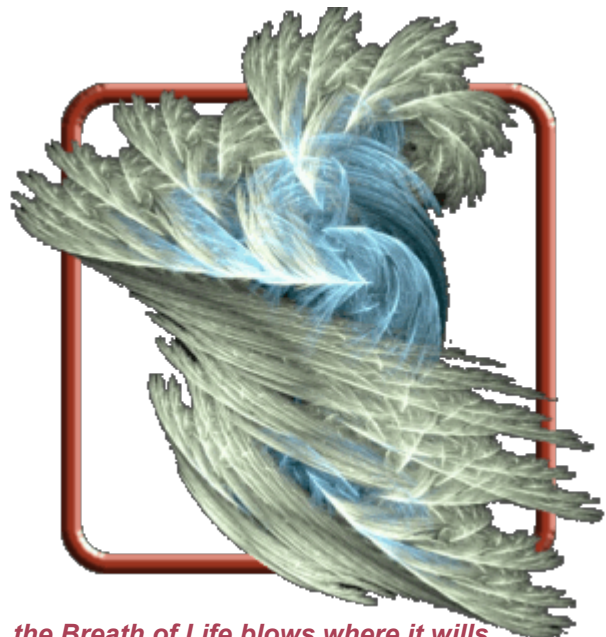
translated as the English "condemnation" or "judgment" in that passage is *krisis* which means "separation". Those fleshly choices result in a *separation* from **the Breath of Life** - not "Holy Spirit" which is often mistranslated back into Hebrew as *ruach ha kodesh* (reading right to left is Hebrew for **the holiness of spirit**). Since there is no capitalization in Hebrew, there can be no personification, no third person "Holy Spirit". A "holiness of spirit" is something that is **cultivated** within an individual by that individual - not something that just "magically" appears on them. For those who think being "born again" creates some sort of an exclusionary zone from which any further actions have no consequence, Yeshua further clarifies His meaning of "bringing forth" by the linkage of water and Spirit in **John 3:5** - and He is not referring to a **physical immersion**. In **John 4:24**, Yeshua declares YaHoVeH *IS* Spirit and those that worship Spirit do so in Spirit *and in Truth* - the actionable Truth of the Nature of Spirit found in the Words of YaHoVeH, Who *IS* Truth (**Deuteronomy 32:4, John 17:17**). Since Yeshua's words are those of His Father's, we are made clean by *the immersion of our actions* into the Truth of His Father's Words (**John 14:23-24**). **Ephesians 5:26** also tells us we are cleansed by the washing of the water of the Words of Spirit. Thus, when Yeshua says in **John 15:3**, that we are made clean by the words He has spoken to us means we are changed into the Nature of His Spirit as we practice YaHoVeH's Words (see what it means to be **Separated** from YaHoVeH's Presence).

"...but the goal of our instruction is love from a PURE heart and a good conscience and a sincere FAITH." 1Timothy 1:5

What does it mean, scripturally, to be "pure"? Current culture would have us associating some **moral equivalency** with the word's meaning. However, the Greek word translated as the English "pure" in this verse is *katharos* which is also the same Greek word translated as the English word "clean" in **John 15:3** and means **purified by fire, free from every admixture of what is false**. The English word translated **pure** found in **Psalms 18:26** comes from the Hebrew word *barar* which means **to purify, select, polish, choose, purge, cleanse or make bright, to test or prove**. It is also used in **1Chronicles 9:22** (translated as the English "chosen") to describe **the Gatekeepers** ("porters") of the temple. Yeshua said it is because of the words He spoke that, as we incorporate those words into our behavior, we become pure. What words were those? He prefaced what He said in John 15:3 with what He said in **John 14:23-24** that the words He spoke were not His - but the words of His Father, YaHoVeH. So it is that the Words of the Father, YaHoVeH, is what purifies us. The **"fiery law"** of **Deuteronomy 33:2** appeared as **"tongues of fire"** upon those believers waiting on the Promise at the Hebrew feast of **Yom Shavu'ot** (day of Pentecost) - the same earthshaking day the Words of YaHoVeH's Nature had first been given **in fire** to the family of Jacob (Israel) at Sinai on tablets of stone. These are the same words given with such a fiery intensity that, when kept, purifies the holder of those words. Yeshua came to baptize with the Breath of Life **AND WITH FIRE**. It is the fire of life's tribulation that causes the impure to **separate** from the pure - not the other way around. A derivative of *barar, bar*, is used in **Psalms 19:8** to declare YaHoVeH's commandments, His Words, to be pure. Of course, what is cleansed is pure, thus, *katharos* is the same word Kiefer (the apostle Peter) uses in **1Peter 1:22** telling us **HOW** our lives are cleansed and made pure - by obedience to the Truth through Spirit. That Truth is contained in YaHoVeH's Words, Who *IS* Spirit (**Exodus 20:1-17** with emphasis on verse 1). The practice of the Words of Spirit "brings forth" the Kingdom of Spirit into this earthly realm (**Matthew 6:10**). Now we can have a look at what it means to have a sincere *FAITH*.

