



WWJMRD 2017; 3(8): 135-140
www.wwjmr.com
International Journal
Peer Reviewed Journal
Refereed Journal
Indexed Journal
UGC Approved Journal
Impact Factor MJIF: 4.25
e-ISSN: 2454-6615

Andrews Owusu-Nyarko
Theological Seminary,
Adventist University of Africa,
Kenya

Kenneth Opong
Department of Religious
Education, Valley View
University, Techiman Campus,
Ghana

Correspondence:
Kenneth Opong
Department of Religious
Education, Valley View
University, Techiman Campus,
Ghana

The Meaning of “Everyone”: An Analysis of John 3:16

Andrews Owusu-Nyarko, Kenneth Opong

Abstract

The doctrine of predestination by John Calvin has gained the world’s recognition over the centuries. Many volumes in catalogues have been written about this subject. Predestination is a teaching that holds that our final destination, heaven or hell, has been decided by God not only before we got there, but before we were even born. It further teaches that our ultimate destiny is in the hands of God. The questions are: has God indeed made provision to save others and allow others to perish? Who has the choice when it comes to man’s salvation, God or human beings? It seems that the most common text, which is sometimes called the Golden Text of the Bible (John 3:16) speaks clearly to this issue of predestination. The study sought to employ an analysis of John 3:16 as a method of addressing the questions which were raised. This paper will be a source of help to those who have been influenced by the doctrine of predestination to get a clear biblical understanding on God’s method of salvation and each individual’s role in the plan of salvation. The paper observed that the character of God is love. His purpose according the text (John 3:16) is to give eternal life to everyone who seeks it, but He does not force anyone to yield to His plan. Therefore, those who are appreciative of the saving power of Jesus Christ and claim it out of their own free will constitute the saved.

Keywords: analysis, predestination, John 3:16, everyone

Introduction

The doctrine of predestination by John Calvin has gained the world’s recognition over the centuries. Calvin being influenced by the Augustine’s doctrine of original sin developed the doctrine of predestination. Many volumes in catalogues have been written about this subject. What then is the concept of predestination? “What predestination means, in its most elementary form, is that our final destination, heaven or hell, is decided by God not only before we get there, but before we are even born.”¹ It further teaches that our ultimate destiny is in the hands of God. Another way of saying this is that from all eternity, before we ever live, God decided to save some members of the human race and to let some of the human race perish. God made a choice. He has chosen some individuals to be saved unto everlasting blessedness in heaven while others He chose to pass over, to allow them to follow the consequences of their sins into eternal torment.² Calvin calls it eternal decree and that God did not create all of humankind in the same condition.³

The questions are: has God indeed made provision to save others and allow others to perish? Who has the choice when it comes to man’s salvation, God or human beings?

It seems that the most common text, which is sometimes called the “Golden Text of the Bible”⁴ (John 3:16) speaks clearly to this issue of predestination. The study, therefore, seeks to employ an exegesis of John 3:16 as a method to address the questions which have been raised. This paper will be a source of help to those who have been influenced by the doctrine of predestination to get a clear biblical understanding on God’s method of salvation and each individual’s role in the plan of salvation. All the biblical texts in this paper are in New King James Version (NKJV) unless otherwise stated.

¹ Robert C. Sproul, *Chosen by God* (Wheaton: Tyndale House Publishers, 1996), 13.

² John Calvin, *Calvin’s Institute* (Michigan: Grand Rapids, Baker Publishing, n.d), 123-124.

³ Woodbridge John D. and Frank A. James III, *Church History: From Pre-Reformation to the Present*, Michigan: Grand Rapids, Zondervan, 2013), 17.

⁴ Doug Redford, *The Life and Ministry of Jesus: The Gospels* (Ohio: Cincinnati, Standard Publishing, 2007), 111.

The paper has four sections. Section one will provide the introduction of the paper. Section two gives a historical background to the Gospel of John. Section three is an exegesis of John 3:16. Also the key words of the text will be studied. Section four concludes the paper.

