

Articles and Sermons :: What John 3:16 Really Says

What John 3:16 Really Says - posted by savannah, on: 2018/10/21 9:32

What John 3:16 Really Says

— Dr. Downing —

A literal translation

For So Loved God the World, the verb is in the emphatic position, so as His son, I mean His only begotten One He gave — That's restrictive attributive, a form of emphasis, In order that every single one without exception — It's not whosoever, as being indefinite, it's — *pas ho pisteuon eis auton* — every single one without exception, — constantly exercising faith in Him should not perish but have everlasting life.

And — *pisteuon eis* — is a technical term in New Testament Greek it was current in profane or just in the koinai (common) spoken by the people it meant — UTTER UNRESERVED COMMITMENT TO. — And so when the first men went out, the Apostles went out to preach and they said believe in or believe on the Lord Jesus Christ and thou shalt be saved there was no easy believism there was no decisionism, they were calling for total commitment, the response of the whole man to the whole Christ.

The term world is what I want to comment on, let's put it in the context. This is something that in a proof text Christianity, very dangerous, we always look at the context. Who was our Lord talking to? He was talking to Nicodemus. Nicodemus was a Jew, he was a Pharisee, he was a member of the Sanhedrin. He was, in this conversation, all through John chapter 3 Jesus tells him about being born — *anōthen* — from above, and Nicodemus doesn't understand it at all. And Jesus asks, — Are you not the teacher of Israel and these things you do not know? — That's straight from the Greek New Testament. The teacher, — *ho didaskalos tau Israel* — — *ho ta uta*, and these things you do not know?

Nicodemus was steeped in his Pharisee tradition. Judaism, not the bible, taught that God was not interested in — *te*, the Kosmos; the world, the Gentiles; as well as the Jew. God had one thought about the world, He was saving the Jews, delivering the Jews; they were His people. His only thought toward the world was, judgment! Note our Lord's answer, Nicodemus doesn't understand, our Lord says, going to the Old Testament, — As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up. Now Jesus has reached a point of contact with Nicodemus. In order that every single one believing in Him should not perish but have eternal life for so loved God, — *eton kosmon*, the world. What a shock to Nicodemus that God love goes out to the gentiles as we as the Jews, Nicodemus was shocked at this. God sent His son and the emphasis of John 3:16 is a personal intense and persevering faith. For God sent not His son into the world to condemn the world. See He's getting against Nicodemus' Judaism and his tradition. — But that the world through Him might be saved; salvation going out to the gentiles. So that's just an opening comment on the term world in a redemptive context.

— Dr. Dalcour —

It's interesting dealing with John 3:16 that anyone I think that takes John 3:16 out of its context of course is going to get any interpretation they want. The same with 2 Peter 3:9. It's a beautiful passage in the Greek, actually from 14 to 17, it's a beautiful passage in the Greek. And also we have a participle; it's not just to believe, it's — *eth* — the believing ones — literally, it is a participle there. And the question is what is the object of ALL? It's the participle, the ones doing the action. The believing ones. And also this, — God loved the world soooooo much — how distorted that is when people take John 3:16 distorts God's love because the actual word in John 3:16 translated so much is — *houtos* — literally means — *to this extent* or — *in this manner*. God loved the — *kosmos* — in this manner, that all the believing one, everyone believing. Who's that? That's us, the church.

Everyone believing shall have eternal life and shall not perish. But in 17, which everyone negates to read, they don't read 15, they don't read 17 or 18 and hence they only wrench out John 3:16. In 17 we have something very interesting and also as rightly pointed out Jesus frequently presented correctives to His audience, He taught in such a way to

Re: Crickets - posted by TMK (), on: 2018/10/24 13:33

I'd praise good exegesis if he was a tad clearer in his point.

Whoever in the universe believes in Him will not perish, and whoever does not believe is condemned.

Where does he get an œinœ for universalism in those verses?

Re: - posted by Gloryandgrace (), on: 2018/10/24 19:13

I missed where there was universalism please quote from the article

Re: - posted by TMK (), on: 2018/10/24 19:19

//It's just Greek grammar. So we have an adversative conjunction. He sent the son into the world not to judge but in order that or BUT THAT, the world might be saved through Him. So if you can take world to mean every single person you have to deal with 17 that says He's going to save the world. Again, if you hold to your position to an Armenian or Pelagius position, you ***cannot escape a doctrine of universalistic theology*** as people like Carlton Pearson and others actually teach. Because they take these things literally.//

I am not saying that he was arguing for universalism but he seems to be saying that some folks see those verses that way and in fact he says that if you interpret the passages a certain way that is the only logical conclusion. I just don't get that.

