Born of Water and Spirit John 3_5

Born of water and Spirit So something I have wondered about for a long time in the passage for Jesus says you must be born of water and spirit, and I've tried to resolve it, and I thought I had it resolved with being born as a human through the birth canal with bionic fluid, which is birth one and then birth two was born from above The idea of born again as being born of the spirit, but I just heard something very interesting and it was built off of Septuagint translation using words from Exodus and during the time of Passover, the Israelites crossed through the water of the Red Sea and then went into the wilderness and here Jesus is going to be baptized in the water and then lead into the wilderness, but the peculiar part here is the applicable peace for Nicodemus that it's one thing to be national Israel and be brought through the water but true Israel isn't Israel by that alone you have to be born from the spirit as well not just identity through the water. That was what I heard, but what's interesting to me is still kind of a rum this idea and I wanna collaborate about it and through it. How exactly would this translate the baptism which is an identity and then born in the spirit, and would this have a piece of Faith his representative and then the spirit is bonded to that faith kind of a two phase now I always go back to the thief on the cross and he kind of blows up every model, but not if it's built on faith because the thief on the craft would've had faith under confession, and then Jesus would be innocence adopting him but then again it's before the spirit because Jesus dies thank you so the spirit isn't given till after the death and resurrection so actually the thief would be different underneath this model let me stop here will start collaborating and see if we can put some things together.

I think there is a strong way to hold this without flattening it into "physical birth only" or "water baptism mechanically saves." I'll test the Red Sea / Passover / wilderness pattern, John 3 itself, Ezekiel 36, and the thief-on-cross problem together.

One early finding: John 3:5 does not read like two totally separate births in Greek. "Water and Spirit" sit under one "from/out of" phrase, so it is better to read it as one new-birth reality with joined elements, not "birth canal first, Spirit second."

Thought for 39s

Yes — I think the Red Sea / Passover / wilderness reading **helps** John 3, as long as we do not make it the only meaning of "water."

The cleanest model may be:

"Born of water and Spirit" is one new-birth reality: covenant cleansing/identity by God, joined to inward Spirit-life from God.

Not merely physical birth. Not merely water baptism as a mechanical act. Not merely "national Israel went through water." It is the whole promise: **God must cleanse, transfer, identify, and enliven a person by His Spirit.**

John 3:5 in Greek has one governing phrase: *ἐξ ὕδατος καὶ πνεύματος* — "out of/from water and Spirit." The structure naturally holds "water and Spirit" together as one joined new-birth reality, not as two completely separate births.

The strongest Old Testament background is probably **Ezekiel 36:25–27**: clean water, cleansing from idols/uncleanness, new heart, new spirit, and God's Spirit placed within His people. That also explains why Jesus says to Nicodemus, "Art thou a master of Israel, and knowest not these things?" Nicodemus should have heard the prophetic New Covenant promise, not just the physical-birth idea.

But here is where your Red Sea thought gets very good.

Israel was "born" nationally through Passover and the Red Sea. They passed through water, came under Moses, and entered the wilderness. Paul even says they were "baptized unto Moses in the cloud and in the sea" in 1 Corinthians 10:1–2. The Septuagint Exodus 14 account has the people entering the sea on dry land, with water as a wall on both sides, then Pharaoh's host swallowed behind them.

So yes: **water marked national deliverance and covenant identity.** But that was not enough. Many who passed through the water did not enter the promise because they lacked faith, obedience, and inward covenant life.

That fits Nicodemus perfectly.

Jesus is basically saying:

"You cannot rely on being Israel by flesh, by nation, by temple, by law knowledge, by circumcision, or even by the old Exodus identity. The kingdom requires the thing the prophets promised: cleansing and Spirit-birth from above."

So the Red Sea layer does not replace Ezekiel 36. It **supports** it.

The pattern becomes:

Old Exodus:
Passover blood → through water → wilderness testing → covenant identity under Moses → many still fail through unbelief.

Jesus as true Israel:
Baptism in water → Spirit descends → wilderness testing → Jesus overcomes where Israel failed.

New Covenant believer:
Faith in the lifted Son → repentance/confession → baptismal identification with Christ → Spirit-given life → wilderness walk by faith.

BibleProject summarizes this "exodus way" as deliverance from bondage, through testing/transformation, into new life; they also note John the Baptist's ministry as water-entry into the ultimate exodus Jesus brings.

Where I would sharpen your "two-phase" idea is this:

It is not **water first mechanically, then Spirit later mechanically**.