The Historical Background of the Gospel of John

Author, Date and Place of writing of the Gospel of John

The authorship of the Gospel of John has been widely challenged in modern times on various grounds due to the following reasons. First, the silence of Ignatius about John when writing to the Ephesian Church early in the 2nd century is viewed to cast doubts on John's authorship of this Gospel.⁵ The second doubt is allegations that a fisherman could not be expected to display such a good of theological thought as John has displayed in his book.⁶ It seems strange also that a Galilean would give such slight attention to Jesus' ministry in Galilee. Some also argue that if John was a member of the apostolic circle, why did he omit a description of the transfiguration of Jesus and His agony in Gethsemane, both of which he was a privileged witness.⁷ In the face of these arguments, it is still possible to maintain John's authorship, since no decisive argument against it has been raised, and no satisfactory alternative has been offered. According to Frank Gabalein, the early church fathers like Clement and Ignatius attributed the authorship to John.⁸ Again, according to (John 3:23; 4:5–12), John was familiar with Samaria and with Jerusalem prior to its destruction in A.D. 70. He seems to have been an eyewitness of many of the events such as; the feeding of five thousand and the healing of blind man in (John 6:10; 19:31–35, respectively). These and other internal evidences demonstrate that John the beloved is the author of the fourth Gospel.

The period of writing the book is A.D. 95-100. The occasion of the writing of the book is getting to the life history of John.

The Gospel was written in Ephesus after John may have returned from Patmos exile.⁹

Why was the Gospel of John written?

Each book of the Bible has a prominent and dominant theme, which is peculiar to itself. Just as each member in the human body has its own particular function, so every book in the Bible has its own special purpose and mission. Some assert that the Gospel of John was written to meet the first heresy of the church, which was Gnosticism.¹⁰ The Gnostics believed that Jesus was God but not man at all, that the apostle only thought he saw Him, but actually did not. In addition, Irenaeus expressly makes the statement that the purpose of John was to confute the Gnostic

Cerinthus.¹¹ Also, there are those who say that it is a supplement to what the other synoptic had written, that he merely added other material.

According to the Andrews Study Bible, the Gospel of John was written to the transition of believers who knew Jesus personally and who have accepted Jesus through the teaching of the apostles. John therefore wrote to convince these new generation of Christians to hold fast to their faith in Jesus. He further hopes to encourage new Christians that Jesus absence should not be a hindrance to the preaching of the Gospel. The author further presented the following thematic areas; Jesus is the ultimate revelation of God, the glory and exaltation of Jesus, His sacrifice on the cross, the Holy Spirit's ministry to believers, and the second coming of Christ¹²

According to A. W. Pink, the purpose of this fourth Gospel is to show that the One who was born in a manger and afterward died on the Cross had higher glories than those of earthly king. Furthermore, He who humbled Himself to take the place of a Servant was, previously equal with God.¹³ He further argues that the One who became the Son of Man was none other than, and ever remains, the Only Begotten of the Father¹⁴.

The theme of John's Gospel is the Deity of the Saviour. Here, as nowhere else in Scripture so fully, the Deity of Christ is presented to our view. That which is outstanding in this fourth Gospel is the Divine Sonship of the Lord Jesus. Jesus is the One who was heralded by the angels to the Bethlehem shepherds, who walked this earth for thirty-three years, who was crucified at Calvary, who rose in triumph from the grave, and who forty days later departed from these scenes, was none other than the Lord of Glory. Again, the purpose of the gospel of John to the audience is to enable them believe in Jesus as the Christ, the son of God for by believing in him, one may have eternal life.

An Analysis of Gospel of John

John 3: 16, is one of the common and well-known verses in the entire Bible. The chapter has 36 verses, which is divided into three main subheadings. These includes; Jesus' conversation with Nicodemus (John 3:1-21), the ministry of John the Baptists (John 3:22-30), and the role of Jesus (John 3:31-36). The conversation between Christ and Nicodemus is built from John 2:23-25 where many people including Nicodemus accepted the teachings of Jesus in Jerusalem. Due to reasons like fear of his status, Nicodemus came to Jesus by night. Jesus answered his question by saying that he needs to be baptized and must believe in Him. As a good teacher, Jesus taught him from known to unknown. Christ pointed him to the Old Testament by sayings that all that beheld and believed the bronze serpent in the wilderness were saved. The serpent represented Christ Himself. This time He has come not in the form of serpent but as the Son of God. Hence, verse 16 teaches how God demonstrates His love to the world and the consequence of human response. Many sincere people, who dearly cherish John 3:16, have little idea what this

⁵ Frank E. Gabalein, *The Expositor Bible* (Michigan: Zondervan publishing, 1984), 5.

⁶ *Ibid.*, 5.

