



bb-TBC-49

📅 Due Date	@April 7, 2022
Σ days to go	0
☰ Status	Notes in prep On Radar Ready!! Scheduled
☰ Working Title	born of water and the Spirit
➤ Project Home	
☰ Priority	High !!!
☰ Context	Bible Study Deliverable NLR Preaching
☑ DELIVERED	<input type="checkbox"/>
📅 Date Received	
Σ Day	Thu
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Introduction

Broken Bread, “the better covenant - revisited”, Study 49 “born of water and the Spirit”

Context, context, context

The gospel according to John c95 AD

... was most probably written 60 years after the events it records.

John 14:15–18 NKJV - The Promise of the Spirit

“If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper (Paraclete), that He may abide with you forever— the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, **for He dwells with you and will be in you**. I will not leave you orphans; **I will come to you**. (John 14:15–18 NKJV)

1. The Spirit of Truth, whom the world cannot receive
2. He dwells with you and will be in you
 - a. a fundamental characteristic of the New Covenant - the indwelling Spirit

▼ Ezekiel 36:24–27 ASV

For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

1. And I will sprinkle clean water upon you, and ye shall be clean:
 2. from all your filthiness, and from all your idols, will I cleanse you.
 3. A new heart also will I give you,
 4. and a new spirit will I put within you;
 5. and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.
 6. **And I will put my Spirit within you,**
 7. and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. (Ezekiel 36:24–27 ASV)
3. I will not leave you orphans; **I will come to you**.

▼ John 14:20 ASV

The indwelling Christ would be effected by the indwelling Spirit

In that day ye shall know that I am in my Father, and ye in me, and I in you. (John 14:20 ASV)

You, in Christ and Christ, in you. And yet the Father is not the Son and the Son is not the Father. So we do not become Christ and Christ does not become me.

4. He will teach you all things... and bring to your remembrance

▼ John 14:25–26 NKJV

“These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, **He will teach you all things, and bring to your remembrance all things that I said to you.** (John 14:25–26 NKJV)

▼ He will teach... **revelation**

No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. (John 15:15 NKJV)

“I still have many things to say to you, but you cannot bear *them* now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare *it* to you. (John 16:12–14 NKJV)

▼ He will bring to your **remembrance...**

▼ The Nature of John's Gospel Records

This is not just a biography, this is a biography AND revelation intertwined.

▼ John 1:16–18 NKJV -

And of His fullness we have all received, and grace for grace. For the law was given through Moses, *but* grace and truth came through Jesus Christ. No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*. (John 1:16–18 NKJV)

5. The sources for John's account
 - a. The remembrance of the event - biography, history
 - b. events in the past interpreted by subsequent events
 - c. and the revelation of the significance of the events

The contexts...

1. The different 'washings and baptisms' that were current when Jesus and Nicodemus had their conversation.
2. The ideas of the 'Kingdom of God' and how Gentiles could enter it.
3. Spirit inspired remembrances and additional comments
4. The gospel according to John is 'love's story of love remembered'
5. The current states of the churches when John wrote his gospel, his letters and the book of the Revelation
6. 60 years of meditation on the events of Christ's earthly ministry

From our last study, a reminder...

The Context of this conversation of 'teachings about washings'

Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."
(John 3:3 NKJV)

Do not marvel that I said to you, "You must be born again." (John 3:7 NKJV)

Marvel not that I said unto thee, Ye must be born anew. (John 3:7 ASV)

Do not be amazed that I said to you, 'You must all be born from above.' (John 3:7 NET)

It is necessary, (all of) you must become born from above. (John 3:7 RBParaphrase))

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (John 3:5–6 NKJV)

▼ The phrases... ..are synonyms

born from above = born of the Spirit

▼ John 3:5–6 NKJV

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (John 3:5–6 NKJV)

the implication is that 'access' to the Kingdom of God must include a water baptism of repentance that is symbolic of a new birth and a Spirit baptism of inward empowering for life and mission

Additional information

John Baptist... *and the disciples of Jesus*

baptised in water to with a focus on repentance and a proclamation of the coming King

“a repentance baptism” his mission was one of preparation. Repent... and he baptised those whose purpose was ‘repentance’.

The gospel according to Mark

▼ Mark 16:15–16 NKJV

And He said to them, “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. (Mark 16:15–16 NKJV)

‘he who believes and is baptised will be saved’. This is the mission, to preach the gospel to every creature... of those who hear... some will believe. Those believers are to be baptised and will be saved.

believes ‘what’ or ‘whom’ - kerugma - proclamation ie go into all the world and ‘proclaim’ the goodnews.

hear → believe the kerugma → repent → be baptised → salvation

was the penitent thief saved?

