

Part 1: The Father's Working in Redemption vs. Calvinism

The TULIP of Calvinism (a system of logic)

T - Total Depravity - Men are so dead in sin, they are unable to come to Christ.

Refutation: Jn.6:47, Rom.10:9-10

U - Unconditional Election - Men are individually elected to be saved without condition. Refutation: Jn.3:16, Rom.10:13, 1 Tim.2:4

L - Limited Atonement - Christ's atonement is only for those elected to salvation. Refutation: 1 Jn.2:2

I - Irresistible Grace - Men are unable to resist God's inviting grace.

Refutation: Mt.23:37, Lk.13:34, Prv.1:24, Jer.5:3

P - Perseverance of the Saints - The elect are eternally secure based upon the logic of Calvinistic election. Refutation: Jn.10:27-29

I. Total Depravity (from the Calvinist's position) Refuted: Man is so totally dead he can do nothing in order to get saved. He is dead!

God Reveals the Nature of Man (Romans 3:10-12).

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

God Reveals His Righteousness is unto all and upon all that believe (Romans 3:22).

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

God Reveals All Men Are Sinners (Romans 3:23).

For all have sinned, and come short of the glory of God;

God Reveals Redemption is in Jesus Christ (Romans 3:24)

Being justified freely by his grace through the redemption that is in Christ Jesus:

God Reveals He set forth His Son as a propitiation for the forgiveness of sins (Rom.3:25)

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

God Reveals Men are Justified who Believe in Jesus (Romans 3:26): 'The Avenue of Faith'

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

God Reveals that He quickens Man (Eph.2:1-3)

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

God the Father Draws (Leads) Men to Christ (John 6:44)

No man *can* (*able-ind pres. mid.dep.*) *come* (*inf.aor.act.*) to me, except the Father which hath sent me *draw* (*subj.aor.pass.*) him: and I *will raise* (*ind.fut.act.*) him up at the last day.

Jesus Draws (Leads) All Men to Himself (John 12:32)

And I, if I *be lifted up* (*subj.aor.pass.*) from the earth, *will draw* (*ind.fut.act.*) all men unto me.

Jesus Does God the Father's Will

Jn:4:34: Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Jn:5:21: For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Jn:5:30: I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

God the Father's Will Fulfilled in Jesus (John 6:38)

For I *came down* (*ind.perf.act.*) from heaven, not to *do* (*subj.pres.act.*) mine own *will* (*desire-acc.*), but the *will* (*desire-acc.*) of him that *sent* (*part.aor.act.*) me.

God Reveals the Legitimacy of His Salvation in Jesus' Declaration (John 6:47)

Verily, verily, I *say* (*ind.pres.act.*) unto you, He that *believeth* (*v part pres acc*) *on* (*prep w/.acc.*) me *hath* (*ind.pres.act.*) everlasting life.

GOD HAS NOT ALLOWED MAN TO BE SO TOTALLY DEAD THAT HE CANNOT BELIEVE WHEN GOD LEADS.

II. Unconditional Election Refuted:

All (Everyone) Believing Should Not Perish (John 3:16)

For God so *loved* (*loved - ind.aor.act.*) the world, that he *gave* (*gave - ind. aor. act.*) is only begotten Son, that whosoever *believeth* (*believing - part.pres.act.*) in him should not *perish* (*should not himself perish - subj.aor.mid.sg.*), but *have* (*should be having - subj.pres.act.*) everlasting life.

SCR **John 3:15** ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

In order that all believing into him should not perish but have life eternal.

SCR **John 3:16** Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον.

Thus for God loved the world, so that He gave the only begotten Son himself, in order that all believing into him should not perish, but have life eternal.

SCR **John 3:17** οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

For God sent the son himself into the world in order that not to judge the world but that the world through Him might be saved.

SCR **John 3:18** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

He believing into Him is not judged (condemned): but He not believing already is judged (condemned) because that he has not believed into the name of the only begotten Son of God.