⁷ Gerrit C. Berkouwer, *Faith and Sanctification*. (Michigan: Grand Rapids, William B. Eerdmans Publishing Company, 1952), 45.

⁸ Frank E. Gabalein, *The Expositor Bible* (Michigan: Zondervan publishing, 1984), 6.

⁹ Charles F. Pfeiffer, *The Wycliffe Bible Encyclopedia* (Chicago: Moody Press, 1975), 57.

¹⁰ Woodbridge John D. and Frank A. James III, *Church History: From Pre-Reformation to the Present* (Michigan: Grand Rapids Zondervan, 2013), 17-18.

¹¹ Vernon J. McGee, *Through the Bible Commentary: The Gospels vol. 38* (Nashville: Thomas Nelson, 1991), viii.

¹² *Andrews Study Bible* (Michigan: Andrews University press, 2010), 1375-1376.

¹³ Arthur W. Pink, *The Sovereignty of God* (Logos Research System press, 2000), 10.

¹⁴ *Ibid.*, 10.

verse actually teaches.¹⁵ In a brief study, let us carefully look at the passage in its constituent elements.

John 3:16- ou[twj ga.r hvga,phsen o` qeo.j to.n ko,smon(

Houtōs gar ēgapēsen ho theós ton kosmon
Thus for he loved the God the world

w[ste to.n ui`o.n to.n monogenh/ e;dwken(i[na pa/j o` pisteu,wn

hoste ton huion ton monogenē edōken, hina pas ho pisteuōn
so that the son the only he gave that all who believing

eivj auvto.n mh. avpo,lhtai avllV e;ch| zwh.n aivw,nion

eis auton mē apolētai all' echē zōēn aiōnion
in him not he may perish every may have life eternal

Literal Translation

For God did so love the world, that His Son -- the only begotten -- He gave, that everyone who is believing in him may not perish, but may have life eternal.

Word Study

Here, each of the words in John 3:16 is study.

For

John 3:16 begins with the conjunction “gar” “for” which is used to explain a foregoing statement. A. T. Robertson believes it is John style of “introducing his comments.”¹⁶ In this case, John has just eluded the conversation between Jesus and Nicodemus to historical situation that occurred in the days of Moses in the wilderness. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14). After the Israelites came out of the Egyptian bondage into the wilderness of Sinai, many of them began to complain against God. Accordingly, God sent fiery serpents among the children of Israel to punish them. When the people acknowledged their sin and sought for deliverance, God commanded Moses to make a serpent out of brass, and set it before them. Any person who looked upon the serpent would live (Numbers 21:4-9). It must be observed that the desired cure was not to be realized in simply “believing” that such could occur; rather, in addition to having faith in the Lord, the Israelite who sought healing was required to obediently look upon the image.

The incident of the serpent was, of course, typology of the death of Christ. Note the use of the connective, “even so, (John 3:14). The object of all of these was that “whosoever believeth may in him have eternal life” (John 3: 15). Eternal life is thus located in Christ and is entered by baptism, which is the culminating act of the conversion process. This conjunction “gar” therefore links the previous verses to verse 16. This background, therefore, leads up to John 3:16.

God

It is here affirmed that God so loved the world. The capitalized term “God” refers to a specific Deity and ordinarily to the God of Israel. God of Israel who is the

Creator, who revealed Himself to the patriarchs, is the father who sent Jesus. The term “God” is also the designation of the divine nature, and so can be employed of either the Father (Ephesians 1:3); of Jesus, the Son (John 1:1); or of the Holy Spirit (Acts 5:3-4). However, in this verse, God is obviously used of the Father, who gave His Son. Unlike the gods of paganism, who were vicious, cruel, cold and indifferent, the God of the Bible loves.

Love

The Greeks have four ways of defining the concept of love. The first is *phileo*¹⁷ which is the most general word for love or regard with affection. This love also denotes the attraction of people to one another who are close together both inside and outside the family.¹⁸ It is a friendship love. The second type of love is *stergo*¹⁹ is a love of “feel affection”²⁰ especially a mutual love parents have for their wards. It can also denote love one has for his or her ruler. The third category of love is *erao*²¹ and the noun form *eros*. It denotes love between man and woman, which embraces longing, craving and desire. The fourth type of love among the Greeks from the verb *agapaō*.²² The noun form “*agape*” is not a love, which is merely emotional on like the other three. A.T. Robertson argues that this first aorist active indicative of *agapaō* is the noble word so common in the Gospels of John. It is the highest form of love, used in John 3:16 of God’s love for man.²³ It is the love of genuine interest, that of determined dedication. It is the love, which acts out of concern for others.

