

Rescue the Perishing

John 3:16

John 3:14–16 (NKJV)

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ¹⁵ that whoever believes in Him should not perish but have eternal life. ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Introduction:

There is a word that appears twice in the text I just read. It is not a common word that is used in our vocabulary today. It is the word, “perish”. The closest we get to using it is in relation to food going bad in the refrigerator or we use the term “perishable items”. But the Bible uses it many times to refer to the destiny of man, who rejects Jesus Christ as his Savior and Lord. The one who does not believe will perish.

It should not be a shock to any of us that the most avoided subject in pulpits in America is the wrath of God. And it is common knowledge that the least discussed topic at a funeral is the subject of Hell. I have been to many funerals and heard pastors preach an entire group of lost people into Heaven while all along everyone knows that man in the casket was not a christian.

Avoiding the subject won't make it go away. And refusing to talk about it wont make it less deadly. And not including it in your gospel witness will not make you win more souls to Christ. In fact it may do exactly the opposite. It may cause many converts think they are saved when they are not.

Refusing as as doctor to tell your patient that he has terminal cancer after he has seen the scans and refusing to give the necessary medical intervention is Medical Malpractice of the highest order. And even more so, for a pastor or preacher not willing to warn his congregation or the men and women in his gospel witness of the reality of perishing in Hell is Pastoral Malpractice.

And any Christian who believes he can be more effective by not warning his lost friends and family of the reality of the Judgement and wrath of God is Biblical infidelity to the gospel.

The Gospel is good news for a reason.

It is the Gospel of Peace for a reason.
Not because you are a good person, but because
God is willing to save a very bad person.
Not because you are just at odds with God, but
because God is angry with the wicked every day
and burns in his wrath toward them.
Yet the Gospel when believed and embraced, brings
peace to the war between God and man. It satisfies
the wrath of God toward the sinner and brings
peace and salvation.

For the house to be on fire and no one is willing to
talk about it while you are living in it is insanity.

Yet today this is more common than not.

Rick Warren once said,
“God is not mad at you. He is mad ABOUT you.” [1]
That was Rick Warren’s message to an unbelieving
audience during a televised Christmas special some
years back. His words sum up the modern sentiment
regarding God’s attitude toward all of humanity—that
His love for us eclipses all other dispositions.

Biblically speaking, *this* is nothing more than a soothing
lie

Charles Spurgeon had a far better grasp of his solemn pastoral duties when he said:

Oh, my brothers and sisters in Christ, if sinners will be damned, at least let them leap to hell over our bodies. And if they will perish, let them perish with our arms about their knees, imploring them to stop, and not madly to destroy themselves. If hell must be filled, at least let it be filled in the teeth of our exertions, and let not one go there unwarned and unprayed for. [2]

John MacArthur highlights both the critical importance of God's wrath and the reason so many preachers willfully avoid the subject.

The idea of a wrathful God goes against the wishful thinking of fallen human nature and is even a stumbling block to many Christians. Much contemporary evangelism talks only about abundant life in Christ, the joy and blessings of salvation, and the peace with God that faith in Christ brings. All of those benefits do result from true faith, but they are not the whole picture of God's plan of salvation. The corollary truth of God's judgment against sin and those who participate in it must also be heard.

For Paul, fear of eternal condemnation was the first motivation he offered for coming to Christ, the first pressure he applied to evil men. He was determined that they understand the reality of being under God's wrath before he offered them the way of escape from it. That approach makes both logical and theological sense. A person cannot appreciate the wonder of God's grace until he knows about the perfect demands of God's law, and he cannot appreciate the fullness of God's love for him until he knows something about the fierceness of God's anger against his sinful failure to perfectly obey that law. He cannot appreciate God's forgiveness until he knows about the eternal consequences of the sins that require a penalty and need forgiving. [3]

It's foolish to think we can explain the gospel without mentioning God's wrath. What does mercy mean apart from what we are spared from? What does the cross mean apart from knowing what Christ suffered in our place? What does salvation mean apart from knowing what we are saved from? To avoid or deny the reality of God's wrath is to rob those glorious doctrines of all meaning. <https://www.gty.org/library/blog/B200831>

It is a sobering thought to know that most people you talk to, and interact with at work, or see at the

grocery store or restaurant or ball game, are perishing and don't even know it.

Our perspective of things are often to carnal and not spiritual.

All of the people we see and know are going live forever or perish forever.

