

THE GOSPEL OF JOHN



the beginning was the Word,¹
and the Word was with God, and
the Word was God.
In the beginning
the Word was with Christ, 1—14. The
of Andrew, Peter, &c.,
CHAP. 1.
A.M. 4081. A.D. 27.
a Ge. 1. 1; Pr. 8. 22, 23;
Ep. 3. 9; He. 1. 1, 3, 8;
Re. 1. 8, 11, 13, 17, 21.
6 ver. 14; 1 John 1. 1, 2, 3.
7; Re. 19. 13.
1 In Greek, 'was
Logos.' This
was given
who after
came into

Review

- So far, in the Gospel of John, the divine plot has been unfolding step by step:
- He came to illuminate our spiritual condition
 - We were stumbling in total darkness; He stepped into history as the Light of the World.
- He came to reveal the Father to us:
 - No man has seen God at any time, yet the Son—who is eternally one with the Father—has declared Him to us.
- He came not to reform, but to redeem:
 - He didn't come as a moral teacher offering a spiritual patch-up job, nor to refine external religion.
 - He came as the Lamb of God to take away the sin of the world, filling cold, empty, dead stone vessels with new wine and vibrant life.

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- He came as our Substitute & Savior:
 - Just as the bronze serpent was lifted up in the wilderness, Christ was lifted up on the cross—becoming sin for us, bearing the curse of our judgment, and breaking down the insurmountable barrier between a Holy God and sinful man.

Review

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 5:21



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13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Galatians 3:13



Review

- He offers a total spiritual rebirth:
 - By simple, contrite faith—and faith alone—that which was dead is quickened by the Spirit.
 - The soul brought out of darkness into light receives the free gift of eternal life, standing forever justified:

There is therefore now no condemnation to them which are in Christ Jesus

Romans 8:1

Review

- All of this—the Light, the Lamb, the empty stone jars, the night-time conversation with the master of Israel, and the serpent lifted up on the pole—has been driving toward a single, magnificent climax.
- Now, Jesus looks into the eyes of Nicodemus under the cover of night, and delivers what is undeniably the most concise, profound, and famous summary of the Gospel ever uttered:

John 3:16

¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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- *“John 3:16 stands as the supreme distillation of the divine narrative, revealing the ultimate motive, measure, and means of human redemption”.*
- J. Vernon McGee loved to emphasise that salvation originates not in human merit or religious performance, but solely in the heartbeat of heaven:
 - *“For God so loved...” a love directed not at a select, worthy elite, but at a fallen, rebellious, and broken “world.”*

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- Charles Spurgeon famously marveled at the staggering cost of that love in the word "gave", pointing out that the Father did not merely send a prophet or an angel, but spared not His "only begotten Son"—the ultimate, unrepeatable gift of God's own heart to bear the judgment our sins deserved.
- Chuck Smith consistently highlighted the boundless mercy packed into "whosoever", proving that the door of the Kingdom is thrown wide open to any individual regardless of their past, provided they respond with simple, trusting faith.

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- Chuck Missler loved to draw out the profound dynamic of "believeth", noting that biblical belief is not passive intellectual agreement with a creed, but an active, life-surrendering trust (pisteuo) that transfers a person out of the trajectory of "perishing" (eternal entropy and separation from God) and anchors them into "everlasting life", partaking in the very uncreated, eternal nature of God Himself!

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- The Puritans were known for their concise, razor-sharp commentary, and John Trapp (1601–1669) famously unpacked the magnitude of divine love in this verse by breaking down its scope:
 - *"God loved the world - a world of men, not of angels; and among men, not the noble or worthy only, but whosoever."*
- Trapp also remarked on the phrase "so loved":
 - *"This 'so' is a word of infinite dimensions; it hath a height, length, depth, and breadth in it that passeth knowledge. God's love is here drawn to the life, but it cannot be fully expressed by any tongue of men or angels."*