W. E. Vine observed that *agapao*, as used of God expresses the deep and constant love and interest of a perfect Being (God) towards entirely unworthy objects (human beings), producing and fostering a reverential love in them towards the Giver, and a practical love towards those who are partakers of the same, and a desire to help others to seek the Giver.²⁴

The extent of this divine love is underscored by the use of the adverb “so” (*houtos*), a term marking the degree of intensity. God thus loved; not passively, but actively; to the extent of giving His precious Son for human redemption. According to Howard, this love is the readiness to do anything for other people.²⁵ Love is the pre-eminent attribute of God with respect to His creatures.²⁶

The World

The Greek word used for world is “*kosmos*” and used 178 times in the New Testament. In a literal sense, the term denotes the orderly universe created by the intelligent God

¹⁷Colin Brown, *The New International Dictionary of New Testament Theology* (Michigan: Grand Rapids, Zondervan publishing, 1986), 538.

¹⁸Ibid., 538.

¹⁹Ibid., 538.

²⁰Ibid., 539.

²¹Ibid., 539.

²²Ibid., 539-540.

²³Archibald T. Robertson, *A Harmony of the Gospels for the Students of the Life of Christ* (New York: Harper Collins Publishing, 1932), 24-25.

²⁴William Edwy Vine, *Expository on John* (Nashville: Thomas Nelson, 1997), 185.

²⁵Howard Marshall, *The New International Commentary on the New Testament: The Epistle of John* (Grand Rapids, Michigan: William B Eerdmans publishing company, 1978), 192.

²⁶“World” [John 3:16], *Seventh-day Adventist Bible Commentary* (SDABC), rev.ed.,ed.Francis D. Nichol, (Washington, D.C: Review and Herald Publishing Association, 1978),5:929-930.

¹⁵Arthur, 11.

¹⁶Archibald T. Robertson, *A Harmony of the Gospels for the Students of the Life of Christ* (New York: Harper Collins Publishing, 1932), 24.

(Acts 17:24). It could also mean in a more limited sense, the earth (Mark 16:15). Frequently, though, world stands for all people of the earth the inhabitants of world. The passage therefore emphasizes the universal love of God. A. T. Robertson ascertains that “ton kosmon” is the whole human race including gentiles race.²⁷

He Gave

It is used 1454 times in both Old and New Testament. The word “hōste” is the indicative first aorist active and it means giving that gives practical result.²⁸

Giving is characteristic of God. He has given us life (Acts 17:25), and His gifts of providence. (Acts 14:17). He gave human being dominion over the world (Genesis 1:28-29). God is the source of all good gifts (James 1:17). According to Revelation 2:21, God gives time for human beings to repent, in 1John 3:2, He gives his commandments, in John 1:12 He gives us the right to become His children. In addition, the greatest was the gift of His Son. Seven centuries before the birth of Jesus, prophet Isaiah announced “a child is born a son is given”. (Isaiah 9:6).

In 1Timothy 2:6 and Titus 2:4, Christ gave himself as ransom. Christ and his father have the same goal of saving the fallen human. Paul saying Christ gave himself implies Christ willingness to save all. According to Raymond, the Greek word “didommai” does not only refer to the incarnation of Christ only (God sent) but also the crucifixion of Christ. That is the idea of “lifting up.”²⁹

It is quite apparent, however, that even when a gift is made available, for it to be effective, one must be willing to receive it. There must be a concurrence or mutual agreement between the will of the giver and in this context God and the will of the beneficiary-mankind. Though God willingly gave His Son, not all have been disposed to receive him. Of some it was said they that were his own received him not (John 1:11). Human beings do have the power to reject God’s gift. God has done His part in man’s salvation. Man’s response to God’s unique gift determines the result of their life. Those who accept the gift will inherit eternal life and those who reject the gift receive punishment as their reward. The choice is ours.

