



## Saviour of the World (John 3)

*Notes: Week Three*

### John 3 (HCSB)

#### Jesus and Nicodemus

<sup>3</sup> There was a man from the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Him at night and said, “Rabbi, we know that You have come from God as a teacher, for no one could perform these signs You do unless God were with him.”

<sup>3</sup> Jesus replied, “I assure you: Unless someone is born again,<sup>[a]</sup> he cannot see the kingdom of God.”

<sup>4</sup> “But how can anyone be born when he is old?” Nicodemus asked Him. “Can he enter his mother’s womb a second time and be born?”

<sup>5</sup> Jesus answered, “I assure you: Unless someone is born of water and the Spirit,<sup>[b]</sup> he cannot enter the kingdom of God. <sup>6</sup> Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit. <sup>7</sup> Do not be amazed that I told you that you<sup>[c]</sup> must be born again. <sup>8</sup> The wind<sup>[d]</sup> blows where it pleases, and you hear its sound, but you don’t know where it comes from or where it is going. So it is with everyone born of the Spirit.”

<sup>9</sup> “How can these things be?” asked Nicodemus.

<sup>10</sup> “Are you a teacher<sup>[e]</sup> of Israel and don’t know these things?” Jesus replied. <sup>11</sup> “I assure you: We speak what We know and We testify to what We have seen, but you<sup>[f]</sup> do not accept Our testimony.<sup>[g]</sup> <sup>12</sup> If I have told you about things that happen on earth and you don’t believe, how will you believe if I tell you about things of heaven? <sup>13</sup> No one has ascended into heaven except the One who descended from heaven—the Son of Man.<sup>[h]</sup> <sup>14</sup> Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, <sup>15</sup> so that everyone who believes in Him will<sup>[i]</sup> have eternal life.

<sup>16</sup> “For God loved the world in this way:<sup>[j]</sup> He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life. <sup>17</sup> For God did not send His Son into the world that He might condemn the world, but that the world might be saved through Him. <sup>18</sup> Anyone who believes in Him is not condemned, but anyone who does not believe is already condemned, because he has not believed in the name of the One and Only Son of God.

<sup>19</sup> “This, then, is the judgment: The light has come into the world, and people loved darkness rather than the light because their deeds were evil. <sup>20</sup> For everyone who practices wicked things hates the light and avoids it,<sup>[k]</sup> so that his deeds may not be exposed. <sup>21</sup> But anyone who lives by<sup>[l]</sup> the truth comes to the light, so that his works may be shown to be accomplished by God.”<sup>[m]</sup>

## Jesus and John the Baptist

<sup>22</sup> After this, Jesus and His disciples went to the Judean countryside, where He spent time with them and baptized. <sup>23</sup> John also was baptizing in Aenon near Salim, because there was plenty of water there. People were coming and being baptized, <sup>24</sup> since John had not yet been thrown into prison.

<sup>25</sup> Then a dispute arose between John's disciples and a Jew<sup>[n]</sup> about purification. <sup>26</sup> So they came to John and told him, "Rabbi, the One you testified about, and who was with you across the Jordan, is baptizing—and everyone is flocking to Him."

<sup>27</sup> John responded, "No one can receive a single thing unless it's given to him from heaven. <sup>28</sup> You yourselves can testify that I said, 'I am not the Messiah, but I've been sent ahead of Him.' <sup>29</sup> He who has the bride is the groom. But the groom's friend, who stands by and listens for him, rejoices greatly<sup>[o]</sup> at the groom's voice. So this joy of mine is complete. <sup>30</sup> He must increase, but I must decrease."

## The One from Heaven

<sup>31</sup> The One who comes from above is above all. The one who is from the earth is earthly and speaks in earthly terms.<sup>[p]</sup> The One who comes from heaven is above all. <sup>32</sup> He testifies to what He has seen and heard, yet no one accepts His testimony. <sup>33</sup> The one who has accepted His testimony has affirmed that God is true. <sup>34</sup> For God sent Him, and He speaks God's words, since He<sup>[q]</sup> gives the Spirit without measure. <sup>35</sup> The Father loves the Son and has given all things into His hands. <sup>36</sup> The one who believes in the Son has eternal life, but the one who refuses to believe in the Son will not see life; instead, the wrath of God remains on him.

