

Purpose & Result in 1 Tim 1:15-16, John 3:16; a Simple Yet Complete Gospel Statement; the Problem of Flawed & Fuzzy Gospels

- 17) It is important to note the structure of the verb that indicates the result of salvation, the present active subjunctive of the verb:

ἔχω, echō - “to have”

present: Perfective present of existing results: refers to a fact which has come to be in the past, at the moment of faith alone in Christ alone, and continues as a present reality.

active: Produced by the person who possesses eternal life.

subj. Potential: commonly implies future reference, and is qualified by an element of contingency.

- 18) This verse’s impact on the result of faith in Christ is brought out by the subjunctive mood and deserves attention. We consult:

Wallace, Daniel B. *Greek Grammar: Beyond the Basics*. (Grand Rapids: Zondervan, 1996), 473-74:

The Subjunctive Mood: Purpose-Result ἵνα Clause.

Not only is ἵνα (*hina*) used for result in the New Testament, but also for purpose-result. That is, it indicates *both the intention and sure accomplishment*. BAGD [Walter Bauer, *A Greek-English Lexicon of the New Testament*. 2d ed. Trans. William F. Arndt and F. Wilber Gingrich. Revised Frederick W. Danker. (Chicago: The University of Chicago Press, 1979), 378] point out in this connection: “In many cases purpose and result cannot be clearly differentiated, and hence ἵνα (*hina*) is used for the result which follows according to the purpose of the subject or of God. In Jewish thought, purpose and result are identical in declarations of the divine will.” Likewise C. F. D. Moule [*An Idiom Book of New Testament Greek*. 2d ed. (Cambridge: Cambridge University Press, 1959), 142] points out that “the Semitic mind was notoriously unwilling to draw a sharp dividing-line between purpose and consequence.” In other words, the New Testament writers employ the language to reflect their theology: what God purposes is what happens and, consequently, ἵνα (*hina*) is used to express both the divine purpose and the result. (p. 473)

John 3:16b τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχη ζωὴν αἰώνιον.

He gave his only Son, *in order that* (ἵνα, *hina*) everyone who believes in him **should not perish** (μὴ ἀπόληται, *mē apolētai*) but **should have** (ἔχη, *echēi*) eternal life (ζωὴν αἰώνιον, *zōē aiōnion*). (p. 474)

- 19) The grammar of John 3:16 clearly reveals that faith in Christ looks toward both purpose and result, the purpose being deliverance from the lake of fire due to the forgiveness of presalvation sins, and the result being deliverance into eternal life which affirms the fact the believer will go to heaven when he dies.
- 20) Therefore, to reject the *result* of salvation is to misunderstand the *purpose* of salvation. The purpose is to deliver the sinner from the lake of fire. The result of salvation is to deliver the believer into eternal life.
- 21) To assume that the work of Christ on the cross does not provide eternal life is to reject the message of the Gospel and the mindset of the individual who does so must then conclude something more must be done by him in order to appropriate an eternal future outside of the lake of fire.

- 22) The result is false or fuzzy Gospels that require a person to do good works for salvation, seek to perform more good deeds than commit sinful acts, or, in the confusion produced by hyper Calvinism, conclude that he may or may not be among the elect therefore he must spend his life trying to prove to himself and others that he is but without achieving any real confidence in the matter and therefore having no sense of security about his eternal future.
- 23) What is needed is a Gospel statement that is simple yet contains the necessary information to assure a person of his salvation. Such a statement might read as follows:

“Jesus of Nazareth, Who is both perfect God and sinless Man, was sacrificed on the cross for the sins of the human race after which He died, was buried, and after three days was resurrected from the dead. The *purpose* of these things is that anyone who believes them will be delivered from punishment in the lake of fire after he dies. The *result* of these things is that anyone who believes them will be delivered into eternal life and will go to heaven when he dies. Do you believe this?”

- 24) Faith is not something we do, but the channel by which we appropriate what God has done for us.
- 25) This faith must have an object and the essentials for salvation contained in that object must be understood for the faith to be efficacious.
- 26) Tragically this principle is being missed by far too many of the mainline Christian denominations and as a result their Gospel is flawed or fuzzy and their parishioners are left with no confidence in their eternal status with God and as a result they have no courage regarding life and circumstances.
- 27) The doctrine that sustains confidence in God and provides courage toward life and circumstances is knowledge of eternal security. This principle is made clear by Paul in:

1 Timothy 1:15 - “Faithful Is the Word” and worthy of unqualified acceptance, that “Christ Jesus has come into the world to save sinful mankind [**purpose],” among whom I am the worst of all.**

v. 16 - Nevertheless, because of this I received mercy that in me, as worst of all sinners, Jesus Christ might demonstrate His perfect patience as an example to them who are destined to believe in Him for eternal life [**result].**