**Verses referring to a *birth* (a bringing forth) “out of God,” or “from above,” are found in three New Testament books. This expression appears in** [**John 1:13**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV)**;** [**3:3-8**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV)**,** [**1 Peter 1:3**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV)**,** [**23**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV)**, and** [**1 John 2:29**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV)**;** [**3:9**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV)**;** [**4:7**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV)**;** [**5:1**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV)**,** [**4**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV)**,** [**18**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV)**.**

**Contrary to popular interpretation, contextually, not a single reference in any one of the three books where the expression “born again [born from above]” or “born of God” is used *has anything to do* with an *unsaved individual being eternally saved*. Rather, *every single* reference, without exception, is set within a context having to do *with the saved* and concerns different facets of teaching surrounding the *saving of the soul* in relation to the *proffered kingdom*.**

**Brought Forth from Above BOOK**

*A Study about the necessity of Christians avail themselves of that which comes from above, from God.*

*ONLY Two Possibilities, with NO Middle Ground, from Above, OR from Below.***By Arlen Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

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**BOOK COVER**

The birth, “of God [*lit*., ‘out of God’]” ([John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV)), or “again [*lit.*, ‘from above’]” ([John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV)), is almost universally taught in Christendom as having to do with a birth experienced by unsaved individuals, occurring at the moment they believe on the Lord Jesus Christ and pass “*from death to life*.” That is, the Spirit breathing life into an unsaved individual, based on Christ’s past, finished work at Calvary, is looked upon as the birth “*out of God*,” “*from above*,” seen in these verses.

The problem is that this is *NOT* the manner in which the matter is introduced in [John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV); *NOR* is this the manner in which the matter is continued in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV); *NOR* is this the manner in which the matter is seen in James, I Peter, and I John.

This is *NOT* to say that the Divine work surrounding an unsaved individual believing on the Lord Jesus Christ and being saved is *NOT* to be viewed in the same manner, *i.e.*, as being brought forth “out of God,” “from above.” Rather, it is to say that the verses being used ([John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV); [3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV); [James 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.18&t=NKJV); [I Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+1.23&t=NKJV); [I John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+John+2.29&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+John+3.9&t=NKJV); [4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+John+4.7&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+John+5.1&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+John+5.4&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+John+5.18&t=NKJV)) *do NOT refer to this initial work of God through the Spirit*. Instead, they refer *to subsequent works of God through the Spirit* — subsequent works (pl.) because that connected with the bringing forth “*out of God*” is not the same in each instance.

The work surrounding an unsaved individual, “*dead in trespasses and sins*,” passing “*from death to life*,” can *ONLY* be a divine bringing forth “*out of God*,” “from above.” However, Scripture *NEVER* uses the type terminology seen in the referenced verses from John’s gospel, his first epistle, James, and I Peter relative to this divine work, unless possibly a verse such as [Isaiah 66:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+66.8&t=NKJV) would be referring to this facet of Israel’s future acceptance of Christ.

There can be *NO* divine work performed among man (either saved or unsaved man) apart from this work occurring “*out of God*,” “*from above*.” *Such would be impossible*.

And, in this respect, the verses from John’s gospel, his first epistle, James, and I Peter do describe the source of the work of salvation by grace (for it is *the same, it has to be* — *i.e.*, *out of God, from above*), though these verses do *NOT* pertain to this work per se.

**FOREWORD**

Verses referring to a *birth* (a bringing forth) “out of God,” or “from above,” are found in three New Testament books. This expression appears in [John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV); [3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV), [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV), and [1 John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV).

Contrary to popular interpretation, contextually, not a single reference in any one of the three books where the expression “born again [born from above]” or “born of God” is used *has anything to do* with an *unsaved individual being eternally saved*. Rather, *every single* reference, without exception, is set within a context having to do *with the saved* and concerns different facets of teaching surrounding the *saving of the soul* in relation to the *proffered kingdom*.

Erroneously relating these verses to the *unsaved and eternal salvation* in any one of the three books where this expression is found is a *misinterpretation* of Scripture; and this misinterpretation is the *same* as that made elsewhere in Scripture by those advocating Lordship Salvation\*\*, *i.e*., taking verses that have to do with issues surrounding the salvation of the *soul*, removing them from their contexts, and applying them to salvation by *grace*.

And removing verses from their contextual settings and misapplying them in this manner should not be taken lightly, for this not only results in doing away with that dealt with by the specific verses and contexts, but it also often results in a *corruption* of the simple message of the gospel of grace.

In these particular verses however, misusing that which is stated in the different texts would not really affect biblical teachings surrounding salvation by grace, for salvation by grace, of necessity, occurs through *exactly the same means* seen in these verses.

When an unsaved individual is saved through *faith* in Christ, that person is “born again [born from above]”; that person is *brought forth out of God*. It would be *impossible* for an individual to be saved in any other manner, for *nothing* within the scope of a divine work on man’s behalf can be brought to pass any other way. Any divine work on behalf of an individual, whether *saved or unsaved*, has to be a *work from above, out of God* (note, for example, a divine work of this nature, expressed after another fashion, in verses such as [Romans 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+12.2&t=NKJV); [2 Corinthians 3:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.18&t=NKJV); [Colossians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.10&t=NKJV)).

While it would be biblically correct to say that an unsaved person passing “from death to life” (being eternally saved) has been *born from above, brought forth out of God*, this is *not* the terminology used in Scripture relative to one’s *eternal* salvation. And relating the verses where these expressions are used to the unsaved and eternal salvation, *though the terminology would be correct*, could be done only by removing these verses from their respective contexts; and, as previously noted, this would result in *missing the interpretation that the Spirit of God originally intended*.

For this reason, these particular verses should *not* be used with respect to eternal salvation by grace through faith. Rather, these verses should always be understood and dealt with in the light of their respective texts and contexts.

And, if the latter is done, many existing interpretative problems surrounding these verses will cease to exist, for these interpretative problems exist *mainly* because of the *erroneous* manner in which these verses are almost universally interpreted and understood.

And possibly the major interpretative problem in this realm exists through seeking *to understand sin in the life of a believer* by that which is stated in [1 John 3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV) (where the expression, “born of God,” *brought forth out of God*, is used) in the light of that previously stated in [1 John 1:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.8-10&t=NKJV).

But, contextually, exactly the same thing is being taught and dealt with about *sin in the life of a believer in all three places*. John deals with sin in the life of a believer from one perspective in the first chapter ([1 John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1&t=NKJV)) and another in the third and fifth chapters ([1 John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3&t=NKJV) and [1 John 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5&t=NKJV)).

The whole of the matter is *exactly the same in all three places*. But to properly understand the verses in chapters three and five in the light of those verses in chapter one, a person must understand what is meant in [1 John 3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV) by the expression, “born of God,” brought forth out of God.

This is the *key*; this is *fundamental* and *primary*. And this key is what is discussed throughout the pages of this book.

In the third and fifth chapters, John simply provides *additional* commentary for that introduced in the first chapter; and he provides this *additional* commentary through a means *seen so often* throughout Scripture. John does this by viewing the *same thing from another perspective*. He simply provides *a different facet of the same truth*.

\*\*See following 'Lordship Salvation' defined commentaries:

[Got Questions - Lordship Salvation](http://www.gotquestions.org/lordship-salvation.html)

[Wikipedia - Lordship Salvation Controversy](https://en.wikipedia.org/wiki/Lordship_salvation_controversy)

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**EXCEPT A MAN . . . (1)**

*There was a man of the Pharisees named Nicodemus, a ruler of the Jews.*

*This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”*

*Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again* [born from above], *he cannot see the kingdom of God.”* ([John 3:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=NKJV))

[See [John 3:1-3 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=KJV) where "*Except a man be*" is used instead of "*unless one is*"]

The *birth from above* is introduced in John’s gospel in the first chapter ([John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV)) and is expanded upon and dealt with more fully in the third chapter ([John 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV)).

In [John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1&t=NKJV) this birth is seen having to do with individuals being *brought forth completely apart from anything connected with man, through a work connected solely and completely with God*:

*. . . not of* [out of] *blood, nor of* [out of] *the will of the flesh, nor of* [out of] *the will of man, but of* [out of] *God*. ([John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV))

And this divine work, textually, has to do with those to whom Christ came 2,000 years ago — the Jewish people. *Through receiving the Christ, believing*, the Jewish people were given the “right to become children of God” ([John 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.12&t=NKJV)).

Then in [John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV) the word, “again [*Lit:* from above],” is used relative to this birth, with the subject matter being signs, and the *proffered kingdom* ([John 3:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=NKJV)). And, again, *the Jewish people* are in view.

Nicodemus, a Pharisee, a teacher among the Jewish people, had come to Jesus “by night.” Nicodemus referenced the *signs* being performed, acknowledging that he and others (apparently other religious leaders) knew that the One performing these signs in the presence of the people could only be “a teacher come from God.”

In His response, Jesus remained *completely* within the scope of the subject at hand, though He moved beyond the thought of signs and dealt with the heart of the matter. Jesus immediately dealt with the necessity of the *birth from above* (previously introduced as *a birth out of God* [[John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV)]) — *an absolute necessity* if an individual were to “see” that to which the signs pointed, *the kingdom of God*.

During Moses and Joshua’s day, and during Elijah and Elisha’s day, signs had been manifested in the presence of the Jewish people in connection with the *Old Testament theocracy*. In this respect, drawing from the Old Testament Scriptures, a manifestation of signs surrounding Christ’s first coming, of necessity, could only have had to do with the *proffered kingdom*.

Nicodemus’ query and Jesus’ response emanated from a background and setting of this nature. Though Nicodemus may have understood the reason for signs and that which they portended, he didn’t understand what Jesus meant when He called attention to *the birth from above* as a *necessity for seeing the kingdom*. His thoughts shifted *from* that of “signs” to Jesus’ statement concerning the birth from above ([John 3:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-4&t=NKJV)), and Jesus then went on to explain the matter ([John 3:5ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5ff&t=NKJV)).

(“Seeing” the kingdom in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV) should not be understood as something different from “entering” the kingdom in [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV). Though two different Greek words are used, the same word translated “see” in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV) [*horao*] is used farther down in the same chapter [[John 3:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.36&t=NKJV)] in a synonymous sense to “enter” — *i.e., not seeing life* in [John 3:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.36&t=NKJV) can only, textually, be viewed as synonymous with *not entering into life* [*cf.* [Matthew 5:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+5.20&t=NKJV); [7:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+7.21&t=NKJV); [19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+19.17&t=NKJV)]. In this respect, [John 3:5ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5ff&t=NKJV) simply forms commentary for that which had previously been stated in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV).)

Thus, this birth in John’s gospel is seen as a birth *out of* God ([John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV)) and/or a birth *from above* ([John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV)). And this is in perfect keeping with the manner in which this birth is seen in all of the other New Testament passages where it is referenced — [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV) and [1 John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV).

In [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV), the wording in the Greek text relating to this birth is different than it is in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV) (two words are used in John, and a compound word is used in 1 Peter), but the English translation in both instances should be the same — born from above. Then, in 1 John, the translation throughout is seen to be the same as in [John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV) — *a birth, a bringing forth, out of God*.

(*Gennao*, the Greek word for “begotten” or “bringing forth,” is used throughout the references in John, 1 Peter, and 1 John.

In [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV), the word *gennao* appears with another Greek word, *anothen*, which means “from above.” Though *anothen* could be understood and translated “again,” this translation would not really follow the manner in which this birth had previously been introduced in [John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV) [a birth *out of God*]. Thus, understanding *anothen* in its primary sense — “from above” [*cf.* [John 3:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.31&t=NKJV); [19:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.11&t=NKJV)] — forms a more natural flow of thought from that previously seen in the first chapter.

