

JOHN 3:16



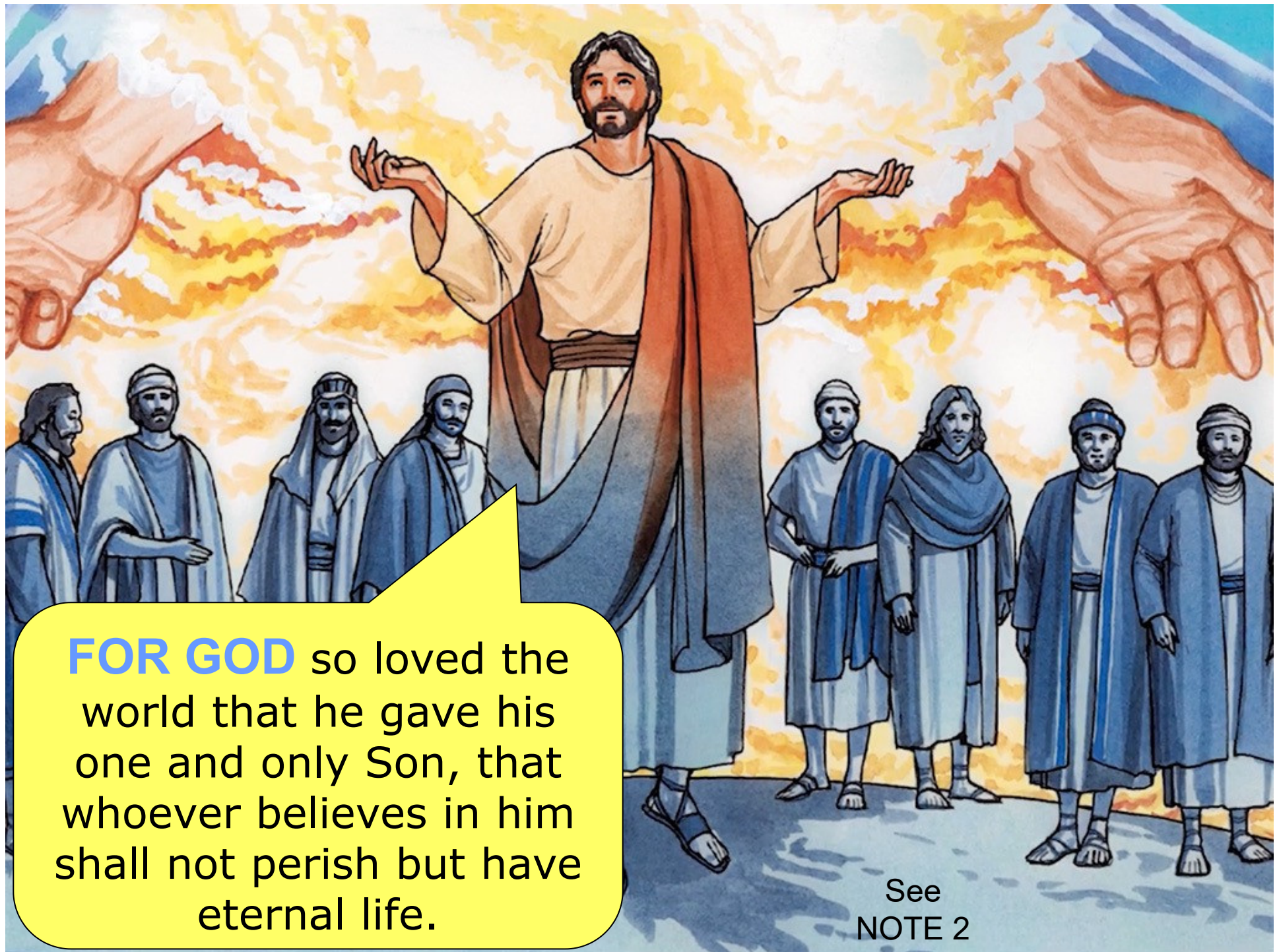
GOD SO LOVED

GOD'S LOVE FOR US

John 3:16 is probably the most well-known and widely quoted verse in the Bible. It has rightfully been called

THE GOSPEL IN A NUTSHELL





FOR GOD so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

See
NOTE 2

FOR GOD

□ We are talking about being loved by God, who is:

1. The Creator of the universe

- Ps 8:3-5 When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour.



FOR GOD

2. Omnipotent - Sometimes people "love" others for what they can get from them. But God is all powerful; he has no need of anything from us. Yet he loves the helpless who can give him nothing.

- Psalm 68:5 A father to the fatherless, a defender of widows, is God in his holy dwelling.
- Deut 10:18 He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing.



FOR GOD

- ❑ He has no need of our sacrifices but delivers us from trouble when we offer them.
- Ps 50:9-15 "I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills... the world is mine, and all that is in it. Do I eat the flesh of bulls or drink the blood of goats? Sacrifice thank offerings to God, fulfil your vows to the Most High, and call on me in the day of trouble; I will deliver you, and you will honour me."



FOR GOD

3. Omnipresent - we cannot hide from his presence

- Ps 139:7-10 Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, **even there your hand will guide me, your right hand will hold me fast.**

FOR GOD

4. Omniscient - God has all knowledge.
He knows us best, yet still loves us.

- Ps 139:1-5 You have searched me, Lord, and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you, Lord, know it completely. You hem me in behind and before, and you lay your hand upon me.

FOR GOD

5. Eternal - his love stretches from days of eternity past and to eternity future.

➤ Ps 103:17 But from everlasting to everlasting the LORD's love is with those who fear him...

➤ Eph 1:4-5 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—

FOR GOD

6. Immutable - he never changes, his love is everlasting.

- 1 Chron 16:34 Give thanks to the LORD, for he is good; his love endures forever.
- Jer 31:3 The LORD appeared to us in the past, saying: "I have loved you with an everlasting love; I have drawn you with unfailing kindness."

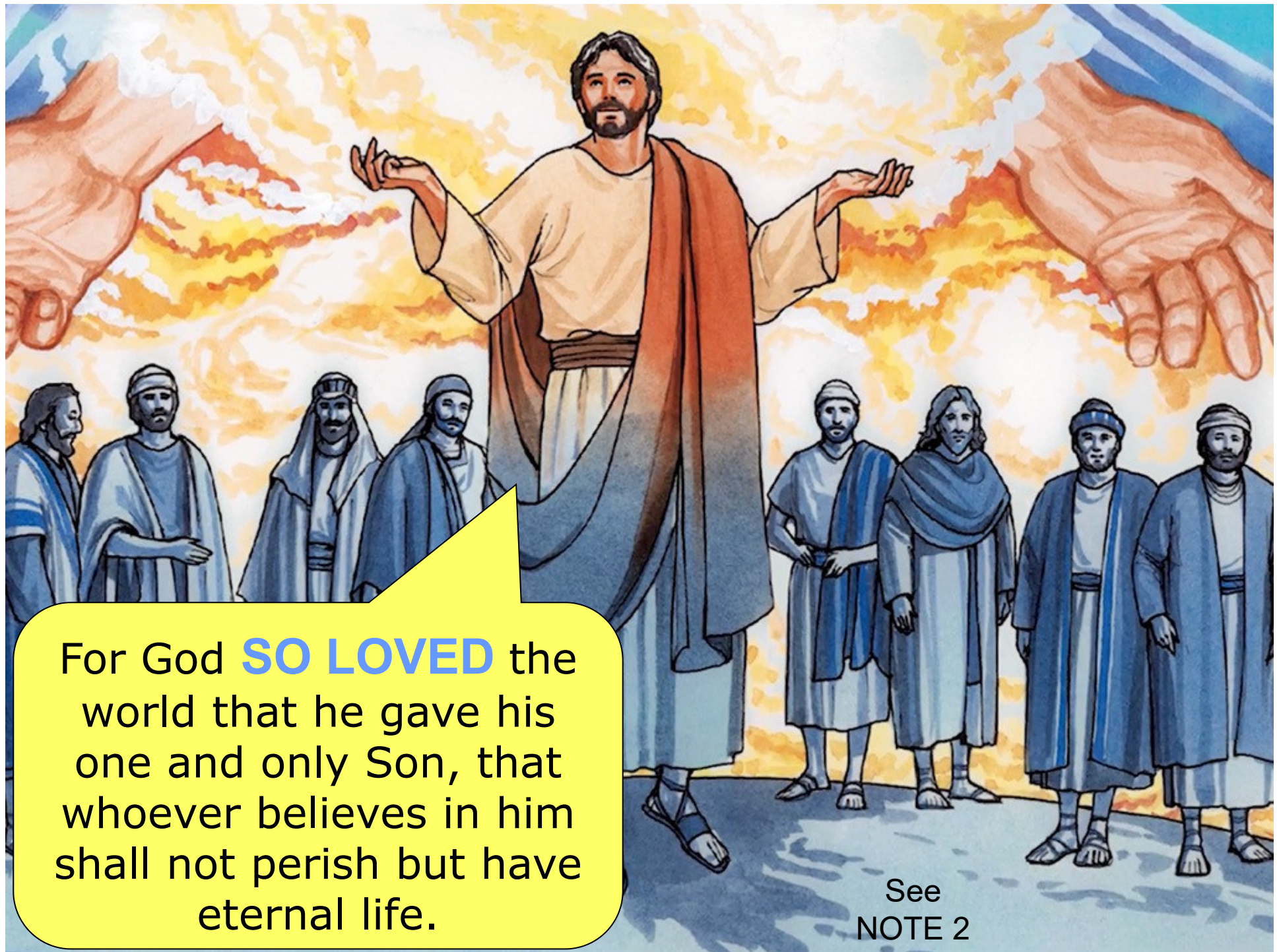
A photograph of a person wearing a light-colored shirt with thin, dark horizontal stripes, holding the hand of a child. The background is a warm, golden, textured surface, possibly a field of tall grass or a sunset sky. The overall tone is soft and intimate.