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- John Gill (1697–1711) was a Baptist theologian and Hebrew scholar, he focused heavily on the stark contrast between human unworthiness and the sheer scale of God's sovereign grace in sending His Son:
 - *"The object of this love is 'the world'; not the earth itself, but the inhabitants of it; and these not as good, or as deserving, but as sinners, ungodly, and enemies... The instance of His love is in giving His only begotten Son; He did not merely send Him, but gave Him, gave Him to be made flesh, to be placed under the law, to be mocked, buffeted, spit upon, and crucified."*

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- Oswald Chambers (1874–1917) In My Utmost for His Highest, frequently brings John 3:16 back to the personal reality of the Cross and the sheer cost to the heart of God:
 - *"The Salvation of God does not stand on human pity or subtle sympathy; it stands on the bed-rock of the Love of God... God did not give His Son to save me only; He gave His Son for the whole world. Salvation is not merely deliverance from sin; it is the redemption of the world by the absolute sacrifice of Jesus Christ."*
 - *"Love is not a sentiment; it is the total surrender of oneself for another. In John 3:16, God does not say He felt affection for the world; He so loved that He gave"*

John 3:16

- A.W. Tozer (1897–1963), in *The Knowledge of the Holy* and his sermon series on the attributes of God, highlights that God's love in John 3:16 is 'an uncaused, self-existent reality'
 - *"God does not love us because we are valuable; we are valuable because God loves us. He did not look at the world and see something attractive that drew His heart out toward it; rather, out of the infinite depths of His own nature, He poured forth love upon a world that had no claim upon Him."*
 - *"Faith is the gaze of a soul upon a saving God. When John 3:16 says 'whosoever believeth in Him,' it means looking away from your own ruined condition and fixing the eye of your heart upon the Son lifted up."*

Psalms 119

¹²³ Mine eyes fail for thy salvation,
and for the word of thy righteousness.

Psalms 119:123

- There are just 5 words in this verse in Hebrew.
 - עֵינַי Ayin – eye, natural vision, the natural
 - כָּלוּ Kala – to be complete, be at an end
 - לְיִשׁוּעָה Yeshua – salvation ('Jesus' in Hebrew)
 - וּלְאִמְרָת Imra – word, specifically the Word of God
 - צְדָקָה Sedeq – righteousness
- We could paraphrase this as: "The natural comes to an end when we look at Jesus, the Word of God, our Righteous"

John 3:16

- This is not merely a verse, but the universal emblem of the Gospel...
- ...a single sentence that has transcended theology to become a cultural and historical phenomenon!



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- It is almost universally the first verse translated when missionaries render the Bible into a new native tongue.
- Through organisations like Wycliffe Bible Translators, John 3:16 has been read and spoken in thousands of languages, reaching isolated tribes & ancient civilizations all over the world

John 3:16

- Martin Luther famously called John 3:16 "*the Gospel in miniature.*"
- If every other page of Scripture were lost, this single verse contains enough divine light to show a lost soul the way to salvation.
- It condenses the entire story of redemption - God's character, man's plight, Christ's sacrifice, and the condition of faith - into just twenty-five words in the English text.
- It is the theological summary of plight of man, the love of God for that man, and the extreme lengths God went to in order to redeem mankind

For God So Loved The World

- **Father.**
- *My son, here is a company of poor miserable souls, that have utterly undone themselves, and now lie open to my justice! Justice demands satisfaction for them, or will satisfy itself in the eternal ruin of them: What shall be done for these souls And thus Christ returns.*

For God So Loved The World

- **Son.**
- *O my Father, such is my love to, and pity for them, that rather than they shall perish eternally, I will be responsible for them as their Surety; bring in all thy bills, that I may see what they owe thee; Lord, bring them all in, that there may be no after-reckonings with them; at my hand shalt thou require it. I will rather choose to suffer thy wrath than they should suffer it: upon me, my Father, upon me be all their debt.*

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- **Father.**
- *But, my Son, if thou undertake for them, thou must reckon to pay the last mite, expect no abatements; if I spare them, I will not spare thee.*

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- **Son.**
- *Content, Father, let it be so; charge it all upon me, I am able to discharge it: and though it prove a kind of undoing to me, though it impoverish all my riches, empty all my treasures, yet I am content to undertake it.*