Only Begotten Son

This term renders the Greek “monogenes”, found nine times in the New Testament. Five of these refer to Christ (John 1:14,18; 3:16,18; 1 John 4:9). The term derives from two roots, monos (only, alone) and genos (race, stock). In the contexts in which it applies to Jesus, it undoubtedly denotes that He is unique in kind. It is used “to mark out Jesus uniquely above all earthly and heavenly beings.”³⁰ In its significance, monogenes relates to the several areas: being or nature (uniquely God’s Son), the revelation of God to man (John 1:18), salvation through the Son (John 3:16; 1 John 4:9).³¹ It is interesting to note that the Lord Jesus was declared to be the Son of God not only by God but by the

following; the prophets (Isaiah 9:6); angels (Luke 1:32); his disciples (Matthew 16:16); his enemies (Matthew 27:54), and even demons (Mark 5:7). Above all Jesus declared himself the son of God. (Mark 14:62).

Whosoever

According to NKJV the word “whoever” appears 225 times in the entire bible. In the book of John, it appears more than 11 times. It is interesting to note that in John 3:14, 15, 16; 4:13; 6:54; 11:36, “whoever” is almost associated with believe and eternal life. According to Allan Richardson, “whoever” means “whatever person: no matter who.”³² Here there is no regard to any person race or gender. Furthermore, whoever as “regardless of who.”³³ Furthermore, the term whosoever literally, means “everyone” reveals the universality of God’s saving plan. The gospel is addressed to the whole creation. (Mark 16:15). God did not plan that His gift of salvation would be granted to a specific group of people or race, but made it available for everyone among His creation regardless of who you are. God treats man as responsible being, a person who can freely accept or reject His gracious call of salvation.³⁴

There are no limits to the love of God. There are none to whom He arbitrarily refuses the benefits of His saving grace. There is but one condition, belief in and willing cooperation with, Christ.³⁵ Origen believes that God has set or given free will power to everybody.³⁶ In other words, God has voluntarily given each man the power to make choice. He further goes to say that even the blessed in heaven still had the capacity to choose or reject the God.³⁷ Pelagius who lived between fourth to fifth century and contemporary of Augustine of Hippo also believes that God does not control the will of anyone.³⁸ He accepts all who believes and comes to Him.

Believeth On Him

The word “believe” is a present participle tense, which literally, means “the keeping on believing ones.”³⁹ The verb “believe” in the Greek New Testament is “pisteuo”. It is the acknowledgment of the historical data, and a trusting disposition⁴⁰. It could further mean to comply. It could therefore be simply defined as an acceptance of the historical facts regarding Christ, along with a willingness to trust him as Savior.⁴¹ Hermann Cremer noted that “faith” (pistis) both in the Old Testament and in the New Testament is a bearing towards God and His revelation which recognizes and confides in Him and in it, which not only acknowledges and holds to His word as true, but practically applies and appropriates it.⁴²

³² Allan Richardson, *An Introduction of The New Testament* (New York: Harper and Row Publishers, 1958), 29-30.

³³ Ibid., 30.

³⁴ Ibid., 31.

³⁵ “Whoever” [John 3:16], *Seventh-day Adventist Bible Commentary* (SDABC), rev.ed., ed. Francis D. Nichol, (Washington, D.C: Review and Herald Publishing Association, 1978), 5: 930.

³⁶ Elizabeth Isichei, *A History of Christianity In African* (Grand Rapids, Michigan: William B Eerdmans Publishing Company, 1995), 23.

³⁷ Ibid., 22.

³⁸ Ibid., 40.

³⁹ Herman Cremer, *Biblico-Theological Lexicon Of The New Testament Greek* (New York: Clark Publishing, 1895), 71.

⁴⁰ Ibid., 72.

⁴¹ Ibid., 74.

⁴² Ibid., 74.

²⁷ Archibald T. Robertson, *A Harmony of the Gospels for the Students of the Life of Christ* (New York: Harper Collins Publishing, 1932), 24-25.

²⁸ Ibid., 25.

²⁹ Raymond E. Brown, *The Gospel According To John I-Xii* (London: Yale University Press, 2008), 128-130.

³⁰ Frederick W. Danker, *Greek-English Lexicon* (USA: University of Chicago Press, 2000), 658.

³¹ Everett F. Harrison, *Wycliffe Dictionary of Theology* (USA: Hendrickson Publishers, 1999), 386.

