

John 3

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 |

Text

Greek

	Ἦν plugin-autotooltip__default plugin-autotooltip_bigεἰμί
	greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὅ plugin-autotooltip__default plugin-autotooltip_bigδέ

οὗτος	plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἦλθεν	
πρός	plugin-autotooltip__default plugin-autotooltip_bigπρός
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτὸν νυκτός καί	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἶπεν αὐτῷ· ῥαββεί, οἶδαμεν ὅτι ἀπὸ θεοῦ	plugin-autotooltip__default plugin-autotooltip_bigθεός
greek	
Masculine noun meaning:	
* A god or goddess * God ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα	plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
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greek	
The definite article σημεία ποιεῖν	plugin-autotooltip__default plugin-autotooltip_bigποιεῖω
Meaning:	
* To do * To make	
This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.	
Verb forms	
Present tense Person Greek Form ἃ σὺ ποιεῖς,	plugin-autotooltip__default plugin-autotooltip_bigποιεῖω
Meaning:	
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Verb forms	
Present tense Person Greek Form ἐὰν μὴ ἦ	plugin-autotooltip__default plugin-autotooltip_bigεἰμί
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εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).	
It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article θεός	plugin-autotooltip__default plugin-autotooltip_bigθεός
greek	
Masculine noun meaning:	
* A god or goddess * God μετ’ αὐτοῦ.	

	ἀπεκρίθη ἰησοῦς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
3	greek The definite article βασίλειαν τοῦ greek The definite article θεοῦ. greek Masculine noun meaning: * A god or goddess * God
	λέγει πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτὸν ὁ greek The definite article Νικόδημος· πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὦν; greek
4	εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μὴ δύναται εἰς τὴν greek The definite article κοιλίαν τῆς greek The definite article μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γεννηθῆναι;
	ἀπεκρίθη ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν greek
5	The definite article βασίλειαν τῶν greek The definite article οὐρανῶν. Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9

	τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γεγεννημένον ἐκ τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σαρκὸς σὰρξ ἐστίν, plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek
6	Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γεγεννημένον ἐκ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πνεύματος πνεῦμά ἐστιν. plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μὴ θαυμάσης ὅτι εἰπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
7	μὴ θαυμάσης ὅτι εἰπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πνεῦμα ὅπου θέλει πνεῖ, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὴν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ποῦ ὑπάγει· οὕτως ἐστίν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. πᾶς plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὁ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γεγεννημένος ἐκ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πνεύματος.
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9	ἀπεκρίθη Νικόδημος καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἶπεν αὐτῷ· πῶς δύναται ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 γενέσθαι;	ἀπεκρίθη Ἰησοὺς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἶπεν αὐτῷ· οὐ εἶplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article διδάσκαλος τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ
	10 greek The definite article Ἰσραὴλ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 οὐ γινώσκες;	11 greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὁ ἑωράκαμεν μαρτυροῦμεν, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μαρτυρίαν ἡμῶν οὐ λαμβάνετε.
12	εἰ τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐπίγεια εἶπον ὑμῖν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐ πιστεύετε, πῶς ἂν εἴπω ὑμῖν τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐπουράνια πιστεύετε;	greek The definite article ἐπίγεια εἶπον ὑμῖν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐ πιστεύετε, πῶς ἂν εἴπω ὑμῖν τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐπουράνια πιστεύετε;