Then, in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV), *gennao* appears in a compound form, *anagennao*. The preposition *ana*, which has the primary meaning of “up,” has been prefixed to the word. And though the preposition prefixed to the word in both verses is usually translated “again” in English translations [an acceptable and correct understanding and translation of the word in many instances], this would not really be in keeping with either the primary meaning of the preposition or the manner in which this birth [a bringing forth] is expressed in both John’s gospel [“out of God” and “from above”] and his first epistle, 1 John [“out of God”].

The correct understanding and translation of *anagennao* in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV) should be the same as that seen through the use of *gennao* and *anothen* together in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV) — *born from above*, a birth or a bringing forth that is introduced in John’s gospel and continued in his first epistle as being *out of God*.)

**Out of God, from Above**

The birth “out of God” ([John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV)) or “from above” ([John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV)) is almost universally taught in Christendom as having to do with a birth experienced by unsaved individuals, occurring at the moment they believe on the Lord Jesus Christ and pass “from death to life.” That is, the Spirit breathing life into an unsaved individual, based on Christ’s finished work at Calvary, is looked upon as the birth “out of God,” “from above,” seen in these verses.

The problem is that this is not the manner in which the matter is introduced in [John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV); nor is this the manner in which the matter is continued in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV); nor is this the manner in which the matter is seen in either 1 Peter or 1 John.

This is not to say that the divine work surrounding an unsaved individual believing on the Lord Jesus Christ and being saved is not to be viewed in the same manner, *i.e*., as being brought forth “out of God,” “from above.” Rather, it is to say that the verses being used ([John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV); [3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.7&t=NKJV); [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV); [1 John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV)) *don't* refer to this initial work of God through the Spirit. Instead, they refer to subsequent works of God through the Spirit — subsequent works (pl.) because that connected with the *bringing forth* “out of God” is not the same in each instance.

The work surrounding an unsaved individual, “dead in trespasses and sins,” passing “from death to life,” can only be *a divine bringing forth* “out of God,” “from above.” However, Scripture never uses the type terminology seen in the referenced verses from John’s gospel, 1 John, and 1 Peter relative to this divine work, unless possibly a verse such as [Isaiah 66:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+66.8&t=NKJV) would be referring to this facet of Israel’s future acceptance of Christ.

There can be no Divine work performed among man (either saved or unsaved man) *apart from* this work occurring “out of God,” “from above.” *Such would be impossible*. And, in this respect, the verses from John’s gospel, 1 John, and 1 Peter *do describe the source of the work of salvation by grace* (for it is the same, it has to be — *i.e., out of God, from above*), though these verses *do not pertain to this work per se*.

The problem, as previously noted, is that Christians have been quick to remove these verses from their respective contexts and misapply them, making these verses deal with something that the verses do not deal with at all. And, through so doing, that work of God that the Spirit intended, as He moved men to pen these verses, is done away with.

The remainder of this chapter will show, in all places where the birth from above is referenced (John, 1 Peter, 1 John), why the verses dealing with this subject must be looked upon as pertaining to *different facets of God’s work among the saved*, not to one facet of His work among the unsaved.

**The Gospel of John**

When Christ came to Israel the first time, He came to a people capable of spiritual perception and discernment, else He could not have appeared on the scene calling for the nation’s repentance and proclaiming the kingdom as being “at hand.” Christ came to a disobedient nation, though to a saved generation of Jews, to a nation that had been sacrificing and availing itself of the blood of the paschal lambs year by year. Christ was born *King* in the nation’s midst, presenting Himself as the *God-sent Deliverer in this respect* — deliverance from the consequences of centuries of disobedience ([Leviticus 26:14-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.14-39&t=NKJV); [Deuteronomy 28:15-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.15-67&t=NKJV)).

Israel’s spiritual condition and position at this time was that of a *son being chastened because of disobedience* (*cf*. [Zechariah 1:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.14-15&t=NKJV)). Or, to place the matter within another frame of reference, it was that of *God dealing with an adulterous wife who had been caught up in harlotry among the nations* (*cf.* [Jeremiah 3:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1-3&t=NKJV)).

And, viewing the matter from either vantage point, it is evident that the whole of Christ’s message to Israel had to do with things beyond the thought of eternal salvation. His message had to do with *deliverance relative to the nation’s condition, position, and the kingdom being proclaimed*. And deliverance effected through receiving the Christ, believing, for the Jews at this time (whether in the offer of the kingdom preceding the events of Calvary or the re-offer following) must be understood accordingly.

(For more detailed information along these lines, refer to [From Acts to the Epistles by Arlen Chitwood](http://lampbroadcast.org/Books/FAE.pdf), particularly the first four chapters.)

Those Jews receiving the Christ at His first coming in [John 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.12-13&t=NKJV), through believing on His name, were said to be “born of God [brought forth out of God]” and given the right to become “the children of God.” And, as previously noted, such an act centered around *deliverance with the kingdom in view*, not eternal salvation.

These were Jews, part of a nation that comprised God’s firstborn son ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)), though a disobedient son, being given the right to become ”children of God” through *receiving the Christ and being brought forth out of God*. And acceptance, belief on the part of the people, could only have had to do with the *manner in which Christ presented Himself to the Jewish people* (a regal manner), along with the message being proclaimed (the kingdom being “at hand”).

It may at first sound strange to take one who is already a son and view him as a child, but not so. This is exactly the manner in which *it had to occur in Israel then or must occur in Christendom today*.

Israel had been called out of Egypt under Moses as God’s firstborn son to rule at the head of the nations, with the nations being blessed through Israel. And this entire thought must be carried over into the deliverance that Christ was offering Israel as the One greater than Moses. God’s firstborn son was again being called forth for exactly the same purpose. But at this time, unlike during Moses’ day, a *disobedient son* was being dealt with.

The matter can be clarified through referencing two passages of Scripture — [John 8:31-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.31-44&t=NKJV) and [Hebrews 12:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.5-8&t=NKJV).

In the former passage ([John 8:31-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.31-44&t=NKJV)), Jews rejecting the Christ were looked upon as *children of the Devil* ([John 8:37-44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.37-44&t=NKJV)). And Jews receiving the Christ, according to [John 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.12-13&t=NKJV), had been removed from this position and given the right to become the *children of God*.

In the latter passage ([Hebrews 12:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.5-8&t=NKJV)), *sons are seen being trained from the vantage point of a child*. The Greek word translated “chastening,” and “chastens,” in this section has to do with *child-training*. The passage deals with *sons presently being child-trained*, with a view to Christ one day bringing “many sons to glory” with Him ([Hebrews 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.10&t=NKJV)), or, as stated in [Romans 8:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.19&t=NKJV), a “revealing of the sons of God.”

(For additional information on the child-training of sons, refer to the author’s book, in this website, Ch. 3, [God’s Firstborn Sons](https://www.koffeekupkandor.com/gods-word-six.php#God%E2%80%99s%20Firstborn%20Sons).)

[John 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.12-13&t=NKJV) had to do with God taking His disobedient sons (individuals within the nation forming His firstborn son), performing an act similar to that seen in [Colossians 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.13&t=NKJV) (causing them to change sides with respect to two kingdoms), and then child-training His sons with a view to that which sonship implies — *rulership*.

And Jesus’ discourse to Nicodemus involved exactly the same thing. It was simply a continuation and expansion of another facet of that which began to be developed earlier in the account. Being brought forth *from above* in this passage, described as *out of* God in the previous passage, had to do with being brought forth “out of water and Spirit” (literal rendering from the Greek text).

In the type having to do with the Israelites under Moses, this could only have drawn from the experiences of the Israelites during the Red Sea passage and beyond. It could only have pointed to that seen on the eastern banks and beyond — resurrection life (removed from the place of death [from the waters of the Sea]), with God, through His Spirit, then leading them away from Egypt and the Sea toward another land.

(For additional information on [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) and the typology of the Red Sea passage, refer to [EXCEPT A MAN . . . (2)](https://www.koffeekupkandor.com/gods-word-three.php#EXCEPT%20A%20MAN%20.%20.%20.%20%282%29) following. Also refer to the author’s book, [Bible One - Arlen Chitwood's Search for the Bride, Ch. 6](http://bibleone.net/SB_06.htm).)

[John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV) deals with the *child-training of disobedient sons*, and [John 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV) deals with *particulars surrounding this child-training*. A deliverance of saved individuals, a deliverance with *regality in view*, is seen throughout.

**I Peter**

God bringing individuals forth in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV) has to do with additional commentary on that seen in [John 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV). But, rather than the message being drawn from events surrounding the offer of the kingdom to Israel and having to do with a re-offer of the kingdom to Israel (as in John’s gospel), the message in 1 Peter is directed to the one to whom the kingdom of the heavens was offered after it had been taken from Israel (*cf.* [Matthew 21:33-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-45&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV)).

The message in 1 Peter is seen directed to the *one new man* “in Christ,” to Christians. And it is a simple matter to see in both verses in 1 Peter ([1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV)) that the birth *from above* — being brought forth from *above, out of God* — has to do with saved individuals, *not* with the unsaved.

[1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV) should literally read:

*Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us from above with respect to a living hope, through the resurrection of Jesus Christ out of the dead.*

Being brought forth from above in this verse is with respect to a *living hope*, made possible through the *resurrection of Jesus Christ from among the dead*. Christians have been saved for a purpose, and that purpose is seen in the entirety of this verse, along with the verses that follow ([1 Peter 1:4ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.4ff&t=NKJV)). That is to say, Christians have been saved (a past bringing forth *from above*) with a view to their being brought forth *from above* (present aspect of salvation), which has to do with a *living hope*, a hope made possible through Christ’s resurrection. And this hope has to do with an *incorruptible inheritance inseparably connected with the saving of the soul* ([1 Peter 1:4-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.4-10&t=NKJV)).

The salvation presently possessed by every Christian has to do with *Christ’s death*. It has to do with *death* and *shed blood*. This is the unchangeable manner in which matters were set forth in Genesis, beginning with [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV). This is why Paul, when first going to Corinth and dealing centrally with unsaved individuals, proclaimed one message alone — “Jesus Christ, and Him crucified” ([1 Corinthians 2:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.1-2&t=NKJV)).

The gospel of grace involves *death* and *shed blood*. Then, *burial* and *resurrection* form continuing parts of the overall gospel message and have to do with present and future aspects of salvation. Seen within the type beginning in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), *death* and *shed blood* would have to do with that involved in the slaying of the paschal lambs and the proper application of the blood. The death of the firstborn, with God being satisfied, occurred at this point. But *burial* and *resurrection* are seen at points beyond — at the Red Sea passage, and on the eastern banks of the Sea.

Being brought forth from above in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV) has to do with *resurrection*, not with death and shed blood. It has to do with realizing a *living hope through the resurrection of Jesus Christ from among the dead*. Thus, it can only have to do with *present and future aspects of salvation,* not with the past aspect.

A different facet of the same thing is seen in [1 Peter 1:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV). The begetting from above is accomplished “through the living and abiding Word of God” ([1 Peter 1:23 NASB](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NASB)). And it is plain from continuing verses ([1 Peter 1:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.24-25&t=NKJV)) that verse twenty-three is referring to the written Word, which is “quick [alive], and powerful, and sharper than any twoedged sword . . . .” ([Hebrews 4:12a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12a&t=NKJV)).

The picture in [1 Peter 1:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV) is that of *the metamorphosis* (*cf.* [Romans 12:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+12.1-2&t=NKJV); [Colossians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.10&t=NKJV)) — the indwelling Spirit taking the implanted\*\* Word and effecting spiritual growth from immaturity to maturity ([James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV)). This work of the Spirit is spoken of in [1 Peter 1:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV) as something brought forth *from above* (out of God); and this can be experienced *only by the saved*, for (1) the person must first possess spiritual life, and (2) the saving of the soul is in view ([1 Peter 1:3-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3-9&t=NKJV)).

