

John 3.14-21

14

Καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
NASB "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

KJV And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

ESV And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

NRS And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

NET Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

TNIV Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,

CEB Just as Moses lifted up the snake in the wilderness, so must the Human One be lifted up

NJB as Moses lifted up the snake in the desert, so must the Son of man be lifted up

NLT And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up,

CEV And the Son of Man must be lifted up, just as that metal snake was lifted up by Moses in the desert.

MSG In the same way that Moses lifted the serpent in the desert so people could have something to see and then believe, it is necessary for the Son of Man to be lifted up—

MGVH And just as Moses lifted up the serpent in the wilderness, likewise, it is necessary that the Son of Humanity be lifted up,

- Where in the Bible is the Moses/serpent incident to be found? **Num 21.5-9**
 - What has the NLT added to make the sense clearer? **“on a pole”**
- What does ὑψόω mean? **lift up, raise, >> exalt**
 - Where else is ὑψόω used in John, and how are we to understand its use? **Jn. 3:14; 8:28; 12:32,34 > implies both crucifixion (and ascension?) and exaltation**
- δεῖ can certainly be rendered with “must,” but it often carries a connotation of divine necessity, especially in the Gospels and Acts.
- Note the different possibilities for rendering τὸν υἱὸν τοῦ ἀνθρώπου.

ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.

NASB so that whoever believes will in Him have eternal life.

KJV That whosoever believeth in him should not perish, but have eternal life.

DRA That whosoever believeth in him, may not perish; but may have life everlasting.

ESV that whoever believes in him may have eternal life.

NRS that whoever believes in him may have eternal life.

NET so that everyone who believes in him may have eternal life."

TNIV that everyone who believes may have eternal life in him."

CEB so that everyone who believes in him will have eternal life.

NJB so that everyone who believes may have eternal life in him.

NLT so that everyone who believes in him will have eternal life.

CEV Then everyone who has faith in the Son of Man will have eternal life.

MSG and everyone who looks up to him, trusting and expectant, will gain a real life, eternal life.

MGVH in order that everyone who is believing in him may be experiencing eternal life.

- Note the parallel in phrasing with verse 8. Are these two expressions indicating the same thing?
- Highlight in yellow how each version is rendering πᾶς ὁ πιστεύων.
- Note the variant reading of the *Textus Receptus* which is reflected in the KJV and DRA.
- Highlight in blue how each version is rendering ἔχη.
- Note tense of πιστεύων and ἔχη. What is this indicating? Pres – ongoing believing and having life (not future)
How might you critique the tense expressions used in the CEB, NLT, CEV, and MSG? they could be understood as referring to eternal life that someone *will have* after they die
- Where else in John does it talk about "eternal life"? Is it a future or present reality? Jn. 3:15f,36; 4:14,36; 5:24,39; 6:27,40,47,54,68; 10:28; 12:25,50; 17:2f – present reality

οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

^{NASB} "For God so loved the world, that He gave His **only begotten** Son, that whoever believes in Him shall not perish, but have eternal life.

^{KJV} 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.

^{ESV} "For God so loved the world, that he gave his **only** Son, that whoever believes in him should not perish but have eternal life.

^{NRS} "For God so loved the world that he gave his **only** Son, so that everyone who believes in him may not perish but may have eternal life.

^{NET} For this is the way God loved the world: He gave his **one and only** Son, so that everyone who believes in him will not perish but have eternal life.

^{TNIV} 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.

^{CEB} God so loved the world that he gave his **only** Son, so that everyone who believes in him won't perish but will have eternal life.

^{NJB} For this is how God loved the world: he gave his **only** Son, so that everyone who believes in him may not perish but may have eternal life.

^{NLT} "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.

^{CEV} God loved the people of this world so much that he gave his **only** Son, so that everyone who has faith in him will have eternal life and never really die.

^{MSG} "This is how much God loved the world: He gave his Son, his **one and only** Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life.

^{MGVH} For in this way God demonstrated love for the world: God gave the **one and only** Son, so that everyone who is believing in him may not perish but may be experiencing eternal life.

- ἠγάπησεν and ἔδωκεν are both **AOR** tense and **INDIC** mood
- Is it more accurate to say that this text is describing:
 - A) how much God loves... or **B) in what way God loved... ?**
 - What factors determined your answer? a) Aor of verb; b) meaning of Οὕτως; In my opinion, B is the better reading, but as the NET Bible suggests, both concepts may be in mind
- Highlight in yellow how each version renders μονογενῆ. Now look up the footnote on μονογενῆ in the NET Bible. How do they defend their translation?