Whosoever Shall Call (Romans 10:13)

For **whosoever** (rel.pron-nom.masc.sg.) **shall call upon** (invoke, appeal) (subj.aor.mid.) the name of the Lord **shall be saved** (ind.fut.pass.).

SCR **Romans 10:13** πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.

For all who, whosoever, should call (invoke) the name of the Lord shall be saved.

God the Father Desires All Men to be Saved (1 Timothy 2:4)

Who **will have** (desires) (ind.pres.act.) **all** (pas-every) men **to be saved** (inf.aor.pass.), and **to come** (inf.aor.act.) **unto** (prep-eis) the knowledge of the truth.

SCR **1 Timothy 2:4** ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

Who desires all men (everyone) to be saved and to come into/unto the knowledge of the truth.

God puts all names in the book of Life from the foundation of the World (Rev.17:8)

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that **dwell** (part.pres.act.nom.masc.pl.) on the earth **shall wonder** (ind.fut,mid.dep.), whose **names** (nom.pl.) **were not written** (ind.perf.pass.) in the **book** (acc.sg.) **of life** (gen. sg.) **from the foundation** (gen.sg.) **of the world** (gen.sg.), when they behold the beast that was, and is not, and yet is.

^{SCR} **Revelation 17:8** τὸ θηρίον, ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὃ, τι ἦν, καὶ οὐκ ἔστι, καίπερ ἔστιν.

...they dwelling upon the earth whose names were not written in the book of life from the foundation of the world ...

God removes names from the book of life - One can lose his part (by removal of name) in the book of life; this insinuates every one's name is in the book of life, but can be removed: (Rev.22:19)

And if any man shall take away from the words of the book of this prophecy, **God** (nom.) **shall take away** (ind.fut.act.) **his** (p.pron, gen.) **part** (acc.) **out of the book** (gen.) **of life** (gen.), and out of the holy city, and from the things which **are written** (part.perf.pass.gen.neut.pl.) in this book.

^{SCR} **Revelation 22:19** καὶ ἂν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

...God shall take away his part from the book of life..., out of the holy city..., and of things written in this book.

Those whose names are not found in the book of life will be cast into the lake of fire:

Rv:20:15: And whosoever **was not found** (ind.aor.pass.) **written** (part.perf.pass. nom.masc.sg.) in the book of life **was cast** (ind.aor.pass.) into the lake of fire.

^{SCR} **Revelation 20:15** καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

And if someone is not found written in the book of life, he is cast into the lake of fire.

Only those who are written in the Lamb's book of life will enter the heavenly city;

Rv:21:27: And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: **but** (εἰ μὴ - if lest, conj.+ neg.) they which **are written** (part.perf.pass.nom.masc.pl.) **in the book** (dat.sg.) **of life** (gen.sg.) **of the Lamb** (gen.sg.). {They are the bride (c.f. Rev.21:9,10):}

^{SCR} **Revelation 21:27** καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινούν, καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

...if lest they are written...in the book (dat.sg.) of life (gen.sg.) of the lamb (gen.sg.).

III. Limited Atonement Refuted:

God the Father's sacrificial Lamb was for the world (John 1:29)

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which **taketh away** (*part.pres.act.nom.masc.sg.*) the sin of the world.

^{SCR} **John 1:29** ...Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

Behold the Lamb of God, the one taking away the sin of the world.

God the Father gave His Son to be a ransom for all (1 Timothy 2:5-6)

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a **ransom** (*antilutron - price paid to redeem or payment for redemption*) for **all** (*pas - each, every, all*), to be testified in due time.

God the Father gave His Son for a propitiation for all men (1 John 2:2)

And he is the **propitiation** (*hilasmos - expiation, sin offering, satisfaction*) for our sins: and not for ours only, but also for the sins of the **whole** (*holos - entire, complete, all*) world.

God the Father brings justification to all men by the righteousness of Jesus Christ (Rm. 5:18)

Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon **all men unto justification of life**.

