

"For God So Loved The World"

John 3:16

We are going to examine this verse as it is written in the English.

But here is the Greek order of words:

16 **in this manner, indeed loved the God, the world**
"For God so loved the world,

οὕτως	γὰρ	ἠγάπησεν	ὁ	θεὸς	τὸν	κόσμον
houtos	gar	Egaphsen	ho	theos	ton	Kosmon
		agapao				kosmos
in this manner	Indeed	loved	the	God	the	world

1. The verse starts off with the adverb *houtos* indicating the manner something is done; or as. In this manner or as...
2. **Verse 16 explains the fact expressed in verse 15: **so that whoever believes will in Him have eternal life****
3. Verse 15 begins with the purpose clause **so that** introducing the reason why the **the Son of man must be lifted up** verse 14
4. Drawing from an historical illustration of the brass serpent being lifted up in the wilderness that whoever just looked at it would live. An historical occurrence that Nicodemus would have been most familiar.

Drawing from this our passage flows:

- 14 "**As** introduces an historical illustration **Moses lifted up the serpent in the wilderness**, Numbers 21 **even so** this is the same adverb used to introduce verse 16—**in this manner must the Son of Man be lifted up**; referring to the cross. We have well studied how important it was that Jesus Christ died on the cross and not in some other manner, like stoning.

Why must the Son of man be lifted up?

- 15 **so that** introduces the purpose of Jesus Christ being lifted up on The Cross... **so that- whoever believes will in Him have eternal life.**
- 16 **“In this manner, indeed God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.**
5. The crucial point here is what this adverb in this manner introduces. It introduces the manner in which God Loves the lost, unrighteous world. God could not Love the world based on the world’s unrighteous status. He could not Love them nor save them based on anything else but in this manner of Love.

We saw this in our study of the Ten Questions of Job:

Job 8:3

- 3 **Does God** as we will see, the reason for the definite article in John 3:16 is to identify the God as the same God that has been dealing with the human race, ever since He created the human race **Does the God pervert justice?** Right here is why God could Love mankind, save mankind in no other manner. To pervert is the intensive Piel of the Hebrew verb which means just that... to pervert, to twist, to bend. For God to Love mankind in any other manner He would have *perverted justice*;

That is, He would have perverted making righteous judgments.

HE WOULD HAVE CEASED TO BE GOD

“Or does the Almighty pervert what is right?”

Remember Job was written before the Age of Israel and God is recognized as God (EL); now Almighty (SHADDAY) He is also referred to in this pre-Israeli book at YAHWEH, and the Lord.

Or does the Almighty pervert what is right KJ justice or does the Almighty pervert righteousness?

If God Loves the Unrighteous world in any manner other than The Cross He would pervert His own Righteousness--and cease being Righteous Himself. You might be surprised the number of Seminary professors and preachers do not understand this concept.

In this manner indeed

this particle here serves as a strong affirmation

In this manner--indeed--loved

In correct or proper English, we have Subject, Verb, Object; But in the Greek, the Subject can be first or the Verb can be first or the Object can be first. Often the order depends on what is being emphasized. Here in our passage **“how God Loves the world”** is the great issue.

How can a perfectly Righteous God Love the Unrighteous world?

in this manner loved is an Aorist Active Indicative of the verb *agapao*. We often think of this as the richest kind of Love; Indeed it is an unconditional Love. And this is extremely important theologically. Many people try to separate those referred to here as being those who will believe and those who will not believe. But No, this is unconditional Love for the whole world of unbelievers. So don't try to make this kind of separation based on the word used for Love here.

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Daniel Wallace in ‘*Greek Grammar Beyond the Basics*’, on page 380, has an interesting brief discussion between the words *phileo* and *agapao*, where he points out that GOD and JESUS are never said to Love [-phileo-] toward or with unbelievers, for this Love (phileo) speaks of enjoyment and fellowship –which, of course, God cannot have with unrighteousness. But *agapao* is the verb used of God’s Love for unbelievers, as in John 3:16, for this Love speaks of commitment – unconditional Love.

He Loved all...every unbeliever in history, including those who would die as unbelievers, so no one is able from the text to just say as those like John Gill that “*not every man in the world is here meant, or all the individuals of human nature; for all are not the objects of God's special love, which is here designed, as appears from the instance and evidence of it, the gift of his Son: nor is Christ God's gift to every one*”.

There are so many things theologically in error in this statement but the main point is that this conclusion cannot be drawn from this text.

THIS IS A *SPECIAL* LOVE
—IT IS *UNCONDITIONAL*—
GOD LOVED THE WORLD IN THIS MANNER THAT
HE UNCONDITIONALLY GAVE HIS SON.

The Aorist Tense gives no concept of time, like Past, Present or Future, but simply states the fact, that “**at this point,**” “**in this manner,**” God, in this specific manner, **LOVED THE WORLD.** And the Indicative declares that this is an historical fact of the demonstration of God’s Love in this manner – at The Cross.

the God the use of the definite article here specifies the God of Abraham, Isaac and Jacob or the only true God.

