



Week Four

A JOURNEY
With
JESUS



3:14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,



3:15 that whoever believes in him may have eternal life.

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3:16 "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.



3:17 "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.



3:18 Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.



3:19 And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.

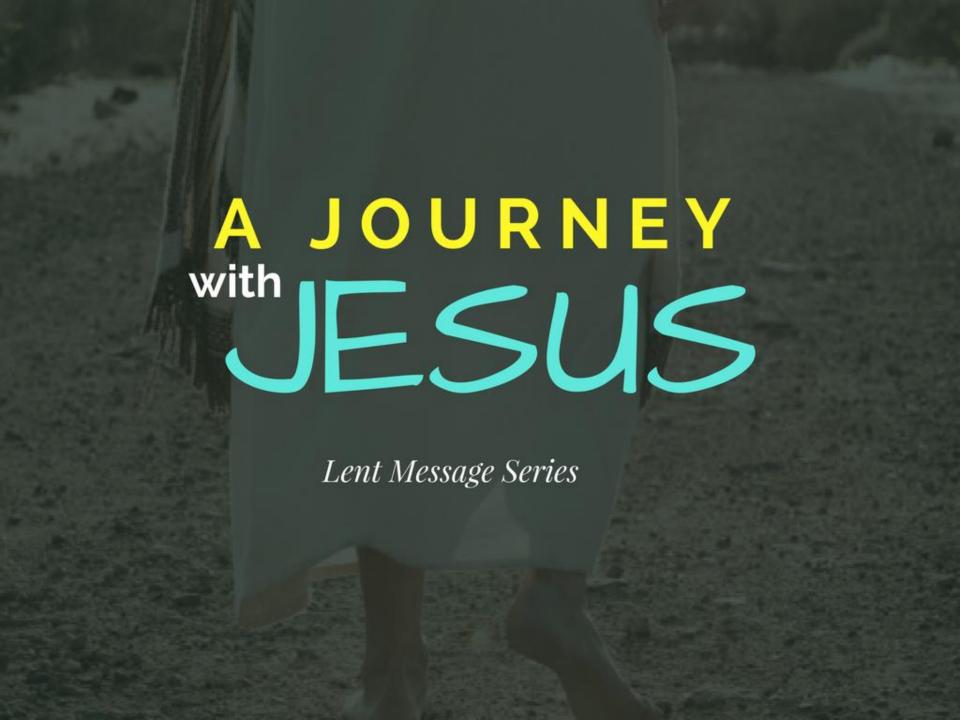


3:20 For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.



3:21 But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."