There is no such thing taught in the Bible as annihilationism—-which teaches that you will go out of existence when you die.

And there is no such thing taught in the Bible as universalism —- which teaches that everyone will eventually be saved.

One passage clearly refutes both of the these claims.

Matthew 25:46 (LSB)

46 “And these will go away into **eternal punishment**, but the righteous into **eternal life**.”

κολάζω; κόλασις, εως *f*: to punish, with the implication of resulting severe suffering

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 488). United Bible Societies.

αἰώνιος *aiōnios*; gen. *aiōníou*, masc.–fem., neut. *aiōnion*, adj., also fem. *aiōnía*, neut. *aiōnion*, from *aiōn* (165), age. Eternal, perpetual, belonging to the *aiōn* (165), to time in its duration, constant, abiding. When referring to eternal life, it means the life which is God's and hence it is not affected by the limitations of time.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

Of all the most difficult doctrines taught in the Bible, this one is the hardest to put your mind around. The depravity of man is not hard to comprehend, since I see it in myself every day.

The Sovereignty of God over all things is not hard to comprehend and believe because, how could such a complex universe continue without a God orchestrating it.

But the fact that millions will perish makes me pause and wonder at the tragedy of it. The horror of it and the eternal nature of it. Emotionally it saddens me deeply. Intellectually it bankrupts me. My mind is not able to comprehend it. But Biblically it constrains me and motivates me to preach it right and to be faithful to this terrible reality.

As we think on this topic of Rescuing the Perishing this morning. Ask yourself this eternal question. Am I living....or am I perishing? You are one or the other. There is no middle ground. No place of limbo, No purgatory and no probation. You are either among the living or you are among the perishing.

Lesson:

- I. The Meaning of Perishing
- II. The Reality of Perishing
- III. The Rescue from Perishing.

I. The Meaning of Perishing

ἀπόλλυμι *apóllumi*; or *apolúō*; fut. *apolésō*, 2d aor. *apōlómēn*, perf. *apolóleka*, 2d perf. *apólōla*, mid. fut. *apoloúmai*, from *apó* (575) an intens., the mid. *óllumi* (n.f.), to destroy. The force of *apó* here is away or wholly; therefore, the verb is stronger than the simple *óllumi*. To destroy, mid. be destroyed, perish. Also from *óllumi* (n.f.): *ólethros* (3639), rain, destruction.

(I) Act. form:

(A) To destroy, cause to perish, trans.: **(1)** Spoken of things figuratively (1 Cor. 1:19, meaning to bring to naught, render void the wisdom of the wise, quoted from Is. 29:14). **(2)** Of persons, to destroy, put to death, cause to perish. **(a)** Spoken of physical death (Matt. 2:13; 12:14; 21:41; 22:7; Mark 3:6; 9:22; 11:18; 12:9; Luke 6:9 [TR]; Luke 17:27, 29; 19:47; 20:16; John 10:10; Jude 1:5; Sept.: Gen. 20:4; Deut. 11:4; Esth. 4:9; 9:16); in a judicial sense to sentence to death (Matt. 27:20; James 4:12). **(b)** Spoken of eternal death, i.e., future punishment, exclusion from the Messiah's kingdom. In this sense it has the same meaning as *apothnēskō* (599), to die (Matt. 10:28; Mark 1:24; Luke 4:34; 9:56). This eternal death is called the second death (Rev. 20:14). In Luke 9:25, to "destroy himself" (a.t.) means to subject himself to eternal death, which is the opposite of eternal life (John 6:50, 51, 58). Physical and eternal death are to be distinguished (John 8:21, 24; 11:25, 26; Rom. 7:10; 8:13).

(B) To lose, be deprived of, trans. of such things as reward (Mark 9:41); a sheep (Luke 15:4); a drachma or coin (Luke 15:8, 9). See John 6:39; 2 John 1:8; Sept.: Prov. 29:3. To lose one's life or soul (Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25).

(II) Mid. and pass. forms as also 2d perf. *apólōla*.

