

# “BORN OF WATER AND SPIRIT”

(Jno. 3:5)

*“Except one be born of water and Spirit, he cannot enter into the kingdom of God,”* Jno. 3:5. This statement is initially in Jno. 3:3; thus, is stated two times. The reason for this second statement is because of what Nicodemus said in v. 4, *“How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born?”* It is obvious that Nicodemus did not understand what the Lord was talking about, so the Lord stated it the second time.

After this **second statement**, Jesus begins to introduce material that will teach what he had reference to. *“That which is born of the flesh is flesh; and that which is born of the **Spirit is spirit**,”* Jno. 3:6. Jesus is saying, “I am not talking about a fleshly birth; **but rather, a spiritual birth.**” Now he illustrates this with the wind: *“The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is **born of the Spirit**,”* Jno. 3:8. Jesus said concerning this birth, “Marvel not that I said unto thee, ye must be born again, (from above, caa)” Jno. 3:7. Jesus is speaking of a **spiritual birth** and not a physical birth. There is a soul, in man, and Jesus was discussing the **spiritual part of man** – the inward man – and not the fleshly, physical man. He was discussing a **“spiritual birth.”**

Nicodemus responded by saying, *“How can these things be?”* Jno. 3:9. Jesus then responds to him by saying, *“Art thou a teacher of Israel, and understandest not these things?”* Jno. 3:10. Jno. 3:11 shows that Nicodemus knew only about physical birth and understood nothing about a **“spiritual birth!”** *“We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.”* The conclusion is stated by the Lord in v. 12, *“If I told you earthly things and ye believe not, how shall ye believe if I tell you **heavenly things**.”* **Jesus is emphasizing the spiritual part of man and a “spiritual birth,”** rather than a physical birth.

Please consider this carefully: *“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth** the will of my father who is in heaven,”* Matt. 7:21. In order to enter the “kingdom” there is something one must **do!** I remember in Jno. 3:5 when one is born again, of water and Spirit, he **enters the kingdom**. So, I draw the conclusion that being born again is something one must **“do.”** One cannot enter the kingdom without **“doing the will of the father,”** one cannot enter the kingdom without “being born again of water and Spirit” – what one “must do” and being “born again” is the same thing – to enter the kingdom.

In Jno. 3:5 we are *“born of water and Spirit.”* Water is associated with baptism and this is the **only requirement** in all of the New Testament that has water in it. *“For in one Spirit were we all baptized into one body,”* I Cor. 12:13. The “Spirit and baptism,” of I Cor. 12:13, and the “water and Spirit” of Jno. 3:5, are to be **connected**. When I look at these two passages, I learn that water baptism is a part of the connecting link. In I Cor. 12:13 I learn this is how one enters the body, which is the church, Eph. 1:22-23. In Jno. 3:5 the birth of “water and Spirit” puts one into the kingdom. Here is an argument that the kingdom and the church are the same. **So, in plain language, the Spirit instructs us to be baptized in water and we enter the kingdom, which is the church, Acts 2:47, KJV.**

Jno. 3:5 is simply stating how one enters the kingdom, or the church. This is something you need to do, Matt. 7:21 - Faith, repentance, confession and baptism are all taught in the New Testament and they each are commanded of one who is coming to the Lord. In Jno. 3:5 there is a “new birth,” and in arising from baptism there is “newness of life,” Rom. 6:4. This is the birth of Jno. 3:5. Now who said, “baptism is not essential to salvation? – **it is the new birth!** Is the new birth essential?  
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