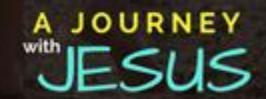




A reminder of where we went so far on this journey

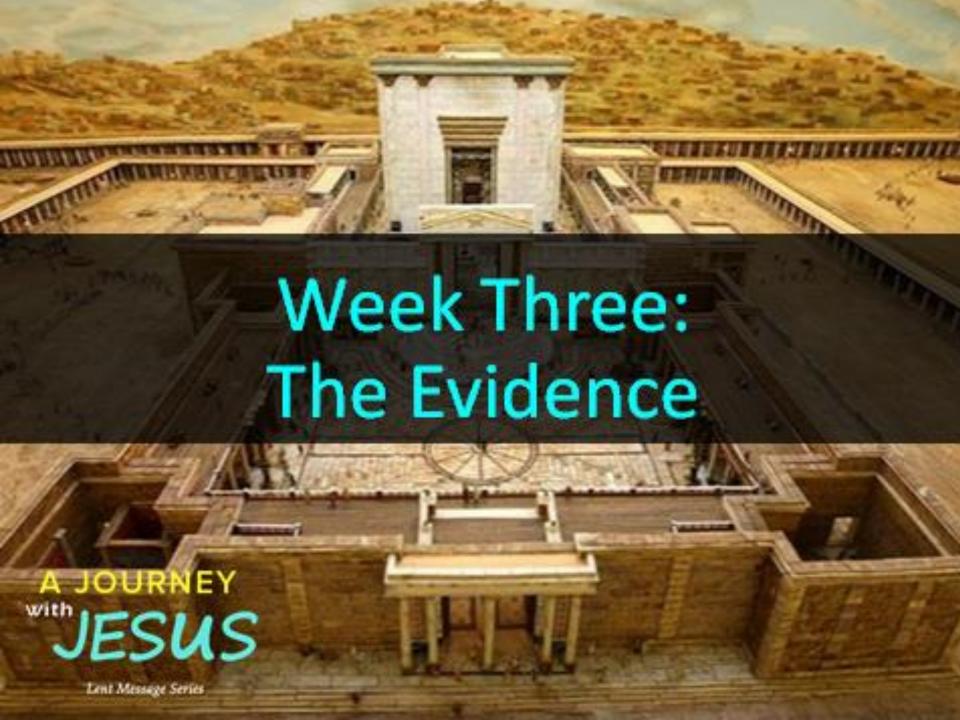


#### Week One: The Test

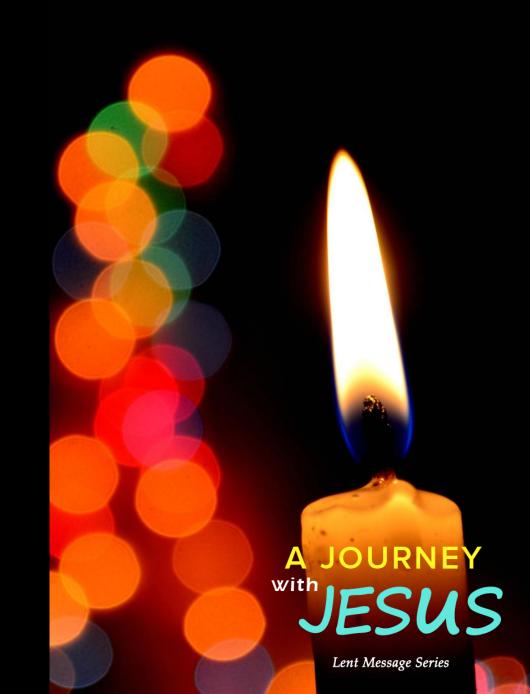




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Where are we yet to go

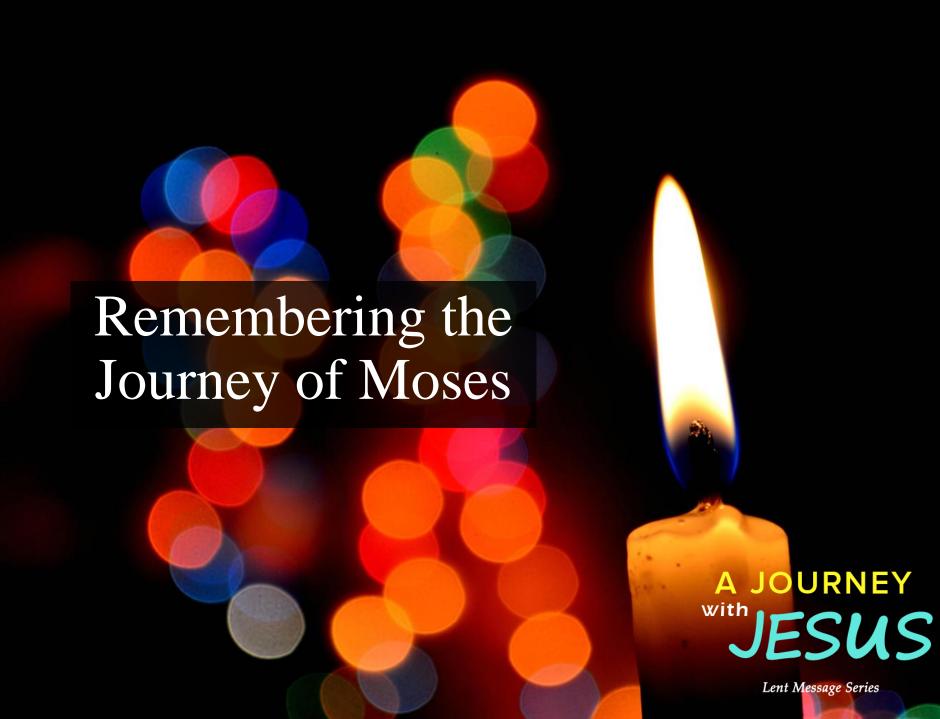




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3:14 And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,





# Interpreting John 3:16

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3:16 "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.