	καί plugin-autotooltip__default plugin-autotooltip_big καί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐδεὶς ἀναβέβηκεν εἰς τὸν plugin-autotooltip__default plugin-autotooltip_big greek The definite article οὐρανὸν plugin-autotooltip__default plugin-autotooltip_big οὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 εἰ μὴ ὁ plugin-autotooltip__default plugin-autotooltip_big greek The definite article ἕκ τοῦ plugin-autotooltip__default plugin-autotooltip_big ὁ greek The definite article οὐρανοῦ plugin-autotooltip__default plugin-autotooltip_big οὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. 13 Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 καταβάς, ὁ plugin-autotooltip__default plugin-autotooltip_big greek The definite article υἱὸς τοῦ plugin-autotooltip__default plugin-autotooltip_big ὁ greek The definite article ἀνθρώπου ὁ plugin-autotooltip__default plugin-autotooltip_big ὁ greek The definite article ὦν plugin-autotooltip__default plugin-autotooltip_big εἰμί εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν plugin-autotooltip__default plugin-autotooltip_big greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_big ὁ greek The definite article οὐρανῷ. plugin-autotooltip__default plugin-autotooltip_big οὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9
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	ἵνα πᾶςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament
15	The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὅplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πιστεύων ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". αὐτῷ ἐχῃ ζωὴν αἰώνιον.
	οὕτως γὰρ ἡγάπησεν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεὸςplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κόσμον, ὥστε τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱὸν τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ
16	greek The definite article μονογενῆ ἔδωκεν, ἵνα πᾶςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὅplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἐχῃ ζωὴν αἰώνιον.
	οὐ γὰρ ἀπέστειλεν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεὸςplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek
17	The definite article υἱὸν εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κόσμον ἵνα κρίνῃ τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κόσμον, ἀλλ' ἵνα σωθῇ ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κόσμος δι' αὐτοῦ.

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πιστεύων εἰς αὐτόν οὐ κρίνεται· ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὄνομα τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ 18greek The definite article μονογενοῦς υἱοῦ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God
	αὕτηplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐστίνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κρίσις, ὅτι τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φῶς ἐλήλυθεν εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ 19greek The definite article κόσμον καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡγάπησαν οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἄνθρωποι μᾶλλον τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article σκότος ἢ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φῶς· ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. γὰρ αὐτῶν πονηρὰ τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἔργα.

	πᾶς plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 γὰρ ὅ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φαῦλα πράσων μισεῖ τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φῶς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
20	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐκ ἔρχεται πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s.... τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φῶς, ἵνα μὴ ἐλεγχθῇ τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἔργα αὐτοῦ·

	ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek ὅέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οἷωplugin-autotooltip__default plugin-autotooltip_bigοἷω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form τήνplugin-autotooltip__default plugin-autotooltip_bigτήν greek The definite article ἀλήθειαν ἔρχεται πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning 21 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τόplugin-autotooltip__default plugin-autotooltip_bigτό greek The definite article φῶς, ἵνα φανερωθῇ αὐτοῦ τὰplugin-autotooltip__default plugin-autotooltip_bigτὰ greek The definite article ἔργα, ὅτι ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. θεῶplugin-autotooltip__default plugin-autotooltip_bigθεῶς greek Masculine noun meaning: * A god or goddess * God ἐστινplugin-autotooltip__default plugin-autotooltip_bigἐστὶ greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. εἰργασμένα.
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	ἦνplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example είμι is the word for am and ἦν is the word for was, e.g. δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Ἰωάννης βαπτίζων ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. Αἰνῶν ἐγγύς τοῦplugin-autotooltip__default plugin-autotooltip_bigό
23	greek The definite article Σαλείμ, ὅτι ὕδατα πολλὰ ἦνplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example είμι is the word for am and ἦν is the word for was, e.g. ἐκεῖ, καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” παρεγίνοντο καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐβαπτίζοντο·
24	οὕτω γάρ ἦνplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example είμι is the word for am and ἦν is the word for was, e.g. βεβλημένος εἰς τήνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article φυλακὴν Ἰωάννης· ἐγένετο οὖν ζήτησις ἐκ τῶνplugin-autotooltip__default plugin-autotooltip_bigό
25	greek The definite article μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

καί	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἤλαθον πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸν	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article ἡ	plugin-autotooltip__default plugin-autotooltip_bigἡ
greek	
Meaning	
* And * Also * Both * Even * Too * So	
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greek	
εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").	
It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. μετὰ σοῦ πέραν τοῦ	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ
26	greek
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 βαπτίζε	plugin-autotooltip__default plugin-autotooltip_bigκαί
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Meaning	
* And * Also * Both * Even * Too * So	
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greek	
Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἔρχονται πρὸς	plugin-autotooltip__default plugin-autotooltip_bigπρὸς
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Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
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πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something. whether phvsical. s... αὐτόν.	