## Footnotes:

- a. [John 3:3](#) The same Gk word can mean again or from above (also in v. 7).
- b. [John 3:5](#) Or *spirit*, or *wind*; the Gk word *pneuma* can mean *wind*, *spirit*, or *Spirit*, each of which occurs in this context.
- c. [John 3:7](#) The pronoun is pl in Gk.
- d. [John 3:8](#) The Gk word *pneuma* can mean wind, spirit, or Spirit, each of which occurs in this context.
- e. [John 3:10](#) Or *the teacher*
- f. [John 3:11](#) In Gk, the word you is pl here and throughout v. 12.
- g. [John 3:11](#) The pronouns we and our refer to Jesus and His authority to speak for the Father.
- h. [John 3:13](#) Other mss add *who is in heaven*
- i. [John 3:15](#) Other mss add *not perish, but*
- j. [John 3:16](#) The Gk word *houtos*, commonly translated in Jn 3:16 as "so" or "so much" occurs over 200 times in the NT. Almost without exception it is an adverb of manner, not degree (for example, see Mt 1:18). It only means "so much" when modifying an adjective (see Gl 3:3; Rv 16:18). Manner seems primarily in view in Jn 3:16, which explains the HCSB's rendering.
- k. [John 3:20](#) Lit *and does not come to the light*
- l. [John 3:21](#) Lit *who does*
- m. [John 3:21](#) It is possible that Jesus' words end at v. 15. Ancient Gk did not have quotation marks.
- n. [John 3:25](#) Other mss read *and the Jews*
- o. [John 3:29](#) Lit *with joy rejoices*
- p. [John 3:31](#) Or *of earthly things*
- q. [John 3:34](#) Other mss read *since God*

# Holman Christian Standard Bible - Study Bible<sup>1</sup>

## John 3

**3:1 Nicodemus** was a common name in first-century Palestine. **Ruler of the Jews** refers to the Jewish governing body known as the Sanhedrin.

**3:2** Nicodemus's coming to Jesus **at night** may have negative overtones ("night" is probably negative in [13:30](#) but not in [21:3](#); see also the reference to the present event without apparent negative connotation in [19:39](#)). Coming from a "teacher of Israel" ([3:10](#)), the address **rabbi** denoted respect, especially since it was known that Jesus did not have formal rabbinic training ([7:15](#)). The **signs** mentioned in John's Gospel presumably included those performed in Jerusalem ([2:23](#)), possibly the temple clearing (cp. [2:18](#); see note at [2:11](#)).

**3:3-8** The discussion of the need for spiritual rebirth develops the reference to the "children of God" who are "born of God" in the prologue ([1:12-13](#)). On "children of God," see [8:39-58](#) and [11:51-52](#). The phrase **born of water and the Spirit** probably refers to spiritual birth that cleanses from sin and brings spiritual transformation ([Ezek 36:25-27](#)). The **kingdom of God**, a major topic in the other Gospels, is mentioned by John only in [verses 3,5](#) (see the reference to Jesus' kingdom in [18:36](#)).

**3:7 You** is plural, probably indicating Nicodemus and other Sanhedrin members (cp. [vv. 1,11](#)).

### ***anōthen***

**Greek Pronunciation** [AH noh thuhn]

**HCSB Translation** again

**Uses in John's Gospel** 5

**Uses in the NT** 13

**Focus Passage** [John 3:3,7](#)

The expression *born again* comes from [Jn 3:3](#), where Jesus tells Nicodemus that he must be born (*gennaō*, the term used for the genealogy in [Mt 1:1-17](#)) *again* (*anōthen*). The term *anōthen* can mean *again* or *from above*. The meaning *again* for *anōthen* occurs in [Gal 4:9](#), which is the only clear instance of this meaning in the NT. All other uses of the term mean *from above* (see [Jn 3:31](#); [19:11](#); [Jms 1:17](#); [3:15,17](#)) or something similar (such as *top* in [Mt 27:51](#); [Mk 15:38](#); [Jn 19:23](#)). It is likely that Nicodemus misunderstood Jesus' use of *anōthen*, thinking He meant *again* as in a second time. This is why Nicodemus responded the way he did, by a reference to physical birth ([3:4](#)). But Jesus went on to indicate that He was referring to the other meaning of *anōthen*, a birth *from above*, a birth from the Spirit (vv.5,6,8).