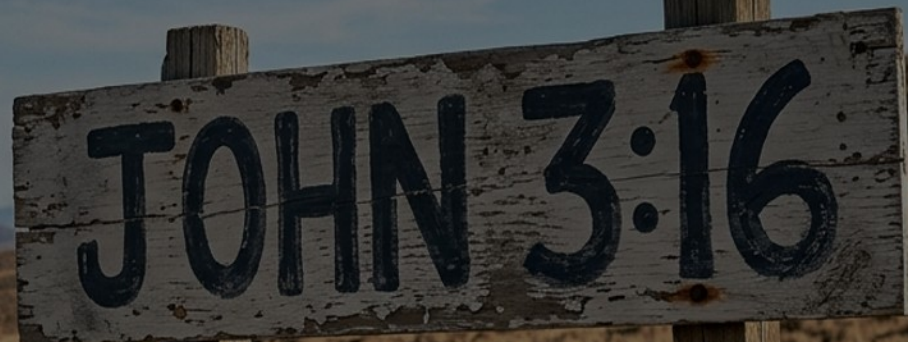
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- Blush, ungrateful believers, O let shame cover your faces; judge in yourselves now, has Christ deserved that you should stand with him for trifles, that you should shrink at a few petty difficulties, and complain, this is hard, and that is harsh? O if you knew the grace of our Lord Jesus Christ in this his wonderful condescension for you, you could not do it.

John Flavel (c. 1627–
1691).

The Fountain of Life Opened Up

*“This one verse took the deepest mystery of heaven,
how a holy God can love and redeem a sinful world,
and placed it on a signpost so clear and simple that a
child can understand it, yet so deep that the highest
intellect can never exhaust it.”*



The Greatest Miracle

- *For God* - the greatest being
- *so* - the greatest degree
- *loved* - the greatest affection
- *the world* - the greatest object of love
- *that he gave* - the greatest act
- *his only* - the greatest treasure
- *begotten* - the greatest relationship
- *Son,* - the greatest gift

The Greatest Miracle

- *that whosoever* - the greatest company
- *believeth* - the greatest trust
- *in him* - the greatest object of faith
- *should not perish* - the greatest deliverance
- *but have* - the greatest assurance
- *everlasting* - the greatest promise
- *life.* - the greatest blessing

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:17

- A just God must punish sin.
- He cannot simply ignore it.
- However, as a demonstration of God's amazing love for us, the Father sent the Son to pay for the sins of the whole world.
- *“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2)*

- 18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- 19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3:18-19

- No one has to go to Hell – it's a choice
- Hell was made for the devil & his angels
- Individuals condemn themselves by rejecting Christ in favour of their 'pleasure'

The Choice

THIS WAY

THAT WAY

¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:16

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 3:20-21

'A man is no fool who gives up that which he cannot keep, to gain that which he cannot lose'

(Jim Elliot 1927 – 1956)

The Great Exchange

³⁵ For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

³⁶ For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mark 8:35-36

John 3:21

- *“This is the end of our Lord's discourse to Nicodemus; and though we are not informed here of any good effects produced by it, yet we learn from other scriptures that it had produced the most blessed effects in his mind, and that from this time he became a disciple of Christ.*
- *He publicly defended our Lord in the Sanhedrin, of which he was probably a member, John 7:50, and, with Joseph of Arimathea, gave him an honourable funeral, John 19:39, when all his bosom friends had deserted him”.*

- Adam Clarke

- 22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.*
- 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.*
- 24 For John was not yet cast into prison.*

John 3:22-24

- Jesus leaves the 'bright lights' & position to go to the lowest place to reach out to an outcast
- John's time was almost up, yet he didn't give up

²⁵ Then there arose a question between some of John's disciples and the Jews about purifying. John 3:25

- The Jewish act of purification (literally, cleansing by water) was something that was done after someone had been ceremonially unclean for whatever reason. (Lev 14:9)
 - It appears that some of the Pharisees mistook what John was doing as simply an extension of the act of purification ceremony.
- No doubt John's disciples were trying to set the record straight. John was not preaching an external cleansing, but an internal one!