	ἀπεκρίθη Ἰωάννης καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν ἐὰν μὴ ἦ greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). 27 It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. δεδομένον αὐτῷ ἐκ τοῦ greek The definite article οὐρανοῦ. Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9
	αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· οὐκ εἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐγὼ greek 28 The definite article Χριστός. Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἀλλ’ ὅτι ἀπεσταλμένος εἰμι greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐμπροσθεν ἐκείνου.

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὅplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. φίλος τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article συμφίου, ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐσθκῶς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί <td>29</td>	29
	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φωνῆν τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article συμφίου. αὕτηplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοὔτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὔτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 οὖν ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χαρᾷ ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐμὴ πεπλήρωται. ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δέplugin-autotooltip__default plugin-autotooltip_bigδέ	30
	greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐλαττοῦσθαι.	

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greek The definite article γῆς plugin-autotooltip__default plugin-autotooltip_bigγῆ	
Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 ἐκ τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ	
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	ὁ ἑώρακεν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἦκουσεν μαρτυρεῖ, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
32	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.
	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λαβὼν αὐτοῦ τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μαρτυρίαν ἐσφράγισεν ὅτι ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek 33The definite article θεὸςplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἀληθής ἐστιν.plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.
	ὃν γὰρ ἀπέστειλεν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεός,plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek 34The definite article ῥήματα τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πνεῦμα.

	ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πατήρ ἀγαπᾷ τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article υἱόν, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πάντα plugin-autotooltip__default plugin-autotooltip_bigπάντα greek 35 Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 δέδωκεν ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χερὶ αὐτοῦ.
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ESV

1	Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.
2	This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.”
3	Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”
4	Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?”
5	Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.
6	That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
7	Do not marvel that I said to you, 'You must be born again.'
8	The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”
9	Nicodemus said to him, “How can these things be?”

10	Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things?
11	Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony.
12	If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?
13	No one has ascended into heaven except him who descended from heaven, the Son of Man.
14	And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
15	that whoever believes in him may have eternal life."
16	For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.
17	For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.
18	Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.
19	And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their deeds were evil.
20	For everyone who does wicked things hates the light and does not come to the light, lest his deeds should be exposed.
21	But whoever does what is true comes to the light, so that it may be clearly seen that his deeds have been carried out in God.
22	After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing.
23	John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized
24	(for John had not yet been put in prison).
25	Now a discussion arose between some of John's disciples and a Jew over purification.
26	And they came to John and said to him, "Rabbi, he who was with you across the Jordan, to whom you bore witness- look, he is baptizing, and all are going to him."
27	John answered, "A person cannot receive even one thing unless it is given him from heaven.
28	You yourselves bear me witness, that I said, 'I am not the Christ, but I have been sent before him.'
29	The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete.
30	He must increase, but I must decrease."
31	He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all.
32	He bears witness to what he has seen and heard, yet no one receives his testimony.
33	Whoever receives his testimony sets his seal to this, that God is true.
34	For he whom God has sent utters the words of God, for he gives the Spirit without measure.
35	The Father loves the Son and has given all things into his hand.
36	Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

NIV

1	Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council.
2	He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him."
3	In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again. "

4	"How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!"
5	Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.
6	Flesh gives birth to flesh, but the Spirit gives birth to spirit.
7	You should not be surprised at my saying, 'You must be born again.'
8	The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."
9	"How can this be?" Nicodemus asked.
10	"You are Israel's teacher," said Jesus, "and do you not understand these things?
11	I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony.
12	I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?
13	No one has ever gone into heaven except the one who came from heaven—the Son of Man.
14	Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up,
15	that everyone who believes in him may have eternal life.
16	"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
17	For God did not send his Son into the world to condemn the world, but to save the world through him.
18	Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.
19	This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.
20	Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.
21	But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."
22	After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.
23	Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized.
24	(This was before John was put in prison.)
25	An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing.
26	They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—well, he is baptizing, and everyone is going to him."
27	To this John replied, "A man can receive only what is given him from heaven.
28	You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.'
29	The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.
30	He must become greater; I must become less.
31	"The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all.
32	He testifies to what he has seen and heard, but no one accepts his testimony.
33	The man who has accepted it has certified that God is truthful.
34	For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