It is more like:

Water = visible covenant cleansing / transfer / identity / repentance-sign.
Spirit = inward life, new heart, power, and actual regeneration.
Faith = the human-side receiving response to the Son whom God gives and lifts up.
Christ = the representative true Israel, true Moses, true Passover, true Rock, true serpent-lifted healer, true temple, and true source of Spirit-life.

That means baptism is not merely "I got wet." It is identity-transfer language. Just as Israel was "baptized into Moses," the believer is baptized into Christ. But Paul's warning in 1 Corinthians 10 matters: you can have external covenant privileges and still not please God. Therefore, the water-sign must be joined to faith and Spirit-life.

That is why John 3 immediately moves to **Numbers 21**:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up…"

That is huge. Jesus goes from birth by water/Spirit to wilderness-healing faith. The bitten Israelites did not heal themselves. They looked at the lifted provision of God. So in John 3, the entry point is not human ethnic status or ritual confidence. It is looking/believing in the lifted Son.

The thief on the cross does **not** blow up this model. He actually protects it from becoming too mechanical.

The thief had:

hearing / seeing — he witnessed Jesus crucified.
fear of God — "Dost not thou fear God?"
confession of sin — "we indeed justly."
confession of Christ's innocence — "this man hath done nothing amiss."
kingdom faith — "Lord, remember me when thou comest into thy kingdom."
Christ's direct promise — "Today shalt thou be with me in paradise."

He was before Pentecost, before post-resurrection Christian baptism could be applied to him, and before the Spirit was given in that New Covenant public fullness. So he belongs in the transitional, cross-before-Pentecost category. He is like the proof that **Christ's promise is greater than the sign**, while still not canceling the sign for those who can obey it afterward.

So I would not say the thief is "saved without the Spirit" in the ultimate sense, because no one is saved apart from God's life-giving work. But I would say he is not the normal Acts-pattern case

of repent → be baptized → receive the Spirit. He is saved by faith in the crucified King, directly promised paradise by Jesus before the New Covenant outpouring is historically given.

A good working peg:

Nicodemus had national water-identity, but he needed New Covenant Spirit-birth. Israel had passed through the sea, but true Israel must be cleansed and enlivened by the Spirit. Jesus, the true Israel, passes through water, receives the Spirit, overcomes in the wilderness, and is lifted up so that whoever believes in Him receives life. Baptism becomes the covenant sign of that transfer into Christ, but the Spirit is the inward reality, and faith is the receiving response to the lifted Son.

That keeps all the pieces in order:

Water without Spirit can become empty identity.
Spirit without Christ is not the biblical promise.
Baptism without faith is not the John 3 answer.
Faith without available obedience is not the normal walk.
The thief shows that Christ's direct promise outranks the timing of the sign.

I have also been linking and likening the woman at the well, where Jesus says he has living water inside her and will break water and the sun that it will not go on. This will cross city and not get 49, but it's spirit and intuition. And so, I like you very much, this chapter 3, be more like the conversation with the woman at the well, and how in the Garden of Eden, the tree of life had water flowing from it in Revelation 24 and 22. The tree of life had water that was dripping, and I have these metaphorical connections. But I don't think it's the right metaphor for a stem. Oh, like the lion's breath, and California, and how that is the crown. Even though it was all the other things, it has come to heart, and it has been in the same direction as the same direction as the sea.

I'm catching the main thread even though the last sentence looks voice-to-text scrambled. The John 3 → John 4 connection is not a stretch; John himself seems to place those conversations side by side so we compare them.

Thought for 17s

Yes — I think you are seeing the right **Johannine rope**:

John 3: born of water and Spirit
John 4: living water springing up inside
John 7: living water = the Spirit
Genesis/Revelation: river/tree/life restored

That does not mean every "water" passage is identical, but John is definitely building a connected image-world.

The big correction I would make is this:

John 3 is probably not mainly "amniotic fluid + spiritual birth."
It is more likely **covenant cleansing / new Exodus / new creation / Spirit-birth** language.

Then John 4 comes immediately after and expands the same idea personally.

John 3 and John 4 are paired conversations

John 3: Jesus speaks to **Nicodemus**.

Nicodemus has every external advantage:

Jew.
Pharisee.
Teacher of Israel.
Connected to Jerusalem.
Connected to temple religion.
Covenant identity by nation.

But Jesus tells him:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
— John 3:5

In other words:

National covenant identity is not enough. You need the inward New Covenant reality.

Then John 4: Jesus speaks to the **woman at the well**.

She is almost the opposite:

Samaritan.
Morally broken past.
Outside Jerusalem's accepted worship system.
Connected to Jacob's well.
Connected to the mountain dispute: "this mountain" versus Jerusalem.