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

John 3:26

- 27 John answered and said, A man can receive nothing, except it be given him from heaven.
- 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
- 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
- 30 He must increase, but I must decrease.

John 3:27-30

'He Must Increase'

If you become a necessity to a soul, you are out of God's order. As a worker, your great responsibility is to be a friend of the Bridegroom. When once you see a soul in sight of the claims of Jesus Christ, you know that your influence has been in the right direction, and instead of putting out a hand to prevent the throes, pray that they grow ten times stronger until there is no power on earth or in hell that can hold that soul away from Jesus Christ.

'He Must Increase'

Over and over again, we become amateur providences; we come in and prevent God, and say—"This and that must not be." Instead of proving friends of the Bridegroom, we put our sympathy in the way, and the soul will one day say—"That one was a thief, he stole my affections from Jesus, and I lost my vision of Him."

'He Must Increase'

Beware of rejoicing with a soul in the wrong thing, but see that you do rejoice in the right thing. "The friend of the Bridegroom . . . rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." This is spoken with joy and not with sadness—at last they are to see the Bridegroom! And John says this is his joy. It is the absolute effacement of the worker, he is never thought of again.

- Oswald Chambers

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

John 3:31-33

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

John 3:34-35

5-Fold Declaration

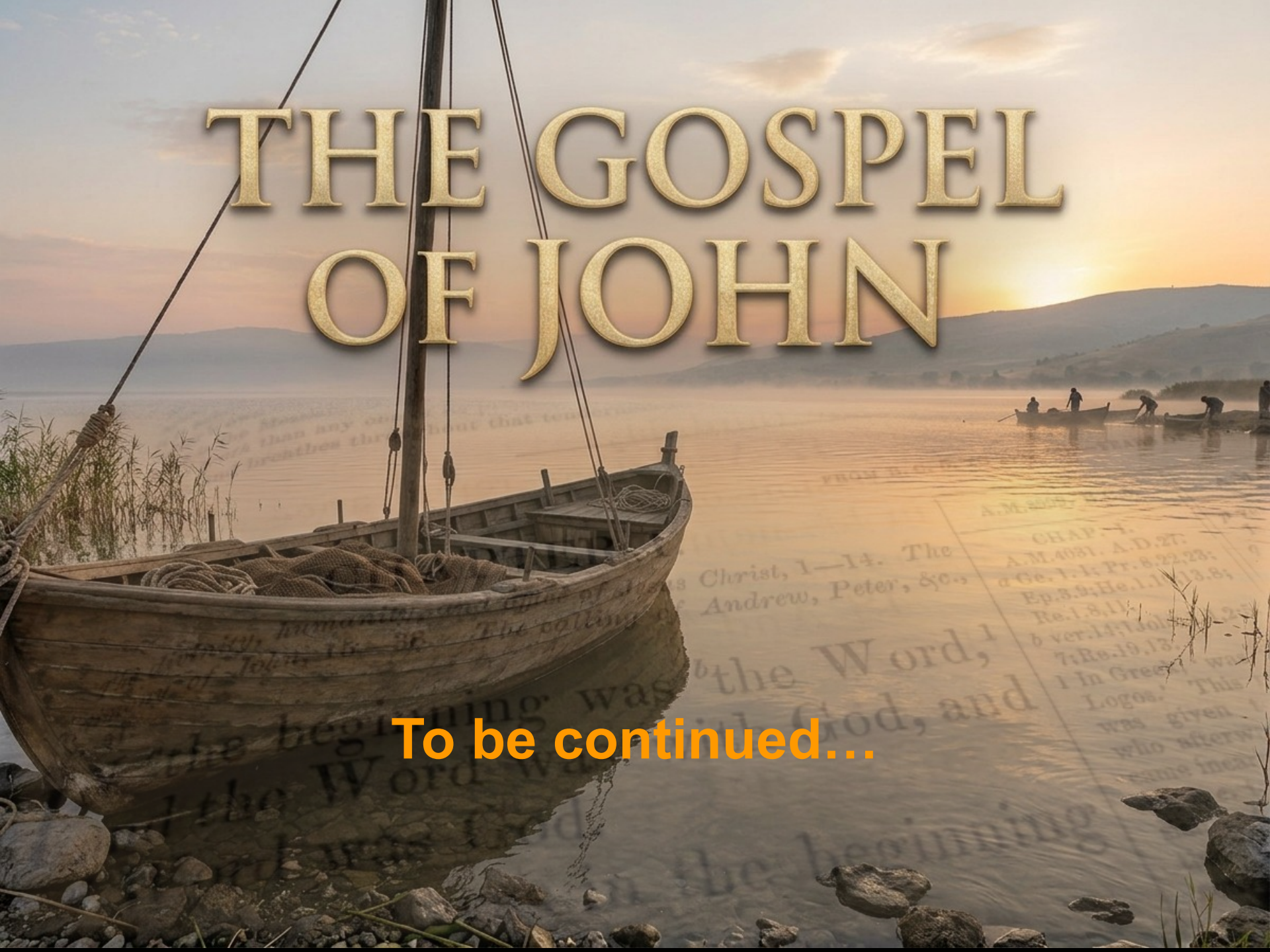
- John gives 5 reasons for Christ's superiority to him:
- 1) Christ had a heavenly origin (v. 31)
- 2) Christ knew what was true by firsthand experience (v. 32)
- 3) Christ's testimony always agreed with God (v. 33)
- 4) Christ experienced the Holy Spirit in an unlimited manner (v. 34)
- 5) Christ was supreme because the Father sovereignly had granted that status to Him (v. 35)

