For this is the way God loved creation: He gave his only (one of a kind) Son,

οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,

so that everyone who believes in him will not perish but have the life of the ages.

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.

For God did not send his Son into the world to condemn creation,

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον,

but that creation should be set free through him.

ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

(He who does not trust in God's only Son is already sentenced, for he has not trusted in the name of God's only Son.)

Beginning at the foundation of all truth/reality – for people of The Way:

I. During his first Passover (after baptism by John) Jesus was in Jerusalem for the festival.
   a. He had recently moved to Capernaum of Galilee – his ministry base.
   b. He had begun doing the signs of God's anointing which drew attention to him
   c. Our textual words are said to a rabbinic leader and teacher of Israel.

II. In the nest of the Hebrew understanding and disciplines comes the "Word of/from God.
   a. The base/source of truth – is God's love for his cosmos – creation.
   b. **ἠγάπησεν** verb indicative aorist active 3rd person singular from **ἀγαπάω**
   c. His acting is his giving of the One and Only.
      i. Jesus is singular – the only One.
         1. He must not be diffused or corrupted!
         2. He is Revelation and the Revealer (truth and the giver of truth).

III. "Anyone who believes into him" – Dynamic life changing trust – rescue – liberation.
   a. This is the Passover metaphor.
   b. God sent – using the verb of apostle – the Son into creation. **(ἀποστέλλω)**

IV. The mission was not judgmental! Jesus is sent to bring rescue – deliverance. - the lamb of God is deliverance – a new unimaginable life – life of the ages.

V. The conditional quality: The believers – active trusters – singular.
   a. **πιστεύων** verb participle present active nominative masculine singular from **πιστεύω**
   b. The individual – trusting actively – in the present moment – in "The Son".

VI. Should not perish. Perish? **μὴ ἀπόληται** (2 Peter 3:9 The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance.) – see John 17:2.

VII. The issue is existence – life – what it means "to be".

VIII. Here is the meaning of life. Survival (not in a human doctrine or cause or institution (him).