FOR GOD

JESUS

FRIEND OF SINNERS

7. Holy and just - yet
he loves sinners.



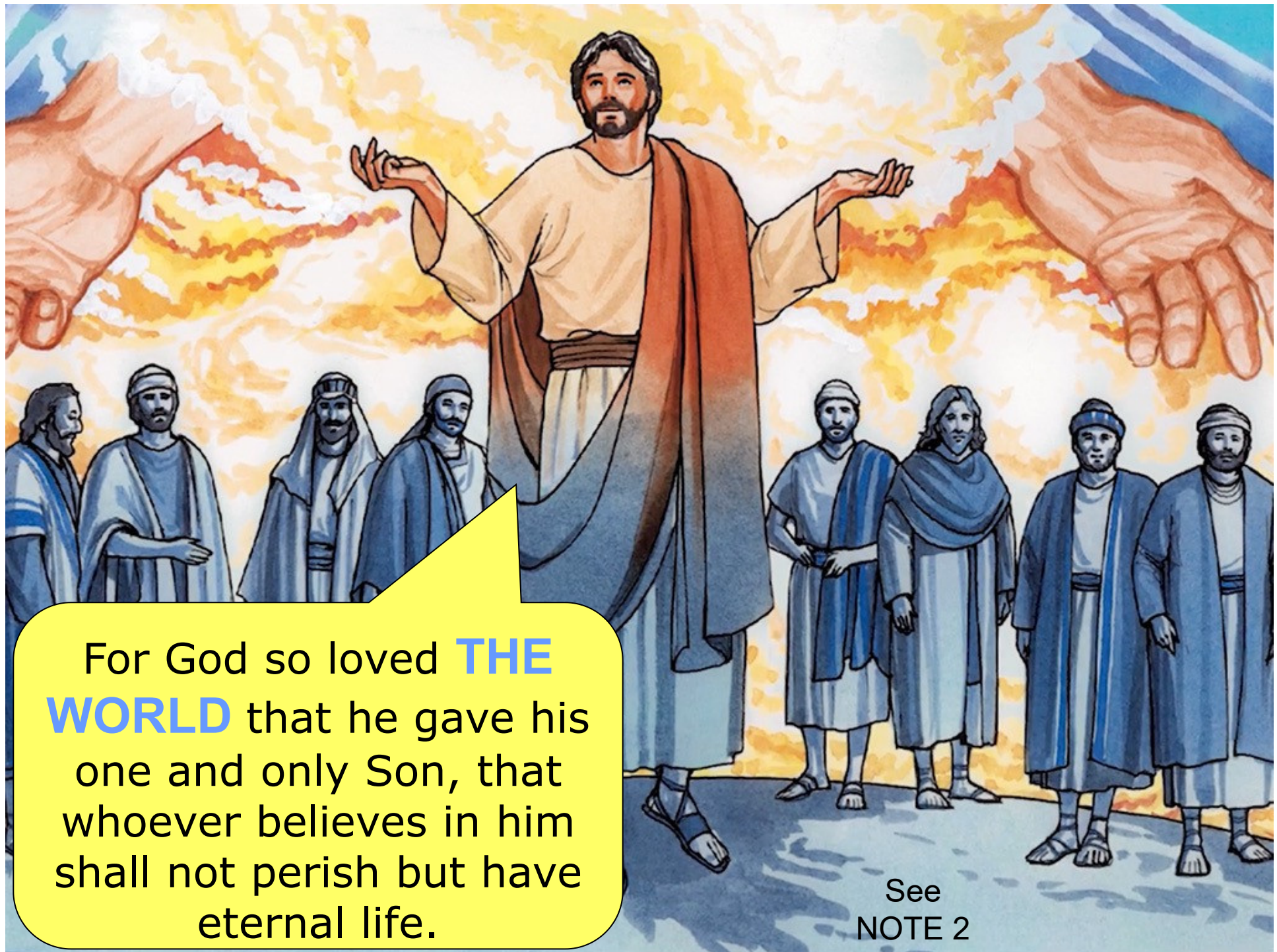
For God **SO LOVED** the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

See
NOTE 2

SO LOVED

- ❑ Thomas Aquinas defined love as “to will the good of another,” or to desire for another to succeed.¹
- ❑ One of God's attributes is LOVE.
 - God doesn't just love; **God is love** (1 John 4:16). The word 'love' is used over 500 times in the Bible (NIV).
- ❑ Love is initiated by God
 - 1 John 4:19 We love **because he first loved us**.
- ❑ Our love for each other is in response to God's love for us.
 - 1 John 4:11 Dear friends, **since God so loved us**, we also ought to love one another.

¹ St. Thomas Aquinas, STh I-II, 26, 4, corp. art. Newadvent.org

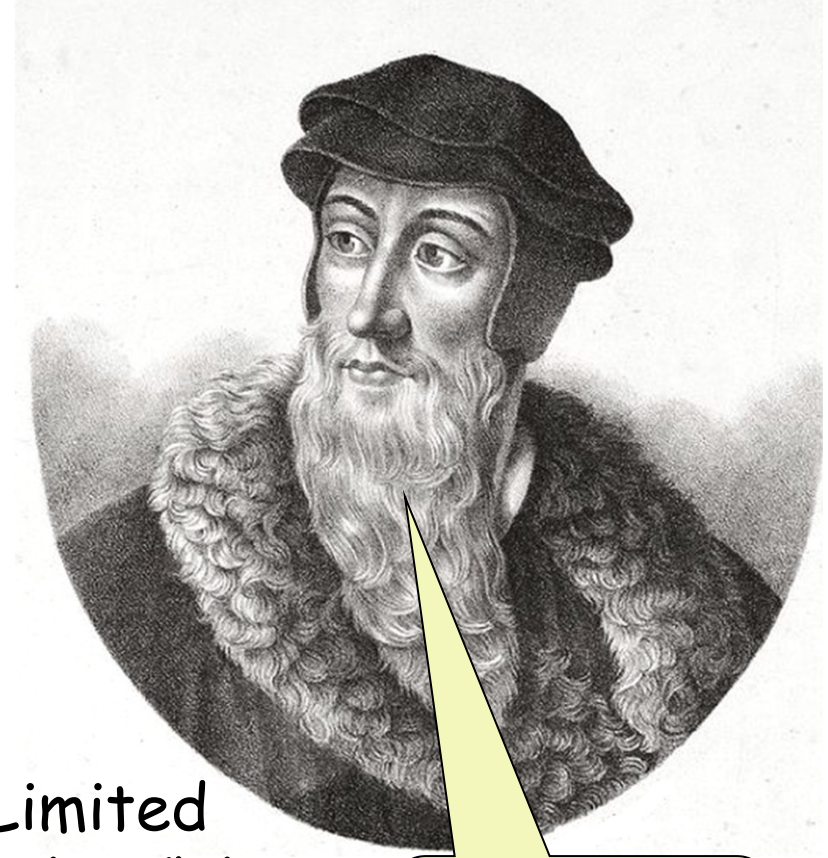


For God so loved **THE WORLD** that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

See
NOTE 2

THE WORLD

- ❑ John 3:16 For God so loved **the world (kosmos)**...
- ❑ This includes people of both high and low estate.
 - Ps 36:7 How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings.
- ❑ 5-point Calvinists who believe in Limited Atonement would have us believe that "the world" and "whoever" refers only to the elect that God predestined to be saved. Yet the evidence is overwhelming that John Calvin actually agreed with all the other Reformers that Christ died for all.



I said
What?

THE WORLD

- ❑ Calvin's own commentary on John 3:16 indicates a view of a universal offer of salvation to the whole world.
- And he has employed the universal term **whosoever**, both to invite all indiscriminately to partake of life, and to cut off every excuse from unbelievers. Such is also the import of the term **World**, which he formerly used; for though nothing will be found in the world that is worthy of the favour of God, yet **he shows himself to be reconciled to the whole world**, when he invites all **men without exception to the faith of Christ**, which is nothing else than an entrance into life. Let us remember, on the other hand, that while life is promised universally to all who believe in Christ, still faith is not common to all. ¹

¹ Commentary on the Gospel of John

THE GREEK WORD **KOSMOS** IN THE NEW TESTAMENT

- 1. THE WORLD, THE UNIVERSE**
- 2. THE CIRCLE OF THE EARTH, THE EARTH**
- 3. THE INHABITANTS OF THE EARTH, MEN, THE HUMAN RACE**
- 4. THE UNGODLY MULTITUDE; THE WHOLE MASS OF MEN
ALIENATED FROM GOD, AND THEREFORE HOSTILE TO THE
CAUSE OF CHRIST**
- 5. WORLD AFFAIRS, THE AGGREGATE OF THINGS EARTHLY**
- 6. ANY AGGREGATE OR GENERAL COLLECTION OF PARTICULARS
OF ANY SORT (cf. James 3:6 "the tongue also is a fire,
a world of evil...")**



THAYER'S GREEK LEXICON

<http://biblehub.com/greek/2889.htm>

THE WORLD

- ❑ When John uses the same word **kosmos** elsewhere, no one suspects that he is referring to "the elect".
 - John 1:9-10 The true light that gives light to everyone was coming into the world (**kosmos**). He was in the world (**kosmos**), and though the world (**kosmos**) was made through him, the world (**kosmos**) did not recognize him.
- ❑ Try substitute (as 5-point Calvinists would have us believe is inferred in John 1:29 and John 3:16) **the elect** for **kosmos** in the above passage.
 - John 1:9-10 The true light that gives light to everyone was coming into **the elect**. He was in **the elect**, and though **the elect** was made through him, **the elect** did not recognize him.

THE WORLD

- ❑ Try use the Calvinist logic of **kosmos** = **elect** elsewhere:
 - Matt 4:8 Again, the devil took him to a very high mountain and showed him all the kingdoms of **the world** (**elect?**) and their splendour.
 - Matt 16:26a What good will it be for someone to gain **the whole world** (**elect?**), yet forfeit their soul?
 - Matt 18:7a Woe to **the world** (**elect?**) because of the things that cause people to stumble!
 - Luke 12:30 (ESV) For all the nations of **the world** (**elect?**) seek after these things, and your Father knows that you need them.
 - John 16:33 "In this world (**elect?**) you will have trouble. But take heart! I have overcome the world (**elect?**)."