The gospel according to Matthew

▼ Matthew 28:18–20 NKJV

1. And Jesus came and spoke to them, saying,
2. “All authority has been given to Me in heaven and on earth.
 - a. Go therefore and **make_disciples** of all the nations, **(better? ;)**
 - i. **baptizing** them **in the name of** the Father and of the Son and of the Holy Spirit,
 - ii. **teaching** them **to observe** all things that I have commanded you;
3. and lo, I am with you always, *even* to the end of the age.” (Matthew 28:18–20 NKJV)

▼ **disciple G3100 disciples**

μαθητεύσατε mathēteusate μαθητεύω (μανθάνω) mathēteuō (manthanō)

Verb 2 plur aor act impera **to make a disciple of, teach**

▼ Vine:

matheteuō (μαθητεύω, **3100**) is used in the active voice, intransitively, in some mss., in Matt. 27:57, in the sense of being the “disciple” of a

person; here, however, the best mss. have the passive voice, lit., “had been made a disciple,” as in Matt. 13:52, RV, “who hath been made a disciple.” It is used in this transitive sense in the active voice in 28:19 and Acts 14:21.¶

▼ **baptizing G0907 baptizing**

βαπτίζοντες baptizontes βαπτίζω (βάπτω) baptizō (baptō) **Verb** pres act part masc plur nom **to baptize, wash, dip**

▼ **In the ‘name’** (x8 - references that say or imply - ‘the name’)

Matt 28:19; **Acts 2:38; 8:12, 16; 10:48; 19:5; 22:16;** 1 Cor 1:13, 15

▼ **teaching G1321 teaching**

διδάσκοντες didaskontes διδάσκω didaskō **Verb** pres act part masc plur nom **to teach**

▼ **to observe G5083 observe**

τηρεῖν tērein τηρέω tēreō **Verb** pres act infin **to keep, to guard**

The gospel according to Luke

▼ Luke 24:46–47 NKJV

Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

and that **repentance** and **remission of sins** should be **preached in His name** to all nations,

beginning at Jerusalem. (Luke 24:46–47 NKJV)

▼ **repentance - repentance G3341 μετάνοια metanoia**

▼ Vine:

REPENT, REPENTANCE

A. Verbs.

1. *metanoēō* (μετανοέω, 3340), lit., “to perceive afterwards” (*meta*, “after,” implying “change,” *noeo*, “to perceive”; *nous*, “the mind, the seat of moral reflection”), in contrast to *pronoēō*, “to perceive beforehand,” hence signifies “to change one’s mind or purpose,” always, in the NT, involving a change for the better, an amendment, and always, except in

Luke 17:3, 4, of “repentance” from sin. The word is found in the Synoptic Gospels (in Luke, nine times), in Acts five times, in the Apocalypse twelve times, eight in the messages to the churches, 2:5 (twice), 16, 21 (twice), RV, “she willeth not to repent” (2nd part); 3:3, 19 (the only churches in those chapters which contain no exhortation in this respect are those at Smyrna and Philadelphia); elsewhere only in 2 Cor. 12:21. See also the general *Note* below.

2. *metamelomai* (μεταμέλλομαι, 3338), *meta*, as in No. 1, and *melo*, “to care for,” is used in the passive voice with middle voice sense, signifying “to regret, to repent oneself,” Matt. 21:29, RV, “repented himself”; v. 32, RV, “ye did (not) repent yourselves” (KJV, “ye repented not”); 27:3, “repented himself”; 2 Cor. 7:8 (twice), RV, “regret” in each case; Heb. 7:21, where alone in the NT it is said (negatively) of God.¶

B. Adjective.

ametamelētos (ἀμεταμέλητος, 278), “not repented of, unregretted” (a, negative, and a verbal adjective of A, No. 2), signifies “without change of purpose”; it is said (a) of God in regard to his “gifts and calling,” Rom. 11:29; (b) of man, 2 Cor. 7:10, RV, “[repentance (*metanoia*, see C)] ... which bringeth no regret” (KJV, “not to be repented of”); the difference between *metanoia* and *metamelomai*, illustrated here, is briefly expressed in the contrast between “repentance” and “regret.”¶

C. Noun.

metanoia (μετάνοια, 3341), “afterthought, change of mind, repentance,” corresponds in meaning to A, No. 1, and is used of “repentance” from sin or evil, except in Heb. 12:17, where the word “repentance” seems to mean, not simply a change of Isaac’s mind, but such a change as would reverse the effects of his own previous state of mind. Esau’s birthright-bargain could not be recalled; it involved an irretrievable loss.