"So faith comes by hearing, and hearing by the Word..." Romans 10:17

Some English translations end this verse with the words "...of God", others end it with the words, "...of Messiah" (the English word "Christ" is a Greek alteration of the Hebrew "Messiah", see **What's In A Name?** for explanation). However, since Yeshua stated in **John 14:23-24** that His words **WERE** the words of His Father, it makes little difference which way it is ended - the Word being spoken of *IS* the Nature of YaHoVeH, the LIFE of Spirit (**John 1:4**, see Who Is **the Word**). So, while the Christian assumption of the English word "faith" implies one is simply **"to believe"** in something - in Hebrew, the language differs from English in that it contains a duality of meaning for some words and phrases. In Hebrew, the meaning of hearing is not just sound waves striking the sensory portion of the ear but has a concurrent meaning as well. The Hebrew word for "listen" or "hear" in **Exodus 15:26** is *shama'* - but, in **Exodus 19:5**, this same Hebrew word is also found to be used for "obey". In Hebrew, to hear *IS* to obey, to obey *IS* to hear. Whether you hear what is spoken or not is measured by how you obey



the Breath of Life blows where it wills

what you hear. Conversely, how you obey determines whether or not you heard what was said. To say "God is good" is to also say "good is God" at the same time - they are the same. To try to separate them is to destroy their identity, the unity found in their meaning (see [Whose Word Is It?](#)). This same dualism is taking place in the whole phrase of Romans 10:17 that says "faith comes by hearing and hearing by His Word," Hebraically, this phrase is rendered "faith IS hearing/obeying - hearing/obeying IS faith". The sincerity of faith spoken of in 1Timothy 1:5 (above) is in actionable obedience to His Words - the same faith spoken of in [Habakkuk 2:4](#). However, before entering the Kingdom by the washing of the Water of the Nature of Spirit contained in His Words, in [John 3:3](#) Yeshua said one must first be able to SEE the Kingdom by being "born again". In other words, before entering His Kingdom, we must first perceive what the Kingdom consists of - recognizing the validity of YaHoVeH's Words. How many of us would go through the exercise of washing our bodies with soap if we did not first perceive that the soap could make us clean? By convincing adherents of Christianity that the Words of YaHoVeH do not apply anymore, the leaders of that religion are asking their followers to cleanse their spirits without the proper cleansing agent - resulting in what Yeshua referred to as "whitewashed sepulchers" in [Matthew 23:27](#).

There are only two places where the term "*born again*" is referenced in English in the Messianic Writings, John 3:3-5 and [1Peter 1:22-23](#). The phrase in 1Peter comes from the single Greek word, *anagennao* meaning "*to have one's mind changed so that he lives a new life conformed to the will of YaHoVeH*", speaking of how to conduct ourselves after being purified by becoming obedient to the Truth found in this Life (*hm-m-m - let's see now, just how is it this scripture says our souls are purified?*). This is different from the single time the Greek phrase *gennao anothen* is translated into the English "born again" as used in [John 3:3](#), where Yeshua uses it in chastisement of a rabbi who should have known better. Here, in the only passage recorded where Yeshua expounded on being "born again", is a two-word phrase beginning with the Greek word *gennao* (born) which means "*of men who fathered children*". It is a variation of *genos* meaning *born into a family* and, in a Hebraic sense; it means "*to bring one to a way of life*". The Greek word *anothen* (again) means "*from a higher place, of YaHoVeH*". Thus, to be "born again" is more appropriately translated **to be brought into a family of YaHoVeH that maintains a higher standard of life**. The phrase, "born again", is not referenced in the Hebrew. Why is that? - because Israel IS the family of YaHoVeH. In fact, when answering Nicodemus in John 3, part of what Yeshua chastened Him for was being a Rabbi, a teacher of Israel, and NOT understanding what it means to be born of that higher place. What Yeshua was saying to Nicodemus was that the family of YaHoVeH KNOWS the Source of Life. The Essence of the Life of the Father has been revealed to His Family in [Torah through His Words](#). The religious ordinances embraced by the leaders of Judaism separated them from the Source of Life - necessitating a re-alignment into the proper orientation and awareness of Who He is in Truth, the reason for a [Kinsman Redeemer](#).