³⁶ He that believeth on the Son hath everlasting life:
and he that believeth not the Son shall not see life;
but the wrath of God abideth on him.

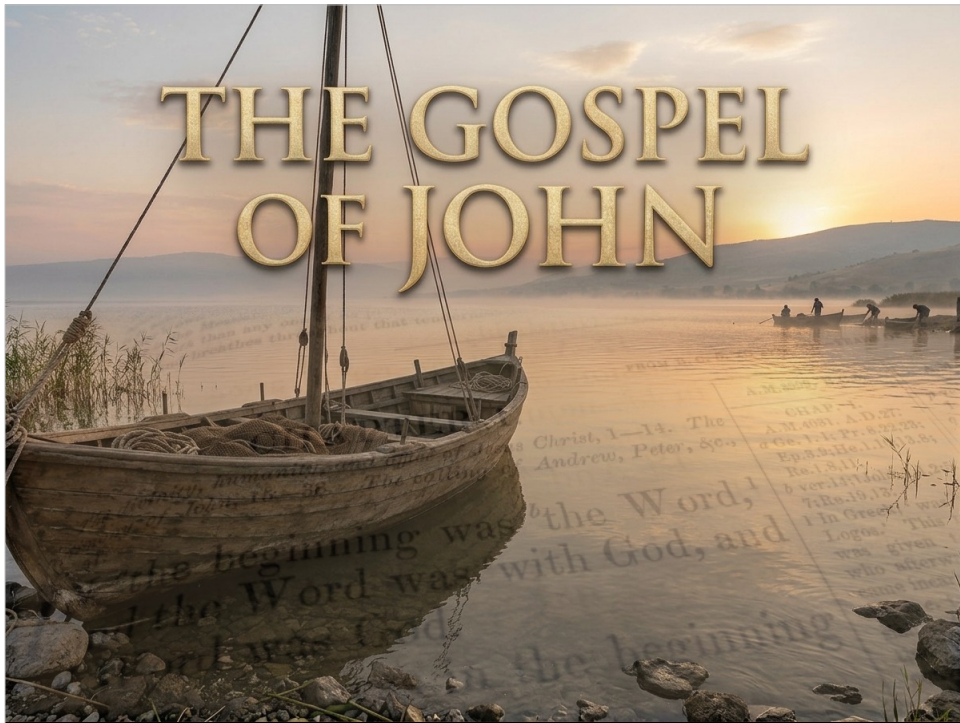
John 3:36

- The most important issue:
- Accept Christ = everlasting life
- Reject Christ = the wrath of God
- We need honesty in our preaching!
- Too many of the perishing are perishing because they don't know they are perishing!