I am also not sure of the point he is trying to make and I've read it three times.

Re: What John 3:16 Really Says - posted by ADisciple (), on: 2018/10/25 21:28

Thanks for this, Savannah, it is indeed good exegesis, which is, simply, the point of the passage.

Where did you find it?

He's not arguing for universalism, by the way. He says there are those who read universalism into this passage, but then adds:

"I don't have to; I can allow the text to read for itself. I don't have to read in the view because when folks start reading into the text, then again, you can make any doctrine you want happen. So I think John 3:16 is a beautiful promise for the believers a corrective to Nicodemus and a beautiful promise for security for the believers."

Re: What John 3:16 Really Says - posted by ADisciple (), on: 2018/10/25 21:29

Delete double post.

Re: Where did you find it? - posted by savannah, on: 2018/10/25 22:27

ADisciple asks,

"Where did you find it?"

I was surfing along, and a tsunami brought me to Jeff Rose and JeremiahCry Ministries.

Check it out! You won't be sorry you did!

Thanks for asking! And thanks for appreciating good exegesis, and receiving the Word in power as well as in context.

Bless the Lord! For He is good!

Re: What John 3:16 Really Says - posted by Elibeth, on: 2018/10/26 0:12

Savanna asked,
"What John 3:16 Really Says"

Yes, It is so dire that we understand this verse, in the sense that The Lord intended ,...if we are to base our everything on this verse, shouldn't we really take a look,..a close examination of truly what the whole of what chapter 3 is saying ? Asking The Lord to give us Spiritual eyes to see,as He sees ?

Jesus said, "The Words that I speak unto you, they are Spirit",....
That we can receive nothing except it be given unto us.... He must give us an understanding, through The Spirit.

I am not trying to be obstinate, but it is so important .

elizabeth

Re: - posted by Gloryandgrace (), on: 2018/10/26 11:23

Hi Brother Banks: Thanks for the kind words. God be gracious to us all and give us peace and understanding in these last days.

Some possible misconceptions about John 3:16 - posted by jochbaptist (), on: 2018/10/26 15:25

- 1- It is not the Lord speaking, but John. It should not be in "red letters" beyond verse 15.
- 2- the word "so" does not imply the quantity/ quality of God's Love, but refers to the illustration in verse 14. As God in merciful love provided a way of escape from a venom-death in the desert for any believing Israelite, "so" did God's merciful love provide salvation to any believing person in the whole world, when His son was crucified to save them from the venom of death. Better translated as "thus".
- 3- The aorist tense of "loved" indicate an once-off act in the past. Not a continuous expression and supply of "unconditional" love.

Re: Some possible misconceptions about John 3:16 - posted by Gloryandgrace (), on: 2018/10/26 16:13

Brother Kruger: you said "It should not be in "red letters" beyond verse 15"

That is opinion, you are coming across as though you have something over the best new testament scholars? Do You? The scholars know that the greek can carry Jesus words stopping at 15 or vs 21. But either way, ink color plays no part in the veracity of scripture truth.

John speaking it and Jesus speaking it are all one and the same Spirit and the intent whether John or Jesus remains the same, the context delivering to us a synopsis of the whole of Gospel intent.

Your in-depth commentaries will tell you this.

Re: - posted by TMK (), on: 2018/10/26 20:21

Marvin-

What are you saying the verse means?

Re: - posted by ADisciple (), on: 2018/10/27 11:07

Savannah, thanks, I will check that out.

Re: Some possible misconceptions about John 3:16 - posted by ADisciple (), on: 2018/10/27 11:13

Thank you, Jochbaptist, for the comment on the aorist tense of "loved." The cross of Christ was God's demonstration of His love for the world.

Also for the significance of the word, "so" referring back to verse 14. "For God loved the world like that-- lifting up His Son on the cross the way Moses lifted up the serpent in the wilderness."

Re: - posted by TrueWitness, on: 2018/10/27 12:08

While I appreciate how the Greek word in this verse translated as "so" is better understood as meaning "in the same manner", let us not forget that God's love is also "so very much". For God to send his dear Son who is sinless and allow Him to be sacrificed to purchase our redemption is absolutely mind-boggling in terms of the depth of His love. So here is the literal Greek translation given: "For so loved God the world so as His son, I mean His only begotten One, He gave in order that every single one without exception constantly exercising faith in Him should not perish but have everlasting life." I like the fact that world means every single one without exception, the entirety of humanity. The gospel message of hope and salvation is available to ALL! And once they believe they shall have eternal life and become part of His Church body! Thanks for sharing!

