

COMMENTARY ON JOHN

LESSON NUMBER 40

John 3:34 ***“For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. ³⁵ The Father loveth the Son, and hath given all things into His hand. 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.”*** John 3:34-36)

THE FATHER AND THE SON

INTRODUCTION

Under the Law of Moses, the emphasis was placed upon what men were to DO. This is seen in the Ten Commandments, which were *“the words of the covenant”* (Ex 34:28): *“Thou shalt . . . Thou shalt not . . . Thou shalt not . . . Thou shalt not . . . Remember..to keep . . . “Honor thy father and mother . . . Thou shalt not . . . Thou shalt not . . . Thou shalt not . . . Thou shalt not”* (Ex 20:3-17). The ceremonial Law [sacrificial system, ceremonies, definitions, and feast days] all concerned what the **people** were to do. This emphasis was underscored by the conditions that must be met before the promises could be fulfilled: *“If thou wilt”* (Ex 15:26; 23:22; Deut 19:9; 28:58), *“if a man do”* (Lev 18:5; Deut 4:9), and *“if ye shall hearken diligently”* (Deut 11:13-14,22; 28:1). The hearing and perfect obedience of the people were to be consistent, and at all times.

The New Covenant emphasizes what God will do: *“I will make . . . I will put...and write . . . I will be . . . they shall be . . . “all shall know Me . . . I will be merciful . . . “their sins and iniquities will I remember no more . . . He hath made the first old”* (Heb 8:10-13). **While there are commandments to be obeyed, they are not the basis of the New Covenant.** Faith is the grand qualifier for the blessing, because faith can take hold of the promises of God, believing and anticipating them.

Now, our text reflects the the nature of the New Covenant, placing the emphasis upon Divine activity. Notice some of the expressions: :*“He whom **God hath sent** . . . speaketh **the words of God** . . . “**God giveth not the Spirit by measure unto Him** . . . **The Father loveth the Son** . . . **hath given all things into His hand** . . . “**the wrath of God.**”* There you have the practical groundwork for the fulfillment of the New Covenant. In the final analysis it will be based upon what Jesus does, which was determined by what God commissioned Him to say and do. Nothing could be on a more sound and unshakable foundation! John the Baptist was given to see the broad outline of these things, and therefore pointed upward to the God that sent Jesus.

SPEAKING THE WORDS OF GOD AND HAVING THE SPIRIT OF GOD

John 3:34 ***“For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.”***

FOR HE. Jesus, the Son of God, is so significant that John simply refers to Him as “He” – the manner in which he has spoken makes quite clear that he is speaking about

Jesus Himself. It is still true that until Jesus becomes the prominent Person in our thinking, what He has done will not be applied to us, and the good things God has promised will not be experienced by us. This is why *"another Jesus," "another Gospel,"* and *"another Spirit"* are so damning. They turn us away from the One Person that has been invested with *"all power in heaven and on earth"* (Matt 28:18). The true Jesus cannot be revealed through an erroneous gospel, and *"another Jesus"* is like the idols of old which *"have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat"* (Psa 115:7). When those who profess to be Christians are lacking the conditions God has promised, it may very well be because their *"Jesus"* is not the real One!

WHOM GOD HATH SENT. God is the reason for Jesus. The condition of man is not why Jesus came! **He came because God sent Him** – and there is a vast difference between those two views. This necessarily means that the only things Jesus has done, or is now doing are what God sent Him to do in the world, and when He returned to heaven. **Jesus will not change His agenda!** He will not allow you to be the centerpiece of His work. Rather, you must become involved in what Jesus was sent to do, and what He is doing now at the right hand of God. One of the many summaries of man's role in this salvation is this: *"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* (Eph 2:10). Jesus will not work in any other context, for to do so He would have to ignore the One who sent Him!

In the Gospel of John Jesus refers to the *"Father"* sending Jesus fifteen times (5:23,30,36,37; 6:44,57; 8:16,18,29,42; 10:36; 12:49; 17:21,25; 20:21). Fifteen times Jesus referred to *"Him that sent Me"* (Matt 10:40; Mk 9:37,48; 10:16; John 4:34; 5:24; 6:38,40;7:33; 9:4; 12:44,45; 13:20; 15:21;16:5). Paul reminded us, *"God sent forth His Son"* (Gal 4:4), and John did the same (1 John 4:9). It is wrong to think of Jesus outside of the fact that God *"sent"* Him. His mission, or what He was sent to do, was established by God. This is true of when He came into the world, and when He left it to return to heaven.