**3:8** Jesus illustrated His pronouncement in [verses 3-5](#) with an analogy between wind and a person born of the Spirit. **Wind** and **Spirit** translate the same Greek and Hebrew words (Gk *pneuma*; Hb *ruach*). While the wind's origin is invisible, its effects can be observed; it is the same with those born of the Spirit.

**3:10** Jesus may here be "returning the compliment" (see note at [v. 2](#)), though He chastised Nicodemus for his lack of understanding.

<sup>1</sup> Jeremy Royal Howard, ed., *HCSB Study Bible*, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "John 3".

## ***monogenes***

**Greek Pronunciation** [mah nah gehn AYSS]

**HCSB Translation** only

**Uses in John's Gospel** 4

**Uses in the NT** 9

**Focus Passage** [John 3:16,18](#)

English translations have traditionally understood *monogenes* to be from *monos* (*only*) and *gennao* (*beget*), thus following the Latin Vulgate (*unigenitus*) and translating the word *only begotten*. This has caused great misunderstanding since God the Son did not have an origin and was not created by God. He is Himself an eternal being. It is best to understand *monogenes* to be from *monos* (*only*) and *genos* (*kind*, Latin *genus*), meaning *the only one of its kind*. This view is more consistent with John's five uses of the word, and support for this translation is found in [Heb 11:17](#) where Isaac is called Abraham's *monogenes*. Isaac was not Abraham's *only begotten* son but he was the *only one* of his kind—the son of promise. In the Old Latin translation, *monogenes* was translated as *unicus*, from which we get our word *unique*. This is what is meant by *monogenes* in John's writings ([Jn 1:14,18](#); [3:16,18](#); [1Jn 4:9](#)): Jesus is God's *unique* Son in that His essential nature is the same as the Father's.

[3:13](#) Jesus' statement may allude to [Pr 30:4](#). Only Jesus **descended from heaven** and returned there ([Lk 24:51](#); [Ac 1:9](#)).

[3:14](#) The reference to the **Son of Man** being **lifted up** is the first of three "lifted up" sayings in John ([8:28](#); [12:32](#)). All three speak of the future "lifting up" of the Son of Man in double meaning (possibly inspired by the language of [Isa 52:13](#)). The reference in this verse invokes **Moses'** lifting up of a serpent in the **wilderness** so that everyone who had been bitten by a poisonous snake and looked at the serpent in faith was healed ([Num 21:8-9](#)). The third and final "lifted up" saying ([Jn 12:32](#)) emphasizes that the lifting up of the Son of Man refers to Jesus' crucifixion (cp. [12:33](#) and the similar reference to Peter's martyrdom in [21:19](#)).

[3:16-18](#) God, out of love, **gave His One and Only Son** (cp. [1:14,18](#)), so that everyone who believes in Him will **have eternal life** (see notes at [5:26](#) and [14:6](#)). John's favorite designation for Jesus is the Son sent by the Father ([3:34-36](#); [5:19-26](#); [6:40](#); [8:35-36](#); [14:13](#); [17:1](#)), imagery taken from the Jewish concept of the *shaliach* (messenger), according to which the sent one is like the sender himself and faithfully pursues the sender's interests ([13:16,20](#)). Jesus is that "Sent One" par excellence ([9:7](#)), and He in turn sends His disciples (see note at [20:21-22](#)). Being sent implies that the commission, charge, and message are issued by the sender rather than originating with the ones sent. The messengers' role is to fulfill their commission according to their sender's will.

[3:19-21](#) On Jesus as the **light**, see note at [8:12](#).

[3:22](#) Jesus left the vicinity of Jerusalem and headed to the **Judean countryside**. In [4:3](#), Jesus left Judea altogether, returning to Galilee ([2:12](#)) by way of Samaria.

[3:26](#) On John the Baptist as a witness to Jesus, see note at [5:31-47](#).

**3:28** John's assertion that he had **been sent ahead** of the Messiah may allude to [Mal 3:1](#) (cp. [Mt 11:10](#); [Mk 1:2](#); [Lk 7:27](#)).

**3:29** John's reference to Jesus as the **groom** (cp. [Mt 9:15](#)) identified Jesus as Israel's long-awaited King and Messiah. In the OT, Israel is frequently depicted as God's "bride" ([Isa 62:4-5](#); [Jer 2:2](#); [Hos 2:16-20](#)). John's role was that of **the groom's friend**, who selflessly rejoiced with the groom ([1:6-9,15,19-36](#)).