(\*\*Implanted Word: The word “implanted” has to do simply with that which is placed on the inside. This Word is to be firmly fixed within a person’s mind, within his thinking process. The channel, as we have seen, is the ear. According to [Romans 10:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.17&t=NKJV), *“. . . faith comes by* [‘out of’] *hearing, and hearing by* [‘through’] *the Word of God.”* The Word is to flow through unobstructed auditory canals into a saved human spirit, for a revealed purpose.

Once the Word has been received in this manner, the indwelling Holy Spirit can then perform a work in the individual. As all hindrances (all impurities) are set aside and the spiritual man is allowed to exert full control, the Holy Spirit, using “the implanted Word,” can then effect spiritual growth. And, as this process continues over time, spiritual growth of this nature will lead from immaturity to maturity.

For additional information on the implanted Word and *the metamorphosis*, refer to the author’s book, [Salvation of the Soul](https://www.koffeekupkandor.com/salvation-of-the-soul.php), Chs. 3 and 4, and for *the* *metamorphosis* only, [The Metamorphosis](https://www.koffeekupkandor.com/gods-word-three.php#The%20Metamorphosis) follows next.)

**1 John**

Individuals being brought forth out of God in [1 John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV) has to do with additional commentary on that seen in both [John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV) and [John 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV), along with being perfectly in line with that seen in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV).

First John though is slightly different than 1 Peter. Though it is evident that 1 John was written to Christians (as 1 Peter), the book was also evidently written for the same purpose as John’s gospel. The structure of 1 John runs parallel with parts of John’s gospel, particularly the opening three chapters of the gospel, along with the stated purpose in chapter twenty ([John 20:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30-31&t=NKJV)).

Note that John began his epistle as he had begun his gospel — taking the reader all the way back to the beginning (*cf.* [John 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1&t=NKJV); [1 John 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.1&t=NKJV)). Then, after dealing with matters in this respect, along with singling out Christ and pointing to His true identity (exactly as seen in the gospel account), John immediately places matters within the confines of the typology of the tabernacle. He calls attention to sin, confession of sin, and forgiveness of sin.

Though it is not dealt with in so many words, there appears to be an allusion and call to Israel in this respect (paralleling the call for “repentance” in the gospel accounts). The Jewish people had sinned, but forgiveness could be forthcoming, if . . . . And this allusion and call to Israel continues at places throughout the epistle in matters related to being brought forth *out of God*.

Note, for example, that being brought forth *out of God* in [1 John 5:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1-5&t=NKJV) is identical to that seen in [John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV); [20:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.30-31&t=NKJV). In both places, being brought forth *out of God* has to do with believing that “Jesus is the Christ,” “the Son of God.”

This is exactly what the Jewish people were expected to believe in both the offer and re-offer of the kingdom. Both the words “Christ” and “Son,” textually, have *regal* implications — *the Christ* (the Messiah, the One who was to rule and reign); and the *Son* (“Sonship“ implying *rulership*, for only *Sons* can rule in God’s kingdom). This was the One to whom God would one day give the scepter and place on His “holy hill of Zion” ([Psalm 2:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.6-7&t=NKJV); [Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV); [Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)).

The signs in John’s gospel were given to effect *belief among the Jewish people that Jesus was the Christ, God’s Son, who would one day take the scepter and reign*. This is seen connected with being brought forth *out of God* in [John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV), and this is seen exactly the same way in [1 John 5:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1-5&t=NKJV).

In the preceding respect, 1 John, undoubtedly written during the time of the re-offer of the kingdom to Israel (as John’s gospel), would have to be viewed much like [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV) (*cf.* [Romans 2:5-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.5-16&t=NKJV)) — “for the Jew first and also for the Greek.”

Being brought forth out of God in 1 John (mentioned ten times in six verses [[1 John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV) (twice); [1 John 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV) (three times); [1 John 5:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV); [5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV) (twice)]) has to do with exactly the same thing as seen in John’s gospel ([John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV), [3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV)) or 1 Peter ([1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV)). It has to do with *works of the Spirit among the saved* (which are not necessarily identical in each instance), *connected with a child-training of sons*.

For example, note that being brought forth in this manner has to do with believing the truth about Jesus being the Christ, God’s Son, in [John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV) and [1 John 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.5&t=NKJV); and in [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV); [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV), and most of the references in 1 John, the thought of being brought forth in this manner has to do with maturity in the faith.

Within the scope of being brought forth out of God in 1 John, *only that which is of God will manifest itself*.

This will explain why mainly perfect tenses are used in the Greek text throughout 1 John, pointing to a past, completed action, existing during present time in a finished state (eight of the ten usages in I John are in the perfect tense, as well as [John 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.6&t=NKJV), [8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.8&t=NKJV) and [1 Peter 1:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV)) — a tense structure showing *present action among believers surrounding that which is out of God, based on a past divine work*.

Also, this will explain why sin cannot exist within the scope of that brought forth out of God in [1 John 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.6&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV). Anything connected with the world, the flesh, and the Devil *must exist outside the scope of that brought forth out of God*. And, conversely, things such as abiding in Him, keeping His commandments, and love *must exist within the scope of that brought forth out of God*.

The whole of the matter is really that simple and easy to understand.

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**EXCEPT A MAN . . . (2)**

*There was a man of the Pharisees named Nicodemus, a ruler of the Jews.*

*This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”*

*Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again* [born from above], *he cannot see the kingdom of God.”* ([John 3:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=NKJV))

[See [John 3:1-3 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=KJV) where "*Except a man be*" is used instead of "*unless one is*"]

John introduces a *bringing forth out of God* ([John 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.13&t=NKJV)), *a birth* [a bringing forth] *from above* ([John 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV)), in the opening part of his gospel. And the context surrounding John’s introduction is in relation to the *Jewish people, signs, and the proffered kingdom* ([John 1:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-12&t=NKJV); [3:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.2-3&t=NKJV)).

John then calls attention to the same thing — *a bringing forth out of God* — ten times in his first epistle ([1 John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV); [3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV) [three times]; [1 John 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV); [5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV) [four times]; [1 John 5:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV); [5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV) [three times]). And from the subject matter of 1 John and the context surrounding these ten usages of the expression, it appears quite evident that the message surrounding the matter is simply a continuation of that introduced in his gospel (to the *Jew only* during the original offer of the kingdom [when the recorded events occurred ([Matthew 10:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.5-6&t=NKJV); [15:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+15.24&t=NKJV))], and to the *Jew first* during the re-offer [when both the gospel and first epistle, because of their subject matter, were undoubtedly written ([Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV); [2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.9-10&t=NKJV))]). But, during the re-offer, as seen in the referenced verses from Romans, the message was “also to the Greek [also to the Gentile].”

Then, the matter in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV), contextually, has to do with Christians, with those taken from both the Jews and the Gentiles. It has to do with the “one new man,” a new creation “in Christ,” where the distinction between Jew and Gentile does not, it cannot, exist ([Ephesians 2:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-15&t=NKJV); [3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV); *cf.* [Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV)).

From a contextual standpoint, whether dealing with *being brought forth from above, out of God*, from John’s gospel, his first epistle, or 1 Peter, it would be very forced and unnatural to view any of these texts as referring to an unsaved person believing on the Lord Jesus Christ and passing “from death to life.” Though this is what Bible students and teachers invariably do, such should never be the case. The various contexts simply will not allow this type interpretation of any one of these passages.

And though a *bringing forth from above, out of God*, is what occurs when an individual is saved (it has to occur, else salvation could not be effected, for salvation is brought to pass entirely through divine intervention), the texts in these three books *should not* be used in this manner. Salvation by grace is simply *not the subject at hand*.

Though using these verses relative to salvation by grace may result in positive end results (*i.e*., result in individuals being saved), there is a negative consequence that cannot be ignored. Using these verses in this erroneous manner will do away with the exact teaching that the Spirit intended when He moved John and Peter to pen the various things that they recorded. This type of use of these verses will do away with the thought of saved individuals *being brought forth out of God relative to a revealed goal — the kingdom* (for the *Jew only* during the time of the offer of the kingdom, for the *Jew first* and *also the Gentile* during the time of the re-offer of the kingdom [Christians referenced by “Gentile”], and for *Christians alone* since that time).

Offer, Re-offer of the Kingdom

In verses such as [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV); [2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.9-10&t=NKJV); [10:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+10.12&t=NKJV) (*cf.* [Galatians 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.2&t=NKJV); [Ephesians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.6&t=NKJV); [Colossians 1:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.27&t=NKJV)) — referring to both *the Jews* and *the Gentiles* — a distinction was made between *two groups of saved individuals* during the time when the kingdom of the heavens was being re-offered to Israel (from 33 A.D. to about 62 A.D.). A distinction, using terminology of this nature relative to the saved — Jew and Gentile — was necessary at that time, for the generation of saved Jews living both preceding and following Calvary was still alive and was being reckoned with on the basis of *the kingdom* (the same generation of Jews that had rejected and crucified their King [*cf.* [Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV); [John 19:14-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.14-19&t=NKJV)]).

However, such would not be the case following this time. Rather, following the close of the re-offer of the kingdom to Israel, referring to saved Jews and Gentiles in this manner would be out of place.

And the reason is evident. During the time of the re-offer of the kingdom to Israel, as previously stated, God dealt with a generation of Jews whose origin preceded Calvary — *a saved generation of Jews*, else there could have been no offer or subsequent re-offer of the kingdom.

However, the re-offer of the kingdom could continue only *as long as this generation of Jews remained alive and on the scene*. But once this generation began to be replaced by a new generation, whose origin followed Calvary, the re-offer of the kingdom could not be continued. A saved generation of Jews, to whom the offer could be extended, no longer existed, necessitating a close to the re-offer of the kingdom.

Those comprising the previous generation would have availed themselves of the blood of the slain paschal lambs preceding Calvary, and their rejection of the Christ as the nation’s King could not have done away with that which had previously occurred. It could not have done away with a previous *vicarious death of the firstborn, which God could only have clearly recognized, as He had previously done during Moses’ day* ([Exodus 12:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1-13&t=NKJV)).

To think otherwise and say or infer that the events of Calvary could have done away with the *previous vicarious death for those comprising that generation* would be to open the door for the same thing to have occurred with all previous generations, taking the matter all the way back to Moses, with Moses himself being included.

However, any generation of Jews born following Calvary (from the first century until today) could only fulfill God’s requirement pertaining to the necessity of the death of the firstborn through death and shed blood, as seen in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), one way.

The Paschal Lamb had been slain, the One foreshadowed by all the paschal lambs slain from Moses to Christ. This part of the Passover had been fulfilled. Thus, following the time of Christ’s death, God no longer recognized a continued slaying of paschal lambs. And, following this time, for anyone (Jew or Gentile, no distinction existed) to realize a vicarious death of the firstborn, to be saved, that person had to avail himself/herself of the blood of the Paschal Lamb who had died in their place. That person had to *believe on the Lord Jesus Christ*.

Accordingly, following the time of the re-offer of the kingdom to Israel, the expression “Christian,” those comprising “the Church of God,” would be the proper expression used relative to the saved. Following this time, “Jew” and/or “Gentile” would refer to the unsaved rather than, as in certain previous times, to two groups of saved individuals.

(Note though that the same distinction and terminology used following the close of the re-offer of the kingdom to Israel was also used during the time of the re-offer [[Acts 11:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+11.26&t=NKJV); [1 Corinthians 10:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.32&t=NKJV)].

But, during this time, because those to whom the offer was being extended [saved Jews, comprising the nation at large] were not part of the Church of God, the distinction and terminology as seen in [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV) had to exist as well.)

**John’s Gospel**

John’s gospel is where the matter of being *brought forth from above, out of God*, is introduced, in so many words, in the New Testament. John though doesn’t introduce something new in Scripture. He simply uses different terminology to describe something that should have been well-known by the Jewish people, for a *bringing forth from above, a bringing forth out of God* is seen over and over throughout not only Israel’s history but Scripture as a whole.