^{SCR} **Romans 5:18** ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.

Therefore as through one *man's trespass came* the penalty unto all men thus and through one *man's righteousness came* unto all men unto justification of life.

IV. Irresistible Grace Refuted:

The Jews Would Not Come (John 5:40)

And ye will not come to me, that ye might have life.

The Jews Would Not Believe (John 10:25-26)

Jesus **answered** (*ind.aor.mid.*) them, I **told** (*ind.aor.pres.*) you, and ye **believed not** (*ind.pres.act.*): the works that I **do** (*ind.pres.act.*) in my Father's name, they **bear witness** (*ind.pres.act.*) of me. But **ye** (*Jews - cf. v.24*) **believe not** (*ind.pres.act.*), because ye are not of my sheep, as I **said** (*ind.aor.act.*) unto you.

Old Testament Teaching

Proverbs 1:24: Because I **have called** (*proclaimed to you – qal.perf.*), and ye **refused** (*piel.impf.*); I **have stretched out my hand** (*inclined - qal.perf.*), and no man **regarded** (*gave attention to - hiphil. part.*);

Proverbs 1:28: Then **shall they call** (*call - qal.impf.*) upon me, but I **will not answer** (*answer -qal.impf.*); they **shall seek me early** (*seek/desire - piel.impf.*), but they shall not **find** (*find -qal.impf.*) me:

Proverbs 29:1: He, that being often **reproved** (*instructed*) **hardeneth** (*stiffening*) his neck, shall suddenly be **destroyed** (*broken in pieces*), and that without **remedy** (*healing or repair*).

Jeremiah 5:3: O LORD, *are* not thine eyes upon the truth? thou **hast stricken** (*to smite - hiphil.perf.*) them, but they have **not grieved** (*not weakened - qal.perf.*); thou **hast consumed** (*to complete, finished/end - piel.perf.*) them, but they **have refused** (*to refuse - piel.perf.*) to receive **correction** (*warning, instruction, discipline, chastening*): they have **made their faces harder** (*to make firm, strengthen - piel.perf.*) than a rock; they **have refused** (*to refuse - piel.perf.*) **to return** (*to turn - qal.inf.*).

New Testament Example

Mt:23:37: O **Jerusalem**, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, **and ye would not!**

Mt:11:23: And thou, **Capernaum**, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

Lk.10:13: Woe unto thee, **Chorazin!** woe unto thee, **Bethsaida!** for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

V. Perseverance of the Saints (Calvinist Position) Refuted:

The Calvinist believes in the logic of the Calvinistic system: He therefore believes that because he is elected unconditionally by the sovereignty of God, that he is preserved by that election and cannot lose his salvation.

The Biblicist rejects the logic of Calvinism; rather, he believes in the declaration of the Scripture, which is given by God to assure him of his security in Jesus Christ and his everlasting life.

God the Father's Promise of Everlasting Life for Believers

Jn.3:16: For God so **loved** (*loved - ind.aor.act.*) the world, that he **gave** (*gave - ind. aor. act.*) is only begotten Son, that whosoever **believeth** (*believing - part.pres.act.*) in him should not **perish** (*should not himself perish - subj.aor.mid.sg.*), but **have** (*should be having - subj.pres.act.*) everlasting life.
Tit.1:2: In hope of eternal life, which God, that cannot lie, **promised before the world began**;

Jesus' Promise of Everlasting Life for Believers

John 6:47 Verily, verily, I **say** (*ind.pres.act.*) unto you, He that **believeth** (*part.pres.act.*) **on** (*into-prep.eis.acc.*) me **hath** (*ind.pres.act.*) everlasting life.

God the Father's Written Record that Assures the Believer of Eternal Life

1 Jn.5:11: And this is the **record** (*testimony - μαρτυρία*), that God hath **given** (*ind.aor.act.*) to us eternal life, and this life is **in his Son** (*in the Son (dat.masc.sg.) of His (gen.masc.sg.)*).