As regards “repentance” from sin, (a) the requirement by God on man’s part is set forth, e.g., in Matt. 3:8; Luke 3:8; Acts 20:21; 26:20; (b) the mercy of God in giving “repentance” or leading men to it is set forth, e.g., in Acts 5:31; 11:18; Rom. 2:4; 2 Tim. 2:25. The most authentic mss. omit the word in Matt. 9:13 and Mark 2:17, as in the RV.

Note: In the OT, “repentance” with reference to sin is not so prominent as that change of mind or purpose, out of pity for those who have been affected by one’s action, or in whom the results of the action

have not fulfilled expectations, a “repentance” attributed both to God and to man, e.g., Gen. 6:6; Exod. 32:14 (that this does not imply anything contrary to God’s immutability, but that the aspect of His mind is changed toward an object that has itself changed, see under RECONCILE).

In the NT the subject chiefly has reference to “repentance” from sin, and this change of mind involves both a turning from sin and a turning to God. The parable of the Prodigal Son is an outstanding illustration of this. Christ began His ministry with a call to “repentance,” Matt. 4:17, but the call is addressed, not as in the OT to the nation, but to the individual. In the Gospel of John, as distinct from the Synoptic Gospels, referred to above, “repentance” is not mentioned, even in connection with John the Baptist’s preaching; in John’s gospel and 1st epistle the effects are stressed, e.g., in the new birth, and, generally, in the active turning from sin to God by the exercise of faith (John 3:3; 9:38; 1 John 1:9), as in the NT in general.

▼ **remission** of sins - **remission G0859** ἄφεσις *aphesis*

▼ Vine:

2. *aphesis* (ἄφεσις, 859) denotes “a release, from bondage, imprisonment, etc.” (the corresponding verb is *aphiēmi*, “to send away, let go”); in Luke 4:18 it is used of “liberation” from captivity (KJV, “deliverance,” RV, “release”).

▼ Modern usage - RB

in modern English it can mean a respite with illness or the cancellation of a period of imprisonment.

I encourage the use of ‘remission’ as a better fit than ‘forgive’.

▼ **preached** - **preached G2784** κηρύσσω *kērussō*

κηρυχθῆναι *kēruchthēnai* κηρύσσω *kērussō* **Verb** aor pass infin **to proclaim, preach**

▼ Vine:

2. *kērussō* (κηρύσσω, 2784) signifies (a) “to be a herald,” or, in general, “to proclaim,” e.g., Matt. 3:1; Mark 1:45, “publish”; in Luke 4:18, RV, “to proclaim,” KJV, “to preach”; so verse 19; Luke 12:3; Acts 10:37; Rom. 2:21; Rev. 5:2. In 1 Pet. 3:19 the probable reference is, not to glad tidings (which there is no real evidence that Noah preached, nor is there

evidence that the spirits of antediluvian people are actually “in prison”), but to the act of Christ after His resurrection in proclaiming His victory to fallen angelic spirits; (b) “to preach the gospel as a herald,” e.g., Matt. 24:14; Mark 13:10, RV, “be preached” (KJV, “be published”); 14:9; 16:15, 20; Luke 8:1; 9:2; 24:47; Acts 8:5; 19:13; 28:31; Rom. 10:14, present participle, lit., “(one) preaching,” “a preacher”; 10:15 (1st part); 1 Cor. 1:23; 15:11, 12; 2 Cor. 1:19; 4:5; 11:4; Gal. 2:2; Phil. 1:15; Col. 1:23; 1 Thess. 2:9; 1 Tim. 3:16; (c) “to preach the word,” 2 Tim. 4:2 (of the ministry of the Scriptures, with special reference to the gospel). See PROCLAIM, PUBLISH.

kerugma (κήρυγμα, 2782), “a proclamation by a herald” (akin to A, No. 2), denotes “a message, a preaching” (the substance of what is “preached” as distinct from the act of “preaching”), Matt. 12:41; Luke 11:32; Rom. 16:25; 1 Cor. 1:21; 2:4; 15:14; in 2 Tim. 4:17 and Titus 1:3, RV, “message,” marg., “proclamation,” KJV, “preaching.” See MESSAGE.¶ In the Sept., 2 Chron. 30:5; Prov. 9:3; Jonah 3:2.¶

Note: In 1 Cor. 1:18, KJV, *logos*, “a word,” is translated “preaching,” RV, “the word (of the Cross),” i.e., not the act of “preaching,” but the substance of the testimony, all that God has made known concerning the subject.