THE WORLD

- ❑ In fact John specifically uses the word **kosmos** to refer to those who are clearly non-elect. Jesus contrasts the **kosmos** with those who belong to him.
 - John 17:9 I pray for them. I am not praying for the world (**kosmos**), but for those you have given me, for they are yours.
- ❑ Here John uses **kosmos** to refer to unregenerate mankind:
 - 1 John 2:15 Do not love the world (**kosmos**) or anything in the world (**kosmos**). If anyone loves the world (**kosmos**), the love of the Father is not in him
 - 1 John 3:13 Do not be surprised, my brothers, if the world (**kosmos**) hates you.

THE WORLD

- ❑ Jesus said that the Holy Spirit would bring conviction on the world. And one of the things the Spirit convicts the world of is the sin of not believing in him.
 - John 16:8-9 (ESV) ... he will convict the world (**kosmos**) concerning sin... concerning sin, because **they do not believe in me...**
- ❑ If as 5-pointers say, the world that is convicted of unbelief is the "world of the elect" then holding that logic in the same context, Satan who is called the "prince of this world" is actually the "prince of the elect."
 - John 16:11 ... and about judgment, because the prince of this world (**kosmos**) now stands condemned.

THE WORLD

- ❑ Throughout the John 14-16 passage Jesus distinguishes between the world and his disciples (who are referred to as “you” and “your”).
 - John 16:33 “In this world (**kosmos**) you (**Jesus’ disciples**) will have trouble. But take heart! I have overcome the world (**kosmos**).”
- ❑ Once again John Calvin shows in his commentary on this passage that he also believed “the world” included the reprobate:
 - Under the term world are, I think, included **not only those who would be truly converted to Christ, but hypocrites and reprobates.**¹

¹ Commentary on John 16:8-15

http://www.ccel.org/ccel/calvin/comment3/comm_vol35/htm/vi.ii.htm

THE WORLD

- ❑ It is a fallacy to attempt to restrict universal terms like "world" in contexts which deal of the atonement. Robert Lightner aptly comments:
 - "Those who always limit the meaning of those terms in contexts that deal with salvation **do so on the basis of theological presuppositions**, not on the basis of the texts themselves."
- ❑ A word study of the word "world" - particularly in the apostle John's writings, where it is used 78 times - indicates that the world is **God-hating, Christ-rejecting, and Satan-dominated. Yet this is the world that Christ died for.** Particularly in John's writings, interpreting "world" as "world of the elect" seems a great distortion of Scripture. ¹

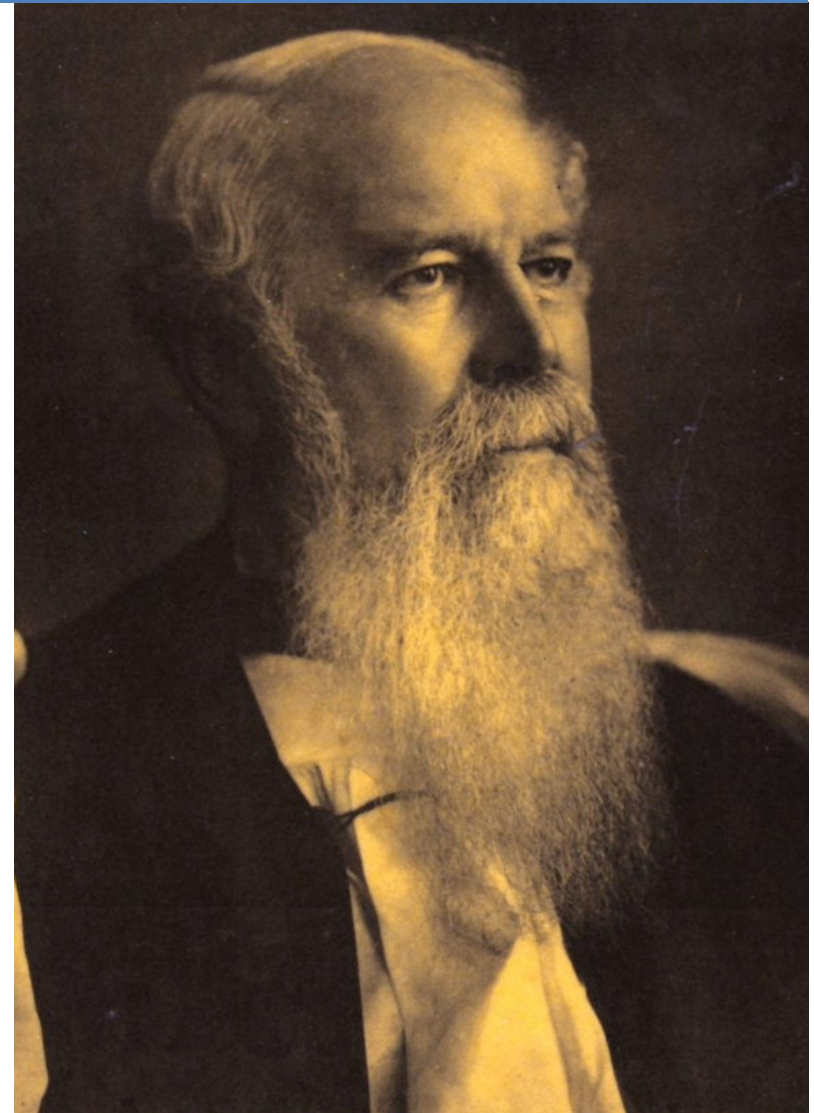
¹ Ibid

THE WORLD

- Although the Anglican bishop J.C. Ryle held the Calvinist view of election, he cautioned others not to tamper with John 3.

"Beware, again, of the common doctrine that God's love is limited and confined to His own elect, and that all the rest of mankind are passed by, neglected, and let alone. This also is a notion that will not bear examination by the light of Scripture..."¹

¹ J.C. Ryle, Do You Believe?

