

John Chapter 3 Part 2

Mon, 1/3 7:48PM • 28:31

SUMMARY KEYWORDS

god, speaks, kingdom, scripture, verse, purpose, world, outcome, important, eternal life, sin, gave, salvation, son, word, only begotten son, means, serpent, israel, term

Who is this Jesus? Or you're sure from Nazareth? Now that's probably the most important question a person needs to answer. And notice that I said needs to answer why? Because what you do with that question is going to impact you for eternity. Now, we've been studying the book of John, we're now ready for the second part of John chapter three. And what we see in this chapter is a clear presentation of Yeshua, as not just a man, although he's fully man in the body, that is, when he left the heavens, and he took on human flesh, he was fully man. But we also need to be reminded that he has fully God. The Scripture calls him Emmanuel, God with us. So He is the vine, he is the divine son. In fact, we're going to come across that term, the only begotten, and what that speaks of is two things, his divinity and that he is unique, there is no other like him. And he was set into this world for one purpose, and that is salvation. And that term salvation is so important. I've mentioned to you that in the biblical language, it is related to victory. It is related to deliverance, it is related to the purposes of God being realized in a person's life. So with that said, take out your Bible and look with me, as I said, to the book of John, and John chapter three. Now, we're going to begin in this scripture that speaks of Messiah who comes down from the heaven. So look with me to verse 13. Now, in this passage of Scripture, notice the uniqueness. It says here, verse 13, and no one has gone up into the heavens, no one whatsoever, except the one from the heavens, who has come down. So what we see in this passage and has great theological implications, it tells us that your shoe came down from heaven, his origin is not earthly, but heavenly. And that is, he is united with his heavenly Father, in purpose in plan and in every aspect whatsoever. That is, his essence is divine. So look, again, verse 13, and no one has come up from the heavens, except the one from the heavens who has come down. And those what it says here, it speaks of Him as the Son of Man. Now, why is that so important? Because the term son in this context has to do with servant, so he is the servant of humanity. And why is that put in at this location very simply, because it tells us his purpose, the reason why he left the heavens, to come down to this earth was for a purpose of serving humanity. And what was that purpose? Well, as we're going to see, it's all tied up into his name your shoe which means Savior, He came that we might have salvation. And once again, we need to understand salvation as not simply the the individual not receiving the judgment and the wrath of God, we're gonna find out that he did not come into this world for condemnation the first time. But it came that we might obtain the forgiveness of sins so that we don't have to live from the consequence of sin. And we need to understand that on two levels, first of all, when we say not receiving the consequences of sin, what we're speaking about is eternal judgment. But there's a nother present day reality to that and what is that? That is that we don't have to live under the bondage of sin, meaning that we can have freedom that we can have deliverance in order that we might live according to the purposes and plans of God. So once again, in This 13th Verse, it speaks of him as one who has