And Jesus tells her:

"Whosoever drinketh of the water that I shall give him shall never thirst;
but the water that I shall give him shall be in him a well of water springing up into everlasting life."
— John 4:14

Then He says:

“The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.”
— John 4:23

That is almost certainly not accidental.

John 3 says: **you must be born of water and Spirit.**
John 4 says: **the water Jesus gives becomes an inward spring, and worship becomes Spirit-and-truth worship.**

So yes, John 4 helps interpret John 3.

The water is not only the sign; it is also the life-source

This is where your Eden/Revelation connection matters.

In Genesis 2, the garden has a river:

“And a river went out of Eden to water the garden…”
— Genesis 2:10

In Revelation, the restored creation has the river again:

“A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”
— Revelation 22:1

And beside that river:

“In the midst of the street of it, and on either side of the river, was there the tree of life…”
— Revelation 22:2

So the final picture is not merely “a person got baptized.” The final picture is:

life from God’s throne, through the Lamb, with the tree of life restored, curse removed, and God’s servants living before His face.

That makes John’s water language much bigger.

John 3 water: cleansing / birth / entry.
John 4 water: inward spring / satisfaction / life.
John 7 water: Spirit flowing from believers.
Revelation 22 water: throne-river / life of the new creation.

John 7 locks the interpretation

John 7 is the key because John tells us plainly what Jesus meant.

Jesus says:

“If any man thirst, let him come unto me, and drink.
He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”
— John 7:37–38

Then John explains:

“But this spake he of the Spirit, which they that believe on him should receive…”
— John 7:39

That is the controlling interpretive peg.

Living water = the Spirit given through faith in Jesus after His glorification.

So when Jesus says “born of water and Spirit” in John 3, and then says “living water” in John 4, and then John 7 says “living water = Spirit,” we should not separate these too much.

The movement is:

cleansed by God → born from above → drinks from Christ → receives the Spirit → becomes a living-water witness → restored to tree-of-life reality.

Nicodemus and the woman both have “old identity water”

This is fascinating.

Nicodemus has Israel’s national water story: Red Sea, wilderness, washings, temple purification, covenant identity.

The Samaritan woman has Jacob’s well: ancestral water, patriarchal claim, “our father Jacob,” mountain worship debate.

Both are real history. Both matter.

But Jesus says to both: **there is something greater than inherited water.**

To Nicodemus:

You need water and Spirit from above.

To the woman:

Jacob’s well is not enough. I give water that becomes an everlasting spring inside you.

So the shared point is:

Old covenant identity, ancestral water, national history, sacred places, and inherited tradition cannot produce eternal life by themselves. The Son gives the Spirit.

That fits your earlier Red Sea thought beautifully.

Israel passed through the sea.
But many still died in the wilderness.

The woman had Jacob’s well.
But she still thirsted.

Nicodemus had Torah and temple identity.
But he still needed new birth.

So Jesus is not destroying the old symbols. He is fulfilling them.

The better metaphor may be “source,” not just “ritual”

I think this may be what you were feeling when you said it might not be the right metaphor for the system.

If we make John 3 only about baptism, we may shrink the passage.

Baptism belongs in the picture, yes. It is a covenant sign of repentance, cleansing, death/resurrection, and transfer into Christ.

But in John’s Gospel, “water” is also about **source**.

Where does life come from?

Not from Jacob’s well alone.
Not from the Red Sea event alone.
Not from temple washings alone.
Not from human birth alone.
Not from Jerusalem or Gerizim alone.

Life comes from **God through the Son by the Spirit**.

That is why John 4 moves from well-water to worship.

The woman asks about the right mountain.

Jesus answers with the right source:

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”
— John 4:24

So the issue is not merely location. It is life-source.

Clean working model

I would phrase the emerging model like this:

John 3 and John 4 belong together. Nicodemus represents Israel with covenant knowledge, national identity, and old-water history. The Samaritan woman represents broken, divided, outsider worship with ancestral-water claims through Jacob’s well. Jesus tells both that inherited identity is not enough. A man must be born of water and Spirit; a thirsty woman must receive living water from Christ. John later explains that this living water is the Spirit, given to those who believe after Jesus is glorified. Therefore, “water and Spirit” is not merely physical birth, nor merely ritual baptism, but the promised New Covenant reality: cleansing, new birth, living-water life, Spirit worship, and restored access to the river and tree of life.

That keeps your whole rope intact:

Eden river → Israel through water → prophetic cleansing water → Jesus baptized and Spirit-marked → Nicodemus water/Spirit birth → woman living water → John 7 Spirit-rivers → cross/glorification → Spirit given → Revelation river/tree restored.

