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).

IX. John in the scriptures is one of three "pillars" or chief standards of the original followers of

Jesus. Galatians 2:8 (*for he who empowered Peter for his apostleship to the circumcised also empowered me for my apostleship to the Gentiles)*[9] *and when James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we would go to the Gentiles and they to the circumcised.* (NET)

X. John
- a. Son of Zebedee – maybe Salome (a Levite name).
  - i. Compare (Mark 15:40 and John 19:25 and then Mark 16:1).
- b. John was wealthier that his business partners in Galilee – The Bar-Jona family – (Mark 1:20)
- c. Jesus called him: Boanerges – *Son of Thunder* (Mark 3:7)
- d. The Beloved Disciple – *Jesus' favorite.* (John 21:24-25)
- e. His brother James was older than John, and the first apostle slain. (Acts 12:2)

XI. The author of John is:
- a. A Jew of a Hebrew home
  - i. Close to the High Priest: John 18:6
  - ii. One who has deep insight into the revelation/mystery of God
  - iii. Always at the side of Jesus – at the well in John 4:6 - **οὕτως**
  - iv. The Origin of all the is – replicated himself/itself in time as a man – God walked the earth -in him is life – and that life in light.
  - v. Pillar of the Church

XII. Nicodemus
- a. Nicodemus is mentioned in three places in the Gospel of John:
  - i. He first visits Jesus one night and discusses Jesus's teachings. (John 3).
  - ii. The second time Nicodemus is mentioned, he reminds his colleagues in the Sanhedrin that the law requires that a person be heard before (John 7:50-52).
  - iii. Finally, Nicodemus appears after Jesus's crucifixion to provide the customary spices for anointing the dead, the body of Jesus for burial (John 19:39-42).
- b. Nicodemus ben Gurion, mentioned in the Talmud as a wealthy and popular holy man reputed to have had miraculous powers. Some later 20th- and 21st-century historians make the same connection.
- c. Nicodemus is likely an older man at the time of the destruction of Jerusalem. – Josephus (Wars of the Jews).
  - i. Joseph Ben Gorion was commander of the Jerusalem garrison.
  - ii. Nicodemus was against the revolt.

XIII. I believe that both John and Nicodemus are young men at the time of Jesus.

XIV. Truth

- a. Reconciliation begins in God.
- b. Love, not wrath, is the central being of the Creator.
- c. All creation is healed in this reconciliation.
- d. The Kingdom is trusting into Jesus – the Way of New Life.
- e. This it the only TRUTH OF GOD, FROM GOD.
- f. Johnine Christianity is not structured under Paul's organizing or revelation.
- g. Jeus and the believer are John's teaching of THE REALM OF GOD.
- h. Jesus himself is the sacrament – the ordinance. John 6:51-56.