37 **tn** Although this word is often translated “only begotten,” such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12; 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 Clement 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, Ant. 1.13.1 [1.222]) who was not Abraham’s only son, but was one-of-a-kind because he was the child of the promise. Thus the word means “one-of-a-kind” and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God (τέκνα θεοῦ, tekna theou), Jesus is God’s Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14, 18; 3:16, 18).
- Note the repetition of the πᾶς ὁ πιστεύων ... phrase from v.15.
- ἀπόληται is what tense? **AOR** ἔχη is what tense? **PRES**
 - Why might the different tenses of ἀπόληται and ἔχη be significant?

“Having life” is an ongoing experience, but to “perish” is conceived as a simple event. The present tense of ἔχη also suggest

that the idea is not that they will have eternal life, but that they may keep on having it. Cf. v15 (In contrast, cf. John 7.3 for example of *ivā* w/ Fut Indic)

- As with v15, note what the versions do with the verb tenses. Which one best expresses the idea here? I'm trying to capture the nuances more closely in my translation though it does make for 'clunkier' English

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

NASB "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

KJV For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

DRA For God sent not his Son into the world, to judge the world, but that the world may be saved by (*per*) him.

ESV 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.

NRS "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

NET For God did not send his Son into the world to condemn the world, but that the world should be saved through him.

TNIV For God did not send his Son into the world to condemn the world, but to save the world through him.

CEB God didn't send his Son into the world to judge the world, but that the world might be saved through him.

NJB For God sent his Son into the world not to judge the world, but so that through him the world might be saved.

NLT God sent his Son into the world not to judge the world, but to save the world through him.

CEV God did not send his Son into the world to condemn its people. He sent him to save them!

MSG God didn't go to all the trouble of sending his Son merely to point an accusing finger, telling the world how bad it was. He came to help, to put the world right again.

MGVH For God did not send the Son into the world in order to condemn the world, but in order that the world might be saved through him.

- κρίνη might be either **__PRES__** or **__AOR__** tense (because it is a liquid/nasal verb ending in ν that doesn't take the σ tense code). (The Accordance Instant Details / Morphology indicates two possible tenses)
 - Which tense seems to make the better sense in this context? **AOR: not that the son 'keeps on judging' the world but that he 'judges' it**
 - What word does the NASB (=NAU in BW) use to translate κρίνη? **judge**
 - What word does the NRSV use to translate κρίνη? **condemn**
 - Which word do you think best expresses the author's intent? **judging can result in either plus/minus, but force here is a negative judgment > CONDEMN**
- σωθῆ is **__PASS__** voice.
 - What preposition do you most often look for following a verb in this voice? **ὑπὸ**
 - What is being indicated, then, by the use of δι' αὐτοῦ? **Jesus is the intermediate (not direct) agent (cf. Wallace, p.433f) >> Jesus does not save the world; God saves the world through Jesus. The DRA (translating from the Vulgate) is accurately rendering the Latin per = "by", but we would have expected ab = "through" in the Latin as a proper translation of the Greek.**
 - Which versions do not get it quite right then? **DRA, CEV, MSG?**

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

^{NASB} "He who believes in Him **is not judged**; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

^{KJV} 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.

^{ESV} 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.

^{NRS} Those who believe in him **are not condemned**; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.

^{NET} The one who believes in him **is not condemned**. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God.

^{TNIV} Whoever believes in him **is not condemned**, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

^{CEB} Whoever believes in him **isn't judged**; whoever doesn't believe in him is already judged, because they don't believe in the name of God's only Son.

^{NJB} No one who believes in him **will be judged**; but whoever does not believe is judged already, because that person does not believe in the Name of God's only Son.

^{NLT} **"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.

^{CEV} **No one** who has faith in God's Son **will be condemned**. But everyone who doesn't have faith in him has already been condemned for not having faith in God's only Son.

^{MSG} Anyone who trusts in him **is acquitted**; anyone who refuses to trust him has long since been under the death sentence without knowing it. And why? Because of that person's failure to believe in the one-of-a-kind Son of God when introduced to him.

^{MGVH} The one who is believing in him **is not being condemned**. But the one who is not believing has already been condemned, because they have not believed in the name of the one and only Son of God.

- Continue to note the verb tenses!
- What tense is the indicative verb κρίνεται? **PRES** Highlight in yellow how each version renders οὐ κρίνεται.
 - When does the judgment / condemnation not occur for those who are believing? **They are not condemned NOW**
- What tense are the indicative verbs κέκριται and πεπίστευκεν? **PERF**
 - When does the judgment / condemnation occur for those who have not believed? **They already have been condemned**
- μονογενοῦς > cf. v16

αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
NASB "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.

KJV And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

ESV And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.

NRS And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.

NET Now this is the basis for judging: that the light has come into the world and people loved the darkness rather than the light, because their deeds were evil.

TNIV This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.

CEB "This is the basis for judgment: The light came into the world, and people loved darkness more than the light, for their actions are evil.

NJB And the judgement is this: though the light has come into the world people have preferred darkness to the light because their deeds were evil.