And an expected understanding of this truth from Scripture would have been particularly true for Israel’s religious leaders. This is why Nicodemus in [John 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1ff&t=NKJV) would have been expected to immediately recognize that to which Christ referred (*cf.* [John 7:45-52](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+7.45-52&t=NKJV)), which accounts for Christ’s sharp rebuke when he failed to do so.

The truth of the matter concerning exactly what is involved becomes increasingly evident as one studies and understands the Old Testament Scriptures to which Jesus alluded in His conversation with Nicodemus. And, in line with Jesus’ rebuke of Nicodemus, a person could only expect to find matters set forth in this manner — *a bringing forth from above, out of God* — not only at the outset of Scripture but continuing throughout, which is exactly what is found in the Old Testament.

This is the way Scripture begins, establishing an *unchangeable pattern* for the manner in which it must, and does, continue.

Note how this is seen in the opening thirty-four verses of Genesis:

1) [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)

This opening section of Scripture forms a skeletal framework that sets forth, at the beginning, *a pattern that all subsequent Scripture must follow, a foundational framework upon which the whole of subsequent Scripture rests*. God set forth, at the beginning of His Word, in skeletal form, that which He was about to open up and reveal concerning His plans and purposes for man and the earth. The remainder of Scripture is simply commentary, providing all the sinews, flesh, and skin to cover the skeletal, foundational framework set forth at the beginning.

The opening thirty-four verses of Genesis reveal:

a) A Creation ([Gen. 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Gen.+1.1&t=NKJV))

b) A Ruin of the Creation ([Gen. 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Gen.+1.2a&t=NKJV))

c) A Restoration of the Ruined Creation, occurring over six days time (with the creation of man occurring on the sixth day, following the completion of God’s restorative work [[Gen. 1:2-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Gen.+1.2-31&t=NKJV){2b}]).

d) A Seventh Day of Rest ([Gen. 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Gen.+2.1-3&t=NKJV))

[Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) deals with details, commentary, surrounding man from [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV); and the first part of [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) deals with the ruin of the new creation (man’s fall, his ruin). Then, the remainder of Scripture covers God’s work restoring the ruined creation over six days, 6,000 years, with a view to the seventh day, a seventh 1,000-year period.

The pattern concerning how God restores a ruined creation has *been forever set* at the beginning, in the opening thirty-four verses of Scripture. God worked six days to restore a ruined creation, and He then rested the seventh day. And this set pattern, the set method — set *perfectly* at the beginning — of necessity, *must be followed in any subsequent ruin of a creation as it would pertain to the earth or to man*.

And, as Scripture reveals, a subsequent ruin occurred almost 6,000 years ago. And, as Scripture also reveals, God began a restorative work at that time, a work following the established pattern, covering six days, 6,000 years (*cf.* [2 Peter 1:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.15-18&t=NKJV); [3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.3-8&t=NKJV)). Then, once this latter restorative work has been completed, exactly the same thing will occur as seen in [Genesis 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.1-3&t=NKJV). There will be a seventh day of rest, a concluding 1,000-year day — the prophesied, long-awaited Messianic Era.

During the six days in the restoration of the ruined material creation in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), the first thing seen is the movement of the Spirit ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV)). Then, beyond that, each day of God’s restorative work, from the first day, continuing through the sixth day, begins *exactly the same way* — “And God said . .” ([Genesis 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.3&t=NKJV), [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.9&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.14&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.20&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.24&t=NKJV)).

The *movement of the Spirit*, seen at the beginning of God’s restorative work on the first day, can only be understood as continuing throughout the six days — seen moving when God began His work on the first day and continuing to move throughout God’s work during the six days, with matters in this respect brought to a climax at the time *God breathed into man* “the breath of life” ([Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV)).

Though this movement of the Spirit is not referred to beyond the initial statement in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV), on the first day, a continued movement during all six days is evident. God does not act in the manner seen throughout His complete restorative work apart from His Spirit (evident, for example, from Christ’s ministry while on earth almost two millennia ago — performing miraculous signs through the power of the Spirit [[Matthew 12:24-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.24-32&t=NKJV)]).

And a continued movement of the Spirit is evident through the statement concerning God breathing into man “the breath of life” in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV), for God performs a work of this nature through His Spirit alone (*e.g*., note [Ezekiel 37:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1-14&t=NKJV) [“Spirit” and “breath” in this passage are translations of the same word in the Hebrew text — *Ruach* — which, depending on the context, can be understood as either “Spirit” or “breath”]).

Now, with the preceding in mind and understanding that [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) is foundational to all subsequent Scripture, note something as it would pertain to the statements in John’s gospel, his first epistle, or 1 Peter relative to *being brought forth from above, out of God*. God’s work in this respect doesn’t occur just at the beginning ([Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) [2b). Rather, it occurs throughout the whole of the *restorative process* ([Genesis 1:6-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-25&t=NKJV)).

That would be to say, in that which this complete restorative work foreshadows, God’s work doesn’t stop with the salvation that we presently possess (*an initial divine work* having to do with the salvation of the spirit, a past and completed work, foreshadowed by divine activity occurring on day one). Rather, it continues throughout that seen during the other five days (a *continued divine work* having to do with the saving of the soul, a present and yet to be completed work, foreshadowed by divine activity occurring on days two through six).

That is to say, viewing a *bringing forth from above, out of God*, in the original foundational type, such a divine work is seen throughout the restoration, from beginning to end, else there could have been no complete restoration.

And such must be equally true in that which these opening verses of Scripture foreshadow, the ruin and restoration of a subsequent creation — that of man. Exactly as seen in the first chapter of Genesis, there must be a *bringing forth from above, out of God*, throughout the restoration — throughout not only the salvation of the spirit but the salvation of the soul and body as well — else, exactly as in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), there can be no complete restoration, *something vitally necessary if man is to have a part in activities on the seventh day*.

Thus, in man’s restoration, it should not be thought of as strange to see this continued restoration stated after the manner seen in John’s gospel, 1 John, or 1 Peter. In fact, in the light of the way Scripture begins (a manner in which it can only continue), it should actually be thought strange if this continued restoration, foreshadowed by events on days two through six, was seen after any other manner in these sections of Scripture. In the light of the way Scripture begins and, of necessity, continues, seeing an allusion to the matter in John’s gospel, 1 John, and 1 Peter *could only be very natural*.

(For a more exhaustive treatment of [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV), refer to the author’s book, [The Study of Scripture](https://www.koffeekupkandor.com/the-study-of-scripture.php#The%20Study%20of%20Scripture), chapters 1-4, in this site.)

2) [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) [ff]

Old Testament commentary on the opening thirty-four verses of Scripture, as it would pertain more particularly to that seen in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV), can possibly best be seen by beginning in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) and continuing through the book of Joshua. And this large section of Israeli history is something Nicodemus should have been quite familiar with, allowing him to understand Christ’s statement in the light of the Old Testament Scriptures. But Nicodemus failed to make the proper association, accounting for Christ’s sharp rebuke.

In this respect, note Jesus’ explanatory statement in [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) (explaining that which He had stated in verse three) in the light of Israeli history, beginning with the institution of the Passover in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV).

*Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit* [Greek: unless one is born (brought forth) out of water and Spirit], *he cannot enter the kingdom of God.”* ([John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV))

Note how the type, beginning in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), will open the whole of Christ’s statement to one’s understanding.

A) Out of Water

There is probably no way that Nicodemus would have associated Christ’s statements in [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV) with the events in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) — the Passover. The Passover, the first of seven Jewish festivals given to the Israelites under Moses (*cf.* [Leviticus 23:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.1ff&t=NKJV)), had to do with events that Nicodemus would have known that the nation had kept, which Israel had been observing year after year for centuries of time. And, being among Israel’s religious leaders, he could only have been among those participating in these events.

The conversation between Christ and Nicodemus in [John 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1ff&t=NKJV) could only have been a conversation between Christ and a person who had already experienced the death of the firstborn, as seen in [Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV). And, beyond this, according to that clearly seen and stated in both the text and context, the subject matter had to do with the Jewish *people and the kingdom* (a people who could only be viewed as saved, having availed themselves of the blood of slain paschal lambs, with the firstborn having died vicariously).

This conversation could have had nothing to do with eternal salvation, which, of necessity, would have related to the events of [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV). That to which Jesus referred could only be seen in the type as having to do with events beyond the Passover in [Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV). It could only have been understood as having to do with a continued divine work beyond that foreshadowed by the events of day one in Genesis ([Genesis 1:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-5&t=NKJV)). It could only have been understood as having to do with that seen throughout days two through six ([Genesis 1:6-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-31&t=NKJV)) — *a continued bringing forth from above, with a goal in view*.

In the original type in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV), this goal is seen as a *seventh day of rest*. In the type beginning in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), this goal is seen as *realizing an inheritance in another land, within a theocracy*. And both types point to different facets of *exactly the same thing, occurring during exactly the same time* — events during the 1,000-year Messianic Era, which will be the seventh millennium following six millennia of divine restorative work.

Born out of water from [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV), in the type beginning in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV), can only have to do with the Red Sea passage following the Passover. The Israelites (who had experienced the death of the firstborn) were then taken down into the Sea, symbolizing *burial following death* (taken down into the place of death) and raised up out of the Sea, symbolizing *resurrection* (raised up out of the place of death) and placed on the eastern banks of the Sea ([Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV); [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13&t=NKJV); [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV); [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15&t=NKJV)).

They stood on the eastern banks of the Sea through *supernatural means, wherein resurrection power* was exhibited. And they stood in this position with a view to *an inheritance in another land, within a theocracy*.

The Israelites, passing through the Sea, had gone down into *the place of death*. Only the dead are to be buried, and the *death of the firstborn* had just occurred. Thus, a *burial must also occur*. But beyond burial, with a vicarious death of the firstborn, *there must also be a resurrection*.

The Israelites, following the death of the firstborn, possessed spiritual life. Thus, they *had to be raised* from the place of death *to walk* “in newness of life” — something having to do with the *spiritual man alone*, for this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

This is pictured during the present dispensation through the act of baptism. A person (a Christian), having experienced the death of the firstborn vicariously (through the blood of the Paschal Lamb who died in his stead), is placed down in the waters. He then, within the symbolism involved, finds himself in *the place of death*, beneath the waters.

But, because the One providing the vicarious death conquered death, the Christian can be removed from the waters and find himself in the position of *having been raised with Christ* ([Colossians 2:12-3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.12-3.1ff&t=NKJV)).

And in this position — wrought through *supernatural, resurrection power* — the Christian is *to walk* “in newness of life” ([Romans 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.4&t=NKJV)), with a view to *an inheritance in another land, within a theocracy*.

It is going down into the place of death because of the death of the firstborn, and it is rising from this place, as Christ was raised, because the person possesses spiritual life. And this rising has to do with the *spiritual man alone*, for; again, this resurrection has nothing to do with the man of flesh. He is to be left in the place of death.

B) Out of Spirit

In [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV), Christ not only referred to *a birth* (a bringing forth) *out of water* in the preceding respect, but He also referred to a *birth* (a bringing forth) *out of Spirit* as well.

In the type, this is seen through the Israelites, on the eastern banks of the Sea, being led by a pillar of cloud by day and a pillar of fire by night, as they moved toward *an inheritance in another land, within a theocracy*.

And the antitype is evident. A Christian, raised from the waters to walk “in newness of life,” has the indwelling Spirit to lead him into all truth, as he moves toward *an inheritance in another land, within a theocracy*.

*There must be a resurrection in view.* Then, the one raised from the place of death *must follow the man of spirit*, allowing the Spirit to fill and lead him throughout his pilgrim journey (*cf.* [Ephesians 5:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.18-19&t=NKJV); [Colossians 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.16&t=NKJV)).