SPEAKETH THE WORDS OF GOD. Other versions read, *"utters the words of God,"* ^{RSV} *"says God's word's"* ^{BBE} *"the sayings of God He speaketh,"* ^{YLT} *"continues to speak the words of God,"* ^{WILLIAMS} *"to speak God's message,"* ^{CEV} and *"proclaims God's own message."* ^{AMPLIFIED}

The idea here is that Jesus delivered a message to men that was from God. It was a **body** of truth, as compared to some unrelated sentences. Jesus did not come to deliver a message concerning the political environment, or the social structure of humanity. **In summation, it was rather a message that defined the condition of men, and the Divine appointment for its remedy.** It specially pertained to man's association with the Living God, his Creator – the One he would face in the final judgment (Acts 17:31; Heb 9:27). Nothing from this world will be able to make the transition from mortality to immortality. The current *"god of this world"* (2 Cor 4:4) has already been *"judged"* (John 16:11). No cause that he has promoted can possibly survive the end of the world – and everyone needs to be convinced of that. When it comes to the building blocks of life, only what has been delivered by Jesus can be used, and survive the appointed passing of *"this present evil world."* **The words Jesus spoke on earth, and is now speaking "from heaven" (Heb 12:25) have to do with those realities.**

GOD GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM. Other versions read

"gives the Spirit without measure," ^{NASB} *"it is not by measure,"* ^{RSV} *"gives the Spirit generously,"* ^{CEB} *"does not give him the Spirit in limited degree,"* ^{CJB} *"without limit,"* ^{CJB} *"He does not ration,"* ^{NAB} *"does not give the Spirit sparingly,"* ^{NET} *"without reserve,"* ^{NJB} *"the full power of God's Spirit,"* ^{CEV} and *"sparingly or by measure."* ^{AMPLIFIED} *"Without measure"* means without limit or boundaries.

This is another way of saying, *"in Him should all **fulness** dwell"* (Col 1:9), or *"For in Him dwelleth all the **fulness** of the Godhead bodily"* (Col 2:9). **On a practical basis, that means that, by Divine intention, nothing can be received from God that does not come through Christ.** If a person is not *"in Christ"* (2 Cor 5:17), he is, by virtue of that separation, isolated from *"all spiritual blessings,"* which are *"in Christ"* (Eph 1:3). It means Jesus is not interceding for them (Rom 8:34; Heb 7:25), that *"grace and peace,"* which are *"of Jesus our Lord"* cannot come to them (2 Pet 1:2), that the love of God, *"which is in Christ Jesus,"* is not toward them (Rom 8:39), and God will not supply all of their true *"need"* (Phil 4:19). The *"peace of God,"* which is *"through Christ Jesus"* will not keep their *"hearts and minds"* (Phil 4:7).

To seek to receive something – anything – from God apart of Jesus Christ is a totally vain pursuit. If He has the Spirit, *"without measure,"* and *"the fulness of the Godhead"* dwells in Him, then there is no Divine resource for men apart from Him.

THE FATHER LOVES THE SON

³⁵ *"The Father loveth the Son, and hath given all things into His hand."*

Concerning God's love, the preeminent question is not whether He loves humanity, or the individual. That is not where the love of God must be initially perceived. If God has given the Spirit without measure to Jesus, and if the fulness of the Godhead dwells in Him, and if He is the Distributor of all spiritual blessings, **then how God considers Christ must be perceived, else men will not properly evaluate Christ.** Jesus is the Place where God's love is actually realized.

THE FATHER LOVETH THE SON. God Himself referred to Jesus as *"My Beloved Son"* (Matt 3:17; 17:5). Jesus said, *"Therefore doth My Father **love Me, because I lay down My life, that I might take it again"*** (John 10:17). And again, *"As the Father hath **loved Me, so have I loved you: continue ye in My love"*** (John 15:9). Jesus is also referred to in Isaiah's prophecy, through the Spirit adding the words *"My beloved"* to the saying, *"Mine Elect, in whom My soul delighteth"* (Isa 42:1). Paul referred to Jesus as *"the Beloved,"* in whom we have been made *"accepted"* (Eph 1:6).