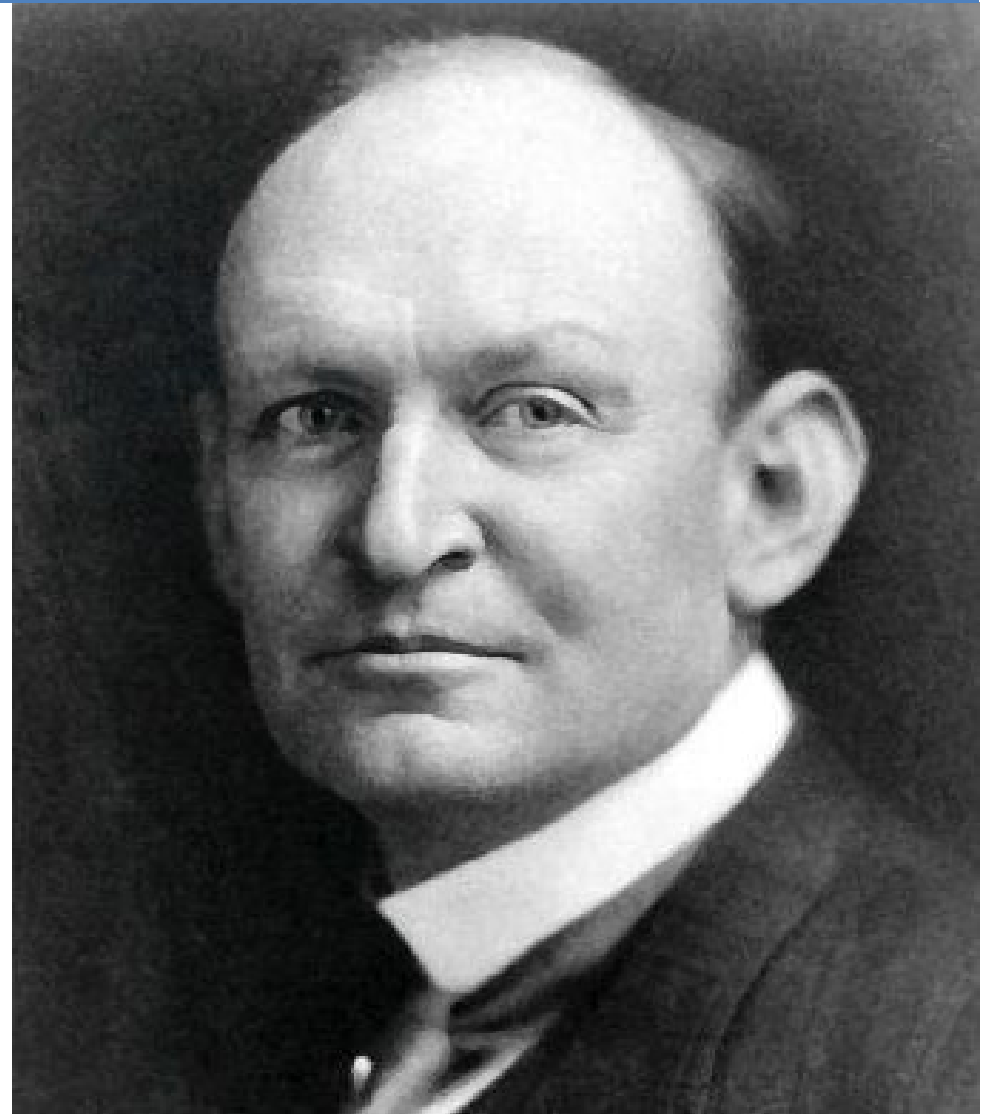


**J.C. Ryle
(1816-1900)**

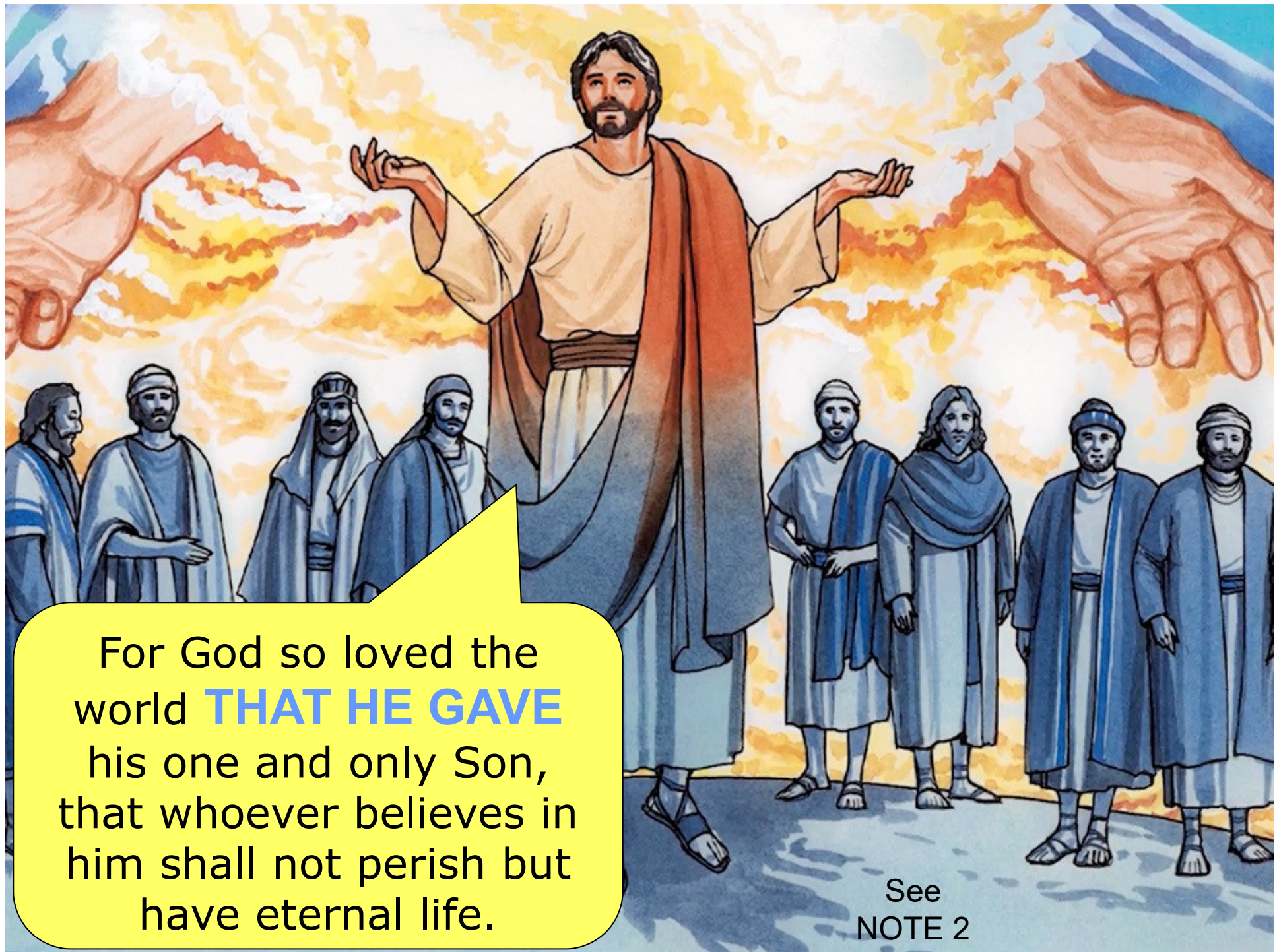
THE WORLD

- A.T. Robertson was a Southern Baptist preacher and a notable American Biblical scholar of New Testament Koine Greek. He wrote on John 3:16 "The world (**ton kosmon**). The whole cosmos of men, including Gentiles, **the whole human race**. This universal aspect of God's love appears also in 2 Corinthians 5:19; Romans 5:8."¹

¹Robertson's Word Pictures of the New Testament



A.T. Robertson
(1863–1934)



For God so loved the world **THAT HE GAVE** his one and only Son, that whoever believes in him shall not perish but have eternal life.

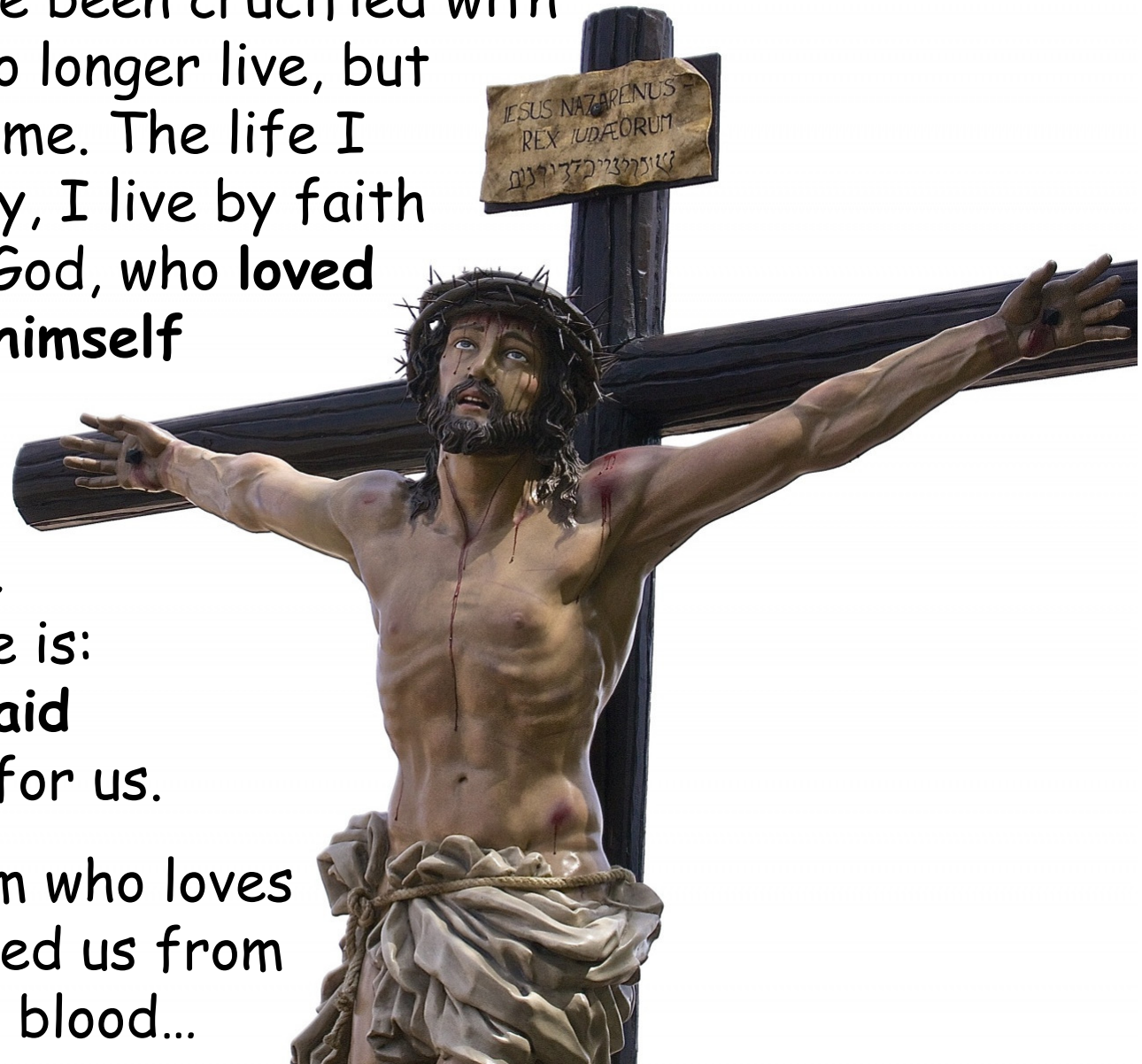
See
NOTE 2

THAT HE GAVE

- ❑ Love is sacrificial - Jesus showed his love for us by giving his life for us.
- John 15:9-13 "As the Father has loved me, so have I loved you... My command is this: Love each other as I have loved you. Greater love has no one than this, that **he lay down his life** for his friends."
- Eph 5:1-2 Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and **gave himself up for us** as a fragrant offering and sacrifice to God.
- Eph 5:25 Husbands, love your wives, just as Christ loved the church and **gave himself up for her...**

THAT HE GAVE

- Gal 2:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.
- 1 John 3:16 This is how we know what love is: Jesus Christ laid down his life for us.
- Rev 1:5...To him who loves us and has freed us from our sins by his blood...

