

Jn. 3:16-21 mws

V. 16

Οὕτως

pertaining to what follows in discourse material, in this way, as follows
referring to that which follows, the following, as follows

ἠγάπησεν

AAI3sg

fr. ἀγαπάω

to have a warm regard for and interest in another, cherish, have affection for, love
to demonstrate of show one's love, to show one's love, to demonstrate one's love

κόσμον

humanity in general, the world, of all humanity, but especially of believers, as the object of
God's love
people associated with a world system and estranged from God, people of the world

ὥστε

introducing dependent clauses, of the actual result, so that
marker of result, often in contexts implying an intended or indirect purpose, therefore, (so)
accordingly, as a result, so that, so then, and so

μονογενῆ

pertaining to being the only one of its kind or class, unique (in kind), of something that is the
only example of its category, 'only, unique'
pertaining to what is unique in the sense of being the only one of the same kind or class, unique,
only, 'He gave His only Son'

ἵνα

marker to denote purpose, aim, or goal, in order that, that
marker of purpose for events and states, in order to, for the purpose of, so that

πιστεύων

PAPtcpMSN

fr. πιστεύω

to entrust oneself to an entity in complete confidence, believe (in), trust, with implication of total
commitment to the one who is trusted, God and Christ are objects of this type of faith that relies
on their power and nearness to help, in addition to being convinced that their revelation or
disclosures are true
to believe in the good news about Jesus Christ and to become a follower, to be a believer, to be a
Christian, Christian faith

ἀπόληται

AMS3sg

fr. ἀπολλύμι

middle – perish, be ruined, of persons, perish, die, especially of eternal death
to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy,
destruction

ζωήν

transcendent life, life, the life of the believers, which proceeds from God and Christ, to designate the result of faith in Christ, cf. v. 15, 36
to be alive, to live, life

αἰώνιον

pertaining to a period of unending duration, without end, of eternal life, cf. v. 36, 4:14, 36 etc. pertaining to an unlimited duration of time, eternal, ‘so that everyone who believes in him may have eternal life’, there is evidently not only a temporal element, but also a qualitative distinction, αἰώνιος evidently carries certain implications associated with αἰώνιος in relationship to divine and supernatural attributes. If one translates ‘eternal life’ as simply ‘never dying’ there may be serious misunderstandings, since persons may assume that ‘never dying’ refers only to physical existence rather than to ‘spiritual death’ ‘unending real life,’ so as to introduce a qualitative distinction.

V. 17

ἀπέστειλεν AAI3sg fr. ἀποστελλω
to dispatch someone for the achievement of some objective, send away/out
to cause someone to depart for a particular purpose, to send

κρίνη AAS3sg fr. κρινω
to engage in a judicial process, judge, decide, hale before a court, condemn, hand over for judicial punishment, of the divine tribunal, administer justice, judge, often the emphasis is unmistakably laid upon that which follows the Divine Judge’s verdict, upon the condemnation or punishment: condemn, punish
to judge a person to be guilty and liable to punishment, to judge as guilty, to condemn
condemnation

σωθῆ APS3sg fr. σωζω
to save or preserve from transcendent danger or destruction, save/preserve from eternal death, from judgment, and from all that might lead to such death, e.g. sin, also in a positive sense, bring Messianic salvation, bring to salvation, passive – be saved, attain salvation
to cause someone to experience divine salvation, to save

δι’

marker of personal agency, through, by, with focus on agency, through
marker of intermediate agent, with implicit or explicit causative agent, through, by

V. 18

πιστεύων PAPtcpMSN fr. πιστευω
πεπίστευκεν PFAI3sg fr. πιστευω
see above

κρίνεται	PPI3sg	fr. κρινω
κέκριται	PfPI3sg	fr. κρινω
see above		

ἤδη

marker of logical proximity and immediateness, in fact
a point of time preceding another point of time and implying completion, already

μονογενοῦς
see above

V. 19

κρίσις

legal process of judgment, judging, judgment, of the activity of God or the Messiah as judge, the word often means judgment that goes against a person, condemnation, and the sentence that follows, possibly a double sense, containing in addition to the senses ‘judgment’ and ‘condemnation’ the clear connotation of ‘separation, division’
the basis for rendering a judgment, basis of judging, basis for judgment, ‘this is the basis for judging, namely, that light has come into the world and people love darkness rather than light’, possibly ‘how judgment works’ or ‘the reason for God judging’

ὅτι

marker of explanatory clauses, that, ‘the judgment consists in this, that the light has come’
marker of identificational and explanatory clauses, that, namely, that is, namely that, ‘this is the judgment, namely, that the light has come into the world and people love the darkness rather than the light’

φῶς

light in contrast to darkness, light, in a transcendent sense, light is the element and sphere of the divine
light, in contrast with darkness

ἐλήλυθεν

PfAI3sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator’s perspective, come, of making an appearance, come before the public, appear
to move from one place to another, either coming or going, to come, to go

ἠγάπησαν
see above

AAI3pl

fr. ἀγαπαω

μᾶλλον

marker of an alternative to something, rather in the sense instead of something ‘people loved not light, but darkness’
marker of contrast indicating an alternative, on the contrary, instead, but rather

σκότος

the state of spiritual or moral darkness, darkness, of darkening by sin, of the state of unbelievers and of the godless

figurative extension of darkness, the realm of sin and evil, evil world, realm of evil, darkness

πονηρὰ

pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate

pertaining to being morally corrupt and evil, immoral, evil, wicked

V. 20

φαῦλα

pertaining to being low-grade or morally substandard, base, cf. 5:29

pertaining to being evil in the sense of moral baseness, mean, bad, evil, ‘anyone who does mean things hates the light’

πράσσω

PAPtcpMSN

fr. πράσσω

to bring about or accomplish something, through activity, do, accomplish, cf. 5:29

to carry out some activity (with possible focus upon the procedures involved), to do, to carry out, to perform, deed

μισεῖ

PAI3sg

fr. μισεω

to have a strong aversion to, hate, detest

to dislike strongly, with the implication of aversion and hostility, to hate, to detest

ἵνα

see above

ἐλεγχθῆ

APS3sg

fr. ἐλεγχω

to scrutinize or examine carefully, bring to light, expose, set forth, cf. Eph. 5:11, 13

to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing, to rebuke, to reproach, rebuke, reproach

V. 21

ἀλήθειαν

the content of what is true, truth, especially of the content of Christianity as the ultimate truth, ‘does the truth’

the content of that which is true and thus in accordance with what actually happened, truth

φανερωθῆ

APS3sg

fr. φανερωω

to cause to become known, disclose, show, make known, passive – become public knowledge, be disclosed, become known

to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation

ὅτι

see above

εἰργασμένα

PfPPtcpNPN

fr. ἐργαζομαι

to do or accomplish something through work, do accomplish, carry out, 'deeds performed in God'

to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about