

[4] Rav Nakdimon says to Rebbe, Melech HaMoshiach, How is a man, being old, able to be born? Surely he is not able into the womb of immo a second time to enter and to be born? afii.org/bornrtwice.htm

[5] In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you: unless someone is born of mayim (TEHILLIM 36:10 [9]) and Ruach Hakodesh [YECHEZEL 36:25-27; 37:14], he is not able to enter into the Malchut Hashem [Lk 17:21].

[6] That which is born of basar is basar, and that which is born of the Ruach is ruach.

[7] Do not marvel that I said to you, It is necessary for you to be born again, born anew.

[8] The ruach (wind, Spirit) blows where it wishes, and the sound of it you hear, but you do not have da'as of where it comes from and where it goes [KOHELET 11:5]; so it is with everyone having been born of the Ruach Hakodesh. [YECHEZKEL 37:9]

[9] In reply, Rav Nakdimon said to Rebbe, Melech HaMoshiach, How is it possible for these things to happen?

[10] In reply, he said to him, You hold the teaching office of rabbi, of moreh b'Yisroel and of these things you do not have da'as?

[11] Omein, omein, I say to you, that of which we have da'as we speak, and of that which we have seen, we give solemn edut (testimony), and the solemn edut of us you [pl.] do not receive.

[12] If I told you [pl.] about things of the Olam Hazei and you have no emunah, how will you have emunah if I tell you about the things of the Olam Haba?

[13] And no one has ascended into Shomayim except the one having descended out of

Shomayim, the Ben HaAdam [Dan 7:13-14; Prov 30:4; Dt 30:12].

[14] And as Moshe lifted up the nachash in the wilderness [Num 21:8-9], so it is necessary for there to be a hagbah (lifting up) of the Ben HaAdam [Ps 22; Isa 53].

[15] That everyone having emunah {Gn 15:1-6; Num 14:11; Ex 14:31} in him may have Chayyei Olam [Dan 12:2; Isa 52:13].

[16] For Hashem so had ahavah (agape) for the Olam Hazei that Hashem gave the matanah (gift) [Isa 9:5 (6)] of Hashem's Ben Yechid [Gn 22:12; Prov 30:4; 8:30] so that whosoever has emunah in him may not be ne'evad (lost, perish, be ruined with destruction), but find Chayyei Olam [Daniel 12:2].

[17] For Hashem did not send the Ben HaElohim into the Olam Hazei that he might judge the Olam Hazei, but that the Olam Hazei might be brought to the Geulah (Redemption) of the Olam Haba through him (Rebbe, Melech HaMoshiach). [YESHAYAH 53:11]

[18] The one of emunah who is mekabel Moshiach (accepting the person of the Ben HaAdam, Rebbe, Melech HaMoshiach) is not judged; but the one without emunah who is not mekabel Moshiach, already has been judged and given the psak din (verdict) of "condemned," because he has no emunah in the Shem of the Ben Yechid of Hashem.

[19] And this is the psak din, that the Ohr has come into the Olam Hazei, and Bnei Adam had ahavah for the choshech rather than for the Ohr, for their ma'asim were ra'im (evil). [TEHILLIM 52:3]

[20] For everyone walking in the derech resha'im has sin'as chinom (baseless hatred) for

the Ohr and does not come to the Ohr, lest his ma'asim be exposed. [Ps 1:6; Job 24:13-17]

[21] But the one doing HaEmes comes to the Ohr that his ma'asim hamitzot may be manifested, that they have been wrought in Hashem.

[22] After these things Rebbe, Melech HaMoshiach and his talmidim came into the land of Yehudah, and there he was staying with them and was giving the mikveh mayim's tevilah.

[23] And Yochanan was also giving the tevilah near Shalem at Einayim, because there was plenty of water there for a mikveh, and the Yehudim were coming and submitting to the tevilah.

[24] Yochanan had not yet been incarcerated in the beit hasohar (prison).

[25] There was then a discussion of Yochanan's talmidim with one of the Yehudim about the subject of tohorah (purification).

[26] And they came to Yochanan and said to him, Rabbi, he who was with you beyond the Yarden, the one to whom you have given solemn edut, hinei, this one gives the mikveh mayim's tevilah and kol Bnei Adam come to him.

[27] In reply, Yochanan said, A man is not able to receive anything, unless it has been given to him from Shomayim.

[28] You yourselves stand as eidus (witness) to me, that I said I am not the Rebbe, Melech HaMoshiach, but I have been sent as his foroisgeier (forerunner) [MALACHI 3:1].

[29] The one having the Kallah (bride) is the Choson (Bridegroom, *i.e.*, *Rebbe, Melech HaMoshiach*) but the Shoshvin (the Choson's best man), the one