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To be continued...



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Psalm
Aleph

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 - קלו Kala – to be complete, be at an end
 - לישועה Yeshua – salvation ('Jesus' in Hebrew)
 - ולאמרת Imra – word, specifically the Word of God
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Blush, ungrateful believers, O let shame cover your faces; judge in yourselves now, has Christ deserved that you should stand with him for trifles, that you should shrink at a few petty difficulties, and complain, this is hard, and that is harsh? O if you knew the grace of our Lord Jesus Christ in this his wonderful condescension for you, you could not do it.

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Son. Content, Father, let it be so; charge it all upon me, I am able to discharge it: and though it prove a kind of undoing to me, though it impoverish all my riches, empty all my treasures, (for so indeed it did, 2 Cor. 8: 9. "Though he was rich, yet for our sakes he became poor") yet I am content to undertake it.

Blush, ungrateful believers, O let shame cover your faces; judge in yourselves now, has Christ deserved that you should stand with him for trifles, that you should shrink at a few petty difficulties, and complain, this is hard, and that is harsh? O if you knew the grace of our Lord Jesus Christ in this his wonderful condescension for you, you could not do it.

For God So Loved The World

- **Son.**
- *Content, Father, let it be so; charge it all upon me, I am able to discharge it: and though it prove a kind of undoing to me, though it impoverish all my riches, empty all my treasures, yet I am content to undertake it.*

Father. My son, here is a company of poor miserable souls, that have utterly undone themselves, and now lie open to my justice! Justice demands satisfaction for them, or will satisfy itself in the eternal ruin of them: What shall be done for these souls And thus Christ returns.

Son. O my Father, such is my love to, and pity for them, that rather than they shall perish eternally, I will be responsible for them as their Surety; bring in all thy bills, that I may see what they owe thee; Lord, bring them all in, that there may be no after-reckonings with them; at my hand shalt thou require it. I will rather choose to suffer thy wrath than they should suffer it: upon me, my Father, upon me be all their debt.

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John Flavel (c. 1627–1691).

The Fountain of Life Opened Up

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"This one verse took the deepest mystery of heaven, how a holy God can love and redeem a sinful world, and placed it on a signpost so clear and simple that a child can understand it, yet so deep that the highest intellect can never exhaust it."



led to 92 million Google searches for the verse in 24 hours

The Greatest Miracle

- *For God* - the greatest being
- *so* - the greatest degree
- *loved* - the greatest affection
- *the world* - the greatest object of love
- *that he gave* - the greatest act
- *his only* - the greatest treasure
- *begotten* - the greatest relationship
- *Son,* - the greatest gift

The Greatest Miracle

- *that whosoever* - the greatest company
- *believeth* - the greatest trust
- *in him* - the greatest object of faith
- *should not perish* - the greatest deliverance
- *but have* - the greatest assurance
- *everlasting* - the greatest promise
- *life.* - the greatest blessing

¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:17

- A just God must punish sin.
- He cannot simply ignore it.
- However, as a demonstration of God's amazing love for us, the Father sent the Son to pay for the sins of the whole world.
- *"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2)*

¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3:18-19

- No one has to go to Hell – it's a choice
- Hell was made for the devil & his angels
- Individuals condemn themselves by rejecting Christ in favour of their 'pleasure'

The Choice



¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:16

²⁰ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 3:20-21

'A man is no fool who gives up that which he cannot keep, to gain that which he cannot lose'
(Jim Elliot 1927 – 1956)

The Great Exchange

³⁵ For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

³⁶ For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mark 8:35-36

John 3:21

- *“This is the end of our Lord's discourse to Nicodemus; and though we are not informed here of any good effects produced by it, yet we learn from other scriptures that it had produced the most blessed effects in his mind, and that from this time he became a disciple of Christ.*
- *He publicly defended our Lord in the Sanhedrin, of which he was probably a member, John 7:50, and, with Joseph of Arimathea, gave him an honourable funeral, John 19:39, when all his bosom friends had deserted him”.*

- Adam Clarke

led to 92 million Google searches for the verse in 24 hours

²² After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

²³ And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

²⁴ For John was not yet cast into prison.