It cannot be emphasized enough that none of this information means one needs to convert to Judaism. Judaism is as much a man-made traditional religion as is Christianity. To be adopted into YaHoVeH's Hebrew family, however, does mean one is expected to uphold the standards of the family just as someone adopted into your family today would be expected to uphold the standards set by your words. In like fashion, the standards set by the Father and exemplified by the elder Son are contained in His Words. To be a member of YaHoVeH's family, one must first recognize that the term "adoption" does not carry the same meaning as the word "supplant". When a branch is grafted into a tree, it draws its sustenance from the life flowing out of the root of that tree - not the other way around. The branch does not bring life to the root ([John 4:22](#)). To cut away the root from the rest of the branches condemns that tree to death. Yeshua said those who try to enter the Father's Kingdom by any other means than by keeping YaHoVeH's Words are considered thieves and robbers ([John 10:1](#), see what it means to be a [Gatekeeper](#)). The distinction Yeshua makes to ENTER the Kingdom is between the practices (what is born or "brought forth") out of flesh and the practices (what is born or "brought forth") out of Spirit. [Revelation 22:14](#) speaks of those who have washed their robes, meaning to do His Words or commandments, and by doing so have the right to the tree of Life, in entering the gates of the city, His Kingdom (see also [Zechariah 3:3-5](#)). In [Galatians 5:19-21](#), *Sha'ul* (the Hebrew apostle Paul), speaks plainly about what the works (practices, deeds) of the flesh are. And just where, pray tell, are each one of these behaviors listed in Galatians defined as sin? From Exodus to Deuteronomy! The Torah! Sha'ul is teaching Torah! Again, in [Romans 6:21-22](#), *Sha'ul* says that the end of those practices is death, but the end of the practices of Spirit is eternal Life - exactly what Yeshua said in [Matthew 19:17-19](#). (see what it means to be [Under the Law](#)).



the Life in the Nature of YaHoVeH

There is a myth circulating among those who embrace the religion of Christianity today that, somehow, we are incapable of keeping the Words of YaHoVeH. Why would YaHoVeH give us instructions that are impossible to keep - to frustrate us? That answer does not support His Nature defined through His Love of John 3:16. This myth uses **Acts 15:10** *out of context* as the reference for substantiating its claim under the cloak of **replacement theology**. But, in spite of endless repetition in commentary after commentary, there simply is *no place anywhere in scripture* that even remotely upholds this myth. In fact, we are told just the opposite throughout the Book that it is in the legalism of keeping the words apart from Spirit, elevating the pride of men by their **self-determination** that becomes abhorrent to YaHoVeH (see **Acts 15** explained contextually). In fact, *Sha'ul* said he kept *all the words of Torah*, more than anyone; but, apart from Spirit, he found them to be useless in containing the pride found in just doing the works of the law alone (**Philippians 3:6-8**). In 1517 Martin Luther initiated the Protestant Reformation when he wrote and nailed to the Catholic Church door the 95 theses in reaction

to a sermon by Johann Tetzel claiming that the purchase of a letter of indulgence from those in the hierarchy of the Roman Catholic Church covered the forgiveness of sins *yet to be committed* by that individual. His argument was correct, but it seems as if today's Christianity has allowed indulgences to slip back into the mainstream. By separating "grace" from "law" (actually, Torah - see **Torah and "the Law"** for explanation), Protestant Catholicism has made the indulgences Luther argued against - free of charge. Christianity seeks favor without obligation. It is as if we have published the ultimate indulgence - simply say the Sinner's Prayer thereby convincing yourself of a place in heaven, and then don't worry about those outdated obligations of "Hebrew" Torah. How does this theology differ from Tetzel's except that it does not involve money? To be a child in the family of the Father means experiencing His favor and, after a sincere repentance of deeds, to respond with a worshipful obligation of keeping His Words of Spirit in Truth. Anything else is idolatry. What we give ourselves to is what we serve and what we serve is what or **who we worship**.

YaHoVeH wants us to be like Him, to be One with Him just as, in the same manner Yeshua became **One with Him** but in accordance to His Standards found in His Words, in Spirit *and* in Truth - not through a myogenic caricature of Him. Nowhere is there any scripture found saying to *NOT* keep the words of Spirit - Yeshua said He did *not* come, was *not* sent, to do away with Torah (**Matthew 5:17**). Even *Sha'ul* says that the Words of Torah are good and righteous and holy in **Romans 7:12** and that he keeps the ways of the Patriarchs in his testimony before Felix (**Acts 24:14**). These statements were made *after* his Damascus road experience. Scripture is found to be consistent in what it says from cover to cover of the Book *IF* we are courageous enough to view the words for what they actually mean from the perspective of the Hebrews who wrote them.

To Be Born Again - a discussion

"And having been perfected (made holy), He became the author (the cause) of eternal salvation to all who obey Him..." Hebrews 5:9

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???Questions???

Please feel free to email me at harold@hethathasaneer.com. While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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