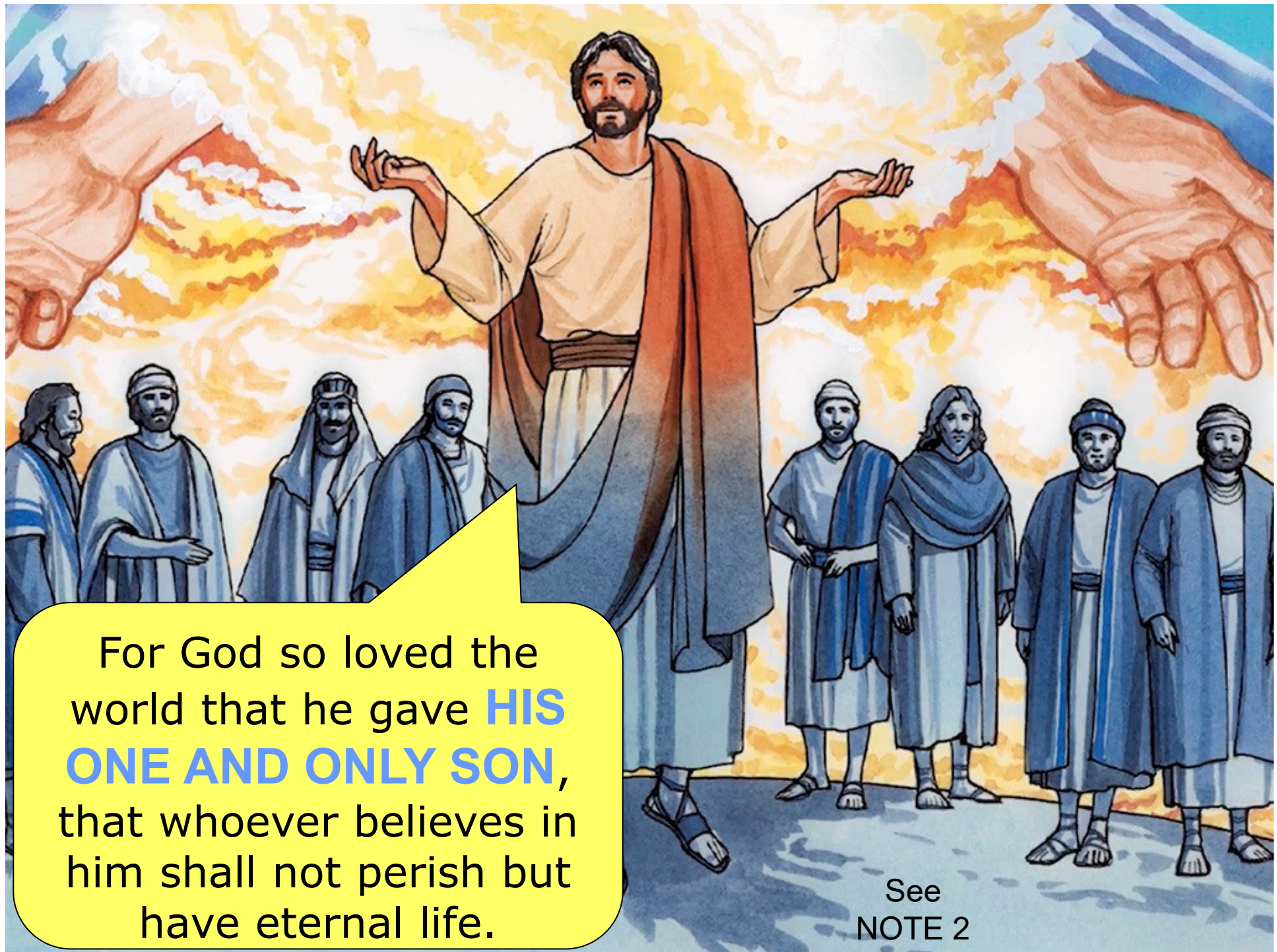


THAT HE GAVE

- ❑ The Father also demonstrated his love by action.
 - 1 John 4:9-10 Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not



know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.



For God so loved the world that he gave **HIS ONE AND ONLY SON**, that whoever believes in him shall not perish but have eternal life.

See
NOTE 2

HIS ONE AND ONLY SON

- ❑ While some view Jesus as a good man, a great leader or even a prophet (like Muslims), the Bible tells us that Jesus is more than that - he is the only Son of God, superior not only to the prophets, but to the angels.
- Heb 1:1-4 (NIV) **In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe... After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.**

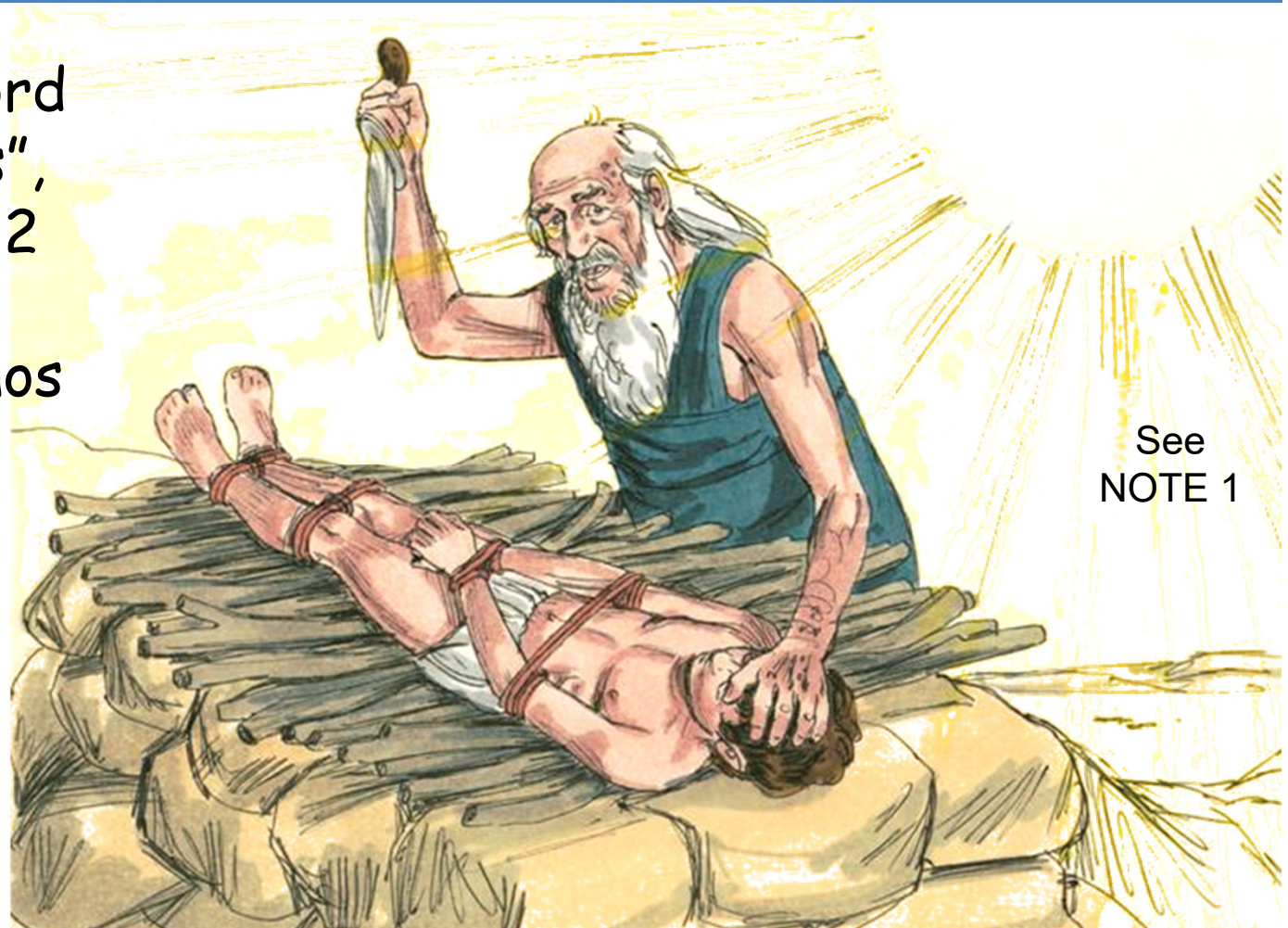
HIS ONE AND ONLY SON

- ❑ The KJV, NASB and NKJV render "one and only" as "only begotten", but it is a problematic rendering.
- False teachers have latched onto this phrase to try to prove their false teaching that Jesus Christ isn't God; i.e., that Jesus isn't equal in essence to God as the Second Person of the Trinity. They see the word "begotten" and say that Jesus is a created being because only someone who had a beginning in time can be "begotten." What this fails to note is that "begotten" is an English translation of a Greek word. As such, we have to look at the original meaning of the Greek word, not transfer English meanings into the text.¹

¹ <https://www.gotquestions.org/only-begotten-son.html>

HIS ONE AND ONLY SON

- ❑ The Greek word is "monogenes", derived from 2 terms, monos (only) and genos (class, kind). It literally means "one of a kind" or "unique" and is also used of Isaac.

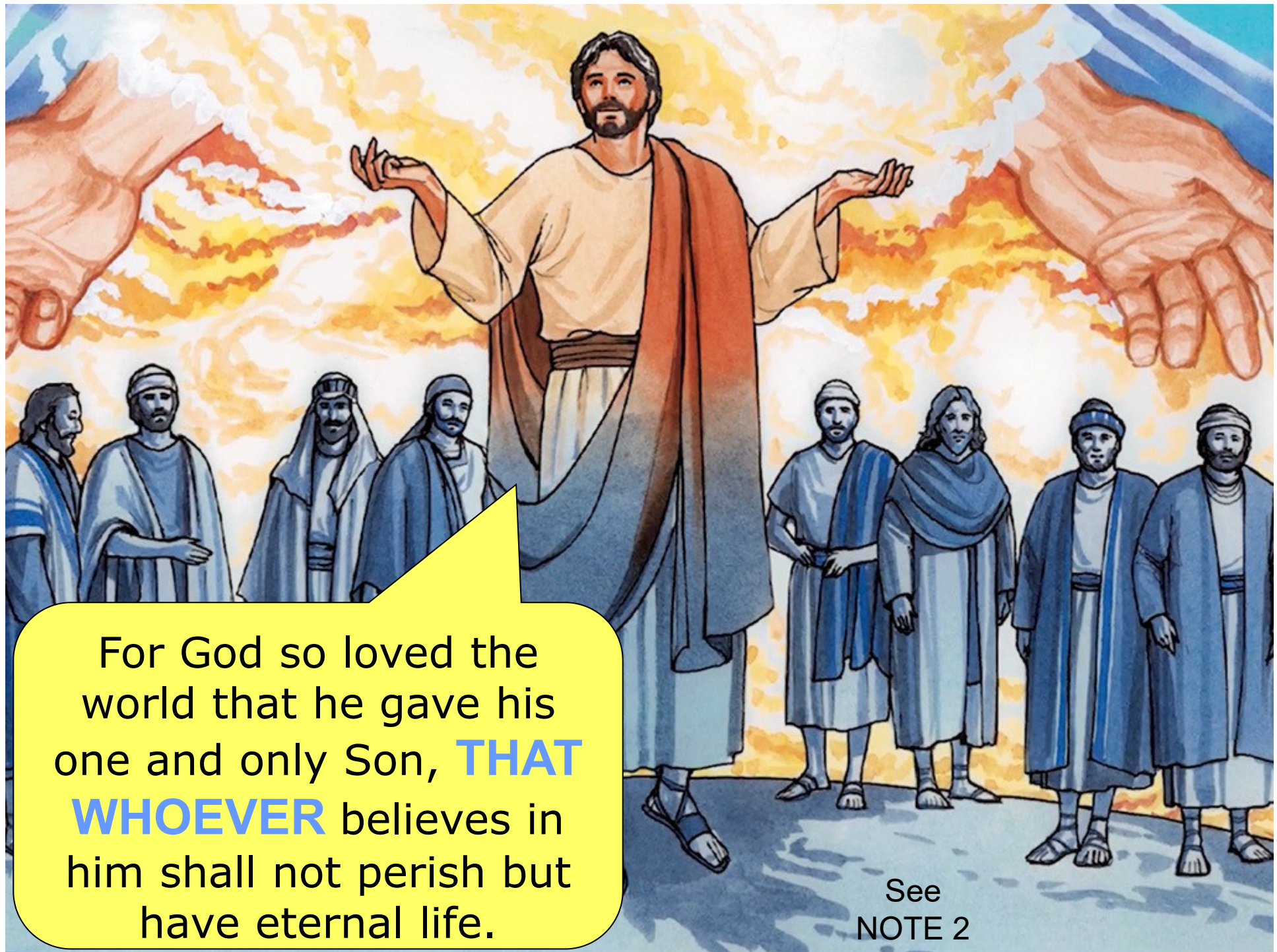


- By faith Abraham, when he was tested, offered Isaac—he who had received the promises was about to offer his **unique son** (monogenes) in sacrifice (Heb 11:17, ISV)