**3:30** John the Baptist downplayed his disciples' concerns expressed in [verse 26](#). Now that the Light had come ([1:6-9](#)), the "lamp" had done its work (see note at [5:35](#)).

**3:33** **Has affirmed** (Gk *sphragizo*) means literally "to seal" in the sense of confirming or authenticating something as true (see note at [6:27-29](#)).

**3:34** On Jesus as the recipient of God's Spirit, see note at [1:32-34](#) (see also [Rev 3:1](#); [5:6](#)).

**3:36** **Has eternal life** indicates that eternal life is not just a future expectation but is already a present experience. **The wrath of God remains on him** makes it clear that unless a person believes in Jesus the Messiah, he remains under God's judgment ([vv. 19-21](#)).

## The Apologetics Study Bible<sup>2</sup>

### John 3

**3:1** Despite no apparent non-Christian evidence for the existence of this Nicodemus, the rabbinic writings do refer to two different men by that name, one generation on either side of Jesus' life. They are listed as part of the Gurion family and were wealthy, powerful, Pharisaic teachers—just like the character described here. Given the Jewish propensity for reusing favorite names, the name and attributes of this Nicodemus are entirely plausible.

#### *Twisted Scripture: John 3:3*

Many who embrace reincarnation point to this verse and [verse 7](#) ("You must be born again") to support their belief. But Jesus was speaking of a spiritual birth ([v. 5](#)), not a second physical birth ([vv. 4-6](#)).

**3:2-9** Nicodemus started out so promisingly yet ended up not understanding Jesus at all. Is this conceivable for one who was called a teacher in Israel ([v. 10](#))? Yes, and it was typical of the responses of various Jewish authorities to Jesus. John narrated a number of miracles ("signs") to try to convince people that Jesus was the Jewish Messiah ([20:31](#)), but he also recognized that signs by themselves can mislead ([2:23-25](#)). That John did not turn Nicodemus into a follower of Jesus (at least in this passage) contrasts with later Christian legends that did, making the historical plausibility of this episode all the greater.

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<sup>2</sup> Ted Cabal, ed., *The Apologetics Study Bible: Understanding Why You Believe*, (Nashville, TN: Holman Bible Publishers, 2007), WORDsearch CROSS e-book, 1574-1576.

**3:3, 7** It is sometimes argued that Jesus could not have said, "You must be born again," because this relies on a play on words between "born again" and "born from above" that works only in Greek, not in Aramaic. But whichever phrase Jesus used, He still clearly was talking about a second birth after a person's first, biological birth.

**3:16** Muslims claim that God could not have a Son because they think Christians are talking about a literal biological offspring of the Father and Mary. However, throughout the NT, and especially in John, sonship refers to the intimate spiritual relationship between God and Jesus.

**3:17** John said that Jesus didn't come to judge or condemn the world ([12:47](#)), but elsewhere we clearly read that Jesus will function as Judge on the last day, condemning some to hell (e.g., [Mt 25:31-46](#)). This is scarcely a contradiction, since John himself recorded that Jesus had all judgment entrusted to Him ([Jn 5:22](#)). The purpose of the incarnation was to offer a plan of salvation for all who would receive it. Those who refuse it simply remain in the condemned state they were already in. Or, in C. S. Lewis's words, "There are only two kinds of people in the end; those who say to God, 'Thy will be done,' and those to whom God says, 'Thy will be done.'"

#### *Twisted Scripture: John 3:16*

Muslims do not believe that Jesus is the unique Son of God. According to the Koran, "No son did God beget, nor is there any God along with him" (Surah 23:91). But on nine occasions the Bible refers to Jesus as begotten of the Father. Not only did God declare Him to be His Son at His baptism ([Lk 3:23](#)), but also He proved it by raising Jesus from the dead ([Rm 1:4](#)).

**3:32** Here John made it sound as if no one ever accepted Jesus' testimony. Yet clearly Christ did gain followers. We must understand these words as a sweeping generalization about the growing reaction of Jesus' contemporaries. John was probably echoing Jesus' remark in [verse 11](#) to Nicodemus: "You do not accept Our testimony," referring to the majority of the Jewish leaders.