The simplest peg:

Water is the sign and image of cleansing, passage, and life; the Spirit is the inward reality; Christ is the source.

Another possible connection is when Moses washed and oil annointed Aaron before going into service, and Acts 2 or 10 talks about Jesus being washed and Spirit annointing, before Jesus public ministry, and we have a locked chat about presumably Mary with the Bethany oil, and that before Jesus goes into his final service as king and high priest. So as Christians, all of these things are not too far estranged from the rest of this chat.
Thought for 7s

Yes — I think that connection belongs in the same family of patterns.

The shared biblical grammar is:

washing → anointing → public service / priestly service / kingdom mission

And that pattern shows up in several layers.

1. Aaron: washed, clothed, anointed, then brought into service

In **Exodus 29** and **Leviticus 8**, Aaron and his sons are brought to the door of the tabernacle and washed with water before priestly service.

“And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.”
— Exodus 29:4

Then Aaron is clothed with priestly garments and anointed with oil.

“Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.”
— Exodus 29:7

Leviticus 8 shows Moses doing this:

“And Moses brought Aaron and his sons, and washed them with water.”
— Leviticus 8:6

Then:

“And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.”
— Leviticus 8:12

So the shadow pattern is:

water washing → priestly clothing → oil anointing → sacrifice/blood → priestly service

That matters for John 3 because “water and Spirit” does not float in isolation. Israel already had categories where water and anointing marked entrance into holy service.

2. Jesus: baptized in water, Spirit descends, Father approves, then wilderness and ministry

Jesus is not washed because He is personally unclean. That is the guardrail.

But He does pass through a priestly-pattern moment:

“Suffer it to be so now: for thus it becometh us to fulfil all righteousness.”
— Matthew 3:15

Then He is baptized, the heavens open, the Spirit descends, and the Father speaks:

“This is my beloved Son, in whom I am well pleased.”
— Matthew 3:17

That is very close to the pattern:

water → Spirit/anointing → divine approval → service

Then Acts 10 gives the interpretive summary:

“God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil…”
— Acts 10:38

So yes, Jesus’ baptism is not merely “a baptism scene.” It is His public entrance into appointed ministry as the obedient Son, true Israel, greater Moses, and coming High Priest/King.

3. Bethany oil: final sign-act before His final priestly service

This fits your locked Bethany oil study very well.

At baptism, Jesus is publicly marked before His ministry.

At Bethany, the oil is poured on Him before His death, burial, sacrifice, and entrance into the final priestly work.

Jesus gives the explicit controlling meaning:

“For in that she hath poured this ointment on my body, she did it for my burial.”
— Matthew 26:12

So we do not replace the burial meaning. But the burial meaning itself is priestly and kingly, because His death is the offering by which He enters the heavenly work.

So the pattern becomes:

Jordan water → Spirit anointing → public ministry
Bethany oil → burial preparation → final offering → blood → resurrection → heavenly priesthood

The oil does **not** make Him priest. Hebrews grounds His priesthood in God’s oath, Sonship, endless life, and Melchizedek order. But the Bethany oil can visibly mark the transition into the final service.

That is very consistent with what we already locked:

greater Moses → true High Priest
mediator of the word → mediator of the blood
teacher/sign-worker → self-offering Priest
Spirit-anointed Son → Melchizedek Priest-King

4. Christians: washed, Spirit-gifted, then made a priestly people

Now bring it back to John 3.

Jesus tells Nicodemus:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
— John 3:5

That begins to sound less like "physical birth plus spiritual birth," and more like:

You must receive the New Covenant cleansing and Spirit-life that prepares a person to enter God's kingdom as part of His true priestly people.

That connects to Ezekiel 36:

"Then will I sprinkle clean water upon you, and ye shall be clean…"
— Ezekiel 36:25

Then:

"A new heart also will I give you, and a new spirit will I put within you…"
— Ezekiel 36:26

Then:

"And I will put my spirit within you, and cause you to walk in my statutes…"
— Ezekiel 36:27

That is basically:

cleansing water → new heart/spirit → God's Spirit within → obedient walk

Then Acts 2 gives the new-covenant application:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
— Acts 2:38

So Acts 2 is not disconnected from John 3. It is what John 3 looks like after the death, resurrection, and exaltation of Jesus.

5. This also explains why “water only” is not enough

This is where your Red Sea / Israel thought still works.

Israel had water identity.
Aaron had water washing.
The temple system had washings.
Nicodemus had national covenant identity.
The woman at the well had ancestral Jacob-water.

But Jesus says the kingdom requires more than external identity.

