

Chapter 25

Born Again / The Watery Womb

Years ago, when I was pondering and reading what the Lord told Nicodemus in John 3, a profound understanding came to me. The word “again” has a significant meaning here as does “restoration” and “restore.” All implying they have happened before in a different place and time in this eternal journey we are on.

“Verily, verily, I say unto thee, Except a man be **born again**, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be **born of water** and of the Spirit, he cannot enter into the kingdom of God.

6 **That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.**

7 Marvel not that I said unto thee, Ye must be **born again**.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of **heavenly things**? (John 3:3 - 12).

The Lord explained to me some “heavenly things” relating to the “restoration” in these last days, that it is a spiritual restoration experience and always has been! His statement to Nicodemus about what he meant when he said “**except a man be born of water,**” was

referring to our mortal birth, coming out of the watery womb, **“that which is born of the flesh is flesh” is the watery womb of baptism Christ was referring to.** Every person who has been born in mortality has had their water baptism, they have been literally **“born of water”** exactly as Christ said! This phrase, **“born of water”** is only used once in scripture, by Christ himself, speaking with Nicodemus in the KJV.

This baptism in water (**“born of water”**), was earned and perceived long ago, in our 1st estate, with Father because of our obedience there and willingness to come to mortality and be tested through a mortal experiences; to see if we would seek after our spiritual baptism and be **“born of the Spirit,” “again,”** but this time with a mortal body attached!

The reason the scriptures use the phrase **“born again,”** in verse 7 of John 3 is that we were all **“born of God”** in our 1st estate when we chose to immerse our mind/Spirit, in that order, in “holiness;” exactly the same way we are to be **“born again”** (John 3:7) spiritually here in mortality! Therefore, **“that which is born of the Spirit is spirit,”** is referring to the “holiness” of character: the “fruits of the Spirit,” “divine nature,” which we must immerse ourselves into **“AGAIN,”** in “mind/Spirit and mortal body,” in that order, not the reverse. The “reverse” is “formalism,” a form and type of idolatry. [see LDS Bible Dictionary- Holiness]

<https://www.churchofjesuschrist.org/study/scriptures/bd/holiness?lang=eng>

Abraham 3: 18 teaches that our Spirit is eternal and has always existed. Every Spirit has a mind/intelligence! They are inseparable and eternal!

Our “authority” and “power” we speak of to do “gods work” is “in us,” already; it is our innate “birthright,” and “in-heritance” to immerse ourselves into holiness of character and divine nature. No one can do this for us, and when we do this in “mind/Spirit, and mortal body,” in that order, it is then we become truly **“born again,”** “sealed to

godliness;” hence our immersion into our “Holy” Spirit, and we receive the “promise” from Christ himself as recorded in [1 John 2:21-29]... “ye know that he is righteous, ye know that **everyone** that doeth righteousness (our spiritual immersion into “divine nature”) **is born of him.**” [See also D&C 88: 3-5] “that it may abide in your hearts,” “the Holy Spirit of promise.”

In other words, when our “Spirit” chooses “holiness” of character through divine nature, the **“promise”** of eternal life with our Father, comes to us, from Christ himself, “face to face.” He is standing at the door knocking, and we must open that door spiritually and let Him in. He won’t come in until we are in His image and likeness and rid ourselves of all our carnal nature and lusts of the flesh. What a “comfort” this promise is to our souls! [See also John 14: 15-21].

As mentioned: **“born of water and of the Spirit”** is spoken only once in scripture, in the context of Christ speaking to Nicodemus; and is referring to a baptism **“made without hands,”** that is, it is not of the “authority” mortal man gets caught up in via his ego [as described in D&C 121: 34-46], which stops or damns one’s progression into Celestial thought, but keeps one in either a Terrestrial or Telesial realm of thinking. This is the same phrase Christ used when describing his own body temple **“made without hands”** [Mark 14: 53-65; John 2: 18-21] or the circumcision **“made without hands”** Paul refers to [Colossians 2: 9-23]. These phrases, **“made without hands”** is pointing our “mind/Spirit, and mortal body,” in that order, not the reverse, so that we may enter the Celestial realm of thought. This thinking makes “sure” all the “promises of God” [Romans 4] are fulfilled exactly as every person believes.

It is “beliefs” that separate the kingdoms of glory. That is why the “letter of the law” killeth or stops and damns our progression and creates separation and conditional salvation, [as is experienced in Terrestrial and

Celestial realms] whereas the “***spirit of the law***,” “***made without hands***” creates no separation and is available to all unconditionally. This is the Celestial realm of thought!

This is why Lectures on Faith is so important to understand for the Celestial experience, it says: “Who cannot see, then, that salvation [In Celestial Thought & Glory] is the ***effect of faith***? for as we have previously observed, all the heavenly beings [of a Celestial order and thinking] work by this principle; and it is because they are able so to do that they are saved: [In Celestial Glory] for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his ***holy*** prophets, has been endeavoring to teach to the world. Hence we are told, that without faith [that is the ***“effect of faith”***] it is impossible to please God; and that salvation is of faith, [meaning the ***“effect of faith”***] that it might be by grace to the end, the promise might be sure to all the seed. [Romans 4:16](#):—And that Israel, [ancient and moder] who followed after the law of righteousness, has not attained to the law of righteousness. [Why?] Wherefore? because they sought it not by faith, [the ***“effect of faith”***] but as it were by the works of the law [“letter of the law”]; for they stumbled at that stumbling stone” [they stumbled because of their supposed authority and power [in the “letter of the law”]]. [Romans 9:32](#) [Lectures on Faith 7: 17].

“As all the visible creation is an ***effect of faith***, so is salvation [and so is the “Restoration” also] We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual” [Lectures on Faith 7: 9]. Let me repeat this: “As all the visible creation is an effect of faith, so is salvation, also. (We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual) [Lectures on Faith 7: 9]. This clearly shows how Celestial thoughts, beliefs, and glory truly defines all Celestial Beings (god/Gods). It is an unconditional journey

into ourselves, our own body “temple” **“made without hands,”** [Mark 14: 58] that we become “one” with Father and Christ as expressed in [John 17].

This essay is for informational purposes only and is the opinion of the author.

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