Udo Schnelle also noted that belief is used especially of the faith by which a man embraces Jesus. He further argues that a conviction, full of joyful trust, that Jesus is the Messiah- the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ.⁴³ This means that saving faith should not be divorced or separated from obedience. Belief and disobedience are set in vivid contrast in the Bible. According to Mark 16:16 “He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abide on him” That is no human being is saved through his or her sacrifice, but he that believes.⁴⁴ That those who believe receive a double benefit: (1) they are exempted from eternal perdition-that they may not perish, (2) they are brought to eternal glory-that is they may have everlasting life. These two benefits point out the state of humanity: he or she is guilty, and therefore exposed to punishment; he or she is impure, and therefore unfit for glory.⁴⁵ That faith in Christ brings life to all, and that Christ brought life, because the Heavenly Father loves the human race, and wishes that they should not perish⁴⁶.

Not perish but....Eternal Life

The stark alternatives in the purpose clause introduced by” ἵνα (hina),” in order that are either to perish or to obtain eternal life. The term *apollymi* (perish) occurs several times in the Gospel of John. In the context of John 3:16, “perish” is the antithesis of “have eternal life.” It seems to suggest that Jesus is making allusion to the Old Testament. The blessings for obedience correspond to curses for disobedience (Deut. 28). Again, Jesus is also alluding to verse 14 where He quoted from Numbers 21 that those who beheld the bronze serpent on the stake had life. In John, likewise, there is no middle ground. Believing in the Son will result in eternal life or refusing to believe will result in destruction are the only options. However, the provision of “salvation for all who believe implies judgment not believing in the God-sent Son is tantamount to self-condemnation; God is not to blame, but rather the unbeliever.”⁴⁷ Human beings remain responsible agents; no one is compelled to believe.

The adjective everlasting (*aionios*) occurs 17 times in the Gospel of John, 6 times in I John, always associated with the noun “life.” It indicates a life that is different in quality from the life, which characterizes the present age. However, the noun with its adjective as used here in John 3:16 has also a quantitative connotation: it is actually everlasting, never-ending life. The difference between perishing and living, and between condemnation and salvation, is faith in Jesus Christ.⁴⁸

William Hendriksen and co. summarizes the entire verse this way that God’s character is revealed. That love which is rich, true, full of understanding, tenderness, and

majesty. God is ever full of life and full of love. His gift: the gift of the Son is the climax of His love. Its purpose is to give eternal life to everyone who wants the gift of life.⁴⁹ Just as the Israelites were saved from the plague of the bronze serpents when they gazed on the brass serpent raised by Moses (Numbers 21:6–9), so all people are saved from eternal death, torment and separation from God by gazing with spiritual eyes on the person of the Messiah lifted up in death on the execution-stake.⁵⁰ David argues that the destiny of humanity lies in their hands but not God. No one, in this age according to the next can blame God for salvation or destruction. God has finished His part on the cross. What is left is man’s will of which God cannot does not have control over.⁵¹

He gave His best, His unique and beloved Son. The Jews believed that God loved the children of Israel, but John affirmed that God loved all people regardless of race. There is nothing in this verse or in the context that would limit God’s power to specific people against their will as propounded by John Calvin.⁵²

Conclusion

The doctrine of predestination suggests that God, consistent with His own sovereignty, had determined to save some, and make others perish. Therefore an individual is utterly helpless with regard to his own salvation. The notion of predestination questions the character and purpose of God. From the analysis of John 3:16, it seems to suggest that every word studied demonstrates otherwise. The character of God is love. His purpose from the text is to give eternal life to everyone that seeks it.

It is important to point out that only the elect will be saved. However, the elect are those who, of their own free shall determine to accept the Lord’s offer of salvation. God loves the whole world and wants all to be saved, but He will not force anyone to yield to His plan. Those who are appreciative of the saving power of Jesus Christ and claim it out of their own free will constitute the saved. None of the lost can accuse God of not loving them. To assert that God has predestined certain persons to be lost irrespective of their own choice is to say that He hates them. It is to stigmatize Him as unjust and place upon Him the blame for their fate. The text demonstrates that God desires to save all but the choice is ours.

Bibliography

1. Andreas, J. Köstenberger. *Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Academic, 2004.
2. Berkouwer, G. C. *Faith and Sanctification*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1952.
3. Brown, Colin. *The New International Dictionary of New Testament Theology*. Grand Rapids, MI: Zondervan publishing, 1986.

⁴³ Udo Schnelle, *The Theology of The New Testament* (Grand Rapids, Michigan: Baker publishing), 715.