Water without Spirit becomes empty sign.
Spirit without Christ is not the promised New Covenant reality.
Baptism without faith becomes external religion.
Faith joined to Christ receives the Spirit and walks in new life.

So the Christian pattern is not foreign to Aaron, Moses, Jesus, John 3, John 4, Acts 2, or Acts 10.

It is the fulfillment of the shadow.

Clean peg

Here is the cleanest way to say it:

Aaron was washed with water and anointed with oil before priestly service. Jesus was baptized in water and anointed with the Spirit before His public ministry, then anointed at Bethany before His final offering and burial. In John 3, Jesus tells Nicodemus that entrance into the kingdom requires the fulfilled reality: not national identity only, not ritual water only, but New Covenant cleansing and Spirit-birth. In Acts 2, those who believe are baptized into Jesus’ name and receive the Spirit. The pattern is not mechanical, but covenantal: washed, anointed, joined to Christ, and brought into priestly life and service.

And that connects straight to Revelation:

“Unto him that loved us, and washed us from our sins in his own blood,
And hath made us kings and priests unto God and his Father…”
— Revelation 1:5–6

That is the crown of the pattern.

Washed by His blood.
Given His Spirit.
Made kings and priests.
Restored to the river and tree of life.

Let's circle back to Septuagint parallels, is there a transcript for this YouTube video? Then let's go back to Ezekiel again, because this is a case of more than one reality. This is manifold wisdom at play. Multi level, multi dimensional, true in multiple views.
Thought for 1m 41s

I found the video listing, but I **do not have a transcript for that exact YouTube upload**. Search results identify the channel/video as "You've Been Reading 'Fullness of the Gentiles' Wrong This Whole Time | Michael Heiser," with Part 1 and a channel listing that references Part 2, but YouTube itself would not open for transcript extraction from my side.

What I **did** find is the underlying Heiser/Stables trail that the video is likely drawing from. The key scholarly piece is Jason Staples' article, **"What Do the Gentiles Have to Do with 'All Israel'? A Fresh Look at Romans 11:25–27."** Heiser also discussed that article in Naked Bible Podcast material, including transcripts.

Now to the Septuagint / Ezekiel / manifold-wisdom thread.

Yes — this is exactly a "more than one reality" case. John 3 is not one flat metaphor. It is layered:

Ezekiel reality: clean water, new heart, new spirit, God's Spirit within.
Exodus reality: Israel brought through water, then wilderness, but external identity was not enough.
Priestly reality: washing and anointing before service.
Jesus reality: baptized in water, Spirit descends, then wilderness and public ministry.
John 4 / John 7 reality: living water becomes inward Spirit-life.
Revelation reality: river of life and tree of life restored.
Romans 11 reality: Israel, Gentiles, nations, fullness, grafting, and restored peoplehood.

That is manifold wisdom. Not contradiction. Not one symbol forced to mean only one thing. It is one Spirit-authored pattern seen from multiple angles.

The Septuagint detail is important, but we should say it carefully. In **Genesis 48:19**, Jacob says Ephraim's seed will become *melo ha-goyim* — "fullness/multitude of nations." The LXX wording is **πλῆθος ἐθνῶν**, "multitude of nations," while Romans 11:25 uses **πλήρωμα τῶν ἐθνῶν**, "fullness of the nations/Gentiles." So it is not an exact word-for-word LXX quotation, but the conceptual rope is strong: Ephraim/Israel scattered among the nations, Gentiles coming in, and "all Israel" being larger and stranger than a simple ethnic-only category.

And that circles directly back to **Ezekiel 36**. Ezekiel is not merely about private individual regeneration. It begins with God gathering His people from the nations, vindicating His holy name before the nations, sprinkling clean water, giving a new heart, putting His Spirit within them, making the land fruitful, and even saying the desolate land becomes "like the garden of Eden."

That means John 3 is bigger than "how does one individual get saved?" It includes that, but it is also Jesus telling a teacher of Israel:

The promised restoration of Israel requires the Ezekiel reality: cleansing water, new heart, and Spirit within. National flesh identity is not enough. Temple washings are not enough. Red Sea ancestry is not enough. You must receive the New Covenant birth from above.

Then John 4 widens it: a Samaritan woman, Jacob's well, disputed worship mountains, living water, Spirit and truth. Then John 7 locks it: Jesus says whoever thirsts should come to Him and drink, and John explains that the living water refers to the Spirit given to believers after Jesus is glorified.