(A) To be destroyed, perish, intrans. Spoken of: **(1)** Things (Matt. 5:29, 30; 9:17; Mark 2:22; Luke 5:37; John 6:27; James 1:11; 1 Pet. 1:7). In all these instances the verb must not be thought of as indicating extinction, but only change from one state of being to another. Nothing actually becomes extinct, but everything changes. In Heb. 1:11, “even these heavens will perish” (a.t.) quoted from Ps. 102:27; Jer. 9:11; 48:8; Ezek. 29:8; 35:7, means that these present heavens will be qualitatively changed as well as the earth (Rev. 21:1). The new, redeemed creation and physically redeemed creatures, especially the presently redeemed men with their redeemed bodies, will have a congruous environment in which to live (Rom. 8:19–23). **(2)** Persons, to be put to death, to die, perish, relating to physical death (Matt. 8:25; 26:52; Mark 4:38; Luke 8:24; 11:51; 13:33; 15:17; John 18:14; Acts 5:37; 1 Cor. 10:9, 10; 2 Cor. 4:9; 2 Pet. 3:6; Jude 1:11; Sept.: Lev. 23:30; Esth. 9:12). Relating to eternal death (see I, A, 2, b), to perish eternally, i.e., to be deprived of eternal life (Luke 13:3, 5; John 3:15, 16; 10:28; 17:12; Rom. 2:12; 1 Cor. 15:18; 2 Pet. 3:9). Those who perish (*hoi apolluménoi*, who are perishing) means those who are exposed to eternal death (1 Cor. 1:18; 2 Cor. 2:15; 4:3; 2 Thess. 2:10).

(B) To be lost to the owner, such as hair (Luke 21:18), anything (John 6:12). Spoken of those who wander away and are lost, e.g., the prodigal son (Luke 15:24); sheep straying in the desert (Luke 15:4, 6). Metaphorically (Matt. 10:6; 15:24; Sept.: Ps. 119:176; Jer. 50:6; Ezek. 34:4).

Deriv.: *Apollúōn* (623), destroyer; *apóleia* (684), destruction; *sunapóllumi* (4881), to destroy with.

Syn.: *katargéō* (2673), abolish; *kathairéō* (2507), to cast down; *lúō* (3089), to loose; *katalúō* (2647), to destroy utterly; *olothreúō* (2645), to destroy; *exolothreúō* (1842), to destroy utterly; *phtheírō* (5351), to corrupt; *porthéō* (4199), to ruin by laying waste, to make havoc; *thnēskō* (2348), to die; *apothnēskō* (599), to die off or out; *teleutáō* (5053), to end, to die; *apogínomai* (581), to die, to become something else.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

To lose, not in this sense of location, but to ruin, or certain death.

Mark 8:35 (NKJV)

³⁵ For whoever desires to save his life will lose it, but whoever **loses** his life for My sake and the gospel's will save it.

Luke 15:24 (NKJV)

²⁴ for this my son was dead and is alive again; he was **lost** and is found.' And they began to be merry.

Luke 19:10 (NKJV)

¹⁰ for the Son of Man has come to seek and to save that which was **lost.**”

John 6:39 (NKJV)

³⁹ This is the will of the Father who sent Me, that of all He has given Me I should **lose** nothing, but should raise it up at the last day.

[To destroy, kill, or die.](#)

Matthew 2:13 (NKJV)

¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to **destroy** Him.”

Matthew 12:14 (NKJV)

¹⁴ Then the Pharisees went out and plotted against Him, how they might destroy Him.

Luke 9:56 (NKJV)

⁵⁶ For the Son of Man did not come to destroy men's lives but to save *them*." And they went to another village.

John 10:10 (NKJV)

¹⁰ The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

Luke 9:25 (NKJV)

²⁵ For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

Lk 17:27–30

They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

28 Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

29 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

30 Even so will it be in the day when the Son of Man is revealed.

Jude 5 (NKJV)

⁵ But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

To perish.

Matthew 18:14 (NKJV)

¹⁴ Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Romans 2:12 (NKJV)

¹² For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

1 Corinthians 1:18 (NKJV)

¹⁸ For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

2 Corinthians 4:3 (NKJV)

³ But even if our gospel is veiled, it is veiled to those who are perishing,

2 Thessalonians 2:9–10 (NKJV)

⁹ The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, ¹⁰ and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

2 Peter 3:9 (NKJV)

⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

There are times with perish is used in a less severe way but one that means to cause harm to spiritually

Romans 14:15 (NKJV)

¹⁵ Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.

I. The Meaning of Perishing

II. The Reality of Perishing

Luke 13:1–9 (NKJV)

There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. ² And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? ³ I tell you, **no**; but unless you repent you will all likewise perish.

οὐχί *ouchí*; adv. from *ou* (3756), not.

(I) Generally stronger than *ou* for emphasis (John 13:10, meaning but not all, or by no means all [cf. 13:11]; 1 Cor. 6:1). *Ouchí . . . allá* (235), but (1 Cor. 10:29; 2 Cor. 10:13).