▼ in His name

ie. under his authority

The gospel according to John

▼ John 21:1 NKJV

After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself*: (John 21:1 NKJV)

The gospel according to John, ends with the disciples on the beach in Galilee. There is no record of ‘the great commission’ or of the ascension.

Conclusions

The Acts 2 Q&As

▼ Acts 2:12-13

Question 1: So they were all amazed and perplexed, saying to one another, “Whatever could this mean?”

Others mocking said, “They are full of new wine.” (Acts 2:12–13 NKJV)

So they were all amazed and perplexed, saying to one another, “Whatever could this mean?”

Others mocking said, “They are full of new wine.” (Acts 2:12–13 NKJV)

Peter’s Answer - Acts 2:14-36

In fulfilment of ancient prophecies God had raised Jesus from the dead and raised him to God’s right hand. Jesus had received the promised Spirit and poured out the gift of his Spirit upon his disciples.

▼ Acts 2:14-37

Question 2: Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?” (Acts 2:37 NKJV)

Peter’s Answer - Then Peter said to them,

“Repent,
and let every one of you **be baptized in the name of Jesus Christ**
for **the remission of sins**;
and **you shall receive the gift of the Holy Spirit.**

For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

And with many other words he testified and exhorted them, saying,

“Be saved from this perverse generation.”

Then those who gladly received his word were baptized; and that day about three thousand **souls were added to them.** (Acts 2:38–41 NKJV)

▼ Baptism, How and When?

▼ Baptism in water and in the name of Jesus

▼ The “Jesus Only” movement:

In the early years of the 20th century some American Pentecostal groups revived the ancient heresy of 'modalism'. It is a kind of Unitarian teaching. The 'Jesus Only' movement taught that there was only person in the Godhead who had manifested himself in different 'modes', hence modalism.

One of their key verses was:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (Matthew 28:19 NKJV)

- They noted that the word 'name' in this passage was in the singular. They concluded that God now only had one name so they asked "what is this name?"
- They noted that several passages in the New Testament stated or implied that converts were 'baptised in the name of Jesus.'
- ▼ **In the 'name'** (x8 - references that say or imply - 'the name')

Matt 28:19; **Acts 2:38; 8:12, 16; 10:48; 19:5; 22:16;** 1 Cor 1:13, 15

They concluded that the 'name of God' is now Jesus and that the doctrine of the Trinity was a later invention of later centuries.

- ▼ The Oneness Movement - Zondervan. The New International Dictionary of Pentecostal and Charismatic Movements: Revised and Expanded Edition . Zondervan. Kindle Edition.

ONENESS PENTECOSTALISM A religious movement that emerged in 1914 within the ►Assemblies of God (AG) stream of the early American pentecostal revival, challenging the traditional Trinitarian doctrine and baptismal practice with a modalistic view of God, a doctrine of the name of Jesus, and an insistence upon rebaptism in the name of the Lord Jesus Christ. It took on organizational form in 1917 as a result of expulsion from the AG.

Originally called the "New Issue" or "Jesus Only," by 1930 the movement's self-designation was "Jesus Name," "Apostolic," or "Oneness" pentecostalism (OP).

OP is a form of modalism, which, unlike Sabellianism, affirms the presence of all three manifestations simultaneously, rather than in successive epochs of salvation history. While OP language is occasionally similar to the doctrine of the economic Trinity, it is insufficiently developed to warrant identification with it.

The Oneness stream of pentecostalism has experienced remarkable growth since the 1960s in both North America and the Third World. The UPCI now claims a global membership of 2.3 million, and the worldwide Oneness movement is estimated to have at least 14 million followers in over 425 organizations (see T. French).

Zondervan. The New International Dictionary of Pentecostal and Charismatic Movements: Revised and Expanded Edition . Zondervan. Kindle Edition.