So the clean working peg becomes:

Born of water and Spirit is Ezekiel 36 language fulfilled in Christ: God cleanses, renews the heart, places His Spirit within, restores true worship, and gathers His people from Israel and the nations into the life-source of the Son. The Red Sea, priestly washings, John's baptism, Jesus' baptism, the woman's living water, Acts baptism/Spirit, and Revelation's river/tree are not competing explanations. They are layered witnesses to the same fulfilled reality.

And this fits your Aaron / Jesus / Bethany oil framework:

Aaron: **washed with water → anointed with oil → priestly service**.
Jesus at Jordan: **water baptism → Spirit anointing → wilderness victory → public ministry**. Matthew says Jesus came up from the water and the Spirit descended on Him; Acts 10 summarizes this as God anointing Jesus with the Holy Spirit and power.
Jesus at Bethany: **oil before burial → final priestly offering → blood → resurrection → heavenly ministry**.
Christians in Acts: **repentance/faith → baptism into Jesus' name → gift of the Spirit**, while Acts 10 shows the Spirit can fall before water baptism, proving the order is covenantal and God-directed, not mechanical.

So yes — we should go back to Ezekiel with this lens.

Ezekiel 36 is the hub.
John 3 is Jesus applying it to Nicodemus.
John 4 is Jesus applying it to the divided/outcast Samaritan line.
Acts 2 is Peter applying it to repentant Israel.
Acts 10 is God applying it to Gentiles.
Romans 11 is Paul explaining the mystery of Israel/nations/fullness.
Revelation 22 is the final Edenic form: river, tree, throne, Lamb, nations healed, curse removed.

That is not "one metaphor." That is a whole Bible architecture.

So one verse says, you have forgotten the rock that birthed you (in the wilderness). Not individual, but national, and not "of Abraham" only, but multi nations as one community in Israel, and Galatians 3 defines true Israel, and Romans 9 talks about real Israel. So, that adds depth to this chat as well.
Thought for 13s

Yes. That verse is a major piece.

You are thinking of **Deuteronomy 32:18**:

"Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

That is not mainly individual birth language. It is **national birth / covenant formation language**. In the Song of Moses, Israel is being addressed as a people. God found them, led them, guarded them, fed them, gave them honey from the rock, oil from the flinty rock, and then they forgot the **Rock who birthed them**.

That makes the John 3 conversation deeper.

Nicodemus is a teacher of Israel, and Jesus says:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

So the background is not just "How does an individual go to heaven?" It is also:

How is the true covenant people born?
Who is Israel really?
What makes someone part of the kingdom people?

Deuteronomy 32 says Israel was nationally begotten by the Rock. But that same song also exposes that national birth alone did not guarantee faithfulness. They forgot the Rock. They provoked God. They became corrupt children.

Then Paul reaches back into that same wilderness world in **1 Corinthians 10**:

"All our fathers were under the cloud, and all passed through the sea;
And were all baptized unto Moses in the cloud and in the sea…
And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

That is massive for this chat.

Paul says they had:

water passage — baptized unto Moses in cloud and sea.
bread from heaven — manna.

water from the Rock — spiritual drink.
Christ hidden in the Rock pattern — "that Rock was Christ."

But then:

"But with many of them God was not well pleased."

So the pattern is exactly what we have been seeing:

External covenant participation is real, but it is not sufficient without faith, obedience, and Spirit-life.

That lands right inside John 3.

Nicodemus has national Israel identity.
He has Abrahamic lineage.
He has law knowledge.
He has temple/washing categories.
He has Red Sea ancestry.
He belongs to the people nationally "born" by the Rock.

But Jesus says: you still must be born **of water and Spirit**.

So John 3 is not anti-Israel. It is true-Israel language.

The true Israel thread

Paul says in **Romans 9:6**:

"For they are not all Israel, which are of Israel."

That does not erase Israel. It distinguishes between **flesh-line identity** and **promise-line identity**.

Then Romans 9 continues:

"They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

That fits Galatians 3:

"Know ye therefore that they which are of faith, the same are the children of Abraham."
— Galatians 3:7

And:

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”
— Galatians 3:29

So yes — true Israel is not merely “of Abraham” by flesh. True Israel is defined by **Christ**, the promised Seed, and by those joined to Him through faith.

That means John 3 can be read as Jesus saying to Nicodemus:

You have Israel’s national birth story, but you need the promised New Covenant birth. You have the old water story, but you need water and Spirit. You have Abrahamic identity outwardly, but you must become part of the promise people inwardly through the life of God.

Multi-nations as one covenant community

This also links to the “fullness/multitude of nations” thread.

Abraham was promised to be father of many nations. Israel was never meant to be an ethnic dead-end. Even the Exodus had a **mixed multitude** with them in Exodus 12:38. Isaiah foresaw foreigners joining themselves to the LORD. The prophets saw nations coming to Zion. Then Galatians says the Seed is Christ, and those in Christ become Abraham’s seed.

