

THRU THE BIBLE EXPOSITION

John: Believing On The Christ, The Son Of God, For Eternal Life

Part XII: Believing On Christ Due To His Witness To A Ruler Of The Jews, John 3:1-21

C. Believing On Christ Due To The Nature Of The Faith He Taught In John 3:16

(John 3:16)

I. Introduction

- A. Many Muslims, Roman Catholics, mainline Protestants and even likely some Evangelicals believe that Jesus is God's Messenger, a "good" or even sinless man, but they do not know Him as Savior so as to have eternal life.
- B. It is thus imperative that we understand the nature of the faith Jesus taught in John 3:16 was to be exercised in relation to Him for salvation that we might effectively clarify the gospel to such needy people (as follows):

II. Believing On Christ Due To The Nature Of The Faith He Taught In John 3:16.

- A. The verb "believeth" in John 3:16 KJV is explained in John 3:14-15 and Numbers 21:4-9 (as follows):
 1. John 3:16 is introduced by the conjunction, **gar** ("For") to show the verse further explains the John 3:14-15 thought that in turn refers to the Numbers 21:4-9 Old Testament event. (U. B. S. Grk. N. T., 1966, p. 330)
 2. Thus, the meaning of "believeth" in John 3:16 KJV is clarified within the context of these other passages.
- B. These John 3:14-15 and Numbers 21:4-9 passages reveal that the John 3:16 KJV word "believeth" refers to a **personal commitment of reliance UPON Christ** to escape hell and to receive eternal life (as follows):
 1. The sin of Israel's people in Numbers 21:4-9 had led them into a life-threatening crisis of divine judgment -- the threat of God's punishment of the loss of their physical lives by being bitten by poisonous serpents!
 2. The people then acknowledged the fact that their **sin** against **God** had led to His **judgment** of the **plague** of **serpents** (Num. 21:7a), so they sought **God's deliverance**, asking Moses to pray for them, Num. 21:7b.
 3. God accordingly had Moses make the bronze serpent and lift it up on a pole, directing Israel's afflicted people to look at it to be healed **by the Lord** from their lethal serpent bites, Numbers 21:8-9.
 4. Thus, the faith in John 3:16 is **not** a mere belief **about** Jesus, but a **personal commitment UNTO Him** for **deliverance from hell** like **Israel** in the wilderness sought **God's deliverance** from **physical death!**
- C. Also, the case of Nicodemus in John 3:1-12 in the introductory context of John 3:16 reveals that faith in Christ **must** be **more** than some belief **about** Him, but a **personal commitment UNTO Christ (as follows)**:
 1. John 3:2 reports how Nicodemus, the ruler of the Jews, had already believed that Jesus was a Messenger from God, that he already knew Jesus had demonstrated as much by His miraculous works!
 2. However, Jesus' words in John 3:3, 7 reveal that Nicodemus was **still NOT saved**, that he was **still NOT QUALIFIED to see the Kingdom of God ALTHOUGH He believed some truths ABOUT Jesus!**
 3. Thus, Nicodemus needed **more** than even an **accurate** series of beliefs **about** Jesus to be saved -- he needed to make a **personal commitment to ENTRUST his SOUL UNTO HIM for ETERNAL LIFE!**
- D. The Greek grammar at John 3:16 similarly reveals that Jesus taught the need for a **personal commitment** type of faith as **opposed** to a mere belief **about** Jesus for salvation to occur (as follows):
 1. In the Greek text at John 3:16, the verb **pisteuo**, meaning "believe, trust, entrust" (Ibid.; Abbott & Smith, A Manual Greek Lexicon of the N. T., 1968, p. 361-362) that is translated "believeth" in John 3:16 KJV is followed by the phrase, **eis auton** ("in [lit. "into"] Him," John 3:16 KJV, Ibid., U. B. S. Greek N. T.)
 2. Now, whenever **pisteuo** is followed by the prepositions **en** ("in") or **eis** ("in, into"), such an arrangement **always** refers to a "personal trust and reliance distinct from mere credence or belief," Ibid., Abbott-Smith.
 3. Thus, the expression "believeth on Him" at John 3:16 KJV in the **Greek** text **grammatically** reveals Jesus taught a **personal commitment** unto Himself for eternal life, **NOT just** a credence or belief **ABOUT** Him.
- E. The Greek grammar in the **wider** context at John 3:18 also shows the need for a personal commitment of faith:
 1. The phrases **eis auton** ("in [lit. "into"] Him") and **eis to onoma** ("in [lit. "into"] the name") respectively follow appearances of **pisteuo** in John 3:18 in the wider context to John 3:16, Ibid., U. B. S. Greek N. T.
 2. Thus, applying the grammatical information given in section II, D above regarding the verb **pisteuo** being followed by **eis**, Jesus at John 3:18 claimed that whether one makes a **personal commitment of faith unto Him** for **salvation** or **not** is **the determining factor** for **whether** he **NOW** stands **condemned** or **saved!**

Lesson: In John 3:16, Jesus taught one must personally entrust himself to Jesus to avoid hell and gain eternal life!

Application: May we teach men to make a personal commitment to, to entrust themselves unto Christ, to be saved!