

The Gospel of John

Chapter 3, Verses 16-21

Review

- General Introduction to the Gospel of John
 - one of the five ***Johannine*** books, all of which are among the last books in the Bible to be written
 - one of the four ***gospels***, each of which is a biography of Jesus and an historical narrative of his life
 - originally written in Greek ***to Jews and Gentiles***, including but not limited to those who had already accepted Christ
 - First read within the context of ***early Christian literature***, the ***Jewish Bible*** and ***other*** religious and philosophical writing.

Review

- **Prolog (1:1-18)**
 - Jesus Christ was the Word become flesh (1:14).
 - “**Flesh**” emphasizes that Jesus was exactly what we are.
 - The “**Word**” (Greek, *Logos*) was what God was and did what God did from the beginning.
 - He is ***rejected by the world***, in general.
 - But he is ***the savior of all who receive him***.
 - ***Only*** those who receive him shall be ***children of God!***

Review

- Jesus was revealed to Israel by ***John the Baptist*** (1:19-34)
- ***Disciples*** began to follow Jesus (1:35-51)
- Jesus did his ***first sign at Cana of Galilee*** (2:1-11)
- Jesus ***cleansed the temple*** in Jerusalem (2:12-22)
- Jesus performed ***signs in Jerusalem*** (2:23-25)
- Jesus tells Nicodemus that ***a man must be born again in order*** to see the Kingdom of God and that **whoever believes in the Son of Man may have eternal life.**(3:1-15)

Summary

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- But only those who truly believe in Jesus may see the Kingdom of God and enter into eternal life.

Summary

- The testimony of John the Baptist, Jewish scripture, and Jesus' disciples point people to Jesus.
- Likewise Jesus' words and the signs that he performs draw people to himself.
- But only those who truly believe in Jesus may see the Kingdom of God and enter into eternal life.
- And even the best and brightest in Israel, having seen the signs and heard the testimony, can not believe unless and until they are born again from above.

John 3: 16-21

3:16 神はそのひとり子を賜わったほどに、この世を愛して下さった。それは御子を信じる者がひとりも滅びないで、永遠の命を得るためである。

3:17 神が御子を世につかわされたのは、世をさばくためではなく、御子によって、この世が救われるためである。

3:18 彼を信じる者は、さばかれない。信じない者は、すでにさばかれている。神のひとり子の名を信じることをしないからである。

John 3: 16-21

3:19 そのさばきというのは、光がこの世にきたのに、人々はそのおこないが悪いために、光よりもやみの方を愛したことである。

3:20 悪を行っている者はみな光を憎む。そして、そのおこないが明るみに出されるのを恐れて、光にこようとはしない。

3:21 しかし、真理を行っている者は光に来る。その人のおこないの、神にあってなされたということが、明らかにされるためである。

John 3: 16-21

¹⁶ "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

¹⁷ 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.

¹⁸ 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.

John 3: 16-21

¹⁹ 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.

²⁰ For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.

²¹ 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."

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- The preceding verse is clearly spoken by Christ.
- That quotation of Christ began in Verse 10.

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- The question is: does Christ stop speaking at Verse 15, or does he continue speaking through the end of Verse 21?

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- The question is: does Christ stop speaking at Verse 15, or does he continue speaking through the end of Verse 21?
- What do you think?

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- The ESV translators believe that he continues speaking through the end of Verse 21.

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- If Jesus stopped talking at the end of Verse 15, then verses 16 through 21 would be commentary by John, the author.
- In either case, the meaning is the same, and it builds on the thought present in verse 15.

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- The thought that is added in Verse 16 is the idea that the salvation of men through faith in Christ is an expression of God's love for the world.
- Jesus saves us **for** God, not **from** God!

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- “The mission of the Son, was the consequence of the Father’s love, hence the revelation of it.” (C.K. Barrett)

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- “The mission of the Son, was the consequence of the Father’s love, hence the revelation of it.” (C.K. Barrett)
- In other words, it is because of Christ that we know of God’s love for the world.

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- The verb translated “love” (*agapan*) and the related noun (*agape*) are among the most important words in John.
- There is little in the Greek Old Testament or in profane Greek literature to teach us the meaning of this word.

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- It is from the New Testament that we first learn of this special form of love, of one person for another, which is spontaneous, and unselfish, and seeks only to bless the one who is loved.

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- It often tells us of the love of the Son for his disciples and of the disciples for the Son.

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- The Bible also tells us of the love that the disciples are supposed to have for one another, and for the world.
- Through all of these passages we come to understand what is meant by the words *agapan* and *agape*.