So the covenant people are not “Gentiles replacing Israel.” It is better to say:

Christ fulfills Israel, and in Him the promised Israel becomes what God intended: a Spirit-born, promise-defined, multinational covenant people gathered under the Seed.

That makes Romans 11 fit better too. The nations are grafted in, but not as a separate tree. They are brought into the covenant-root promise. Natural branches can be restored. Wild branches can be grafted in. The issue is faith, mercy, and union with the true Seed.

How this deepens “born of water and Spirit”

Now we can stack the layers:

Deuteronomy 32: Israel was nationally begotten by the Rock, yet forgot Him.
Exodus / 1 Corinthians 10: Israel passed through water and drank from the Rock, yet many fell through unbelief.
Ezekiel 36: God promises clean water, new heart, new spirit, and His Spirit within.
John 3: Nicodemus must understand that the kingdom requires this New Covenant birth.
John 4: Jesus gives living water that becomes an inward spring.
John 7: living water is the Spirit given to believers after Jesus is glorified.
Galatians 3 / Romans 9: true Israel is promise-defined and Christ-defined, not flesh-only.
Revelation 22: river of life and tree of life appear in the final restored creation.

So the clean peg becomes:

Israel was nationally born by the Rock, passed through water, and drank from the Rock, but that birth exposed the need for something greater: the New Covenant birth of water and Spirit. Jesus, the true Rock and true Seed, gives the Spirit as living water. Therefore true Israel is not merely those who passed through the sea or descend from Abraham by flesh, but those joined to Christ by faith, cleansed by God, Spirit-born from above, and gathered from Israel and the nations into one covenant people.

That is very strong. It keeps the national layer, the individual layer, the Exodus layer, the Ezekiel layer, and the John layer all alive at the same time.

Jesus says he will build his church on this rock (speaking of himself); and the church is all who have faith, Galatians 3 and Hebrews.
Thought for 5s

Yes — that pulls the whole chain tighter.

Jesus' words in **Matthew 16:16–18** sit right on this Rock / true-Israel / faith-family line.

Peter confesses:

"Thou art the Christ, the Son of the living God."
— Matthew 16:16

Then Jesus says:

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."
— Matthew 16:18

I would keep the guardrail like this:

The immediate scene includes Peter's confession, and Peter has an apostolic role; but the true foundation is not Peter as an isolated man. The foundation is the revealed truth of Christ Himself: Jesus is the Christ, the Son of the living God.

That matches Paul:

"For other foundation can no man lay than that is laid, which is Jesus Christ."
— 1 Corinthians 3:11

And:

"That Rock was Christ."
— 1 Corinthians 10:4

So now the pattern becomes very strong:

Deuteronomy 32: Israel forgot the Rock that begat/birthed them.
1 Corinthians 10: the Rock in the wilderness was Christ.
Matthew 16: Jesus builds His church on the Rock-revelation of Himself.
Galatians 3: those of faith are Abraham's children, and those in Christ are Abraham's seed.
Hebrews 11: the faithful from Abel forward belong to one promise-line of faith, waiting for the perfection brought in Christ.

So yes: **the church is not a Gentile replacement project.** It is the fulfilled covenant assembly built on the Rock, gathered by faith, from Abel, Abraham, Israel, the apostles, and the nations — all joined to Christ.

That also means "church" should not be read as an afterthought. Jesus says, **"I will build my church."** The Builder is Christ. The Rock is Christ. The confession is Christ. The life-source is Christ. The Spirit is given through Christ. The people are gathered into Christ.

And Galatians 3 makes the boundary clear:

"They which are of faith, the same are the children of Abraham."
— Galatians 3:7

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."
— Galatians 3:29

So the developing peg could be:

The Rock who birthed Israel in the wilderness is the Rock who gives living water, the Rock who is confessed by Peter, and the Rock upon whom Christ builds His church. That church is the true covenant assembly: all who are joined to Christ by faith, from Israel and from the nations, made one promise-family in the Seed.

That also folds back into John 3 beautifully:

Nicodemus had national Rock-history.
But Jesus told him he needed water-and-Spirit birth.
Peter confessed the Rock Himself.
The church is built on that revealed Rock.
Galatians 3 defines the family as those in Christ by faith.
Hebrews shows that this faith-family reaches backward and forward across the whole plan of God.