HIS ONE AND ONLY SON

- ❑ Now Isaac was not Abraham's only son, nor was he the oldest (Ishmael was), but he was unique in that he was the son of the covenant.
- ❑ According to Wikipedia, monogenēs (μονογενής) is a Greek word which may be used both as an adjective "monogenēs pais" only child, or only legitimate child, special child, and also on its own as a noun; "o monogenēs" - "the only one", or "the only legitimate child".¹
- ❑ This is the same term applied to Jesus as being God's 'monogenes' i.e. unique son, or son of the covenant.
 - Heb 1:3 (NIV) The Son is the **radiance of God's glory** and the **exact representation of his being, sustaining all things** by his powerful word.

¹ <http://en.wikipedia.org/wiki/Monogenēs>



For God so loved the world that he gave his one and only Son, **THAT WHOEVER** believes in him shall not perish but have eternal life.

See
NOTE 2

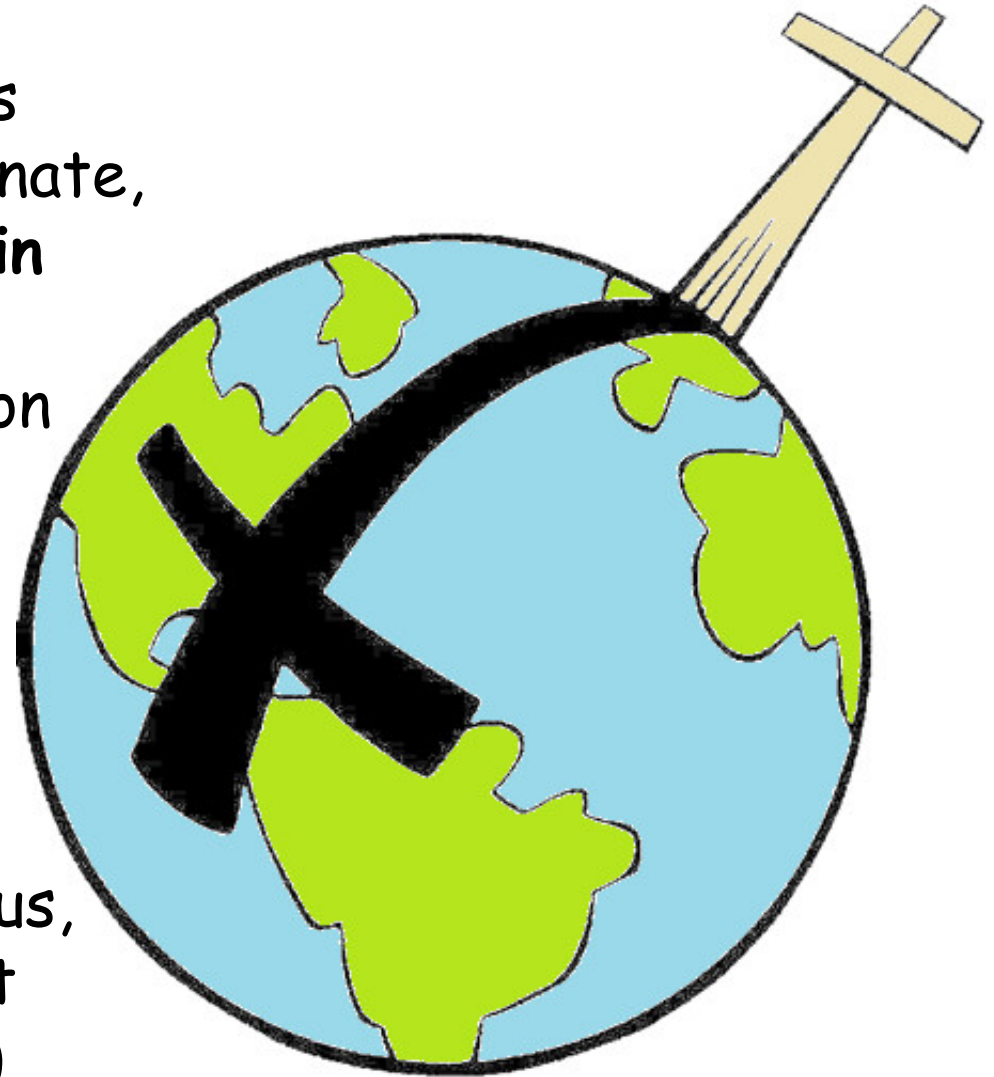
The words of Jesus recorded in John's gospel are clearly universal (John 3:16-18). The criteria for eternal life is "whoever believes". That includes you, me and indeed - everyone.

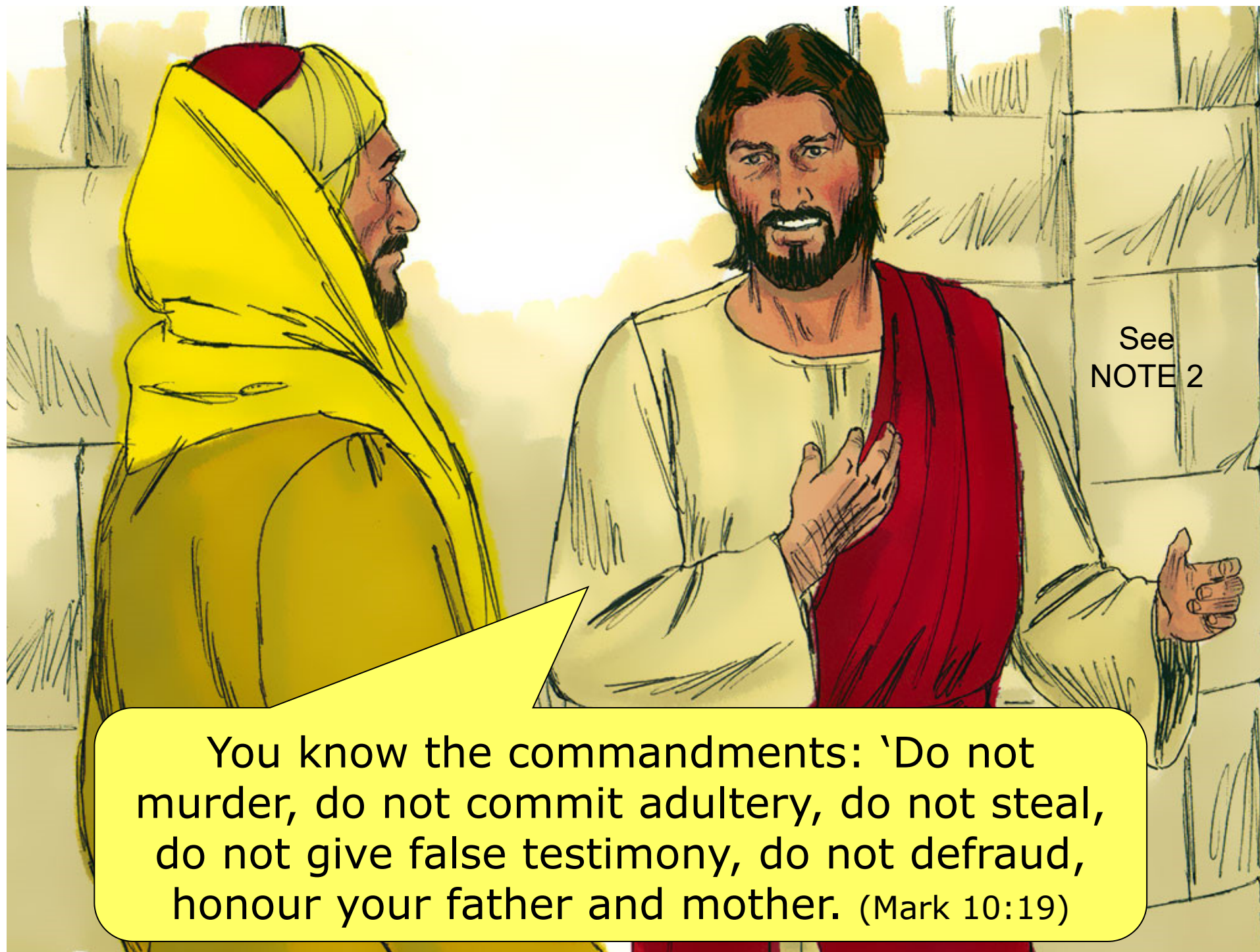
For God so loved **the world** that He gave His only begotten Son, that **whoever believes** in Him should not perish but have everlasting life.



