

JOHN 3 NLET

JESUS THE TEACHER TEACHES

THE TEACHER OF ISRAEL

ABOUT BEING GENERATED FROM ABOVE

¹ Now, *there* was a man from among the Pharisees. A name for him – Nicodemus, a ruler of the Jews. ² This *one* came to the Jesus¹ *at* night.

And, he said to Him, “Rabbi, we know that You have lastingly come from God, a teacher. For, no one is able to do these *things* – *namely*, the signs which You, *for your part*, are doing, if ever the God might not be with him.”

³ ² Jesus responded; and, He said to him, “Assuredly, assuredly I say to you: if ever anyone has not been generated from above, he is not able to see the Kingdom of the God!”

⁴ To Him ³ Nicodemus says, “How is a person able to be generated while being an old man? He is not able to enter into the womb of the mother *that is* his a second time and be generated, *is he*?”

⁵ Jesus responded, “Assuredly, assuredly I say to you: if ever anyone might not be generated by means of water and by agency of *the* Spirit, he is not able to enter into the Kingdom of the God! ⁶ The one who has been lastingly generated from the flesh is flesh. And, the one who has been lastingly generated from the Spirit is spirit.

⁷ Stop marvelling that I said to you⁴, ‘*It is necessary that you people*⁵ be generated from above.’ ⁸ The wind blows where it wishes. And, you are hearing the sound *that is* its. However, you do not know from where it came and where it is going. In the same way

is everyone who has been lastingly generated by agency of the Spirit.”

⁹ Nicodemus responded; and, he said to Him, “How are these thing able to come about?”

¹⁰ Jesus responded; and, He said to him, “You, *for your part*, are the teacher of the *people of* Israel; and you do not know these things?!”

¹⁷ Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ⁶ εἰς τὸν Κόσμον ἵνα κρίνῃ τὸν Κόσμον, ἀλλ’ ἵνα σωθῇ ὁ Κόσμος δι’ αὐτοῦ.

JESUS CHIDES THE JEWISH LEADERSHIP FOR RECEIVING NEITHER JOHN’S TESTIMONY NOR HIS

¹¹ Assuredly, assuredly I say to you: What we know we speak. And, to what we have lastingly seen we testify. And, you *people* are not receiving⁷ the testimony *that is* ours.

¹² If I said the ground-floor things to you⁸ *people* and you *people* do not believe⁹, how, if ever I might speak the heavenly things, shall you *people* believe¹⁰?

¹³ And, no one has lastingly gone up into the Heaven except

- the One Who has come down from the Heaven,
- the Son of the Man,
- the One Who is in the Heaven¹¹.

JESUS PRESENTS THE WAY OF SALVATION TO NICODEMUS

¹⁴ And, just as Moses¹² lifted up the serpent in the wilderness, in the same way *it is* necessary *that* the the Son of the Man be lifted up, ¹⁵ in order that all the ones who are directing *their* faith toward Him¹³ might not utterly perish, but rather¹⁴ might have life – *that is*, eternal life.

¹ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ here instead of ‘Him’.

² 50% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

³ 40% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁴ ‘you’ – This pronoun is singular in Greek.

⁵ ‘you people’ – This pronoun is plural in Greek.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here. On the basis of 1% the NU omits it.

⁷ ‘you people...are receiving’ – This verb in Greek implies a plural subject.

⁸ ‘you people’ – This pronoun is plural in Greek.

⁹ ‘you people do...believe’ – This verb in Greek implies a plural

subject.

¹⁰ ‘shall you people believe’ – This verb in Greek implies a plural subject.

¹¹ 98.4% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the One Who is in the Heavens’ here. The NU does not.

¹² 80% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead ‘Moses’.

¹³ 96.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘toward Him’ here instead of ‘in Him’.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘might not utterly perish, but rather’ here. The NU excludes them.

16 For, in the same way, the God loved the *Created* Order with the result that He gave the Son *that is* His¹⁵ – the only One of kinship *with Himself*, in order that every one who is directing faith toward Him might not utterly perish but rather might have life – *that is*, eternal life.