John 3:22-24

- Jesus leaves the 'bright lights' & position to go to the lowest place to reach out to an outcast
- John's time was almost up, yet he didn't give up

Jesus had obviously become somewhat of a celebrity in Jerusalem, He had even had a personal visit from Nicodemus, one of the greatest teachers in Israel. Yet He now chooses to leave the 'bright lights of the city and return to Galilee (John 4:3), passing first through Judaea and Samaria.

²⁵ Then there arose a question between some of John's disciples and the Jews about purifying. John 3:25

- The Jewish act of purification (literally, cleansing by water) was something that was done after someone had been ceremonially unclean for whatever reason. (Lev 14:9)
 - It appears that some of the Pharisees mistook what John was doing as simply an extension of the act of purification ceremony.
- No doubt John's disciples were trying to set the record straight. John was not preaching an external cleansing, but an internal one!

²⁶ And they came unto John, and said unto him, Rabbi,
he that was with thee beyond Jordan, to whom thou
barest witness, behold, the same baptizeth, and all
men come to him.

John 3:26

²⁷ John answered and said, A man can receive nothing, except it be given him from heaven.

²⁸ Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

²⁹ He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

³⁰ He must increase, but I must decrease.

John 3:27-30

John diffuses this attempted suggestion of rivalry by simply pointing out that all ministries and all gifts come from God. Why should he be envious of another whom God chose to use? John was not seeking his own glory but the glory of the One who had bestowed the blessings and gifts upon him.

'He Must Increase'

If you become a necessity to a soul, you are out of God's order. As a worker, your great responsibility is to be a friend of the Bridegroom. When once you see a soul in sight of the claims of Jesus Christ, you know that your influence has been in the right direction, and instead of putting out a hand to prevent the throes, pray that they grow ten times stronger until there is no power on earth or in hell that can hold that soul away from Jesus Christ.

‘He Must Increase’

Over and over again, we become amateur providences; we come in and prevent God, and say —“This and that must not be.” Instead of proving friends of the Bridegroom, we put our sympathy in the way, and the soul will one day say—“That one was a thief, he stole my affections from Jesus, and I lost my vision of Him.”

'He Must Increase'

Beware of rejoicing with a soul in the wrong thing, but see that you do rejoice in the right thing. "The friend of the Bridegroom . . . rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." This is spoken with joy and not with sadness—at last they are to see the Bridegroom! And John says this is his joy. It is the absolute effacement of the worker, he is never thought of again.

- Oswald Chambers

³¹ He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

³² And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

³³ He that hath received his testimony hath set to his seal that God is true.

John 3:31-33

³⁴ For *he whom* God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

³⁵ The Father loveth the Son, and hath given all things into his hand.

John 3:34-35

5-Fold Declaration

- John gives 5 reasons for Christ's superiority to him:
- 1) Christ had a heavenly origin (v. 31)
- 2) Christ knew what was true by firsthand experience (v. 32)
- 3) Christ's testimony always agreed with God (v. 33)
- 4) Christ experienced the Holy Spirit in an unlimited manner (v. 34)
- 5) Christ was supreme because the Father sovereignly had granted that status to Him (v. 35)

³⁶ He that believeth on the Son hath everlasting life:
and he that believeth not the Son shall not see life;
but the wrath of God abideth on him.

John 3:36

- The most important issue:
- Accept Christ = everlasting life
- Reject Christ = the wrath of God
- We need honesty in our preaching!
- Too many of the perishing are perishing because they don't know they are perishing!

THE GOSPEL OF JOHN

To be continued...

