

# John 3:1-15 mws

## V. 1

### Φαρισαίων

the party of accurate and specific observance of the law, Pharisee, the organized followers of the experts in interpreting the Scriptures (scribes). It was the purpose of the Pharisees to take the pattern of a pious Israelite as established by the scribes, and to put it into practice as nearly as possible.

a member of an important religious and political Jewish party at the time of Jesus and the apostles. The Pharisees were strict and jealous adherents to the laws of the OT and to numerous additional traditions, Pharisee

### ἄρχων

one who has administrative authority, leader, official, of Jewish leaders, cf. 7:26, 48, 12:42 title, literally 'ruler of the Jews', a member of the highest legal, legislative, and judicial body among the Jews, a member of the Council, 'a man named Nicodemus, a member of the Council'

## V. 2

### διδάσκαλος

teacher

one who provides instruction, teacher, instructor

### σημεῖα

an event that is an indication or confirmation of intervention by transcendent powers, miracle, portent, miracle, a miracle of divine origin, performed by God himself, by Christ, or by men of God

an event which is regarded as having some special meaning, sign

### μετ'

marker of association in general sense denoting the company within which something takes place, with, with genitive of person in company with whom something takes place, be with someone, in someone's company, in reference to supportiveness, be with someone, stand by, help someone, of God's help

marker of association in which one party acts or exists for the benefit of another, with, on the same side as

## V. 3

### Ἀμήν

strong affirmation of what is stated, asseverative particle, truly, always with λεγω, beginning a solemn declaration but used only by Jesus, 'I assure you that, I solemnly tell you'

strong affirmation of what is declared, truly, indeed, it is true that

γεννηθῆναι

APS3sg

fr. γεινωω

become the parent of, beget, by exercising the role of a parental figure, cf. v. 5, 7  
to cause to experience a radical change, with the implication of involvement of the total personality, to cause to be born, to be born of.

ἄνωθεν

in extension from a source that is above, from above, bestowed from above (i.e. by God) ‘be born from above’ cf. v. 7

extension from a source which is above, from above, from the top of, ‘unless someone is born from above’

idiom – literally ‘to be born again’, to experience a complete change in one’s way of life to what it should be, with the implication of return to a former state or relation, to be born again, to experience new birth, rebirth, ‘unless a person is born again’

ιδεῖν

AAInf

fr. εἶδον

to experience something, see something = experience something

to experience an event or state, normally in negative expressions indicating what one will not experience, to experience, to undergo

βασιλείαν

the act of ruling, especially of God’s rule, the royal reign of God

to rule as a king, with the implication of complete authority and the possibility of being able to pass on the right to rule to one’s son or near kin, to rule, to be a king, to reign, rule, reign

## V. 4

Πῶς

interrogative reference to manner or way, in what way? how? in rhetorical questions that call an assumption into question or reject it altogether, how (could or should)? = by no means, it is impossible that

interrogative reference to means, how? by what means? cf. 4:9, 9:10

γεννηθῆναι

APInf

fr. γεινωω

see above

γέρον

elderly/old man

an adult male, with emphasis upon relatively advanced age, grown man, old man, ‘how can a man be born when he is an old man’

κοιλίαν

womb, uterus

the uterus, womb, ‘he cannot enter into his mother’s womb a second time’

δεύτερον

used as adverb, for the second time

second in a series involving either time, space, or set, second, in the second place, secondly

## V. 5

ἐὰν μή

if not, unless

marker of contrast by designating an exception, except that, but, however, instead, but only

γεννηθῆ

APS3sg

fr. γενναω

see above, ‘unless someone is born of water and the Spirit’

ἐξ

marker denoting origin, cause, motive, reason, from, of, in expressions which have to do with begetting and birth from, of, by, cf. v. 6

marker of means as constituting a source, by means of, from

ὑδατος

water, of Christian baptism, the new birth

water

πνεύματος

God’s being as controlling influence, with focus on association with humans, Spirit, spirit as that which differentiates God from everything that is not God  
a supernatural non-material being, spirit

βασιλείαν

see above

## V. 6

γεγεννημένον

PfPPtcpNSN

fr. γενναω

see above

ἐκ

see above

## σαρκός

the physical body as functioning entity, body, physical body, all parts of the body constitute a totality known as flesh, which is dominated by sin to such a degree that wherever flesh is, all forms of sin are likewise present, and no good thing can live in the σαρξ  
human nature, with emphasis upon the physical aspects, physical nature, human  
the psychological aspect of human nature which contrasts with the spiritual nature, in other words, that aspect of human nature which is characterized by or reflects typical human reasoning and desires in contrast with those aspects of human thought and behavior which relate to God and the spiritual life, human nature, human aspects, natural, human

## πνεύματος

see above

## V. 7

### θαυμάσης

AAS/Imp2sg

fr. θαυμαζω

to be extraordinarily impressed or disturbed by something, wonder, marvel, be astonished, wonder, be surprised that

to wonder or marvel at some event or object, to wonder, to be amazed, to marvel (whether the reaction is favorable or unfavorable depends on the context)

### γεννηθῆναι

APInf

fr. γεινναω

see above

### ἄνωθεν

see above

## V. 8

### πνεῦμα

air in movement, blowing, breathing, wind, 'the wind blows'

air in relatively rapid movement, but without specification as to the force of the movement, wind, blowing

### ὅπου

marker of a position in space, where

reference to a position in space, where, wherever

### θέλει

PAI3sg

fr. θελω

to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready to purpose, generally based upon a preference and desire, to purpose

### πνεῖ

PAI3sg

fr. πνεω

to move as wind with relatively rapid motion, blow

air in relatively rapid movement, but without specification as to the force of the movement, wind, blowing, to blow

φωνήν

an auditory effect, sound, tone, noise, frequently in imagery, of wind sound  
any type of sound, including human speech, but normally a distinctive type of sound as opposed to confused noise, sound

πόθεν

interrogative expression of extension from a local source, from what place? from where?  
extension from a source, with an incorporated interrogative point of reference, from where?  
whence?