Paul says that it is by Jesus' faith we are saved; this shows source, and transfer of identity through faith, traversing image bearers from Adam's identity to Christ identity; and we are formed as living stones into a dwelling place, and we are a (singular) bride, and we are in Spirit,

and in Him as He is in the Father and the Father is in Him, in Revelation 21-22 this all is fulfilled.
Thought for 5s

Yes — this is the right crown on the whole chain.

Paul's "faith of Jesus Christ" language gives you the **source-side** of salvation, not merely the human response-side.

In the KJV:

"A man is not justified by the works of the law, but by the faith of Jesus Christ…"
— Galatians 2:16

"I live by the faith of the Son of God, who loved me, and gave himself for me."
— Galatians 2:20

"The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe…"
— Romans 3:22

That last verse is especially important because it holds both sides together:

"by faith of Jesus Christ" — source/ground/faithfulness of Christ.
"upon all them that believe" — receiving response of believers.

So we do not need to choose between **Christ's faithfulness** and **our faith in Christ**. The deeper structure is:

His faithfulness saves.
Our faith receives.
Union with Him transfers identity.

That makes the Adam-to-Christ movement very strong.

In Adam, mankind bears the fallen identity: dust, death, exile, sin-reign, old creation. Paul says:

"For as in Adam all die, even so in Christ shall all be made alive."
— 1 Corinthians 15:22

And:

"The first man Adam was made a living soul; the last Adam was made a quickening spirit."
— 1 Corinthians 15:45

So salvation is not merely God saying, “I forgive your record.” It includes that, but it is bigger. It is a **transfer of headship, identity, source, and life**.

From Adam into Christ.
From flesh into Spirit.
From death into life.
From exile into dwelling.
From scattered stones into temple.
From divided peoples into one bride.
From old creation into new creation.

That is exactly why John 3 cannot be flattened into one small metaphor.

Born of water and Spirit is new-creation birth into the Christ-identity people.

Nicodemus thought in categories of Abraham, Israel, law, temple, flesh-line covenant identity. Jesus reveals the deeper requirement: the kingdom people must be born from above by water and Spirit. That is how image-bearers are moved out of Adam’s ruined identity and into Christ’s living identity.

Then Peter gives the stone/temple side:

“Ye also, as lively stones, are built up a spiritual house…”
— 1 Peter 2:5

Paul gives the dwelling-place side:

“In whom all the building fitly framed together groweth unto an holy temple in the Lord:
In whom ye also are builded together for an habitation of God through the Spirit.”
— Ephesians 2:21–22

That is your water-and-Spirit reality becoming architecture.

God is not only saving isolated individuals. He is forming a **Spirit-indwelt dwelling place**.

Then the bride language shows the same reality relationally:

“For we are members of his body, of his flesh, and of his bones.”
— Ephesians 5:30

“This is a great mystery: but I speak concerning Christ and the church.”
— Ephesians 5:32

Many persons, one bride.
Many stones, one temple.
Many members, one body.

Many nations, one covenant people.
Many branches, one vine.
Many believers, one Spirit.

And that ties directly to Jesus' union language in John:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us…"
— John 17:21

This is not mankind becoming God by nature. Guardrail. But it is real covenant union: the Son is in the Father, the Father is in the Son, and believers are brought into fellowship with God **in Christ by the Spirit**.

So the full chain becomes:

Adam identity: formed from dust, image-bearing vocation, fall, exile, death.
Israel identity: nationally birthed by the Rock, passed through water, yet needing inward renewal.
Christ identity: true Image, true Israel, faithful Son, last Adam, obedient Seed, Rock, Bridegroom, Temple, Priest-King.
Faith transfer: saved by the faithfulness of Jesus Christ, received by faith, baptized into Him, Spirit-born from above.
Church formation: living stones built into one dwelling place, one bride, one body, one covenant people.
Revelation fulfillment: holy city, bride, temple-presence, river of life, tree of life, nations healed, curse removed, God dwelling with man.

Revelation 21–22 is the fulfilled end of the pattern:

"Behold, the tabernacle of God is with men, and he will dwell with them…"
— Revelation 21:3

"Come hither, I will shew thee the bride, the Lamb's wife."
— Revelation 21:9

Then John sees the holy city, and in it:

"A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."
— Revelation 22:1

So yes — this is the manifold wisdom view.

Born of water and Spirit is not merely an individual conversion formula. It is the entrance into the fulfilled identity-transfer plan of God: from Adam into Christ, from flesh into Spirit, from scattered humanity into one bride-city-temple, from exile back to the throne-river and tree of life.

Clean peg:

We are saved by the faithfulness of Jesus Christ, received through faith, transferred from Adam into Christ, born of water and Spirit, and built as living stones into one dwelling place of God — the bride-city that is fulfilled in Revelation 21–22.