1 Jn.5:12: He that hath the Son hath life (*the one having the son has life - ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν*); and he that hath not the Son of God hath not life. (*ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.*)

1 Jn.5:13: These things have I written unto you that **believe** (*part.pres.act.dat.masc.pl.*) on the name of the Son of God; that ye **may know** (*subj.perf.act.*) that ye **have** (*ind.pres.act.*) eternal life, and that ye may **believe** (*subj.pres.act.*) on the name of the Son of God.

The Believer's Position in Jesus and the Father

Jn.10:27: My sheep **hear** (*ind.pres.act.pl.*) my voice, and I **know** (*ind.pres.act.sg.*) them, and they **follow** (*ind.pres.act.pl.*) me:

Jn.10:28: And I **give** (*ind.pres.act.*) unto them eternal life; and they **shall never perish** (*subj.aor.mid.*), neither shall any man **pluck** (*ind.fut.act.sg.*) them out of my hand.

Jn.10:29: My Father, which **gave** (*ind.perf.act.*) them me, **is** (*ind.pres.act.*) greater than all; and no man **is able** (*ind.pres.mid.*) to **pluck** (*inf.pres.act.*) them out of my Father's hand.

Jn.10:30: I and my Father **are** (*ind.pres.act.*) one.

Part 2: God the Father Relative to Redemption

I. God the Father's Love Relative to Redemption (Jn.3:16)

The Pattern of God's Love:

The scope of God's love: 'loved the world.'

The recipients of God's love: 'the world.'

The demonstration of God's love: 'He gave His only begotten Son.'

The beneficiary of God's love: 'whosoever believing in the begotten Son.'

The benefit of God's love: 'should not perish.'

The purpose of God's love: 'but have everlasting life.'

II. God the Father's Work Relative to Redemption (Jn.6:28- 59)

The Scope of God the Father's Giving: (6:37)

All the Father gives me shall come to me (37)

I will in no wise cast him out (37)

The Will of God the Father's Giving: (6:38-40)

That He sent His Son from heaven to do His will (38)

That all He has given me I should lose nothing (39)

That all He has given me I should raise up at the last day (39)

That every one (*all*) seeing the Son and believing on Him (40), cf. Jn.20:29

May have everlasting life (40) (cf. Jn.6:47)

I will raise him up in the last day (40)

[*Note: He is addressing the Jews. cf. v.31-32*]

III. God the Father and Assurance Relative to Redemption (Jn.10:26-29)

My Sheep (Jn.10:26-27)

The Audience of the Address: The Jews (cf. v.24)

The Identification of 'my sheep': (Jn.10:26-27)

They believe me (26)

They hear my voice (27)

I know them (27)

They follow me (27)

The Blessing of 'my sheep': (Jn.10:28-29)

They are given eternal life (28)

They shall never perish (28)

They shall never be plucked from out of 'my hand' (28)

They are given to me of my Father (29)

They shall never be plucked from out of 'my Father's hand' (29)

IV. God the Father and Repentance Relative to Redemption (Acts 5:30-31)

God the Father Gave Repentance to Israel (Acts 5:31)

Him hath God exalted with his right hand *to be* a Prince and a Saviour,
for to give repentance to Israel, and forgiveness of sins.

God the Father Gave the Gentiles Repentance unto Life. (Acts 11:18)

Then hath God also to the Gentiles granted (gave) repentance unto life.

God the Father Gives Repentance to the Knowledge of the Truth (2 Tim 2:25)

In meekness instructing those that oppose themselves; if God peradventure will
give them repentance to the acknowledging of the truth;

V. God the Father and the Resurrection of Jesus Christ Relative to Redemption (Acts 5:30; Gal.1:1)

God the Father Raised Up Jesus. (Acts 5:30)

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

God raised up Jesus from the dead (Gal. 1:1)

God the Father, who raised him from the dead.