35	The Father loves the Son and has placed everything in his hands.
36	Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

NLT

1	There was a man named Nicodemus, a Jewish religious leader who was a Pharisee.
2	After dark one evening, he came to speak with Jesus. "Rabbi," he said, "we all know that God has sent you to teach us. Your miraculous signs are evidence that God is with you."
3	Jesus replied, "I tell you the truth, unless you are born again, you cannot see the Kingdom of God."
4	"What do you mean?" exclaimed Nicodemus. "How can an old man go back into his mother's womb and be born again?"
5	Jesus replied, "I assure you, no one can enter the Kingdom of God without being born of water and the Spirit.
6	Humans can reproduce only human life, but the Holy Spirit gives birth to spiritual life.
7	So don't be surprised when I say, 'You must be born again.'
8	The wind blows wherever it wants. Just as you can hear the wind but can't tell where it comes from or where it is going, so you can't explain how people are born of the Spirit."
9	"How are these things possible?" Nicodemus asked.
10	Jesus replied, "You are a respected Jewish teacher, and yet you don't understand these things?
11	I assure you, we tell you what we know and have seen, and yet you won't believe our testimony.
12	But if you don't believe me when I tell you about earthly things, how can you possibly believe if I tell you about heavenly things?
13	No one has ever gone to heaven and returned. But the Son of Man has come down from heaven.
14	And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up,
15	so that everyone who believes in him will have eternal life.
16	"For God loved the world so much that he gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.
17	God sent his Son into the world not to judge the world, but to save the world through him.
18	"There is no judgment against anyone who believes in him. But anyone who does not believe in him has already been judged for not believing in God's one and only Son.
19	And the judgment is based on this fact: God's light came into the world, but people loved the darkness more than the light, for their actions were evil.
20	All who do evil hate the light and refuse to go near it for fear their sins will be exposed.
21	But those who do what is right come to the light so others can see that they are doing what God wants. "
22	Then Jesus and his disciples left Jerusalem and went into the Judean countryside. Jesus spent some time with them there, baptizing people.
23	At this time John the Baptist was baptizing at Aenon, near Salim, because there was plenty of water there; and people kept coming to him for baptism.
24	(This was before John was thrown into prison.)
25	A debate broke out between John's disciples and a certain Jew over ceremonial cleansing.
26	So John's disciples came to him and said, "Rabbi, the man you met on the other side of the Jordan River, the one you identified as the Messiah, is also baptizing people. And everybody is going to him instead of coming to us."
27	John replied, "No one can receive anything unless God gives it from heaven.
28	You yourselves know how plainly I told you, 'I am not the Messiah. I am only here to prepare the way for him.'

29	It is the bridegroom who marries the bride, and the best man is simply glad to stand with him and hear his vows. Therefore, I am filled with joy at his success.
30	He must become greater and greater, and I must become less and less.
31	"He has come from above and is greater than anyone else. We are of the earth, and we speak of earthly things, but he has come from heaven and is greater than anyone else.
32	He testifies about what he has seen and heard, but how few believe what he tells them!
33	Anyone who accepts his testimony can affirm that God is true.
34	For he is sent by God. He speaks God's words, for God gives him the Spirit without limit.
35	The Father loves his Son and has put everything into his hands.
36	And anyone who believes in God's Son has eternal life. Anyone who doesn't obey the Son will never experience eternal life but remains under God's angry judgment."

KJV

1	There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2	The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3	Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4	Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5	Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
6	That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7	Marvel not that I said unto thee, Ye must be born again.
8	The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9	Nicodemus answered and said unto him, How can these things be?
10	Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
11	Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
12	If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
14	And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15	That whosoever believeth in him should not perish, but have eternal life.
16	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17	For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
18	He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
19	And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
20	For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
21	But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22	After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
23	And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
24	For John was not yet cast into prison.
25	Then there arose a question between some of John's disciples and the Jews about purifying.
26	And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
27	John answered and said, A man can receive nothing, except it be given him from heaven.
28	Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
29	He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
30	He must increase, but I must decrease.
31	He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
32	And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
33	He that hath received his testimony hath set to his seal that God is true.
34	For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
35	The Father loveth the Son, and hath given all things into his hand.
36	He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

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