We must first draw attention to the use of the word *"Son."* This does not refer to he pre-incarnate Word, when He was *"with God, and the Word was God"* (John 1:1). This rather refers to the post-begotten One – after the words, *"Thou art My Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? **"And again, when He bringeth in the Firstbegotten into the world, He saith, And let all the angels of God worship Him"*** (Heb 1:5-6). It is not that God did not love *"the Word"* before that time, for Jesus Himself confessed to God when praying Him, *"Father . . . Thou **lovedst Me before the foundation of the world"*** (John 17:24). **This affirmation is declaring that God particularly loved the Son in His redemptive role.**

This is a specific and unique expression of Divine love, integral to the salvation of men. It relates to God's *"eternal purpose, which He purpose in Christ Jesus our Lord"* (Eph 3:11). That is, His purpose would be carried out and fully implemented by *"the Man Christ Jesus"* (1 Tim 2:5). As His love was focused particularly on His Son, He would uphold Him

in the work (Isa 42:8), teach Him what to say (John 8:28), and show Him what was to be done in the redeeming and sanctification of men (John 5:36; 10:37-38; 14:10). So far as men are concerning, the totality of salvation hinges upon believing the record God has given of His Son (1 John 5:10-11), maintaining *"fellowship"* with Him (1 Cor 1:9), and cleaving to Him *"with purpose of heart"* (Acts 11:23). This cannot be done without the involvement of the heart. Nor, indeed, can it be achieved or maintained by a heartless profession, identity with a sect, or the embrace of a canned theology. **A living God demands a living association** – one that involves reciprocity, and that can only be through Christ Jesus, who Himself is *"the Life"* (John 14:6).

HE HATH GIVEN ALL THINGS INTO HIS HAND. *"All things"* means precisely that. This not only includes *"all flesh"* (John 17:2), but *"angels and authorities and powers"* as well (1 Pet 3:22). He is the Head of the church (Col 1:18), and can dispense at His will whatever it requires. He has *"unsearchable riches"* in His repository (Eph 3:8), and they are for distribution to whomever He wills. All judgment has been given to Him (John 5:22). **No valid assessments are made apart from Him.** Holy angels have been made subject to Him, and He sends them forth as He wills (Matt 13:41; 1 Pet 3:22). God Almighty says to the exalted Son, *"Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom"* (Heb 1:8).

Jesus knows the Father has given all things into His hands. As it is written, *"Jesus knowing that the Father had given all things into His hands"* (John 13:3). He said, *"all things are delivered unto Me of My Father"* (Matt 11:27; Lk 10:22). Paul preached, *"For He [God] hath put all things under His [Jesus'] feet"* (1 Cor 15:27; Eph 1:22). There is no needed resource Jesus cannot dispense. There is no trial through which He cannot safely lead us. There is no enemy He cannot subdue. Whatever comes from God, now comes through Christ Jesus. **It is His assessment that is honored in heaven.**

Why should Jesus Christ ever be neglected, forgotten, ignored, or disobeyed? What logic can be produced for refusing to hear Him who is speaking from heaven (Heb 12:25)? What excuse can be given for not maintaining the fellowship with Jesus into which we have been called (1 Cor 1:9)? Why do professing "Christians" seek counsel and strength from men? Why do multitudes of professing believers live in spiritual poverty when the exalted Christ has charge of the distribution of *"the riches"* of *"wisdom and knowledge"* (Rom 11:33), *"the riches of His grace"* (Eph 1:7), and *"the riches of His glory"* (Eph 3:16).

Is it any wonder that men – insightful men – flee to Christ for refuge (Heb 6:18), and that Jesus urges those who are weary and heavy laden to come to Him (Matt 11:28)? Everything has been given *"into His hand"* so that, as a glorified man, He can give to the saints all that is required to safely navigate from earth to glory. Further, because all authority and power have been given to Him, no one who is reconciled to God, and is a new creation in Christ, has to live in spiritual squalor. Now, in this world, we begin to partake of His riches, all the while looking forward with joy when we will be where the Source is.

BELIEVING OR NOT BELIEVING ON THE SON

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."*

These are solid affirmations. It simply is not possible that any of them is false, an exaggeration, or an understatement.

HE THAT BELIEVETH ON THE SON. Other versions read, *"believes in the Son."* NKJV

As it is used here, the word “on” emphasizes Jesus as a **Foundation**. The word “in” accentuates Jesus as a **residence, or abode**. Both are true perspectives. The word translated “on,” or “in,” [“eis”] means “ENTRANCE INTO; OF A PLACE ENTERED, OR OF ENTRANCE INTO A PLACE, INTO; AND A. IT STANDS BEFORE NOUNS DESIGNATING AN OPEN PLACE, A HOLLOW THING, OR ONE IN WHICH AN OBJECT CAN BE HIDDEN,” THAYER “DENOTING RELATIONSHIP,” FRIBERG “EXTENSION TOWARD A SPECIAL GOAL.” LOUW-NIDA