## NLT Life Application Study Bible<sup>3</sup>

### John 3

**3:1** Nicodemus was a Pharisee and a member of the ruling council (called the high council, or the Sanhedrin). The Pharisees were a group of religious leaders whom Jesus and John the Baptist often criticized for being hypocrites (see the note on [Matthew 3:7](#) for more on the Pharisees). Most Pharisees were intensely jealous of Jesus because he undermined their authority and challenged their views. But Nicodemus was searching, and he believed that Jesus had some answers. A learned teacher himself, he came to Jesus to be taught. No matter how intelligent and well educated you are, you must come to Jesus with an open mind and heart so he can teach you the truth about God.

**3:1ff** Nicodemus came to Jesus personally, although he could have sent one of his assistants. He wanted to examine Jesus for himself to separate fact from rumor. Perhaps Nicodemus was afraid of what his peers, the Pharisees, would say about his visit, so he came after dark. Later, when he understood that Jesus was truly the Messiah, he spoke up boldly in his defense ([7:50, 51](#)). Like Nicodemus, we must examine Jesus for ourselves—others cannot do it for us. Then, if we believe he is who he says, we will want to speak up for him.

**3:3** What did Nicodemus know about the Kingdom? From the Bible he knew it would be ruled by God, it would be restored on earth, and it would incorporate God's people. Jesus revealed to this devout Pharisee that the Kingdom would come to the whole world ([3:16](#)), not just the Jews, and that Nicodemus wouldn't be a part of it unless he was personally born again ([3:5](#)). This was a revolutionary concept: The Kingdom is personal, not national or ethnic, and its entrance requirements are repentance and spiritual rebirth. Jesus later taught that God's Kingdom has *already begun* in the hearts of believers ([Luke 17:21](#)). It will be fully realized when Jesus returns again to judge the world and abolish evil forever ([Revelation 21-22](#)).

**3:5, 6** "Being born of water and the Spirit" could refer to (1) the contrast between physical birth (water) and spiritual birth (Spirit), or (2) being regenerated by the Spirit and signifying that rebirth by Christian baptism. The water may also represent the cleansing action of God's Holy Spirit ([Titus 3:5](#)). Nicodemus undoubtedly would have been familiar with God's promise in [Ezekiel 36:25, 26](#). Jesus was explaining the importance of a spiritual rebirth, saying that people don't enter the Kingdom by living a better life, but by being spiritually reborn.

**3:6** Who is the Holy Spirit? God is three persons in one—the Father, the Son, and the Holy Spirit. God became a man in Jesus so that Jesus could die for our sins. Jesus rose from the dead to offer salvation to all people through spiritual renewal and rebirth. When Jesus ascended into heaven, his physical presence left the earth, but he promised to send the Holy Spirit so that his spiritual presence would still be among humankind (see [Luke 24:49](#)). The Holy Spirit first became available to all believers at Pentecost ([Acts 2](#)). Whereas in Old Testament days the Holy Spirit empowered specific individuals for specific purposes, now all believers have the power of the Holy Spirit available to them. For more on the Holy Spirit, read [14:16-28](#); [Romans 8:9](#); [1 Corinthians 12:13](#); and [2 Corinthians 1:22](#).

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<sup>3</sup>, *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), WORDsearch CROSS e-book, 1755-1757.



*The Visit in Samaria*

Jesus went to Jerusalem for the Passover, cleared the Temple, and talked with Nicodemus, a religious leader, about eternal life. He then left Jerusalem and traveled in Judea. On his way to Galilee, he visited Sychar and other villages in Samaria. Unlike most Jews of the day, he did not try to avoid the region of Samaria.

**3:8** Jesus explained that we cannot control the work of the Holy Spirit. He works in ways we cannot predict or understand. Just as you did not control your physical birth, so you cannot control your spiritual birth. It is a gift from God through the Holy Spirit ([Romans 8:16](#); [1 Corinthians 2:10-12](#); [1 Thessalonians 1:5, 6](#)).

**3:10, 11** This Jewish teacher of the Bible knew the Old Testament thoroughly, but he didn't understand what it said about the Messiah. Knowledge is not salvation. You should know the Bible, but even more important, you should understand the God whom the Bible reveals and the salvation that God offers.

**3:14, 15** When the Israelites were wandering in the wilderness, God sent a plague of snakes to punish the people for their rebellious attitudes. Those doomed to die from snakebite could be healed by obeying God's command to look up at the elevated bronze snake and by believing that God would heal them if they did (see [Numbers 21:8, 9](#)). Similarly, our salvation happens when we look up to Jesus, believing he will save us. God has provided this way for us to be healed of sin's deadly bite.