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- Here we read of God's love for the world (Greek, *Kosmon*), meaning the fallen world, as a whole.
- It would be difficult to believe that God loved this world, if it were not for the fact of his giving his Son to save it!

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- The “giving” here may refer to the incarnation (1:14) or to the crucifixion (2:14) or both.
- The word translated “only Son” emphasizes the unique relationship between the Father and the Son.

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- Many see here an allusion to Genesis 22:2, 16.
- In other words, God's sacrifice of his only Son shows his love for the world, in much the same way Abraham's love for God was proven by his willingness to sacrifice Isaac.

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Q. How does God's giving of his son benefit the world?

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A. Whoever believes in him will have eternal life. (v.15)

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- The word translated “eternal life” does not mean only life everlasting, but life forever in the perfect age yet to come.
- This world of ours will be transformed and perfected, or perhaps superseded and replaced by the perfect world.

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- Nothing in the Bible says that everyone will enter the perfect age to come.
- So whoever does not believe in God's Son will perish (alternatively "be lost," "suffer destruction," etc.)

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- This is also a demonstration of God's love for the world, that all who reject his Son will finally be removed from it.

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- This is also a demonstration of God's love for the world, that all who reject his Son will finally be removed from it.
- The Kingdom of God shall be inhabited by only those who love the Son of God.

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- As we have seen, the mission of God's son, was to save from out of the world all who would come to believe.

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- As we have seen, the mission of God's son, was to save from out of the world all who would come to believe.
- But how do we reconcile this with John 9:39 and other passages that say Jesus came to judge the world.

Discussion

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- Apart from Christ everyone is condemned already.
- Christ came to save all who would believe in him.
- All who refuse to believe in him, simply remain as they are, condemned already.
- Christ comes to judge the world in the sense that he comes to make clear who truly does believe in him.

John 3:18

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 - Others disbelieve, turn away and are lost.

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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.

- This makes me think of Paul's description of the gospel as "...the power of God for salvation to everyone who believes..." (Romans 1:16)

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- How we respond to Christ, and only this, will determine whether we will see the Kingdom of God and enter into eternal life.

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- How we respond to Christ, and only this, will determine whether we will see the Kingdom of God and enter into eternal life.
- This is the sense in which Christ comes to judge the world.

John 3:19

そのさばきというのは、光がこの世にきたのに、人々はそのおこないが悪いために、光よりもやみの方を愛したことである。

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.

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そのさばきというのは、光がこの世にきたのに、人々はそのおこないが悪いために、光よりもやみの方を愛したことである。

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.

- Jesus is the light of the world (John 1:4ff).

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- Jesus is the light of the world (John 1:4ff).
- This is true eternally, and it has been most evident since the incarnation and resurrection.
- Yet people have continued to prefer the darkness.

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- We sin because we like to sin.

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- We sin because we like to sin.
- We avoid Christ because we want to keep our sin.

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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.**

- We sin because we like to sin.
- We avoid Christ because we want to keep our sin.
- Were we to embrace Christ and eternal life, we would need to set our sin aside, which we are loath to do.

John 3:20

悪を行っている者はみな光を憎む。そして、そのおこないが明るみに出されるのを恐れて、光にこようとはしない。

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

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- Sinners hate Christ, whether they know him or not, and we are all sinners.

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- Thus our fallen, sinful nature keeps us away from Christ, even those of us who call ourselves Christians.
- The miracle strangeness of the gospel is that, while we were still sinners Christ died for us (Romans 6:8)

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

- Whoever turns away from the darkness and **into** the light, repenting of the wicked things he does, comes to hate the wicked things he does (Romans 7:21f) and to prefer light.

John 3:21

しかし、真理を行っている者は光に来る。その人のおこないの、神にあってなされたということが、明らかにされるためである。

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."

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- All who forsake darkness and come into the light, realize that their salvation, and their sanctification, and all of the works and fruit of the Spirit are purely the work of God.

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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.**"

- God alone is glorified by every one who turns to his Son in faith and enters the Kingdom of God and eternal life.

Conclusion

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Conclusion

- Eternal life in the Kingdom of God belongs to those men who truly love the Son of God.
- There will be a final judgment where the men who enter into this Kingdom and those who do not are separated.
- On that day, there will be some surprises! (Mt. 7:21)
- In the meantime, those who love Jesus should obey him, including proclaiming the gospel and doing everything we can do (by his grace) to keep everyone in the light!