VI. God the Father and the Exaltation of Jesus Christ Relative to Redemption (Acts 5:31)

God the Father exalted Jesus to His right hand (Acts 5:31)

To Prince (ruler)

To Saviour (deliverer)

To give repentance and forgiveness of sins to Israel (provider)

God the Father honors and glorifies His Son (2 Pet. 1:17)

For he received from God the Father honour and glory, when there came such a
voice to him from the excellent glory, This is my beloved Son, in whom I am well
pleased.

VII. God the Father and Holy Living (Sanctification) Relative to Redemption

God the Father blesses us in heavenly places (Eph.1:3)

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with
all spiritual blessings in heavenly places in Christ:

God the Father chooses us to be holy and unblemished (Eph. 1:4).

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

God the Father predestinates us to be adopted as His children (Eph. 1:5).

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

God the Father has made use accepted in the beloved (Eph. 1:6).

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

God the Father has sanctified us by the Spirit (1 Peter 1:2).

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

God the Father sanctifies, preserves and calls us (Jude 1:1).

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

VIII. God the Father and the Believer's Eternal Life Relative to Redemption

God the Father promised eternal life before the world began (Titus 1:2).

In hope of eternal life, which God, that cannot lie, promised before the world began;

God the Father puts all names in the book of Life from the foundation of the World (Rev. 17:8).

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

God removes names from the book of life - One can lose his part (by removal of name) in the book of life; this insinuates every one's name is in the book of life, but can be removed: (Rev.22:19).

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Those whose names are not found in the book of life will be cast into the lake of fire: (Rev. 20:15).

And whosoever was not found written in the book of life was cast into the lake of fire.

Only those who are written in the Lamb's book of life will enter the heavenly city; they are the bride: (Rev. 21:27).

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. (cf. vss.9,10 identifies the bride)

God gave His Son to be a ransom for all (1 Tim. 2:5-6).

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.

God gave His Son for a propitiation for all men (1 Jn. 2:2).

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

IX. God the Father and the Believer's Victorious Walk Relative to Redemption

1 Cor.15:57: But thanks be to God, which giveth (*the one giving - pres.part.*) us the victory through our Lord Jesus Christ.

X. God the Father and the Believer's Fellowship Relative to Redemption

1 Jn.1:3: That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship (*communion, closeness, association*) is with the Father, and with his Son Jesus Christ.

XI. God the Father and the Believer's Blessings Relative to Redemption

Jam. 1:17: Every good (*beneficial*) gift and every perfect (*telos - complete*) gift is from above, and cometh down (*is coming down - pres .part.*) from the Father of lights (*phos - light*), with whom is no variableness (*parallax - change, variation*), neither shadow (*darkening, fig. hint*) of turning (*trope - twisting, variation, change*).

Part 3: God the Father Relative to 'Whosoever' and to the 'World'

I. God the Father's Promise is to All and Everyone Believing (John 3:15).

That whosoever believeth in him should not perish, but have eternal life.

^{SCR} **John 3:15** ἵνα that (conj) πᾶς all and every (adj) ὁ one (def art nom masc sg) πιστεύων believing (part pres act nom masc sg) εἰς into (prep w/acc) αὐτὸν Him (acc) μὴ ἀπόληται should not perish (subj aor mid 3p sg) ἀλλ' but (conj) ἔχῃ should have (subj pres act 3p sg) ζῶν αἰώνιον life eternal (acc).

II. God the Father Sent His Son Because He Loved the World (John 3:16).

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.