In this manner indeed the God loved the world (*kosmos*) we will not go through the multitude of things to which this word could refer and we will concentrate on our context. This word is all inclusive of every human being born into this world from Adam in the garden to the last person in the millennium. Therefore, this word refers to every unbeliever in history, for we are all born into this world as unbelievers; unrighteous – ***“there is none righteous, no not one.”***

in this manner indeed the God loved the world

Now we are ready for the next phrase.

In the Greek: **so as the Son the only begotten He gave**

English: **that He gave His only begotten Son,**

You will notice that in the Greek the emphasis is on what was given in the demonstration of His Love. Love Gives, but the emphasis of the Magnitude of Love is on the Gift Given.

But we will study it, as it appears in the English.

That	He gave	His	only begotten		Son
ὡστε	ἔδωκεν	τοῦ	μονογενῆ	τοῦ	υἱοῦ
so as	He gave	the	only begotten	of Him	the Son

This beginning conjunction (*hoste*) is used to connect more closely a following clause with the preceding one. Here it is used to introduce a result that is not anticipated. This act by God is magnificent. It is the only manner in which God could Love that would bring about the desired result.

He gave Aorist Active Indicative of the Greek verb meaning to give of one's own accord and with the intention of good will, or good results. Of course, God is the subject of the verb (The Aorist Tense) He gave once and for all... and the Indicative present the historical reality of this giving. This giving means giving over to death on the cross for the sins of the world.

His only begotten Son or **The Son, the only begotten**

This Greek word has been variously translated in the Bible:

His only son, His one and only Son, His unique Son, His Son, the only one.

Without going into detail, the Greek word means *unique, one of a kind, one and only.*

Son one of His own, of His nature

that whoever believes in Him

Greek: **that everyone believing in Him**

English: **that whoever believes in Him**

ἵνα	πᾶς	ὁ	πιστευῶν	εἰς	αὐτόν
hina	pas	ho	pisteuon	eis	auton
that	all	the	believe	in	Him

The conjunction translated **that** introduces purpose-result, **for the purpose that and the result that** the purpose-result of God giving His Son

For the purpose that whoever pas—all, everyone, no exceptions.

Believes Present Active Participle of the Greek word to Believe, to have Faith. The Present participle is gnomic or historical, meaning **anyone, everyone who believes throughout history.** This is not teaching that everyone must continue to believe throughout their lifetime. We have seen that in 2 Timothy 2:13 that Jesus cannot deny Himself, meaning that when one believes in Jesus, the Holy Spirit baptizes them into Christ.

**We know that Faith must have an Object
for it is the Object of Faith that is the Merit
or Power of Faith, here.**

In Him The Greek preposition gives the direction of the Object of Faith.

INTO or IN JESUS CHRIST.

This is why I ask
‘is your Faith the Faith God is looking for?’

It is **Faith in JESUS CHRIST** that saves,
not in inviting or in accepting etc.,
but in **FAITH ALONE IN CHRIST ALONE.**

shall not perish, two simple words in the Greek

shall not perish

μη	αποληται
Me	apoletai

The Greek particle translated **not** is used to strongly show what this is dependent upon; what condition must be met for this to apply, and that condition is Faith in JESUS CHRIST; “not works,” “not personal merit” but simple Faith in JESUS CHRIST.

Then we have the Aorist Passive Subjunctive of the Greek word meaning just that – to destroy or perish.

This, of course, presents the problem of what does this mean?

This does not mean
that everyone who does not
believe in Jesus Christ will cease to exist
when they physically die.

It means to perish from existence and fellowship
with or of God and His Son.

What is important here is the use of the Subjunctive mood.

This is not saying that one who Believes in JESUS CHRIST

may or may not perish.

The Subjunctive mood emphasis the volition of each individual.

If you insist on the use of the word **“may not perish”** then be sure that you explain that one may or may not perish, **depending on whether they believed in Jesus or not.**

The Passive voice goes with the Subjunctive mood.

You may or may not receive being perished – depending on whether you believe in Jesus.

To prevent any misunderstanding this should be translated:

shall not perish.

but	have	life	everlasting
αλλα	εχη	ζωην	αιωνιοσ
alla	Echoe	zoen	aionioo

The Greek adversative particle introduces something antithetical, or in opposition, to what has been said

So in opposition to perishing...here is an alternative..

Then we have the Present Active Subjunctive of the Greek word meaning **to have** or to **possess**.

Again, the Subjunctive is used not to suggest that is someone believes in Jesus Christ, he may or may not have everlasting life.

It is used to emphasis the all-importance God-given HUMAN VOLITION.

Remember, before you start attacking God that people will spend eternity in a Lake of Fire, remember that **THEY MADE THIS DECISION. THEY DECIDED NOT TO BELIEVE IN JESUS CHRIST.** And there are a multitude of reasons why people choose not to believe in the person of Jesus Christ... Religious, Philosophical Reasons.

What may we have if we believe in Jesus?

Life

not just life,
but life in abundance with Jesus Christ for all eternity,
therefore,

Everlasting—eternal technically,
only God has eternal life,
there has never been a time when God did not exist,
but we receive *everlasting life* at the moment of Faith in JESUS CHRIST.

John 3:16

16

**In this manner,
Indeed
God loved the world,
that He gave His only begotten Son,

in order that
or
for the purpose that
whoever believes in Him
shall not perish,
but have everlasting life.**