Re: - posted by MrBillPro (), on: 2018/10/27 14:49

It's OK if you don't understand God, just don't misunderstand Him.

Re: - posted by Elibeth, on: 2018/10/27 16:37

Bro Bill pro,...

Do you really realize what a remarkable word you have spoken? !!

I appreciate that word.

Thank you,

Elizabeth

Re: - posted by jochbaptist (), on: 2018/10/28 6:11

Gloryandgrace said-

That is opinion, you are coming across as though you have something over the best new testament scholars? Do you?

No Brother, I do not. Forgive me for coming across that way.

Please note that the title reads "possible misconceptions".

Blessings

Re: - posted by jochbaptist (), on: 2018/10/28 6:24

Thank you ADisciple for your clear & crisp summary of what I tried to put in my own words after listening to an in-depth commentary on John 3:16 by David Pawson.

Here is an extract from the introduction page. -

David Pawson has recently been questioning whether we have been scriptural or sentimental in focussing evangelistic preaching on the love of God and, more recently, His "unconditional" love. He has drawn attention to some surprising biblical data:- that Jews in the Old Testament and Christians in the New only talked about God's love among themselves; that neither Jesus nor the apostles ever preached it publicly; and that the book of Acts contains not a single refer

Re: - posted by CofG (), on: 2018/10/29 20:17

Brothers and Sisters,

Having studied all the Gospel presentations in the Gospels, the book of Acts and the Epistles, I can't find a mention of the words of John 3:16 or the love of God anywhere in the recorded presentations. Even by Jesus Himself. I don't mention that as a proof of anything but rather something to ponder.

Re: - posted by BranchinVINE (), on: 2018/10/29 20:58

WHAT is the Gospel?

ADD:

Is John 3:16 gospel or NOT gospel?

Add:

Haven't checked this myself. Is "hell" anywhere in the recorded presentations?

Re: - posted by BranchinVINE (), on: 2018/10/29 21:00

Deleted - Duplicate post

Re: - posted by TMK (), on: 2018/10/29 21:01

I've posted this before but here goes:

"The True Gospel."

Most of the discussion on this topic centers on what the true Gospel requires of us. The biblical answer begins with repentance, faith, baptism and continued, loyal obedience to Christ. But identifying what the Gospel requires of us is not the same thing as saying what the true Gospel actually is. This list of duties correctly identifies the proper response to the Gospel—not the Gospel itself.

The Gospel is a particular message of good tidings, heralded through Christ and the apostles (but only rarely by modern evangelists). It is called "the Gospel of the Kingdom" (e.g., Matt.4:23; 9:35; 24:14), because it is the proclamation of the presence of another Kingdom and another King—one Jesus (Luke 2:10-11; Isa.52:7; Acts 17:7; 20:25). This entire proclamation can be summarized by the original Christian confession: "Jesus is Lord." This is what one must confess, in order to be saved (Rom.10:9). It is because He is the King that we must repent (of our former neglect of His lordship), trust Him, and be baptized into His alternative, royal society. Obedience is the obvious response to Lordship:

"Why do you call me 'Lord,' 'Lord,' and you do not do what I say?" (Luke 6:46)

One is not saved by the perfection of his/her obedience, but by the determination to obey completely. This is what happens when one hears, believes, and does not rebel against the proclamation of Christ's Kingship. Baptism is the public submission to the Crown, and a pledge to loyally follow Him until death. Many reduce the Gospel to a decree of justification only. However, justification, in the context of the Kingdom of Christ, is simply the amnesty granted by the King to penitent rebels, as they return in submission to the Authority they formerly spurned.

One is not saved by 80% obedience nor by 100% obedience (which actually is possible over short periods, by the wa

y). One is saved by having genuinely embraced the King and the life that logically follows from having such a King. None obeys completely, but we are commanded to do so, and true disciples have every intention of doing so. Failure to obey completely is a breach of the King's law, but it is not, in itself, damning. To inadvertently violate the speed limit is not to renounce your citizenship. Likewise, a child is not disowned by his parents because he forgets to do a particular assigned chore. There is grace in this Kingdom for those whose disobedience springs from weakness, ignorance or temporary insanity (James 3:2), and not from rebellion (Matt.26:41).

The Gospel is not a message of performance-oriented acceptance with God. We are saved by the grace of the Crown, and we obey because we love the King. If we do not love the King, whatever begrudged obedience we may render is a sham. It is not salvation.