come down from the heavens, and who was that? Look, again, he is the Son of Man. And then it instead verse, the one being in the heavens, and what that simply speaks of this, it speaks of him as related to the heavens. Now, here's the problem. Many times when we see the term heaven in the Scripture, we think of location. But we know in one sense, the heavens are related to God. In the Bible, it speaks about how man dwells upon the earth, and God is in the heaven. And what it speaks of, is a totally different dimension, that is to say is that there is a separation, there's this distinction between man's habitation and God. But there's another way that is required for us to understand this term heaven. And that is heaven is related to a concept, what is that concept? Kingdom. So Messiah, He is the one being kingdom that is this, he is the one that if we're going to have any hope, any expectation, any connection with the kingdom, that is why he was sent it to this world. That is why he is here available by faith. That is why he extended his grace and that is why one should enter into a covenant relationship with Him, in order that they might have a Kingdom Connection. And here again, it is wrong if we see this Kingdom Connection is only something that occurs when I die. No, it is a present day reality for every believer. And over and over, I want to emphasize, what we're called to do is to demonstrate that kingdom in our life, now why do I say that? Well in the scriptures, when we look at speaks of how we are sojourners, that is to say this, that we are strangers and foreigners in this world. Now, our origin initially when we were born into this world, the Scripture says that we were born into sin into the bondage of sin, that we were very carnal in nature. And it uses a word we might say the word materialistic, that is of substance of this world, but through faith, what happens, the Scripture speaks about us becoming a new creation, and that there's a transformation. Paul speaks, for example of this transformation in the book of Romans chapter 12. Whereby we begin to demonstrate the kingdom that is the kingdom likeness, the Kingdom character, the Kingdom perspective, in everything that we do. And that's what it speaks about. All things are new, what's new, there's a kingdom quality, that's the newness that displays and the specs depicts this depicted in our life. So over and over in the Scripture, we're going to see how John and this gospel emphasizes the kingdom reality. Well, let's move on to verse 14. Now, in verse 14, we're going to see as so frequently, as done in the Scripture, someone will make a statement, and then they support that statement that truth with an Old Testament passage. Why? Well, to show the consistency to show the continuity in thought and truth and theological perspective between the old and the new. So in verse 14, it says, and just as Moses lifted up the serpent in the wilderness, now, if we're going to benefit from that, we need to understand what what John is saying, in the context from this passage in the Torah, in the book of Numbers, we see that there is disobedience among the people, that the people have turned away from a godly expectation, that is to say this, they're not seeing things from God's point of view. Therefore, they're not making the right decisions in their life, and they have fallen into sin and idolatry. Therefore, the outcome of that is judgment. And they are experiencing the judgment and what happens? Well, God's provision, he instructs Moshe Rabbeinu, that is Moses to make a brazen serpent, that is a golden one that's burned, and to lift it up on a pole. Now, this word pole is very important because it's the Hebrew word Ness, which although it means a pole, it can also mean a miracle, and not just this, it can also mean a victorious proclamation. So as that that serpent that brazen serpent was put up on this pole and lifted up, and those who are being built by these serpents for punishment, God set them as a judgment, as they did something as they turned and looked up to that serpent that was provided, if they look to that serpent in faith, what was happened, what what happened would be God would heal them. So we see an Old Testament paradigm being supported, and what we're going to be speaking about Messiah, in the same way that Messiah was lifted up on that, that nest that that tree as a purpose of proclaiming

victory, as a purpose of proclaiming deliverance from what the consequence of sin. So that's what we're talking about here. He wants us to understand that God sent His only begotten Son into this world for a purpose, to be the provision in order that we escaped the condemnation and the punishment, the outcome of sin, and that we might have life. So look again, at verse 14, it says, just as Moses lifted up the surface serpent in the wilderness, and again, wilderness, whenever we have that word, wilderness or desert, however, it's translated in your Bible, we need to focus in on what that term wilderness or Desert means. It is always in the Scripture, within the context of dependence. Absolutely, depending upon God. And that's what God was trying to teach the people in the wilderness. Now he shows us as we continue on, so to will, the son of man, and it says that it's necessary. And that phrase is just one word in the biblical language. But I want to emphasize it for a moment. Why? Because this word, necessary means something which is absolutely necessary. If it's not done, then the outcome is going to be disastrous. So God is saying here that it was necessary, absolutely. For who? Well, we keep reading, it was absolutely necessary for the Son of Man. And here's that term again, Son of man, referring to the one who God is sent to serve mankind for one purpose, and that is to bring mankind back into an eternal relationship with the Father that is this eternal, sometimes that word is also an adjective that relates to the kingdom. So to bring man back into through repentance, through a eternal relationship, a kingdom relationship with the Father. That's that concept, Son of man. Now, let me pause for a moment. And go back to the book of Ezekiel for a moment. Why is that? Because that term Son of Man appears over and over in the prophecy of Ezekiel. Why is that important? Well, because zeagle prophesy to people who were in captivity, and he prophesied and he was called over and over in the Scripture, the Son of Man. So that term was taken. It was well known in Jewish society, as a one who prophesied concerning those who were in captivity with a message of what? Well, Ezekiel just didn't prophesy, being set free from the Babylonian captivity and coming back to the land, but much of as equals prophesying, he's called the Son of man as well. Much of his prophecy speaks about the last days and being set free from the bondage of this world and entering into the kingdom of God. So once again, we see how messiahs term being called the Son of Man relates to that same purpose, a kingdom purpose. Well, in the middle of verse 15, we find this it says, In order that all everyone who believes in Him should not perish, but should have eternal life and once again, that eternal life. Remember what I said, that term eternal life has to do eternal, an adjective that rightly understood we should think about the kingdom. That is to say that the word eternal and kingdom can be used oftentimes in the Scripture synonymously with the same concept and the same intent. So the Son of Man, he was sent in this world in order that verse 15, that all who believe in Him should not perish. And that tells us something. It tells us that there are consequences if we don't believe and that word is so important, if we don't believe in whom God has provided for a kingdom purpose, if our desires not to turn away from the bondage of sin, not live in sin, but live according to the kingdom. If we don't have the desire, then we're not demonstrating faith. And if we're not demonstrating faith, if we're not believing In God's purposes in his plans, and specifically in that gospel message, what's going to be the outcome, we're going to perish. But he has supplied and here's the key, he has supplied that so that we do not have to receive that combination. So it says that everyone who believes in Him should not perish, but should have eternal life. And those two verbs here in verse 15, are in the subjunctive. Why is that so important? Now, I realize that many times, people get bogged down by these terms, grammatical terms, but but God uses them for the purpose of Revelation, giving us insight, and the subjunctive mood, what we find from that is this. It's the mood of, of possibility or condition. So what he's saying is this, it's only through Messiah, that we have hope, there's that there's a possibility, it's a