And the entire matter rests upon that initially seen and set forth in an unchangeable fashion in [Genesis 1:2-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-25&t=NKJV) [2b] — the ruined creation removed from its watery grave and completely restored over six days time by means of a work of the Spirit throughout.

This is why both (“water” and “Spirit”) are set forth side-by-side in [John 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV); and this is why the epistles, drawing from the types, go to such great lengths to call all the various facets of this matter to a Christian’s attention. Only through this dual means can a Christian be successfully led to *the goal of his calling*. Only through this dual means can a Christian *enter into the kingdom of God*.

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**EXCEPT A MAN . . . (3)**

*There was a man of the Pharisees named Nicodemus, a ruler of the Jews.*

*This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”*

*Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again* [born from above], *he cannot see the kingdom of God.”* ([John 3:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=NKJV)).

[See [John 3:1-3 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.1-3&t=KJV) where "*Except a man be*" is used instead of "*unless one is*"]

John, in his gospel, introduces the thought of being “born . . . of God [brought forth out of God]” in chapter one ([John 1:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11-13&t=NKJV)). Then, in [John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV), John records the account of Jesus referring to the same experience, using slightly different wording, in His conversation with Nicodemus: “unless one is born again [born from above, brought forth from above] . . .” ([John 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV)).

Nicodemus, a leading teacher among the Pharisees in Israel, had come to Jesus “by night,” acknowledging that no one could perform the signs being manifested apart from divine power. And Jesus responded after the same fashion previously seen in [John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1&t=NKJV), calling attention to the necessity of an individual *being brought forth out of God, brought forth from above* ([John 1:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-8&t=NKJV)).

In [John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1&t=NKJV), Christ had come to “His own [His own things]” ([John 1:11a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11a&t=NKJV) [“own” in this part of the verse is neuter in the Greek text]), which, in the light of His having been born “King of the Jews” ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV)), would, of necessity, refer centrally to things regal in nature (*e.g*., note “the sure mercies of David [*lit*: the holy things of David]” in [Acts 13:33-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+13.33-34&t=NKJV)). Then, with respect to His own things and His offer of the kingdom of the heavens to the nation of Israel, “His own [His own people] did not receive Him” ([John 1:11b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.11b&t=NKJV) [“own” in this part of the verse is masculine in the Greek text, referring to the Jewish people to whom Christ came]).

Then in [John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV), after Nicodemus had acknowledged that no one could perform the *signs* being manifested apart from God’s power, Jesus’ response had to do with one single, overall subject: *the Jewish people in relation to these signs and the kingdom*.

The signs being manifested in Israel’s midst reflected upon the nation’s condition, showing that which the Jewish people could have, *if . . . . Israel was sick*, as depicted, for example, in [Isaiah 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1&t=NKJV) — “from the sole of the foot even to the head” ([Isaiah 1:6a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.6a&t=NKJV)) — and all of the signs that centered on supernatural healing showed that which the nation could experience if the Jewish people would repent.

That is why the command, to “repent,” preceded the announcement concerning “the kingdom”: “Repent [a plural imperative (a command) in the Greek text, referring to the nation at large], for the kingdom of the heavens is at hand” ([Matthew 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.2&t=NKJV); [4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17&t=NKJV); [10:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.5-8&t=NKJV)).

And, in the light of the signs to which Nicodemus called attention — which dealt with Israel’s condition, showing that which the nation could have, if . . . — Jesus called attention to the necessity of *being brought forth from above*. That is to say, in Jesus’ response to Nicodemus, in the light of both the signs being manifested and the message being proclaimed, He could have had only one thing centrally in mind by His statement concerning *the birth from above, the bringing forth from above*.

The entire matter, whether looking at the immediate or the larger context of Christ’s statement, would have to be understood as an allusion to the *necessity of divine healing for those in Israel* (that to which the signs pointed), *which could come from only one place, from above* ([Hosea 5:13-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.13-6.2&t=NKJV)). This healing would be *individual* (“unless one . . . .” [[John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5&t=NKJV)]), though it *must*, as well, encompass *the nation at large* (“Repent ye [addressed to all]”— [Matthew 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.2&t=NKJV)).

Thus, the whole of that which is seen in the first and third chapters of John’s gospel ([John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV)) relative to *being brought forth out of God, from above*, has to do with the *Jewish people, signs, and the kingdom*. There is nothing here about eternal salvation, as is invariably, though erroneously, proclaimed using these verses. Rather, the texts (in both chapters, [John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV)) deal with a *saved people, in need of healing*; and the signs referenced in [John 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3&t=NKJV) have to do with the *same people in relation to being healed, entering into the kingdom, and realizing an inheritance therein*.

And the continued use of the expression *brought forth out of God, from above*, relative to Christians in the New Testament, of necessity, could only be along the same lines. Though signs would no longer be manifested ([1 Corinthians 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.22&t=NKJV); *cf.* [Acts 2:4-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.4-12&t=NKJV); [1 Corinthians 13:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+13.8-10&t=NKJV); [14:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+14.22&t=NKJV)), spiritual healing could only be among the things in view (though, of necessity, different in nature from Israel’s). As in Israel, it would be necessary for saved individuals (Christians) to be *brought forth out of God*, *from above* (no matter what their condition); and this *would always, exactly as previously seen in the camp of Israel, occur in relation to the proffered kingdom*.

The kingdom of the heavens was being offered to Israel at the time referenced by the events in John’s gospel. And, because of Israel’s refusal to repent, climaxed by the nation’s rejection and crucifixion of the One who had made the offer and performed the miraculous signs, this part of the kingdom (the heavenly sphere) was taken from Israel ([Matthew 21:33-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-45&t=NKJV)). Then a new nation, the *one new man* “in Christ,” was called into existence to be the recipient of that which Israel had rejected, which had been taken from the nation ([Ephesians 2:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-15&t=NKJV); [3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV)).

In this respect, exactly the same overall teaching set forth in [John 1:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.12-13&t=NKJV); [3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-8&t=NKJV) — *pointing to the necessity of a divine work within a person’s life* — would hold just as true among Christians today as it did among the Israelites 2,000 years ago. And the reason for and goal of this divine work would be exactly the same as seen among the Israelites in time past — entrance into and realizing an inheritance in the proffered kingdom.

With these things in mind, the remainder of this study will center on that seen in the books of 1 Peter and 1 John when reference is made to *being brought forth from above, out of God*.

(Relative to the type sickness in which the Jewish people found themselves 2,000 years ago [which continues with Israel today] and the type of sickness in which Christians can find themselves during the present dispensation, note several distinctions.

Israel was [and remains today] both *God’s firstborn son* and *God’s wife* [though a *disobedient son* who is being chastened and an *adulterous wife* whom God has divorced, set aside ([Isaiah 50:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+50.1&t=NKJV); [Jeremiah 3:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.8-14&t=NKJV); [Zechariah 1:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.12-15&t=NKJV))]. This dual position occupied by Israel has to do with *regality* [only firstborn sons can rule in the human realm; and also within the human realm within a theocracy, as established in the opening chapters of Genesis, the King in the theocracy (God) must possess a consort queen (Israel, in this case) to rule with Him]. This dual position occupied by Israel was/remains *at the heart of all Israeli disobedience, placing it central within Israel’s sickness*.

The Church, on the other hand, is not presently *God’s firstborn son*; nor does a *marriage* presently exist between Christians and Christ. Both adoption and marriage, involving exactly the same thing as seen in the camp of Israel —*regality* — is future for Christians.

Christians are presently undergoing *child-training as sons* [[Hebrews 12:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.5-8&t=NKJV)], with a view to a *future adoption* [[Romans 8:14-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.14-23&t=NKJV)]. And, in the antitype of Boaz redeeming the inheritance and taking Ruth as his wife ([Ruth 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4.1ff&t=NKJV)), Christ will one day redeem the inheritance and take those Christians for His wife who had previously allowed child-training as sons [[Revelation 5-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5-19&t=NKJV) {19a}].

Thus, both the adoption and marriage for Christians are future. But still, as in Israel’s case, this dual position that will one day be occupied by Christians, can only be *at the heart of all Christian disobedience* — something that would place that which is held out before Christians and being spurned by numerous Christians *at the center of all spiritual sickness seen within Christendom today*.)

(For more detailed information on *firstborn Sons* [Christ, Israel, and the Church], along with information on the *redemption of the inheritance* [through which those Christians shown worthy at the judgment seat will become Christ’s wife], refer to the author’s books, [God’s Firstborn Sons](https://www.koffeekupkandor.com/gods-word-six.php#God%E2%80%99s%20Firstborn%20Sons) in this website, and [Ruth by Arlen Chitwood](http://lampbroadcast.org/Books/Ruth.pdf).)

**1 Peter**

The epistles of 1, 2 Peter were written to encourage Christians who were being tried and tested by holding up before them prizes, rewards, compensations, which are described in the epistles *as the salvation to be revealed, the salvation of the soul*. And, in connection with the reason why these epistles were written, Peter opens his first epistle in the same manner that John opened his gospel — by referencing *the birth from above, the bringing forth from above, in two different places*.

1) A Living Hope, an Inheritance, a Salvation ([1 Peter 1:3-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3-9&t=NKJV))

According to [1 Peter 1:3-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3-9&t=NKJV), those to whom Peter was writing ([1 Peter 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.1-2&t=NKJV)) had been *brought forth from above* “unto [with respect to] a living hope through the resurrection of Jesus Christ from the dead.” And they had been brought forth in this manner with respect to an *awaiting inheritance associated with a future salvation, the salvation of their souls*.

An individual is *saved with a purpose in view*. And that entire purpose is seen in [1 Peter 1:3-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3-9&t=NKJV). This initial divine work pertaining to *salvation* (having to do with the salvation of the spirit) is with a view to a continued divine work pertaining to *salvation* (the salvation of the soul), exactly as seen in and foreshadowed by God’s initial restorative work occurring on the first day in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV); and His continued restorative work, occurring during time foreshadowed by divine activity during the subsequent five days, is with a view to exactly the same thing seen in the foundational type — a seventh day of rest.

It is evident from both the text and context that *the bringing forth from above* in [1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV) would parallel the divine work seen in days two through six in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), not the divine work seen on the first day. *The bringing forth from above* has to do with things beyond the Spirit’s initial work of salvation, through breathing life into the one having no life. In the type in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV) ff it would move to the point of *resurrection* (note text), which would be typified by the Israelites on the eastern banks of the Red Sea in [Exodus 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14&t=NKJV); [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15&t=NKJV), with *a hope, inheritance, and salvation set before them* (*ref*. [Exodus 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2&t=NKJV)).

The natural reading and understanding of the text, in the light of the context and Old Testament typology, would have to do with a divine work among Christians (a work among the saved, not the unsaved) relative to a *present hope*, which has to do with a *future inheritance and salvation*.

This is “the blessed hope” in [Titus 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.13&t=NKJV), which, according to the manner in which the Greek text is worded, must be understood as the “glorious appearing (*lit:* appearing of the glory) of our great God and Savior Jesus Christ.”

The purpose for a divine work continuing in Christians, whether foreshadowed by the Old Testament types or seen in verses such as [1 Peter 1:3-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3-9&t=NKJV), has to do with events of the seventh day, with the land (a heavenly land) set before them. This is what the epistles are about, which must be recognized if a proper and correct interpretation and understanding of the epistles are to be achieved.

2) Through the Word of God ([1 Peter 1:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV))

In [Romans 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+12.2&t=NKJV) Christians are commanded,

*And do not be conformed to this world* [age], *but be transformed by the renewing of your mind, that you may prove* [“that you may learn by experience,” Weymouth] *what is that good and acceptable and perfect will of God.* ([Romans 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+12.2&t=NKJV))

The Greek word translated “conformed” is *sunschematizo*. This is a compound word with the preposition *sun* (with) prefixed to the verb form of the word *schema* (outline, diagram). The English word “scheme” is an Anglicized form of the Greek word *schema*. The word has to do with a schematic outline and the thought inherent in this compound Greek word (*sunschematizo*) and the negative command is *not to outline or diagram your life in accordance with the present age*.