**3:16** The message of the Good News comes to a focus in this verse. God's love is not static or self-centered; it reaches out and draws others in. Here God sets the pattern of true love, the basis for all love relationships—when you love someone dearly, you are willing to give freely to the point of self-sacrifice. God paid dearly with the life of his Son, the highest price he could pay. Jesus accepted our punishment, paid the price for our sins, and then offered us the new life that he had bought for us. When we share the Good News with others, our love must be like Jesus'—willingly giving up our own comfort and security so that others might join us in receiving God's love.



**3:16** Some people are repulsed by the idea of eternal life because their lives are miserable. But eternal life is not an extension of a person's miserable, mortal life; eternal life is God's life embodied in Christ given to all believers now as a guarantee that they will live forever. In eternal life there is no death, sickness, enemy, evil, or sin. When we don't know Christ, we make choices as though this life is all we have. In reality, this life is just the introduction to eternity. Receive this new life by faith and begin to evaluate all that happens from an eternal perspective.

**3:16** To "believe" is more than intellectual agreement that Jesus is God. It means to put our trust and confidence in him that he alone can save us. It is to put Christ in charge of our present plans and eternal destiny. Believing is both trusting his words as reliable, and relying on him for the power to change. If you have never trusted Christ, let this promise of everlasting life be yours—and believe.

**3:18** People often try to protect themselves from their fears by putting their faith in something they do or have: good deeds, skill or intelligence, money or possessions. But only God can save us from the one thing that we really need to fear—eternal condemnation. We believe in God by recognizing the insufficiency of our own efforts to find salvation and by asking him to do his work in us. When Jesus talks about unbelievers, he means those who reject or ignore him completely, not those who have momentary doubts.

**3:19-21** Many people don't want their lives exposed to God's light because they are afraid of what will be revealed. They don't want to be changed. Don't be surprised when these same people are threatened by your desire to obey God and do what is right, because they are afraid that the light in you may expose some of the darkness in their lives. Rather than giving in to discouragement, keep praying that they will come to see how much better it is to live in light than in darkness.

**3:25ff** Some people look for points of disagreement so they can sow seeds of discord, discontent, and doubt. John the Baptist ended this theological argument by focusing on his devotion to Christ. It is divisive to try to force others to believe our way. Instead, let's witness about what Christ has done for us. How can anyone argue with us about that?

**3:26** John the Baptist's disciples were disturbed because people were following Jesus instead of John. It is easy to grow jealous of the popularity of another person's ministry. But we must remember that our true mission is to influence people to follow Christ, not us.

**3:27** Why did John the Baptist continue to baptize after Jesus came onto the scene? Why didn't he become a disciple, too? John explained that because God had given him his work, he had to continue it until God called him to do something else. John's main purpose was to point people to Christ. Even with Jesus beginning his own ministry, John could still turn people to Jesus.

**3:30** John's willingness to decrease in importance shows unusual humility. Pastors and other Christian leaders can be tempted to focus more on the success of their ministries than on Christ. Beware of those who put more emphasis on their own achievements than on God's Kingdom.

**3:31-35** Jesus' testimony was trustworthy because he had come from heaven and was speaking of what he had seen there. His words were the very words of God. Your whole spiritual life depends on your answer to one question: Who is Jesus Christ? If you accept Jesus as only a prophet or teacher, you have to reject his teaching, for he claimed to be God's Son, even God himself. The heartbeat of John's Gospel is the dynamic truth that Jesus Christ is God's Son, the Messiah, the Savior, who existed from the beginning and will continue to live forever. This same Jesus has invited us to accept him and live with him eternally. When we understand who Jesus is, we are compelled to believe what he said.

**3:34** God's Spirit was upon Jesus without measure or limit. Thus, Jesus was the highest revelation of God to humanity ([Hebrews 1:2](#)).

**3:36** Jesus says that those who believe in him *have* (not *will* have) eternal life. To receive eternal life is to join in God's life, which by nature is eternal. Thus, eternal life begins at the moment of spiritual rebirth.

**3:36** John, the author of this Gospel, has been demonstrating that Jesus is the true Son of God. Jesus sets before us the greatest choice in life. We are responsible to decide today whom we will obey ([Joshua 24:15](#)), and God wants us to choose him and life ([Deuteronomy 30:15-20](#)). God's angry judgment refers to his final rejection of those who reject him. To put off the choice is to choose not to follow Christ. Indecision is a fatal decision.