NLT 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.

CEV The light has come into the world, and people who do evil things are judged guilty because they love the dark more than the light.

MSG "This is the crisis we're in: God-light streamed into the world, but men and women everywhere ran for the darkness. They went for the darkness because they were not really interested in pleasing God.

MGVH Now this is *why there is* condemnation: Because the Light has come into the world, and people loved darkness rather than the Light, for their deeds were evil.

- Continue to note the verb tenses!
- What tense is the indicative verb ἐλήλυθεν? **PERF** (Note that the NLT and MSG don't fully capture the sense of the tense.)
 - "The light *has come* into the world" > compare this with John 1.9: "The true light... *was coming* into the world." I.e, John 1.9 is written from the perspective when Jesus was about to appear on the scene. John 3.19 is written from the perspective of Jesus having already come and is present on the scene.
- What tense is the indicative verb ἠγάπησαν? **AOR**
 - Why is it this tense instead of present indicative? How can you make sense of it here? **John now appears to be writing from the perspective of his own time (~90CE) looking back on when the people did not love the light = Jesus. The larger question in 3.1-21 is when the conversation between John and Nicodemus ends and when John starts commenting on and explaining the conversation. It's possible that the conversation ends at verse: 12 or 15 or 18. It for sure ends after v21.**
- Note how versions handle inclusive language.
- *In my translation in vv19-21, I have chosen to capitalize Light and Truth. When the text is read aloud, no one can 'hear' the capitalization, but in John's conceptual space, these words are almost always resonating with Jesus who is acknowledged as the Light (8.12) and the Truth (14.5). In effect, a believer hears and understands the references to Jesus while someone who does not believe only hears "light" and "truth."*

πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

^{NASB} "For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.

^{KJV} For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

^{ESV} For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.

^{NRS} For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.

^{NET} For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed.

^{TNIV} All those who do evil hate the light, and will not come into the light for fear that their deeds will be exposed.

^{CEB} All who do wicked things hate the light and don't come to the light for fear that their actions will be exposed to the light.

^{NJB} And indeed, everybody who does wrong hates the light and avoids it, to prevent his actions from being shown up;

^{NLT} All who do evil hate the light and refuse to go near it for fear their sins will be exposed.

^{CEV} People who do evil hate the light and won't come to the light, because it clearly shows what they have done.

^{MSG} Everyone who makes a practice of doing evil, addicted to denial and illusion, hates God-light and won't come near it, fearing a painful exposure.

^{MGVH} For everyone who makes a practice of doing what is wrong is hating the Light and is not coming to the Light, so that their deeds might not be exposed.

- Continue to note the verb tenses!
- What tenses are both πράσων and ἔρχεται? **PRES**
 - Note how MSG and MGVH try to express that tense. Does it make a difference compared to the other versions? **If one “does” what is wrong, even just once, are they condemned? Emphasizing the ongoing aspect acknowledges that people may still do wrong without being condemned. Cf. 1 John 1.6-10 for a similar concept being expressed.**
- In the previous verse, πονηρὰ was used to refer to evil deeds. Here, φαῦλα is used. They are near synonyms, and both carry a moral connotation.
- What sense can you make of ἔρχεται being in the present tense? **There is a sense of *moving* towards or away from the light. It's not simply that one comes to the light or not.**
- The verb ἐλέγχω suggests more than just “expose” but also includes the idea of “censure, blame, correction, punishment.” (In modern parlance, it might be like hashtagging used both to draw attention to something and condemn it.)

ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

^{NASB} "But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

^{KJV} But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

^{ESV} But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God."

^{NRS} But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

^{NET} But the one who practices the truth comes to the light, so that it may be plainly evident that his deeds have been done in God.

^{TNIV} But those who live by the truth come into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

^{CEB} Whoever does the truth comes to the light so that it can be seen that their actions were done in God."

^{NJB} but whoever does the truth comes out into the light, so that what he is doing may plainly appear as done in God.'

^{NLT} But those who do what is right come to the light so others can see that they are doing what God wants."

^{CEV} But everyone who lives by the truth will come to the light, because they want others to know that God is really the one doing what they do.

^{MSG} But anyone working and living in truth and reality welcomes God-light so the work can be seen for the God-work it is."

^{MGVH} But the one who makes a practice of doing what is the Truth is coming to the Light, so that their deeds may be revealed, because they have been done in God.

- Continue to note the verb tenses!
- Note the parallelism between vv20 and 21.
 - Note that where the indefinite φαῦλα = “wrong things” was used in v.20, here τὴν ἀλήθειαν is definite > “the Truth.” Cf. my note on v19.
- Highlight in yellow how each version has rendered ἐν θεῷ.
 - ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα > more literally (using the generic 3rd plural for the singular): “in order that their works may be revealed, that / because they have been done in God.” The main issue here is determining what “in God” means.