"Believe into" is a critical term in John's gospel. This phrase is often translated "believe in."



That has led many interpreters over the centuries to read this text as if it were saying "Whoever gives assent to the idea that Jesus is the Son of God who died for our sins and rose the third day" will instantly receive eternal life into their "celestial account."



But the Greek construction does not allow that interpretation.

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The Greek does not say "believe in" (using a preposition followed by the dative case, denoting primarily intellectual assent) but rather "believe into" (using a different preposition followed by the accusative case, denoting "handing oneself entirely over" to the other).

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The former allows for a view of salvation by faith alone that requires not even the slightest attempt to follow Jesus. The latter is no less an exercise of faith. It is absolute trust and submission to Jesus as Lord.



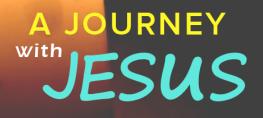
Thus John 3:16 is not referring primarily to believing things about the life, execution, and resurrection of Jesus, but rather to following him in his way.



Eternal life is thus not a "thing" we get when we give assent to the right theology, but rather the reality in which we, disciples and members together in the body of Christ, live as we follow the one who is Way, Truth, and Life.



This is not to say that "right belief' is unimportant. It is rather to say that this text—and indeed the gospels and the letters of Paul-call us to something more, to life in and through following Jesus.



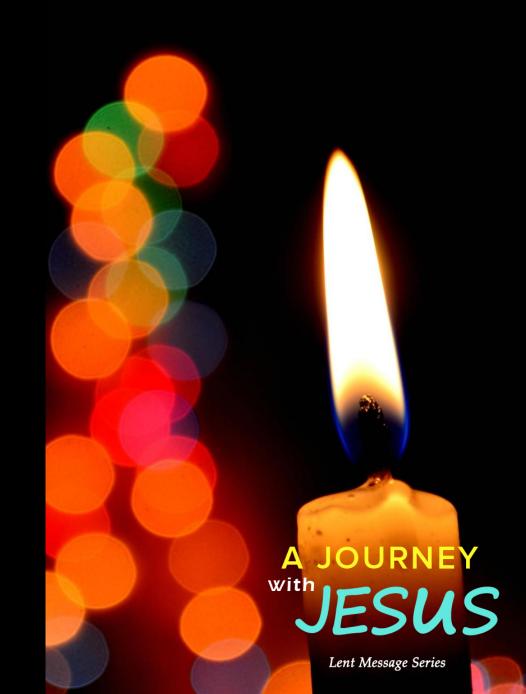
For too long, fairly or not, John 3:16 has been associated with escapism, with fire insurance (believe X and get your "get out of hell free" card), or worse.



Today is an opportunity to reclaim it for what it is --a gracious, mercy-filled, and serious call to discipleship to Jesus as individuals bound together in his body, the church.



Orthopraxis.
Orthodox.
Orthocardia.





# The Light into the World

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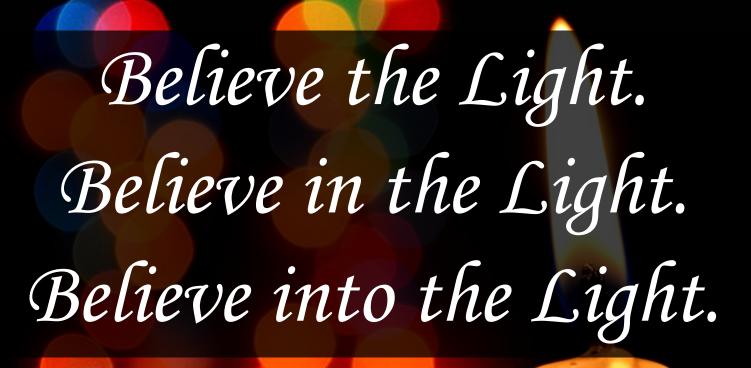
What do we need to take out of the darkness?





What do we need to bring into the Light?





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And all of God's people said, "Amen."

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