This negative command is then followed by a positive command. Immediately following, the Christian is commanded to, instead, be “transformed by the renewing of your mind.” The Greek word translated “transformed” is *metamorphoo*. This is the word from which our English word “*metamorphosis*” is derived. This word refers to an *inward change* brought about completely apart from the power of the individual himself. Unlike the thought of “conformed” in the preceding part of the verse, the Christian is powerless to bring about the *metamorphosis*.

Then, the word “renewing” is a translation of the Greek word *anakainosis*; and the action of the preceding verb (“transformed,” referring to the inward change) directs attention to a continuous renewing process, one which is to keep on taking place.

In [2 Corinthians 4:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.16&t=NKJV) we are told “the inward man is being renewed day by day.” This renewing process is to keep on taking place day in and day out for the entire duration of the pilgrim walk here on earth.

Then, [Colossians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.10&t=NKJV) reveals how this renewing process, the renewing of the mind, is accomplished:

*And have put on the new man who is renewed* [*lit*: is being renewed] *in knowledge according to the image of Him who created him.* ([Colossians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.10&t=NKJV))

Note the word “knowledge” in this verse. The regular Greek word for “knowledge” is *gnosis*, but the word used in [Colossians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+3.10&t=NKJV) is an intensified form of this word — *epignosis*. This is the word *gnosis* (knowledge) with the prefix *epi* (upon). *Epignosis*, thus, means “knowledge upon knowledge,” *i.e*., “a mature knowledge.” The word translated “renewed” is a past participle of *anakainoo* (the same word used in [Romans 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+12.2&t=NKJV) and [2 Corinthians 4:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.16&t=NKJV)) and could be better translated, “being renewed.” The only way a Christian can acquire this mature knowledge, which allows the Spirit of God to progressively work *the metamorphosis* in his life, is through receiving the living Word of God into his saved human spirit, “day by day.”

Christians *must* allow God to continue “breathing in” life. The living, God-breathed Word *must* be allowed to flow into man’s saved human spirit or there can be no *metamorphosis*. The renewing of the inward man, “day by day,” through receiving “the implanted Word” ([James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV)), producing *the metamorphosis* in one’s life, is the manner in which the salvation of the soul is presently being effected.

And this *metamorphosis* is that referenced in [1 Peter 1:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV). It has to do with a continued divine work in the life of the believer relative to those things seen leading into this verse — *hope, inheritance*, and *salvation*.

**1 John**

First John, as the book of Hebrews, is not addressed to anyone, though that is not the case with his 2 John and 3 John. This could only be by divine design, for the internal evidence appears to almost certainly place the writing of the book during the time of the re-offer of the kingdom to Israel, which would be before about 63 A.D. And this internal evidence would also appear to clearly indicate that the identity of those for whom the epistle had been written would be understood through the book’s contents and the times in which it was written.

The structure of 1 John, as seen in [1 John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1&t=NKJV), runs parallel with parts of John’s gospel. From the subject matter of John’s gospel, it is evident that John wrote his gospel during the time of the re-offer of the kingdom to Israel. And from the parallels between John’s gospel and 1 John, it appears evident that John wrote his first epistle during this time as well.

First John, in this respect, would have been written first and foremost for the same purpose seen in his gospel. It would have been written to reach John’s brethren, the Jewish people, with a message that began on the day of Pentecost in Acts chapter two ([Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV)) and was terminated about thirty years later in Rome, as seen in Acts chapter twenty-eight ([Acts 28:17-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+28.17-28&t=NKJV)).

But 1 John would also have been written to the saved being taken from among the Gentiles, though in the order seen in [Romans 1:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+1.16&t=NKJV); [2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+2.9-10&t=NKJV) — “. . . to the Jew first and also for the Greek [Gentile].”

And beyond about 63 A.D., for the remainder of the present dispensation, there would be only one group that could possibly be understood as those to whom the epistle would be addressed — *the* *one new man* “in Christ,” Christians, where no distinction between saved Jews and saved Gentiles exists ([Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV)).

1) Contrasts in 1 John

The whole of 1 John would, in a sense, be a commentary on that stated in [Luke 11:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+11.23&t=NKJV):

*He who is not with Me is against Me, and he who does not gather with Me scatters.* ([Luke 11:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+11.23&t=NKJV))

There is *no middle ground* in [Luke 11:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+11.23&t=NKJV). A person who is not for Christ is seen to be against Christ; and a person who does not gather with Christ (leads or brings together), instead, scatters (the opposite, disperses).

Though this is the manner in which all things in the whole of Scripture have been set, this is a major, marked feature of 1 John. Contrasts of this nature, apart from any middle ground, are seen *over and over* in 1 John. And if sharp contrasts between numerous things in the epistle are recognized, with proper Scriptural divisions made between the two, many of the problems that people have with 1 John will cease to exist.

Note a few things, for example, in the first chapter. “Life” exists in connection with the Son, who is God, the Word made flesh; and, apart from the Son, life does not exist ([1 John 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.1-2&t=NKJV); *cf.* [John 1:1-4a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-4a&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.14&t=NKJV); [1 John 5:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.12&t=NKJV)). A person either has “fellowship” with the Father and with His Son or he doesn’t. “God is light and in Him is no darkness at all” ([1 John 1:5b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.5b&t=NKJV); *cf.* [John 1:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.4-5&t=NKJV) [4b]). And a person either walks in the light and experiences fellowship with the Father and with His Son or he walks in darkness and does not experience this fellowship ([1 John 1:3-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.3-7&t=NKJV)). Middle grounds do not exist at any point in the preceding, or elsewhere in 1 John, or elsewhere in Scripture in contrasts of this nature.

And understanding of the contrasts of this nature as seen over and over in 1 John will help one to not only better understand why the Spirit moved John to use the expression “brought forth out of God” ten times in this short epistle but also why *sharp contrasts* are seen every time this expression is used.

2) “Brought Forth out of God”

John’s first use of this expression is in [1 John 2:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29&t=NKJV). In the context leading into this verse, reference is made to “little children” ([1 John 2:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.28&t=NKJV)), which, in the light of the overall text and verses such as [Matthew 18:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+18.3&t=NKJV) and [Romans 8:14-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.14-23&t=NKJV), can only be an allusion to individuals undergoing the child-training as sons seen in [Hebrews 12:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.5-8&t=NKJV). And this training, which is with a view to *not being* “ashamed before Him at His coming,” will allow individuals to be among those who one day are adopted as firstborn sons and who will subsequently occupy regal positions in the kingdom with God’s Son.

It is individuals being child-trained in this manner who are seen in connection with “righteousness.” And this is something which is said to emanate from God — …“every one that practices righteousness is born of Him [is brought forth out of God]” ([1 John 2:29b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.29b&t=NKJV)).

“Righteousness” of the nature seen here — *a righteousness connected with a child-training as sons* — can come from one place alone. Such righteousness can come *only from above, out of God*.

The second use of the expression, “brought forth out of God,” is in [1 John 3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV), where it is used twice. The expression is used in connection with *not being able to sin*. Note also the last use of the expression in this epistle, in [1 John 5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV), where it is used twice exactly the same way — again, in connection with *not being able to sin*. In both verses the expression appears immediately before and after the statement surrounding *an inability to sin*.

This would appear to run counter to that seen in the opening chapter where sin is seen in the lives of believers, with a person said to make God a liar if he states that he does not and can not sin ([1 John 1:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.8-10&t=NKJV)). But [1 John 3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.9&t=NKJV); [5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.18&t=NKJV) doesn’t run counter to [1 John 1:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.8-10&t=NKJV) at all. Different parts of different contrasts are in view in each instance. In chapter one, matters have to do with an individual walking in darkness rather than light ([1 John 1:5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.5-7&t=NKJV)). In [1 John 1:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.3-5&t=NKJV), matters have to do with that which emanates from God, which would be in connection with the light from [1 John 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1&t=NKJV). Sin simply cannot exist within the latter. To say that it could would be to say that sin can exist with God or within that which emanates from God.

The next use of the expression, “brought forth out of God,” is in [1 John 4:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+4.7&t=NKJV). Here the expression is used in connection with “love” — “. . . every one that loves is born of God [is brought forth out of God], and knows God [Greek: *gnosis*, referring to an *experiential knowledge* of God (*cf*. [1 John 2:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.3-4&t=NKJV))].” And the preceding should be easy enough to understand, for the next verse goes on to state that “God is love,” with [1 John 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.7&t=NKJV) dealing with the type love emanating from God, where sin, darkness, etc. *cannot exist*.

The next use of the expression, “brought forth out of God,” is in [1 John 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.4&t=NKJV), where it is used four times in connection with *believing that Jesus is the Christ, loving, keeping His commandments, and overcoming*. And any exposition, in the way of an explanation, at this point should be unnecessary. Comments have been made on how the expression is used in all of the other six places where it appears in 1 John, and it is used exactly the same way in these verses.

A person understanding how the expression is used in the other six places, or in John’s gospel, or in 1 Peter, should be able to simply read [1 John 5:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+5.1-5&t=NKJV) and understand exactly what is meant.

See [The Metamorphosis](https://www.koffeekupkandor.com/gods-word-three.php#The%20Metamorphosis) that follows this commentary.

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**APPENDIX I**

**Saved for a Purpose that has to do with Regality**

Man has been, is being, and will be saved for *a revealed purpose*. There is *a revealed goal* in view, and, relative to salvation, that goal *is always the same in Scripture*, regardless of what aspect of man’s salvation is in view. That goal is the *same* for the whole of man’s salvation — spirit, soul, and body. That goal has to do *with man being placed back in the position for which he was created in the beginning*, and that position will be realized during the Messianic Era.

(This is the manner in which Scripture presents salvation throughout, with the unchangeable foundational pattern set in the opening verses of Genesis.

The inhabited world to come will not be placed in subjection to angels, as the present world [[Hebrews 2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.5&t=NKJV)].

This is the message seen throughout Scripture. A new order of Sons is about to be brought on the scene [[Romans 8:18-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.18-23&t=NKJV)] — *Christ and His co-heirs*. And, from a Scriptural standpoint, man’s salvation centers on that coming day when this new order of Sons will hold the scepter and rule the earth.)

Man invariably deals with salvation in relation to eternity and going to heaven, while seldom mentioning salvation in relation to the Messianic Era and the kingdom of the heavens. Scripture, on the other hand, presents the matter in a completely inverse fashion.

Scripture invariably deals with salvation in relation to the Messianic Era and the kingdom of the heavens. *Heaven* (the present dwelling place of God) and *the ages beyond* are mentioned at times, but not relative to salvation in the same sense that man relates them to salvation.

Man is not going to spend either the Messianic Era or the eternal ages that follow in the place known today as *heaven*. And, in relation to *the eternal ages* that follow the Messianic Era, God is not going to dwell in this place either. God is going to dwell on the new earth throughout the ages comprising eternity.

And even when Scripture does deal with saved man in heaven (*e.g*., Christians following death, or Christians following the rapture) matters are always completely consistent with the way Scripture elsewhere deals with saved man. If future time comes into view, reference is made to things surrounding the Messianic Era, not the ages beyond (though in several instances the Messianic Era is connected with and seen as the first of these ages, though separate and distinct from them [*e.g*., [Luke 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.33&t=NKJV); [Ephesians 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.7&t=NKJV)]).

**The Messianic Era, Ages Beyond**

During the Messianic Era, man will dwell both on a restored earth and in the heavens above this restored earth, with there being a Jerusalem above and a Jerusalem below (capital cities both over and on the earth, with Christians [along with certain Old Testament saints] inhabiting the city above, and Israel inhabiting the city below). During this era, there will be a rule from the heavens over the earth. And this rule, as today, will originate with God in heaven and progress through rulers placed in the heavens in relation to this earth.