▼ Pre-baptism in Spirit

▼ Acts 2:37–41 NKJV - The Day of Pentecost

Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”

Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; **and you shall receive the gift of the Holy Spirit.** For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. (Acts 2:37–41 NKJV)

▼ Acts 8:12–13 NKJV - Philip in Samaria

But when they **believed** Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, **both men and women were baptized**. Then **Simon himself also believed; and when he was baptized** he continued with Philip, and was amazed, seeing the miracles and signs which were done. (Acts 8:12–13 NKJV)

▼ Acts 8:14–17 NKJV

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. For as yet He had fallen upon none of them. **They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit.** (Acts 8:14–17 NKJV)

▼ Acts 9:17–18 NKJV - Ananias and Saul of Tarsus

And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, **has sent me that you may receive your sight and be filled with the Holy Spirit.**” **Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized.** (Acts 9:17–18 NKJV)

▼ Post-baptism in Spirit

▼ Acts 10:1–48

For they heard them speak with tongues and magnify God. Then Peter answered, “Can anyone forbid water, that these should not be baptized

who have received the Holy Spirit just as we have?" And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days. (Acts 10:46–48 NKJV)

▼ Recommendations?

Trinitarian 'formula' is sufficient, but I would recommend something like "...in the name of the Father and of the Son and of the Holy Spirit. I baptise you in the name of Jesus"

▼ putting the 'name' on someone

▼ Numbers 6:22–27 ASV

And Jehovah spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel: ye shall say unto them,

Jehovah bless thee, and keep thee:

Jehovah make his face to shine upon thee, and be gracious unto thee:

Jehovah lift up his countenance upon thee, and give thee peace.

So shall they put my name upon the children of Israel; and I will bless them. (Numbers 6:22–27 ASV)

▼ 2Samuel 12:26–28 ASV - lest my name be called upon it

Now Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah; yea, I have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name⁽⁵⁾. (2Samuel 12:26–28 ASV)

(5) Hebrew: *my name be called upon it.*

and now, gather the rest of the people, and encamp against the city, and capture it, lest I capture the city, and my name hath been called upon it.' (2Samuel 12:28 YNG)

▼ 2Samuel 12:29–30 ASV

Joab sent messengers to David, to inform him of the result of the siege, and say to him, “*Gather the rest of the people together, and besiege the city* (i.e., the acropolis, which may have been peculiarly strong), *and take it, that I may not take the city* (also), *and my name be named upon it,*” i.e., the glory of the conquest be ascribed to me.

And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took the crown of their king from off his head; and the weight thereof was a talent of gold, and *in it were* precious stones; and it was set on David’s head. And he brought forth the spoil of the city, exceeding much. (2Samuel 12:29–30 ASV)

▼ James 5:14–15 NKJV

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, **anointing him with oil in the name of the Lord**. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. (James 5:14–15 NKJV)

▼ Re-baptism?

In my view not necessary,

Summary

▼ 1Peter 3:20–21 NKJV

...when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (**not the removal of the filth of the flesh, but the answer of a good conscience toward God**), through the resurrection of Jesus Christ... (1Peter 3:20–21 NKJV)

▼ answer - **answer G1906** ἐπερώτημα eperōtēma

ἐπερώτημα eperōtēma ἐπερώτημα (ἐπί, ἐρωτάω) eperōtēma (epi, erōtaō)

Noun neut sing nom **decision, answer, appeal**

▼ Vine:

eperotema (ἐπερώτημα, 1906), primarily a question or inquiry, denotes “a demand or appeal”; it is found in 1 Pet. 3:21, RV, “interrogation” (KJV, “answer”). See ANSWER, *Note*. Some take the word to indicate that baptism affords a good conscience, an appeal against the accuser.

▼ which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the **interrogation** of a good conscience toward God, through the resurrection of Jesus Christ; (1Peter 3:21 ASV)

Or, *inquiry* Or, *appeal*.

▼ And this prefigured baptism, which now saves you —not the washing off of physical dirt but the **pledge** of a good conscience to God—through the resurrection of Jesus Christ, (1Peter 3:21 NET)

Or “response”; “answer.”

▼ born of water and of Spirit

In the biblical context of these words I feel sure that ‘born of water’ is a reference to ‘a water baptism’ that speaks of repentance.

A Baptism of Repentance, is always a baptism of ‘repentance’. Proselyte baptism was and is a baptism of repentance and a commitment to a new way of life. So was John’s baptism, and so is Christian baptism.

▼ The theological order is declared by Peter - Acts 2:37–40 NKJV

Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”

Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” (Acts 2:37–40 NKJV)

- Repent
- → Be baptised in the name of Jesus Christ for the remission of sins

- → and you shall receive the gift of the Holy Spirit

They respond/appeal to God from a good conscience in water baptism

God responds to them in Spirit Baptism