⁴⁴ Adam Clarke, *Clarke’s Commentary: John* (Missouri: Kansas City, 1967), 95.

⁴⁵ *Ibid.*, 98.

⁴⁶ John Calvin, *Calvin’s Commentaries: John* (Grand Rapids, Michigan: Baker Publishing, 1974), 176.

⁴⁷ Andreas, J. Köstenberger, *Baker exegetical commentary on the New Testament: John* (, Michigan: Grand Rapids, Baker Publishing, 2004), 128.

⁴⁸ *Ibid.*, 128.

⁴⁹ William Hendriksen and Simon J. Kistemaker, *New Testament Commentary: Exposition of the Gospel According to John vol. 1-2* (Grand Rapids, Michigan: Baker Book House, 2001), 139-142.

⁵⁰ David H. Stern, *Jewish New Testament Commentary: A Companion Volume to the Jewish New Testament* (Clarksville: Jewish New Testament Publications, 1996), 162.

⁵¹ David, 169.

⁵² Leander Keck, *The New Interpreters Bible Vol. ix* (Nashville: Abingdon press, 1994), 552.

4. Brown, E. Raymond. *The Gospel According to John I-Xii*. London: Yale University Press, 2008.
5. Cairns, Earle. *Christianity through the Century: History of the Christian Church*. Grand Rapids, MI: Zondervan Publishing House, 1981.
6. Calvin, John. *Calvin's Commentaries: John*. Grand Rapids, MI: Baker Publishing, 1974,176.
7. _____. *Calvin's Institute*. Grand Rapids, MI Baker Publishing, n.d.
8. Clarke, Adam. *Clarke's Commentary: John*. Kansas City, MO: n.p., 1967),
9. Danker, F.W. *Greek-English Lexicon*. CH: University of Chicago press, 2000.
10. Edwy, W. Vine. *Expository on John*. Nashville: Thomas Nelson, 1994.
11. Gulley, R.Norman. *Systematic Theology: Creation, Christ, Salvation*. MI: Andrews University Press, 2012.
12. Hendriksen, William and Simon J. Kistemaker. *New Testament Exposition of the Gospel According to John, vol. 1-2*. Grand Rapids, MI: Baker Book House, 2001.
13. Herman, Cremer. *Biblico-Theological Lexicon of the New Testament Greek*. NY: Clark Publishing, 1895.
14. Isichei, Elizabeth. *A History of Christianity in African*. Grand Rapids, MI: William B Eerdmans publishing company, 1995.
15. John, Woodbridge D.,and Frank A. James III. *Church History: From Pre-Reformation to the Present*. Grand Rapids, MI: Zondervan, 2013.
16. Keck, E. Leander. *The new interpreter's bible, vol.ix*. Nashville: Abingdon Press, 1994.
17. Marshall, Howard. *The New International Commentary on the New Testament: the Epistle of John*. Grand Rapids, MI: William B Eerdmans publishing company, 1978.
18. McGee, J. Vernon. *Thru the Bible Commentary: The Gospels vol. 38*. Nashville: Thomas Nelson, 1991.
19. Nichol, Francis, ed. *Seventh-day Adventist Bible Commentary*. Rev.ed. Washington, DC: Review and Herald, 1978.
20. Noll, Mark. *A Turning Points*. Grand Rapids, MI: Baker Publishing Group, 2012.
21. Pfeiffer, Charles F. *The Wycliffe Bible Encyclopedia*. Chicago: Moody Press, 1975.
22. Redford, Doug. *The Life and Ministry of Jesus: The Gospels*. OH: Standard Publication, 2007.
23. Richardson, Allan. *An Introduction of the New Testament*. NY: Harper and Row Publishing, 1958.
24. Robertson, T. Archibald. *A Harmony of the Gospels for the Students of the Life of Christ*. NY: Harper Collins Publishing, 1932.
25. Schnelle, Udo. *Theology of the New Testament*. Grand Rapids, MI: Baker Publishing, 2009.
26. Schreiner, R. Thomas. *New Testament Theology: Magnifying God in Christ*. Trowbridge: Crowell Press, 2008.
27. Sproul, C. Robert. *Chosen by God*. Wheaton, US: Tyndale House Publishers, 1996.
28. Stern, H. David. *Jewish New Testament Commentary: A Companion Volume to the Jewish New Testament*. Clarksville, US: Jewish New Testament Publications, 1996.