17 For, the God did NOT dispatch the Son *that is* His¹⁶ into the *Created* Order in order that He might condemn the *Created* Order; rather, in order that the *Created* Order might be saved by agency of Him.

18 The one who is directing faith toward Him is not condemned. Now, the who is not believing has already been lastingly condemned, because he did not lastingly direct his faith toward the Name of the only One of kinship *with Him*, Son of the God.

THE ISSUE TO BE DECIDED

19 Now, this is the issue to be decided:

The Light lastingly came into the *Created* Order. And, the people rather loved the Darkness instead of the Light; for, the deeds *that were* THEIRS were WICKED.

20 For, everyone who is practicing the bad things hates the Light. And, he does not come to the Light, in order that the deeds *that are* his might not be exposed.

21 Now, the one who is acting out the Truth is coming to the Light, in order that the deeds *that are* HIS might be made apparent; because, in connection with God they are things having been lastingly done.”

THE ACTIVITIES OF JESUS AND HIS DISCIPLES IN THE JUDEAN LAND

22 After these things the Jesus and the disciples *that were* His came into the Judean land. And, there He was spending time with them.

And, He was baptizing.

THE ACTIVITY OF JOHN NEAR SALEM

23 Now, ¹⁷ John was also baptizing in Aenon, near the *place named* Salem¹⁸; because, many *sources of* water were there.

And, they were coming near.

And, they were being baptized.

24 For, the John was not yet one who had been lastingly thrown into the prison.

JOHN RESPONDS TO THE CONCERN OF HIS DISCIPLES THAT JESUS' POPULARITY

WAS SURPASSING JOHN'S POPULARITY

25 So then, *it* came to be *that there was* a controversy instigated by the disciples of John with a Jew concerning cleansing *from guilt*.

26 And, they came to John; and, they said to him, “Rabbi, He –

- Who was with you on the other side of the Jordan River,
 - to Whom you lastingly bore witness,
- look! This *One* is baptizing! And, all are coming to Him!”

27 John responded; and, he said, “A person is not able to receive – not one! – if ever it might not be lastingly given to him from the Heaven!

28 You yourselves, *for your part*, are bearing witness to me that I said ¹⁹, ‘I, *for my part*, am NOT the Anointed *One*.’ Rather, ‘I am one having been dispatched before that *One*.’

29 The one who has the bride is a bridegroom. Now, the friend of the bridegroom – *that is*, the one who lastingly stands and hearkens to him – rejoices with delight because of the voice of the bridegroom.

So then, this, the joy – *namely*, the joy *that is* mine – has been lastingly fulfilled.

30 *It* is necessary *that* that *One* increase *in strength*.

Now, *it is necessary that* I be lessened *in strength*.

31 The One Who Comes from above is above all. The one being from the Earth is from the Earth. And, from the Earth he speaks. The One Who comes from the Heaven is over all. 32 And,²⁰ what He has lastingly seen and heard, to this He testifies. And, no one receives the Testimony *that is* His.

33 The one who has received the Testimony *that is* HIS has certified *it* with *this* seal: ‘The God is truthful!’

¹⁵ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun ‘His’ here. On the basis of 0.4% the NU omits it.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun ‘His’ here. On the basis of 1% the NU omits it.

¹⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

¹⁸ 60% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Salem’ instead of ‘Saleim’.

¹⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), do not include a Greek word which often introduces a quotation here.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘And,’ here.

34 For, the One Whom the God dispatched speaks the Utterances of the God.

For, the God²¹ does NOT *freely* give the Spirit in accord with *careful* measurement.

35 The Father loves the Son. And, He has lastingly *and freely* given all things into the hand *that is* His.

36 The one who is directing faith toward the Son has life – eternal *life*!

The one who is unpersuaded by the Son shall not see the²² Life. Rather, the Wrath of the God shall remain²³ on him.”

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the God’ here.

²² 50% of the Greek manuscripts, including the best line of

transmission (f35), include the definite article ‘the’ here.

²³ 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall remain’ instead of ‘remains’.