Today, this rule progresses from God through Satan and his angels (though rebel rulers), who reside in the heavens above the earth. But during that coming day this rule will progress from God through His Son and His Son’s co-heirs, who will reside in the new Jerusalem above the earth.

A rule of the preceding nature, from the heavens over the earth, must continue during the Messianic Era, for this is the manner in which God established the government of the earth in the beginning. Such a rule must continue as long as the earth remains, which will be until the end of the Messianic Era — to the full end of the seven days, the 7,000 years, set forth in the foundational type at the beginning ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)).

A rule from the heavens over the earth (one province in God’s kingdom) is not only the way in which God originally established the government of the earth but the way in which He evidently established His government throughout all other parts of the universe as well (all other provinces in His kingdom). And this can never change in relation to any one province, for “the heavens do rule” (*cf.* [Daniel 4:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.25-26&t=NKJV)).

Thus, God’s Son, with His co-heirs, *must rule throughout the Messianic Era* in exact accord with the way God established the government of the earth in the beginning. Such a governmental rule will have to continue during this time, for the present earth will not pass out of existence until the end of the Messianic Era ([Revelation 21:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.1-5&t=NKJV)).

God’s Son, with His co-heirs, will rule over the earth for 1,000 years — the earth’s coming Sabbath, foreshadowed by the seventh day in [Genesis 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.1-3&t=NKJV) (*cf.* [Exodus 31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV); [Hebrews 4:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.1-9&t=NKJV)). They will rule for 1,000 years to effect order where disorder has prevailed for millennia in one province in God’s universe. And once order has been restored, the kingdom will be delivered up to God the Father, that God might be “all in all [*i.e.,* permeate all, be everything in all things]” ([1 Corinthians 15:24-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.24-28&t=NKJV)).

Then, once order has been restored and the kingdom has been delivered up to the Father, the present heavens and earth will be destroyed. A new heavens and a new earth will be brought into existence, and the new earth will become the place in the new heavens (as the earth today, suspended at a point in the heavens) from where universal rule will emanate. God will move His throne to the new earth, the Son will sit with His Father on this throne (called “the throne of God and of the Lamb”), and saved man will exercise power from this throne as well ([2 Peter 3:10ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.10ff&t=NKJV); [Revelation 21:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.1ff&t=NKJV); [22:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.1-5&t=NKJV)).

**Regality, the Earth, the Universe**

*Therein lies man’s destiny*, not going to heaven per se. Man’s destiny has to do with regality, the earth, and the universe — first, ruling over this present earth from the new Jerusalem above the earth (during the Messianic Era); then, ruling out in the universe from the new Jerusalem on the new earth (during the ages that follow).

Salvation in Scripture is always dealt with in relation to the scope of Scripture; and Scripture deals centrally with everything moving toward a seventh day, a seventh 1,000-year period. Events during this coming day, the Messianic Era, must be brought to pass *first*. And therein lies the reason why Scripture deals with man centrally in relation to this time, with the ages beyond seldom being in view (regardless of which aspect of salvation is being dealt with — past, present, or future).

Only following the Messianic Era can the ages that lie beyond this era be brought into view in all their fullness. During the present time they are briefly dealt with in Scripture so that man can have some understanding of God’s plan for the ages, where the whole of the matter — 6,000 years, followed by a 1,000-year Messianic Era — will eventually lead. But only following the Messianic Era will matters move beyond that which is dealt with extensively in Scripture. Only then will God begin to open up and fully reveal that which will occur during the period *that man thinks of today as eternity*.

And the manner in which Scripture presents this whole matter — particularly as it relates to man’s salvation — has become very difficult, practically impossible, for most Christians to see and grasp. These Christians have been taught wrong for years — not necessarily concerning *how to be saved*, but concerning *the purpose for salvation and that which lies ahead for redeemed man*. And because this erroneous teaching surrounding salvation has become so ingrained within their way of thinking, attempts to present salvation from the correct biblical perspective usually meet with askance looks, opposition, or antagonism on almost every hand.

When that depicted by the woman placing the leaven in the three measures of meal in [Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV) occurred very early in the dispensation (which had to do with an attempt on Satan’s part to corrupt all biblical doctrine pertaining to the “word of the kingdom” [[Matthew 13:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.19&t=NKJV)]), everything related to the “word of the kingdom” began to be adversely affected. And this working of the leaven, of necessity, would extend even into the biblical scope of salvation by grace.

This would have to be the case because of the inseparable connection salvation by grace has with the “word of the kingdom.” It is man passing “from death to life” that places him in a position where he can realize the salvation of his soul.

And matters become even more negative surrounding the relationship that salvation by grace has with the kingdom through the message of those advocating Lordship Salvation — a message widely proclaimed throughout Christendom today. Those proclaiming this message take things having to do with the “word of the kingdom” and seek to bring these things over into and apply them to the message of salvation by grace (*i.e.*, things having to do with present and future aspects of salvation are removed from their respective contexts and applied to things having to do with past aspects of salvation). And, through this means, those proclaiming this message not only remove the kingdom from view but they do two other things in the process. They both destroy the “word of the kingdom” and corrupt the message of salvation by grace.

Interestingly enough, those who proclaim *a correct salvation message per se but ignore the kingdom and those who proclaim a lordship salvation message* (*who, through this means, destroy one message and corrupt the other*) form two major groups in Christendom today. Those from these two groups remain at almost complete odds with one another on the message of salvation by grace; but when it comes to correctly relating this message to the kingdom, it can only be said of both groups that they have been similarly, adversely affected by the same leavening process that is rampant in the Laodicean Church of today.

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**APPENDIX II**

***The Neshamah***[nesh-aw-maw'], **Absolutely Necessary for Life**

The roots of all biblical doctrine can be found in the book of Genesis. This is the book of beginnings; and *all Scripture* beyond Genesis must, after some fashion, reach back and draw from this book.

The creation of Adam from the dust of the ground, and the removal of a rib from Adam’s side, occurred on the sixth day of the restoration account in [Genesis 1:24-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.24-31&t=NKJV). But *the methods* that God used to bring about both Adam’s creation and the formation of Eve from a portion of Adam’s body were not revealed until a subsequent summary statement in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV).

Most of [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) is taken up with certain specifics concerning that which had previously occurred on the sixth day in the preceding chapter, and the account of these things is rich beyond degree in biblical study. [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) is the point where the origin of numerous biblical doctrines can be traced, doctrines that cannot be properly understood apart from this chapter.

In the account of the creation of man we are given an insight into certain truths concerning “life,” derived from God. The means that God used in both man’s creation and the subsequent impartation of life into His new creation are given in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV):

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath* [*the* Neshamah] *of life; and man became a living being.* ([Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV))

First, man existed as a lifeless form, previously fashioned from the dust of the ground. Creation in and of itself did not produce life in man. Life was imparted only *after* man’s creation, a life produced by means of *the breath of God*. And it is here that “life” in relation to man is *first mentioned* in Scripture.

And through the impartation of this life, an unchangeable principle is set forth. God, at the very beginning, set forth the unchangeable means that He would use to impart life to the one without life, at any future point in time — *physical or spiritual life*.

The Hebrew word translated “breath” in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV) is *Neshamah [nesh-a-maw]*. *The Neshamah* of God produced “life.” The word “God” in this verse is a translation of the plural noun, *Elohim*, pointing to the fact that *not only* the Father, but *also* the Son and the Holy Spirit were instrumental in producing this life. Thus, man’s life in the beginning was derived from the *triune* God through what is called *the Neshamah*.

[Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV) provides insights into things far beyond the simple fact that God created man and then imparted life to man. This verse provides insights into man’s salvation today — *both* the salvation of the *spirit* and the salvation of the *soul*.

*First*, the impartation of life to unredeemed man, who is “dead in trespasses and sins” ([Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV)), must follow the pattern (type) established in Genesis. Unredeemed man, as Adam prior to the impartation of *the Neshamah* of God, is lifeless; and, if he is to possess life, it must be derived through *the same means* as life was originally imparted to Adam.

*Second*, once this life is imparted, it must also be continued and sustained.

In this respect, Scripture clearly reveals that *the Neshamah* of God is inseparably connected with life *in relation to man from beginning to end*.

A first-mention principle was established in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV), revealing that “life” — past, present, and future — must always emanate from the same source, through the same means, set forth in this verse. God *alone* initially “imparts” and subsequently “continues” and “sustains” life; and this is always accomplished, in its entirety, through *the Neshamah* of God.

**Impartation of Life to the Unsaved**

Unregenerate man today comes into a right relationship with God solely through the regenerating power of the Holy Spirit on the basis of Christ’s finished work at Calvary. Through the work of the Spirit, man passes “from death into life” ([John 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.24&t=NKJV)).

The word “Spirit” in the Greek text is *Pneuma*, a word that also means “breath.” It is used in the sense of “breath” in the New Testament through showing life being produced by “breathing in” or death being wrought by “breathing out.”

In [Luke 8:55](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+8.55&t=NKJV), life was restored to a young girl by her “spirit [breath]” returning; and in [Luke 23:46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+23.46&t=NKJV), Christ terminated His life on the cross by giving “up the spirit [*lit:* He ‘breathed out’]” (*cf.* [James 2:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.26&t=NKJV)).

The Holy Spirit is the One who generates life in lifeless man, and the expression used in both the Hebrew and Greek texts relative to this life being produced is “breathing in.” God, through the instrumentality of the Spirit, “breathes life into” unregenerate man today.

The impartation of life to man in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV) though is not the original type dealing with the work of the Spirit in relation to man’s salvation. The original type is found in the opening verses of Genesis one ([Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) [2b]), and [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV) forms a subsequent type, providing additional details. And this verse, providing the first mention of “life” in relation to man, must be in complete agreement with and understood in the light of that revealed in the original type.

The original type in [Genesis 1:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-4&t=NKJV) [2b] reads:

*. . . and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw the light, that it was good; and God divided the light from the darkness.*

These verses outline the beginning of the restoration of a creation that was reduced to a state of ruin because of an act of Satan (*the earth* becoming a chaos because of Satan’s aspirations to be “like the most High” [[Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV); [Isaiah 14:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-14&t=NKJV)]). And these verses, in turn, set forth in type the beginning of the restoration of a creation that was brought into a ruined state through another act of Satan. Satan brought about Adam’s fall, through the woman, by using a similar means to the one that had previously brought about his own fall — *“. . . you will be like God”* ([Genesis 3:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.5&t=NKJV)).

This established pattern (type) relative to the restoration of a ruined material creation relates exactly how the restoration of man — a subsequent ruined creation — must occur today.

The Spirit of God moved in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), effecting a beginning of the earth’s restoration. And the first thing recorded immediately following the Spirit’s movement was the placement of light alongside the previously existing darkness, with a division being established between the light and the darkness.

The Spirit of God, in like manner moves today, effecting the *beginning* of man’s restoration (the salvation of his *spirit*). And the first thing that God does for man is to place light *alongside* the previously existing darkness, with a *division* established between the *light* and the *darkness* (pertaining to a *division* between the *spirit* and the *soul* [[Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)], inseparably associated with a *division* between the *new* and *old* natures [[Galatians 4:22-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+4.22-31&t=NKJV); [5:16-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+5.16-23&t=NKJV)]).

Note Paul’s words in [2 Corinthians 4:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.6&t=NKJV); [5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV):

*For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

*Therefore, if anyone is in Christ, he is a new creature* [creation] *. .*

And [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV), a subsequent type from a different perspective (life produced in that which was lifeless), is an account portraying additional details relating to the same truth. The Spirit of God — *the Neshamah* — brought order out of chaos in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV); the Spirit of God — *the Neshamah* — produced life in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV); and the Spirit of God — *the Neshamah* — brings order out of chaos, producing life in unregenerate man today.