Believing on the Son has to do with totally relying on, and being on, the Son of God. It speaks of a condition where the human spirit and the Lord Jesus are integrated, or being “*joined unto the Lord,*” and consequently made “*one spirit*” (1 Cor 6:17). And how is it that this union is accomplished? It is through believing, which is the exercise of faith. Believing, then, is not a mere profession. It is not the adoption of a creed, or the embrace of an intellectual position. Believing on the Son involves a total reliance upon Him. It includes a lively consciousness of the Christ, which is involved in knowing Him (John 17:3; 1 John 5:20). Believing on the Son is what compelled Paul to write, “. . . *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . and be found in Him, not having mine own righteousness . . . but . . . the righteousness which is of God by faith: That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead. . . I press toward the mark for the prize of the high calling of God in Christ Jesus*” (Phil 3:18-14). **That is believing on the Son! It includes persuasion, determination, anticipation, and aggressiveness.** It should be evident that the association of believing on the Son with the promise that follows cannot be something that is casual, or inconsistent.

HATH EVERLASTING LIFE. John mentions this phrase three times (John 3:36; 5:24; 6:47). In all three cases, having eternal; life is set forth as being obtained by believing. Jesus also said He give eternal life to His sheep, who hear His voice and follow Him (John 10:27-28). Jesus also said, “*Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day*” (John 6:54).

Elsewhere we know that having eternal life does not mean we have the whole of it, for eternal life is also said to be what we will **inherit in the world to come** (Matt 19:29; Mk 10:17,30). The “*eternal life*” that we possess now (John 6:54; 1 John 3:15) is introductory, being included in the term “*firstfruits*” (Rom 8:23; James 1:18). There is a sense in which this life is the “*new creature,*” or “*new creation*”^{NKJV} (2 Cor 5:17). It is embodied in “*the newness of life*” (Rom 6:4), and “*the new man*” (Eph 4:24; Col). It is realized in the Person of Christ, who dwells in our hearts by faith, for Jesus is “*that eternal life which was with the Father, and was manifested unto you*” (1 John 1:2).

HE THAT BELIEVETH NOT THE SON. Notice the different way this is stated: “*believeth not the Son,*” rather than “*believeth not on the Son.*” Other versions read, “*does not believe the Son,*”^{NKJV} “*obeyeth not,*”^{ASV} “*does not obey the Son,*”^{NASB} “*rejects the Son,*”^{NKJV} “*disobeys the Son,*”^{NRSV} “*does not have faith in the Son,*”^{BBE} “*doesn’t believe in,*”^{CEB} “*refuses to believe,*”^{CSB} “*not subject to,*”^{DARBY} “*is not believing,*”^{YLT} “*don’t believe and obey,*”^{LIVING} “*refuses to trust in,*”^{WILLIAMS} “*resisting the Son,*”^{ABP} “*the one disobeying the Son,*”^{LITV} “*avoids and distrusts the Son,*”^{MESSAGE} and “*disobeys (is unbelieving toward, refuses to trust in, disregards, is not subject to).*”^{AMPLIFIED}

The word translated “*believeth not*” [apeitheo] has the following lexical meaning: “**NOT TO ALLOW ONESELF TO BE PERSUADED; NOT TO COMPLY WITH, TO REFUSE OR WITHHOLD BELIEF,**”^{THAYER} “**DISOBEY, BE DISOBEDIENT,**”^{FRIBERG} “**UNWILLINGNESS OR REFUSAL TO COMPLY WITH THE DEMANDS OF SOME AUTHORITY - TO DISOBEY, DISOBEDIENCE,**”^{LOUW-NIDA} Not believing on the Son is the antithesis of believing on, trusting, and relying upon Him. It is the refusal to receive Him in the capacity of “*Lord and Savior.*” It is raw and unvarnished disobedience, refusal, unwillingness, and rejection. It is not something that is merely

intellectual. Not believing is a **negative reaction to the Lord Jesus Christ who has come to "save sinners"** (1 Tim 1:15).

SHALL NOT SEE LIFE. Other versions read, "*experience life,*" ^{NLT} "*never see heaven,*" ^{LIVING} "*not enter into life,*" ^{WEYMOUTH} "*share in that life,*" ^{CEV} "*will not have,*" ^{GNB} "*experience life.*" ^{GOODSPEED} All other versions read "*not see life.*" What will not be seen is Jesus, who is "*that eternal life*" (1 John 1:2). Such a person will be made spiritually blind, and incapable of perceiving Christ.

THE WRATH OF GOD ABIDETH ON HIM. Other versions read, "*remains on him.*" ^{NIV} The love of God is not resting on such a person, nor is Divine favor. Instead, like a condemning cloud, the wrath of God is over the person. He "*is condemned already*" (John 3:18). This particularly applies to the person who has been subjected to the Gospel (John 3:19), although it also applies generally to all of the unsaved (Rom 5:16,18). This is a sobering view that is rarely acknowledged among men.