THAT WHOEVER

- ❑ The Psalmist wrote:
 - Ps 145:8-9 The LORD is gracious and compassionate, slow to anger and **rich in love**. The LORD is **good to all**; he has compassion on all he has made.
- ❑ Does God only love those whom he knows will be saved? Well consider the account of the rich young ruler who came to ask Jesus, "What must I do to inherit eternal life?" (Mark 10:17)





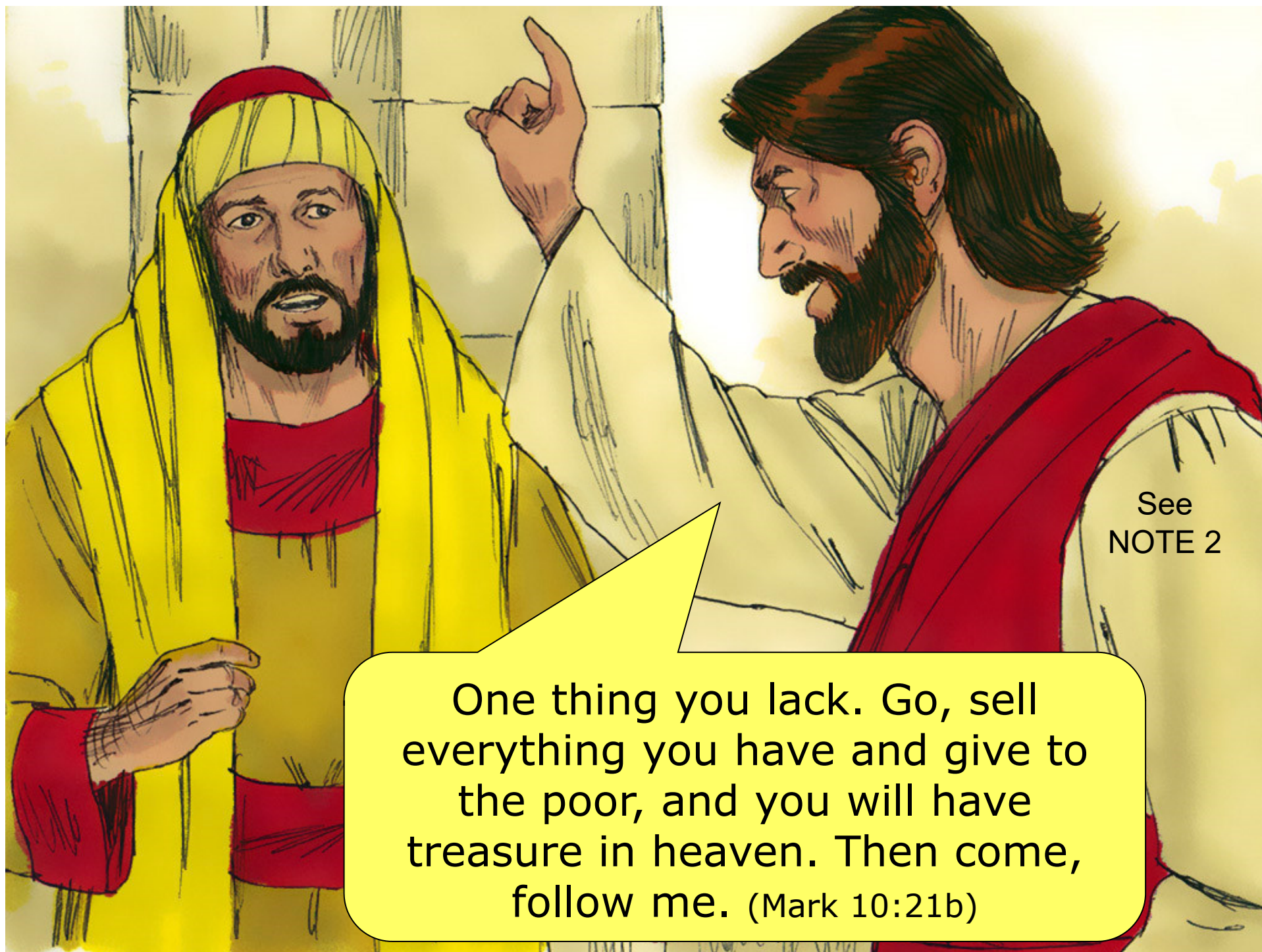
See
NOTE 2

You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honour your father and mother. (Mark 10:19)

Teacher, all these I
have kept since I was
a boy. (Mark 10:20)

See
NOTE 2

Mark 10:21a Jesus looked at him and loved him.





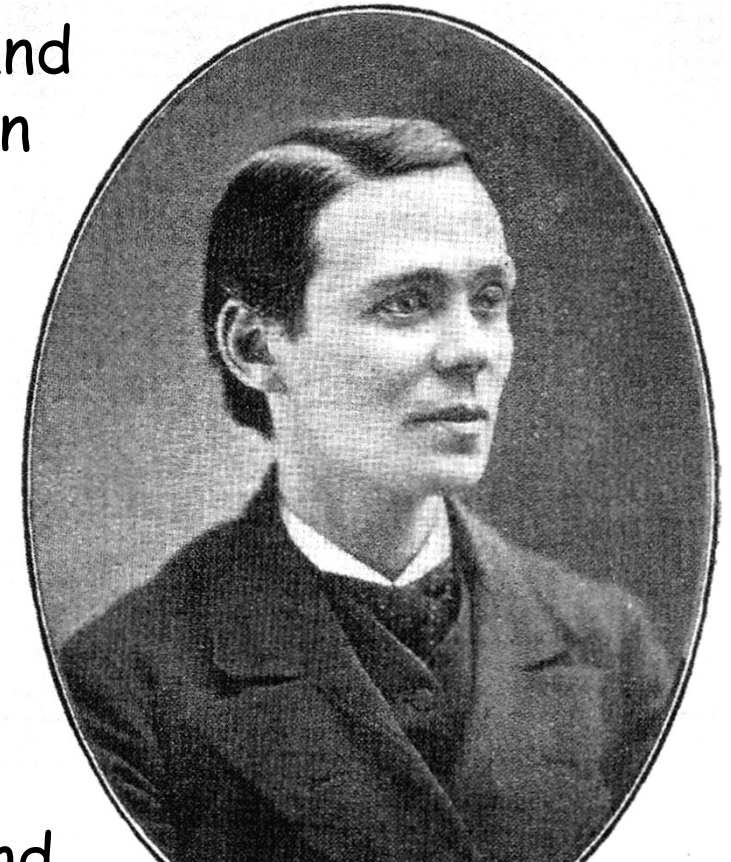
Mark 10:22 At this the man's face fell. He went away sad, because he had great wealth.

GOD LOVES THE SINNER

- ❑ So this man turned away and would not follow Jesus because he was not prepared to pay the cost. Yet Jesus loved him. In other words Jesus loved someone who refused to follow him and who chose his wealth over the kingdom of God!
- ❑ God loves the sinner, while they are still sinners.
 - Rom 5:8 But God **demonstrates his own love** for us in this: **While we were still sinners**, Christ died for us.
 - Eph 2:4-5 But **because of his great love for us**, God, who is rich in mercy, made us alive with Christ **even when we were dead in transgressions**—it is by grace you have been saved.

THAT WHOEVER

- ❑ While D.L. Moody first visited England to preach, while in Dublin (Ireland) in 1867 he came into contact with Henry Moorhouse, a thin, sickly man who was known as "the boy preacher". Moorhouse told Moody that he would like to go with him to Chicago and preach in his church.
- ❑ In Moody's words "I looked at him. He was a beardless boy. Didn't look as if he was more than seventeen; and I said to myself, 'He can't preach!' He wanted me to let him know what boat I was going on as he would like to return with me. I thought he could not preach, and did not let him know."



**Henry Moorhouse
(1840-1880)**

THAT WHOEVER

- ❑ "But I had not been in Chicago a great many weeks before I got a letter which said he had arrived in this country, and that he would come to Chicago and preach for me if I wanted him. I sat down and wrote a very cold letter: 'If you come West, call on me.' I thought that would be the last I should hear of him, but soon I got another letter, saying that he was still in this country and would come on if I wanted him. I wrote again, telling him if he happened to come West to drop in on me. In the course of a few days I got a letter stating that next Thursday he would be in Chicago. What to do with him I did not know. I had made up my mind he couldn't preach. I was going to be out of town Thursday and Friday, and I told some of the officers of the church: 'There is a man coming here Thursday who wants to preach. I don't know whether he can or not. You had better let him try, and I will be back Saturday.'

THAT WHOEVER

- "They said there was a good deal of interest in the church, and they did not think they should have him preach then; he was a stranger, and he might do more harm than good. 'Well,' I said, 'you had better try him. Let him preach two nights.' They finally let him preach. "When I got back Saturday morning I was anxious to know how he got on. The first thing I said to my wife when I got in the house was: 'How is that young Irishman coming along?' (I had met him in Dublin and took him to be an Irishman, but he happened to be an Englishman.) 'How do the people like him? Did you like him?'"



D.L. Moody
(1837-1899)

THAT WHOEVER

- ❑ "Yes, very much. He has preached two sermons from John 3:16, and I think you will like him, although he preaches a little different from what you do.'
'How is that?'
'Well, he tells sinners God loves them.'
'Well,' said I, 'he is wrong.'
She said: 'I think you will agree with him when you hear him because he backs up everything he says with the Word of God.'"
- ❑ "I thought I could not like a man who preached contrary to what I was preaching. I went down on Saturday night to hear him, but I had made up my mind not to like him, because he preached different from me."



**Emma Revell
Moody
(1843-1903)**

THAT WHOEVER

- ❑ "I went down to church that night, and I noticed everyone brought his Bible.' My friends,' began Moorhouse, 'If you will turn to the third chapter of John and the sixteenth verse, you will find my text.'

"He preached a most extraordinary sermon from that verse. He did not divide the text into 'Secondly' and 'Thirdly' and 'Fourthly.' He just took it as a whole, and then went through the Bible from Genesis to Revelation to prove that in all ages God loved the world; that He sent prophets and patriarchs and holy men to warn them, and last of all sent His Son. After they murdered Him, He sent the Holy Ghost.