(II) In neg. answers it means no, nay, by no means; followed by *allá*

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

⁴ Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse

sinners than all *other* men who dwelt in Jerusalem?
 5 I tell you, no; but unless you repent you will all
 likewise perish.”

ὀφειλέτης^c, ου m: (derivative of ὀφείλω^d ‘to sin against,’ 88.298) one who commits sin and thus incurs a moral debt—‘sinner, offender.’ ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν ‘as we forgive those who sin against us’ Mt 6:12.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 773). United Bible Societies.

6 He also spoke this parable:

A **parable** is an extended analogy or illustration intended to elucidate one point, not an allegory where most or all of the elements carry a symbolic meaning. This is a simple and straightforward analogy that would have been readily understandable to those in an agrarian society. **Fig** trees were common in Israel (fig trees and figs are mentioned more than fifty times in Scripture). Under favorable conditions, they could reach a height of

twenty-five feet. In addition to providing fruit, fig trees were an excellent source of shade (cf. John 1:48).

MacArthur, J. (2013). [Luke 11–17](#) (p. 189). Moody Publishers.

v 6 “A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. ⁷ Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ ⁸ But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize *it*. ⁹ And if it bears fruit, *well*. But if not, after that you can cut it down.’ ”

The Greek grammar of those two clauses provides a key to understanding the parable. The fig tree represents Israel (see below). The first conditional clause, **if it bears fruit**, is a third class condition, which expresses something that is unlikely to happen. The next conditional clause, **if not, cut it down**, is a first-class condition, which expresses something likely to happen. The parable illustrates the tragic reality that Israel would continue to fail to bear spiritual fruit even after the arrival of Jesus as

Messiah, and would finally be destroyed. Like the tree in the parable, Israel was living on borrowed time and demonstrated little reason to hope for anything different in the future.

MacArthur, J. (2013). [Luke 11–17](#) (p. 190). Moody Publishers.

Five implications, which sum up the Lord's teaching in this section, may be drawn from this parable.

First, the solitary **fig tree** has an individual application, both national and personal. The national application is to Israel, which like this tree was planted in very fertile, well-tended ground (Isa. 5:1–2). The people of Israel had received continual blessings from God, including “the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises ... the fathers, and from whom is the Christ according to the flesh” (Rom. 9:4–5). But despite those rich privileges Israel, like the fig tree, failed to produce spiritual life (Isa. 5:3–4; cf. Matt. 21:18–20). The nation was already apostate before Jesus began His ministry. His forerunner John the Baptist had denounced the people as hypocrites (Matt. 3:7), and warned of coming judgment (v. 10). And nothing changed during our Lord's time in the land.

In fact, in the last year of Jesus' ministry, the people remained fixed in unbelief and judgment was fast approaching. There was still time to repent and live before the crucifixion; time for them to hear and believe teaching from Jesus and to repent in the face of more displays of His miraculous power—including one of the most remarkable of all, the raising of Lazarus from the dead (John 11:1–45). But because of their hardened hearts, there was little hope that they would bear the fruit of repentance (cf. Luke 13:34–35; 19:41–44; 20:9–18; 21:20–24). The axe of divine judgment would fall and Israel would be destroyed in a holocaust by the Romans a mere four decades later.

The final four implications are personal. The second one is that those who fail to produce the spiritual fruit that accompanies salvation will be **cut down** in judgment.

Third, judgment is near; **next year** in the parable. At any moment the unsaved could perish, lose their last chance of salvation, and face eternal punishment.

Fourth, the delay in divine judgment is not due to any worthiness on the part of sinners, as the vineyard owner's disgusted statement, **Why does it even use up the ground?** illustrates.

Finally, God's patience with those living on borrowed time is not permanent. Therefore the Bible exhorts sinners to "seek the Lord while He may be found; call upon Him while He is near" (Isa. 55:6). Jesus warned that generation, "For a little while longer I am with you, then I go to Him who sent Me" (John 7:33); "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come" (John 8:21). For those living on borrowed time "now is the acceptable time, behold, now is the day of salvation" (2 Cor. 6:2), before their time is up and their eternal destiny sealed.

MacArthur, J. (2013). [Luke 11–17](#) (pp. 190–191). Moody Publishers.

I. The Meaning of Perishing

II. The Reality of Perishing

III. The Rescue from Perishing.

John 3:14–16 (NKJV)

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ¹⁵ that whoever believes in Him should not perish but have eternal life.