ὑπάγει.

PAI3sg

fr. ὑπαγω

to be on the move, especially in a certain direction, go  
to move away from a reference point, to go, to go away from, to depart, to leave

οὕτως

referring to what precedes, in this manner, thus, so  
with reference to that which precedes, so, thus, in this way

γεγεννημένος

PfPPtcpMSN

fr. γεινωω

see above

## V. 9

Πῶς

see above

δύναται

PM/PdepI3sg

fr. δυναμαι

to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable  
to be able to do or to experience something, can, to be able to

γενέσθαι

AMdepInf

fr. γινομαι

to occur as process or result, happen, turn out, take place  
to happen, with the implication that what happens is different from a previous state, to happen, to occur, to come to be

## V. 10

διδάσκαλος

see above

γινώσκεις

PAI2sg

fr. γινωσκω

to grasp the significance or meaning of something, understand, comprehend  
to come to an understanding as the result of ability to experience and learn, to come to understand, to perceive, to comprehend

## V. 11

οἶδαμεν                      PφAIIpl                      fr. οἶδα  
to have information about, know  
to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

ἐωράκαμεν                      PφAIIpl                      fr. ὄραω  
to perceive by the eye, catch sight of, notice  
to experience an event or state, normally in negative expressions indicating what one will not experience, to experience, to undergo

μαρτυροῦμεν                      PAIIpl                      fr. μαρτυρεω  
to confirm or attest something on the basis of personal knowledge or belief, bear witness, be a witness, to confirm, bear witness to, declare, confirm something  
to provide information about a person or an event concerning which the speaker has direct knowledge, to witness

μαρτυρίαν  
confirmation or attestation on the basis of personal knowledge or belief, testimony, of transcendent testimony concerning Jesus: He bears witness to himself as the central point of the Christian message, cf. v. 32, 5:31, 8:14  
the content of what is witnessed or said, testimony, witness

λαμβάνετε                      PAI2pl                      fr. λαμβανω  
to accept as true, receive, receive someone's words, cf. 12:48, 17:8  
to come to believe something and to act in accordance with such a belief, to accept, to receive, to come to believe

## V. 12

ἐπίγεια  
pertaining to what is characteristic of the earth as opposed to heavenly, earthly, 'earthly things'  
pertaining to human earthly activity (primarily in contrast with divine activity) human, of people

πιστεύετε                      PAI2pl                      fr. πιστευω  
to consider something to be true and therefore worthy of one's trust, believe, believe (in) something, be convinced of something  
to believe something to be true and, hence, worthy of being trusted, to believe, to think to be true, to regard as trustworthy

ἐπουράνια  
pertaining to being associated with a locale for transcendent things and beings, heavenly, in heaven, 'the heavenly things'  
pertaining to being derived from God, from God

## V. 13

ἀναβέβηκεν                      PFAI3sg                      fr. ἀναβαινω  
to be in motion upward, go up, ascend, of any upward movement, ascend, go up  
to move up, to come up, to go up, to ascend

οὐρανὸν  
transcendent abode, heaven, as the dwelling place (or throne) of God  
the supernatural dwelling place of God and other heavenly beings, heaven

καταβάς                              AAPrcpMSN                      fr. καταβαινω  
to move downward, come/go/climb down, of coming down from heaven  
to move down, irrespective of the gradient, to move down, to come down, to go down, to descend

## V. 14

ὑψωσεν                              AAI3sg                              fr. ὑψοω  
ὑψωθῆναι                              APInf                              fr. ὑψοω  
to lift up spatially, lift up, raise high someone or something, ‘Moses lifted up the serpent’ by fastening it to a pole in the sight of all, in the same way Christ is lifted up on the cross  
to cause something to become high, to raise up, to lift up, ‘as Moses lifted up the serpent’

ὄφιν  
a limbless reptile, snake, serpent, the serpent, raised aloft, as a type of Jesus  
reptile, snake

ἐρήμω  
an uninhabited region or locality, desert, grassland, wilderness, of the Arabian desert  
a largely uninhabited region, normally with sparse vegetation, desert, wilderness, lonely place

οὕτως  
see above

δεῖ                                      PAI3sg                                      fr. δεῖ  
to be under necessity of happening, it is necessary, one must, one has to, denoting compulsion of any kind, of that which takes place because of circumstances or inner necessity, with the context determining the cause

## V. 15

ἐν  
marker of close association within a limit, in, especially in Johannine usage, to designate a close personal relation in which the referent of the ἐν term is viewed as the controlling influence:  
under the control of, under the influence of, in close association with  
marker of close personal association, in, one with, in union with, joined closely to

## ζωήν

transcendent life, life, the life of the believers, which proceeds from God and Christ, to designate the result of faith in Christ, cf. v. 16, 36  
to be alive, to live, life

## αἰώνιον

pertaining to a period of unending duration, without end, of eternal life, cf. v. 36, 4:14, 36 etc.  
pertaining to an unlimited duration of time, eternal, 'so that everyone who believes in him may have eternal life', there is evidently not only a temporal element, but also a qualitative distinction, αἰώνιος evidently carries certain implications associated with αἰώνιος in relationship to divine and supernatural attributes. If one translates 'eternal life' as simply 'never dying' there may be serious misunderstandings, since persons may assume that 'never dying' refers only to physical existence rather than to 'spiritual death' 'unending real life,' so as to introduce a qualitative distinction.