THAT WHOEVER

- ❑ "I never knew up to that time that God loved us so much. This heart of mine began to thaw out, and I could not keep back the tears. It was like news from a far country. I just drank it in. So did the crowded congregation. I tell you there is one thing that draws above everything else in the world and that is love.

"The next night there was a great crowd, for the people like to hear that God loves them, and he said, 'My friends, if you will turn in your Bible to the third chapter of John and the sixteenth verse you will find my text!' He preached another extraordinary sermon from that wonderful verse, and he went on proving God's love again from Genesis to Revelation. He could turn to almost any part of the Bible and prove it. I thought that sermon was better than the other one. He struck a higher chord than ever, and it was sweet to my soul to hear it.

THAT WHOEVER

- ❑ "The next night - it is pretty hard to get a crowd out in Chicago on Monday night, but they came...

He said again, 'My friends, if you will turn to the sixteenth verse of the third chapter of John you will find my text,' and again he followed it out to prove that God loves us.

He just beat it down into our hearts, and I have never doubted it since. I used to preach that God was behind the sinner with a double-edged sword, ready to hew him down.

I am done with that. I preach now that God is behind the sinner with love, and he is running from the God of love.



THAT WHOEVER

- "Tuesday night came, and we thought surely he had exhausted that text and would take another, but he preached the sixth sermon from that wonderful text, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have'-not going to have when you die, but have it right here, now-everlasting life.' Although many years have rolled away, his hearers never have forgotten it.

The seventh night came, and he went into the pulpit. Every eye was upon him. All were anxious to know what he was going to preach about. He said, 'My friends, I have been hunting all day for a new text, but I cannot find one as good as the old one, so we will go back to the third chapter of John and the sixteenth verse,' and he preached the seventh sermon from that wonderful text.

THAT WHOEVER

- ❑ "I remember the close of that sermon. Said he: 'My friends, for a whole week I have been trying to tell you how much God loves you, but I cannot do it with this poor stammering tongue. If I could borrow Jacob's ladder, and climb up into heaven and ask Gabriel, who stands in the presence of the Almighty, if he could tell me how much love the Father has for the world, all he could say would be, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"



THAT WHOEVER

- ❑ Moody said, "I have never forgotten those nights. I have preached a different gospel since, and I have had more power with God and man since then."
- ❑ Henry Moorhouse is sometimes called "the man that moved the man that moved the millions" referring to his influence on Moody. On one occasion, Moorhouse challenged Moody, "You are sailing on the wrong tack. If you will change your course, and learn to preach God's words instead of your own, He will make you a great power."
- ❑ Moody did not have a very good education but learnt that neither did Moorhouse. Moody asked Henry to show him how to study Scripture and from that time on he became a more diligent student of the Bible.

THAT WHOEVER

- ❑ Moody's evangelistic preaching was to take on a different tenor than before. From that point on there was a new emphasis on God's love for the sinner.
- ❑ Despite his youthful appearance, Moorhouse was actually 28 years old. But how did he come to so love John 3:16 and to firmly believe that God loved sinners?
- ❑ Born in a poor area of Manchester, Henry Moorhouse became a wild young man who, by age 16, was a gambler, gang-leader and thief. As a young man, he had already been in jail on several occasions. Henry enlisted in the army to get some control over his life. Soon his father came at a considerable sum bought him out of the military. Once again on the streets, Henry carried a gun - for the purpose of killing himself should the need arise. He was reckless, devious and often suicidal.

THAT WHOEVER

- ❑ One night while passing along Hyde Street, an obscure, out-of-the-way, back street, the attention of his companions was drawn to the cheerful sounds of praise issuing from a room. They beckoned to him to come on. "Hello!" he exclaimed, "what's up?" To play a practical joke on him, they replied, "Lots of drink and fun." The sound of the hymn-singing was so pleasant to him that he could not resist a sudden impulse to go in. The place was crowded, but he was compelled to take his stand upon the stairs. After the singing there was a Bible reading — the parable of the prodigal son — and then a sermon. Henry saw himself in the story told of a rebellious, reckless youth who was far from home. The preacher described the prodigal, while saying "Thou art the man". Henry was forced for to look into a mirror that reflected his own face in hideous, but too true, outline and feature.

THAT WHOEVER

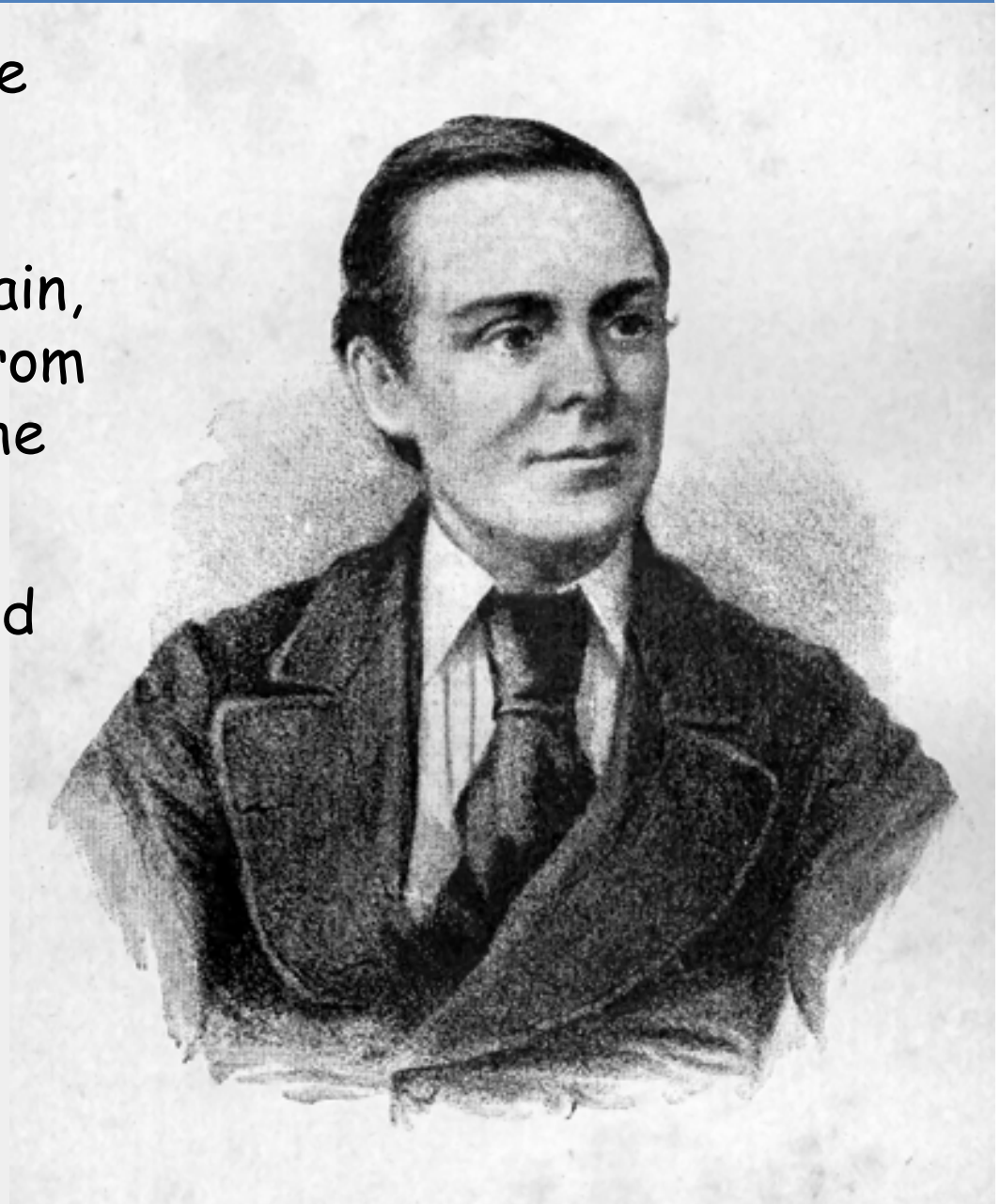
- ❑ He was convicted by the Holy Spirit and said to himself, "Harry, thou art the man !" The speaker dwelt on the words, "Bread enough and to spare, and I perish with hunger." One word above all others pierced Henry's soul; that word was the name of "Jesus". A sense of guilt seized him and such a tremor shook his soul that he had to catch hold of the banister to prevent his falling down the stairs.
- ❑ But for three weeks he struggled. He found he could not intoxicate himself, though he would drink all day. After speaking to a Christian friend, he came to the Saviour at age 20. Immediately, Henry began to preach in open air meetings, hand out tracts and talk to people about Jesus. It was an amazing turn around for this troubled young man. He would preach in open air meetings, races, theatres and even at public executions.

THAT WHOEVER

- ❑ After his "John 3:16" series in Moody's church, Henry left Chicago but he would visit the US a number of times in the following years.
- ❑ During the last few years of his life he preached from a mobile book store, a novel idea which would catch on across Ireland, England and Australia. In 2 years he sold 150,000 Bibles and Testaments and gave away millions of books and tracts.
- ❑ Henry was never well in his life and his last year of labour was one of much suffering. Doctors said his heart was twice the size it ought to be , yet he was ever bright and happy. In 1880 at the age of 40, he succumbed to his ongoing sickness and entered his rest.

THAT WHOEVER

- ❑ While on his deathbed, he looked up and told his friends, "If it were the Lord's will to raise me again, I should like to preach from the text, 'God so loved the world.'"
- ❑ The two veterans, Richard Weaver and Henry Moorhouse, lie not far from each other in Ardwick Cemetery, Manchester. John 3:16 was engraved on the memorial to Moorhouse.



THAT WHOEVER

- ❑ How can God love everyone?
- ❑ His love is a great love!
 - Ps 108:4,6 For **great is your love, higher than the heavens**; your faithfulness reaches to the skies... Save us and help us with your right hand, that those you love may be delivered. (also Ps 57:10, Ps 103:11, Ps 36:5)
- ❑ It is a love that surpasses knowledge
 - Eph 3:17-19 And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp **how wide and long and high and deep is the love of Christ**, and to know **this love that surpasses knowledge**—that you may be filled to the measure of all the fullness of God.

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