Numbers 21:4–9 (NKJV)

⁴ Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. ⁵ And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For *there is* no food and no water, and our soul loathes this worthless bread.” ⁶ So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

⁷ Therefore the people came to Moses, and said, “We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us.” So Moses prayed for the people.

⁸ Then the Lord said to Moses, “Make a fiery *serpent*, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.” ⁹ So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

The event took place during Israel’s forty years of wilderness wandering before entering the Promised Land. As a judgment upon the people’s incessant complaining, the Lord sent venomous snakes to

infest their camp. In desperation, the Israelites begged Moses to intercede on their behalf. And Moses' prayerful petition was answered with a display of divine grace, as God showed mercy to His rebellious people. He instructed Moses to make a bronze replica of a snake and raise it above the camp on a pole. Those who were bitten would be healed if they but looked at it, thereby acknowledging their guilt and expressing faith in God's forgiveness and healing power.

The point of Jesus' analogy was that just as **Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up** (crucified; cf. 8:28; 12:32, 34). The term **must** emphasizes that Christ's death was a necessary part of God's plan of salvation (cf. Matt. 16:21; Mark 8:31; Luke 9:22; 17:25; 24:7, 26; Acts 2:23; 4:27–28; 17:3). He had to die as a substitute for sinners, because “the wages of sin is death” (Rom. 6:23), and “without shedding of blood there is no forgiveness” (Heb. 9:22). Therefore God, “being rich in mercy, because of His great love with which He loved us” (Eph. 2:4), “sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (1 John 4:9–10). The stricken Israelites were

cured by obediently looking apart from any works or righteousness of their own in hope and dependence on God's word at the elevated bronze serpent. In the same way **whoever** looks in faith alone to the crucified Christ will be cured from sin's deadly bite and **will in Him have eternal life.**

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 114). Moody Press.

16 For God so loved

tn Or “this is how much”; or “in this way.” The Greek adverb οὕτως (*houtōs*) can refer (1) to the *degree* to which God loved the world, that is, to such an *extent* or *so much* that he gave his own Son (see R. E. Brown, *John* [AB], 1:133–34; D. A. Carson, *John*, 204) or (2) simply to the *manner* in which God loved the world, i.e., by sending his own son (see R. H. Gundry and R. W. Howell, “The Sense and Syntax of John 3:14–17 with Special Reference to the Use of οὕτως ... ὥστε in John 3:16,” *NovT* 41 [1999]: 24–39). Though the term more frequently refers to the manner in which something is done (see BDAG 741–42 s.v. οὕτω/οὕτως), the following clause involving ὥστε (*hōste*) plus the indicative (which

stresses actual, but [usually] unexpected result) emphasizes the greatness of the gift God has given. With this in mind, then, it is likely (3) that John is emphasizing both the *degree* to which God loved the world as well as the *manner* in which He chose to express that love

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

the world

World is a nonspecific term for humanity in a general sense. The statement in verse 17, “that the world might be saved through Him,” proves that it does not mean everyone who has ever lived, since all will not be saved. Verse 16 clearly cannot be teaching universal salvation, since the context promises that unbelievers will perish in eternal judgment (vv. 16–18). Our Lord is saying that for all in the world there is only one Savior (1 John 2:2), but only those who are regenerated by the Spirit and who believe in His gospel will receive salvation and

eternal life through Him. (For a more extensive discussion of this point, see my book *The God Who Loves* [Nashville: Word, 2001], especially pp. 99ff.) MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 115). Moody Press.

Paul in 2 Corinthians 5:19 used the term **world** in a similar way: “God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.” God was in Christ reconciling the world to Himself, not in the sense of universal salvation, but in the sense that the world has no other reconciler. That not all will believe and be reconciled is clear from the pleading in verse 20: “Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.”

MacArthur, J. F., Jr. (2006). [John 1–11](#) (pp. 115–116). Moody Press.

that He gave His only begotten Son,

μονογενής, ἕς: pertaining to what is unique in the sense of being the only one of the same kind or class—‘unique, only

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 590). United Bible Societies.

that whoever believes (P.A.PT)in Him

everyone who is believes or all of the
believing ones

should not perish but have (P.A.I) everlasting life.

The first and last stanza of the Hymn “Rescue the
Perishing”

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o’er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save.

Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way patiently win them;
Tell the poor wanderer a Savior has died.

Lesson