“Life” produced in unregenerate man has to do with a movement of the Spirit, connected with an impartation of breath (*the Neshamah*), based on the finished work of the Son at Calvary. This allows light to come into existence where only darkness had previously existed, producing a division between man’s *redeemed spirit* and his *unredeemed soul*.

**Impartation of Life to the Saved**

Once life has been generated, that life must then be continued and sustained. Life is *generated* through “breathing in” (initial work of the Spirit), *retained* through the “breath remaining” (indwelling work of the Spirit), and *sustained* through a “continued breathing in” (a continued work of the Spirit).

Sustenance for life, a “continued breathing in,” is what is involved in [2 Timothy 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16&t=NKJV). This verse, studied in the light of [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV), is the key that will unlock the door concerning the Neshamah of God in relation to saved man. In the preceding respect, this verse both demonstrates the power of the Word of God and reveals the reason Christians are commanded to “receive the implanted Word, which is able to save your *souls*” ([James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV)).

*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.* ([2 Timothy 3:16-17, NIV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16-17&t=NIV))

The word “God-breathed” in [2 Timothy 3:16, NIV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16&t=NIV) is a translation of the compound Greek word *Theopneustos*, which is simply the word for “God” (*Theos*) and the word for “breath,” or “Spirit” (*Pneuma*) added. Thus, the translation “God-breathed” is not only a very literal translation, but, in the light of [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV), it is the best of all possible translations.

“The Word of God” is, thus, here identified with the *Neshamah* of God. The Word of God was given through the instrumentality of the Holy Spirit ([2 Peter 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.21&t=NKJV)), and is the element that the indwelling Holy Spirit uses to sustain the life that He Himself originally imparted and presently continues. Thus, *the Neshamah* of God refers to *both the Spirit* and *the Word*. “Life” emanates from *both* ([2 Corinthians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6&t=NKJV); [Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV); [James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV); [2:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.26&t=NKJV)), and the relationship existing between both *prohibits* any separation.

The Word of God, because of its very origin and nature, is *the only thing* that the Holy Spirit, who gave the Word, can use to effect man’s spiritual growth *toward maturity*.

*The Neshamah* of God (the Holy Spirit), who imparted life, uses *the Neshamah* of God (the living, implanted Word, which He moved men to pen) to *sustain* this life. And, through this *sustenance*, a person is made “*wise* unto salvation” ([2 Timothy 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.15&t=NKJV)).

And this continuing work of the Spirit is something seen in the remaining five days of God’s restorative work in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV). God’s work on the *first* day relates to the impartation of *life* (the salvation of the *spirit*), His work on the remaining *five* days relates to *sustaining* that life (growth into *maturity*, the salvation of the *soul*), and this is all with a view to the seventh day of rest (the Messianic Era).

(See [The Neshamah of God](https://www.koffeekupkandor.com/gods-word-three.php#The%20Neshamah%20of%20God) in this site for additional commentary.)

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**APPENDIX III**

**The Hope, The God-Provided Encouragement, Motivation**

According to [1 Peter 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.15&t=NKJV), Christians are to “always be ready to give a defense to everyone who asks you *a reason for the hope that is in you*, with meekness and fear.” This is called, in introductory verses to the book, “a living hope”; and it is made possible through “the resurrection of Jesus Christ from the dead” ([1 Peter 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3&t=NKJV)). Christ lives, and those “in Christ” are being called to *live, beyond resurrection, in glory with Him*.

*Hope* in 1 Peter is associated with “an inheritance” ([1 Peter 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.4&t=NKJV)), a future “salvation” ([1 Peter 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.5&t=NKJV) [“the salvation of your souls”; [1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV)]), and “honor and glory at the revelation of Jesus Christ” ([1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV); *cf.* [1 Peter 4:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+4.12-13&t=NKJV)). When Christ appears, Christians will appear with Him in glory; and it is different facets of this entire matter — ruling as co-heirs with Christ, realizing the salvation of their souls — concerning that which Christians are exhorted *to always be ready to provide a response for anyone who asks “for a reason of the hope” that lies within*.

In [Hebrews 6:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.11-12&t=NKJV), the “hope” to be held by Christians is laid out in a very simple fashion: that “through faith and patience [present]” they would be able to “inherit the promises [future].”

Exercising “faith” is *simply believing what God has to say about a matter*, resulting in the person who exercises faith acting accordingly. [Hebrews 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11&t=NKJV) is the great chapter on faith, toward which everything in the preceding part of the book builds:

*“By faith Abel . . . By faith Enoch . . . By faith Noah . . . By faith Abraham . . . .”*

Then [Hebrews 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12&t=NKJV), immediately following, forms the capstone to the whole matter. The fifth and last of the five major warnings comes into view — a direct reference to the rights of the firstborn (all the warnings have to do with these rights, though viewed from different facets of the overall subject) — and Christians are exhorted to run the race set before them after such a fashion that they will one day be accorded the privilege of realizing these rights.

Exercising “patience [*lit*., ‘patient endurance’]” has to do with the manner in which one runs the race (*cf.* [Hebrews 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.1&t=NKJV)). This is a race of the faith ([1 Timothy 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+6.12&t=NKJV); [Jude 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.3&t=NKJV)), to be run continuously for the entire duration of the Christian life. This is a race over the long haul — not one for sprinters, but *one for marathon runners* (though the runners may be called upon, at times, to sprint in the race). And Christians are *to properly pace themselves so they will be able to victoriously complete the race*.

The “inheritance” lying out ahead is the object of a Christians’ *hope*; and one day realizing that which God has promised is, within the text, to be wrought *through patient endurance in the race of the faith*. “Faith” and “patient endurance” are inseparably linked after this fashion with the subject at hand — *inheriting the promises*.

[Hebrews 10:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23-25&t=NKJV) presents a companion thought. In [Hebrews 10:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.23&t=NKJV), Christians are told, “Let us hold fast the profession of our faith without wavering [*Iit*. 'Let us hold fast *the confession of our hope* without wavering']." And the whole idea, contextually, behind Christians assembling together today ([Hebrews 10:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.25&t=NKJV)) is to “consider one another” and “stir up [one another to] love and to good works,” with this *hope* in view.

Christians are to assemble together to *discuss* that which lies out ahead, *pray* for one another, and *exhort* one another; and they are to do this “so much the more,” as they “see the Day approaching [that coming day when their *hope* will be realized]” ([Hebrews 10:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.24-25&t=NKJV)).

This is “the blessed hope” in [Titus 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.13&t=NKJV), which is to be a *purifying hope*. And Christians are exhorted to “live soberly, righteously, and godly, in this present world,” with a view to one day realizing this hope ([Titus 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.12&t=NKJV)).

(“The blessed hope” is *not* Christ’s return per se [particularly not His return for Christians at the end of this present dispensation, as is often taught]. Rather, “the blessed hope” has to do with “the glorious appearing [*lit*: the appearing of the glory] of our great God and Savior Jesus Christ” [[Titus 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.13&t=NKJV)], a glory that will not be revealed until Christ returns at the end of the Tribulation.

The structure of the Greek text of [Titus 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.13&t=NKJV) requires that the verse be translated after a fashion reflecting the preceding:

*“Awaiting that blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ.”* [*Ref*. Wuest, Weymouth, NIV, NASB]

And this “hope” surrounds the thought of Christians having a part in Christ’s glory at this time — a central teaching of the book of Titus.)

**With Confidence and Rejoicing**

Christians are to hold fast the hope set before them after a revealed twofold fashion — *with confidence and rejoicing*. The word “confidence” is a translation of the Greek word, *parresia*, meaning “to be bold, courageous, open, or plain” about a matter; and the word “rejoicing” is the translation of the Greek word, *kauchema*, meaning “to take pride in something,” resulting in the person having “something to boast about.”

*Parresia* is used a number of times in the New Testament in the sense of being “open” or “plain” about matters, with nothing being hidden. Jesus spoke *openly* and *plainly* to His disciples and the people of Israel ([Mark 8:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+8.32&t=NKJV); [John 16:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.29&t=NKJV); [18:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.20&t=NKJV)), though, because of the nation’s rejection of Him, the day came when He “no longer walked openly among the Jew” ([John 11:54](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11.54&t=NKJV)). And it was because of this same rejection that Jesus had previously begun to teach through the use of parables ([Matthew 13:10-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.10-15&t=NKJV)).

Parresia is also used in the New Testament a number of times in the sense of being “bold” or “courageous” about matters. Peter and John, standing before Annas the high priest, and others, exhibited “boldness” as Peter spoke; and those hearing Peter “marvelled,” recognizing that both men exhibited these qualities because “they had been with Jesus” ([Acts 4:5-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.5-13&t=NKJV); *cf.* [Acts 4:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.31&t=NKJV)).

Then Paul, at the end of his epistle to the Ephesians, requested prayer on his behalf: “that utterance may be given to me, that I may open my mouth *boldly* to make known the mystery of the gospel” ([Ephesians 6:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.19&t=NKJV)).

(Note that the thought of “openness” or “plainness” would also have to be included within the idea conveyed by “boldness” in the preceding passages [*cf.* [2 Corinthians 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.12&t=NKJV); [7:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+7.4&t=NKJV); see also [Philippians 1:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+1.20&t=NKJV); [1 Timothy 3:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+3.13&t=NKJV); [Hebrews 4:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.16&t=NKJV)].)

Then the word *kauchema* (translated “rejoicing”) and the verb form of this word (*kauchaomai*) are also used a number of times in the New Testament. The word is translated three different ways in Scripture (KJV) — “boast,” “glory [used in the sense of ‘boast’ or ‘pride’],” and “rejoice” (*cf.* [2 Corinthians 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.12&t=NKJV); [7:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+7.4&t=NKJV); see also [Philippians 1:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+1.20&t=NKJV); [1 Timothy 3:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+3.13&t=NKJV); [Hebrews 4:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.16&t=NKJV)), rather than being derived from the meaning of *kauchema*, appears to be derived more from the result of what this word means. That is, *kauchema* means “to take pride in something,” resulting in the person having “something to boast about”; and “rejoicing” would emanate out of the person being placed in this position.

Thus, when a Christian is told to “always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear,” he is to be open about the matter, he is to exhibit plainness of speech, he is to be bold and courageous as he expresses himself, and he is to take pride in the matter, *for he has something to boast about.*

He has been extended an invitation to ascend the throne with the King of kings and Lord of lords to rule as co-heir with Him in His kingdom. He possesses *the hope* of having a part in what Scripture calls, “so great salvation” ([Hebrews 2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.3&t=NKJV)), which is the greatest thing God has ever designed for redeemed man.

And this is what Christians are to be open and plain about. They are to tell it *exactly* as it is, regardless of what others may say or think. And they are to be bold and courageous as they tell it as it is, knowing that they have something of *incalculable value*, something they can *boast about* (*cf.* [Matthew 10:32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.32-33&t=NKJV); [2 Timothy 2:10-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+2.10-13&t=NKJV)).

**Firm to the End**

Drawing from the type, everything from the death of the firstborn in Egypt throughout every subsequent experience in which the Israelites were led, occurred for a purpose. And that purpose had to do with the goal of their calling, to be realized in the land of Canaan.

The death of the firstborn, the Red Sea passage, and the wilderness journey with all its experiences occurred with *one goal in view*. And the Israelites, within every single experience, were to keep their eyes fixed on this goal. They were to set their course straight and hold it there, not deviating; and they were to hold their course, after this fashion, “firm to the end,” allowing them to one day realize the goal of their calling.

And this is exactly what is in view within the Christian experience. Christians, as the Israelites, possess a *hope*, which has to do with a realization of the goal of their calling in another land. Christians have been saved for this *purpose*; and every experience in life, beginning at the point of salvation, has this *one goal in view*.

Christians are to set their course *straight* and *hold* it there, not *deviating*; and they are to hold their course, after this fashion, “firm to the end,” *allowing them to one day realize the goal of their calling*.