^{SCR} **John 3:16** Οὕτω so (adv) γὰρ (conj) for ἠγάπησεν loved (ind aor act 3p sg) ὁ Θεὸς God (nom) τὸν κόσμον the world (acc), ὥστε that (conj) τὸν υἱὸν the Son (n acc masc sg) αὐτοῦ of Him (pp gen masc sg) τὸν μονογενῆ only begotten (adj acc masc sg) (ἔδωκεν He gave (ind aor act 3p sg), ἵνα in order that (conj) πᾶς all , every (adj nom masc sg) ὁ one (def art nom masc sg) πιστεύων believing (part pres act nom masc sg) εἰς into (prep) αὐτὸν Him (pp acc masc sg) μὴ not (neg pt) ἀπόληται should perish (subj aor mid 3p act), ἀλλ' but (conj) ἔχῃ should have (subj pres act 3p sg) ζῶν life (n acc fem sg) αἰώνιον eternal (adj acc fem sg).
{cf. Hebrews 11:17; 1 John. 4:9}

III. God the Father Sent His Son to Save the World (John 3:17).

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

^{SCR} **John 3:17** οὐ (neg pt) γὰρ for (conj) ἀπέστειλεν sent (ind aor act 3p sg) ὁ Θεὸς the God (nom masc sg) τὸν υἱὸν (acc masc sg) the Son αὐτοῦ (pp gen masc sg) of Him εἰς into (prep) τὸν κόσμον the world (acc masc sg) ἵνα in order that (conj) κρίνῃ He might judge/condemn (subj pres act 3p sg) τὸν κόσμον the world (acc masc sg), ἀλλ' but (conj) ἵνα in order that (conj) σωθῇ might be saved (subj aor pass 3p sg) ὁ κόσμος the world (nom masc sg) δι' through (prep w/gen) αὐτοῦ Him (pp gen masc sg).

IV. God the Father Does Not Condemn the One Believing (John 3:18)

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.

^{SCR} **John 3:18** ὁ πιστεύων the one believing (part pres act nom masc sg) εἰς into (prep w/acc) αὐτόν Him (pp acc masc sg) οὐ (neg pt) κρίνεται· is not condemned (ind pres pass 3p sg) ὁ he (def art) δὲ but (conj) μὴ not (neg pt) πιστεύων believing not (part pres act nom masc sg) ἤδη already/now (adv) κέκριται is condemned (ind perf pass 3p sg), ὅτι because that (conj) μὴ not (neg pt) πεπίστευκεν he has not believed (ind perf act 3p sg w/neg pt) εἰς into (prep) τὸ ὄνομα the name (n acc neut sg) τοῦ μονογενοῦς of the only begotten (adj gen masc sg) υἱοῦ Son (n gen masc sg) τοῦ Θεοῦ of God (n gen masc sg).

V. God the Father Loves the Son and Has Given all into His Hand (John 3:35)

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

^{SCR} **John 3:35** ὁ πατήρ The Father (n nom masc sg) ἀγαπᾷ loves (ind pres act 3p sg) τὸν υἱόν the Son (n acc masc sg), καὶ and (conj) πάντα all, every, all things (adj acc neut pl) δέδωκεν He has given (ind perf act 3p sg) ἐν in (prep w/dat) τῇ χειρὶ the hand (n dat fem sg) αὐτοῦ of him (n gen masc sg).

VI. God the Father Gives Life to the One Believing in His Son (John 3:36)

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.

^{SCR} **John 3:36** ὁ πιστεύων the one believing (part pres act nom 3p sg) εἰς in (prep) τὸν υἱόν the Son (acc sg) ἔχει has (ind pres act) ζωὴν life (n acc fem sg) αἰώνιον eternal (adj acc fem sg)· ὁ the one (def art) δὲ and (conj) ἀπειθῶν disbelieving (part pres act nom masc sg) τῷ υἱῷ in the Son (dat masc sg) οὐκ (neg) ὄψεται will not see (ind fut mid dep 3p sg) ζωὴν life (acc), ἀλλ' but (conj) ἡ ὀργὴ the wrath (n. nom fem sg) τοῦ Θεοῦ of God (n gen sg.) μένει abides (ind pres act 3p sg) ἐπ' on (prep w/acc) αὐτόν him (p acc sg masc sg).

* scr (Scrivener 1894 New Testament Greek) from *Bible Works 9*