sure possibility. There's nothing in doubt, the only thing that's doubtful is whether we're going to believe or not believe. But if we exercise faith, a God given faith that is responding to his truth, therefore, the outcome is going to be watched, that we're not going to perish, but we're going to receive eternal life, kingdom life. Now look on to verse 16, verse 16, it's one of the most common and well known verses in all of Scripture, because it has such a message of hope. What does that hope? Well, it's in God's provision. Now, many people translate it for God so loved the world. But but that word that initiates this sentence is a word outta and what is that in Greek, what means in this way, or in this manner. And that's important, because it is a term that has an absoluteness, meaning, this is the absolute only way that what we're going to study is going to become a reality. So he says this, For in this way, for in this manner, God love the world. So God didn't love the world in a variety of ways, and you get to choose one of them. That's not what the scripture is saying. There's an absolute, singular way that God loved and demonstrated that love he had for the world. Now, the world here means all people, and not just all people all creation, that is, it is because of God's great love for the world, that he is going to bring about a redemptive outcome. What is that? Well redemptive. This is related to worship, that concept of redemption is always from the Torah, it has a purpose, and that purpose is worship. So God wants His creation. That means you and me in every other aspect towards his creation, to demonstrate worship to Him, that is to reflect His glory. Why? Because when that is a reality, there is going to be perfection, there is going to be holiness, and there's going to be all the results of holiness and righteousness being displayed. So he says here, look, again, verse 16, for in this manner, God so loved the world. Now Love is an active word. And therefore whenever love is seen in the Scripture, we're going to see an outcome. And what is that if there's love, it's going to be what? expressed by giving. Some scholars say that love is a sacrificial word. So oftentimes, we see this throughout the Scripture, there is love. And then there's a giving, there's a provision, there's an action. Love is not a passive concept. It's a very active one. So look again, for in this manner, God loved the world. And what the result of that that's the next phrase, who stay in Greek meaning because God loved there's an outcome, there's a result and what is that? That is only begotten Son. And notice here, there is an importance in word order in the Scripture. Why do I say that? Because through word order, we can see what is being emphasized. The last part of this, this verse, verse 16, says, with the result, that his only begotten Son, and that's emphatic, and what did he do, he gave him now most of the times we hear it this way, For God so loved the world that He gave His only begotten Son. And what's emphasized in the English is this concept of giving. That's important. But when we look at the biblical texts, in the Greek language, we find that that the emphasis is not on simply a giving, but also What was giving levels? Let me give you an example that, let's say that someone is collecting money for a very good cause. And someone gives something Well, that's nice. But But let's say that a person only gives a few dollars, or someone gives a great sum of money. Now, the fact that that people gave is good, but what's going to be of great importance is what was given. And that's why in this text, it says, you know, God gave, but it just didn't give something he gave his only begotten Son, and this word only begotten. It's that concept that speaks of uniqueness, that there is no other one given. He is the only one in which salvation is what provided that it's only through him that salvation is provided. So once again, this wonderful, verse four in this way, in this manner, God loved the world with the result that his only begotten son, he gave, in order that everyone who believes in Him should not perish, but should have eternal life. So once again, there's that second time he mentions eternal life. And let me say this, that concept, eternal life is so vital. It doesn't mean partial Life. And here's what I want to get at. Many people think, well, if you say eternal life, that means what Well, it means that if you have eternal life, if you've ever received it, you're going

to have it forever and ever, it can't be lost. Because if it could be lost, you wouldn't have eternal life. So I want to emphasize that once someone is saved, once someone receives God's grace, and he acts in faith, he believes in the Gospel, the outcome of that is eternal life, and that person will never be lost. Why? Because God, and here's the key, a God is going to keep that covenant. Let me give an example. That covenant is spoken of in in the book of Jeremiah, chapter 31. And there it says,

22:14

And there since I am going to what he says Castaway, and I will remember them no more. The unique aspect of this new covenant that Messiah made is that it's not dependent upon man, the Old Covenant was, if we broke it, we fell out of favor with God, if we broke it, we fell out of a relationship. But the new covenant is this, all the responsibility of keeping it ultimately is on God, he is going to extend what is necessary his mercy, his grace, his forgiveness, that the outcome of that covenant, that is the kingdom purpose is going to be realized in our life. So it's a wonderful change. What does that change? It's dependent upon him. So we have an eternal life, a kingdom life move into verse 17. For it says, God did not send His Son into this world, in order to condemn the world. Now, that's important concept. When Messiah came the first time we're not talking about when he's returning, that's something totally different. But he came the first time not for the purpose of condemnation, not for the purpose of judgment. So we read, For God did not send His Son into the world in order that the world might be condemned, but ordered that the world might be saved, and pay attention to that word saved. Why? Because the word saved is in the passive, meaning this, the world can't save itself. It has to be saved. The passive means that a another player has to act on it, and bring that into reality. And who's that other player? Well, it tells us, God, so God did not send His Son for the purpose of condemnation, but he sent it for the purpose sent him for the purpose of salvation that the world might be saved. And here's the key through him. Why is that vital? Well, in this passage, we see that Messiah is being spoken of in many different ways. And all the outcome is to say this, he's the only means of salvation. He's the only begotten Son that is, in this context, the only sort of God who can bring about this purpose, a kingdom purpose, that can grant eternal life so that we can experience the blessings, the presence, the intimacy of God. We'll move on to verse 18. Because there it says, And the one who believes in Him very important. Beliefs spares us from what what does it say, will not be judged. So once again, verse 18, the one believing in Him should not be judged. But the one not believing is already judge. Why is that? Well, here's the point that you need to see. He's going to emphasize here in two different ways that there's no change for the unbeliever, see the unbeliever, like all people, we were born into this world, in bondage to sin. So if I don't do anything, what am I going to receive? I'm going to receive condemnation. Why? Because I was born in sin. I was born in bondage to what we could say the condemnation of God. And it's only through faith that that changes. So the one who does not believe it tells us in this passage is all ready condemned. Why? Because he did not believe in and here's the key, the name, it is so important that we know that name that only name that safe. And that is your show. Now people say well, what about other languages? Obviously, that name your show it whether we say it in English, Jesus, whether we say it in Spanish, Hayes's that makes no difference, as long as we're speaking about that only begotten Son, and that name means the Savior. So they are going to be already condemned because they did not believe in the name of the only begotten Son of God. And this is the combination and what is that, that the Light has come into the world. But men love the darkness more. Why is that? Well, what he's going to be talking about here is the fact that individuals don't want the light. Why? Because they love darkness, because their deeds are evil. They

don't want to be reproved. They don't want change. So the important thing is this, someone needs to understand that salvation is rooted in the fact that someone wants to turn away from sin. And that's why when someone says, Well, you know, you teach something that says that someone is eternally secure, that is once saved, always saved. And won't that cause someone to to just continue in sin? Absolutely not. Because their whole motivation in receiving salvation is what their motivation is to turn away from sin. And now they have the assurance and that assurance is given through the love of God. And it's been a recipient of that love of God, and experiencing that love that brings about this great and abiding change in one's life. So those who see the light, they are going to respond to it if indeed, they are a candidate for salvation. Well, I'm out of time. Until next week, when we press on into our study of John and chapter three.