

# BROADCAST

## JOHN 3:16...*in context.*

*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. - John 3:16 (KJV)*

If you ever listen to political news, then you are familiar with what a “sound bite” is. The news broadcasters who are on the opposing political side of the argument often use sound bites of a conversation to try to persuade the audience to take their stance. They do this by taking a very small segment of a recorded conversation of a politician and/or affiliate, and then use it out of context to either discredit the person; or to prove that their position on the matter is true; when in fact if the whole conversation were heard, the audience would hear something very different. This tactic is a strategic one used to win over uninformed people to gain their votes.

With that scenario in mind, have you ever considered what the *whole conversation* was when John 3:16 was spoken? Have you ever asked yourself; Who said it? To whom were the words spoken? What was the occasion? In other words, what was the *context* of this statement?

These are the questions to which this study is devoted. I hope you will enjoy the opportunity to grow in knowledge and understanding of this portion of God’s Word. This lesson is adapted from the commentary of Guy N. Wood’s, Gospel Advocate NT Commentary, Vol. 4; his quotes are in italics unless otherwise stated.

### SOUND BITE

- noun

1. a brief, striking remark or statement excerpted from an audiotape or videotape for insertion in a broadcast new story.

Dictionary.com

- n. a short extract from a recorded interview, chosen for its pungency or aptness.

Concise Oxford English Dictionary, 12th Edition 2011



### TO SET THE STAGE :: WHAT WAS THE OCCASION? - JOHN 2:23 (KJV)

To properly understand the context, we first need to begin reading *before* the verse to understand what was going on before the statement (Jn. 3:16) was spoken.

*Jn.2:23 ~ Now when He was in Jerusalem at the passover, in the feast day, many believed in His name, when they saw the miracles which he did.*

We see here that He, that is Jesus, was in Jerusalem at the Passover feast. It is important to note that the Passover feast was a huge event. All of the Jewish men in Israel were

required to attend this religious feast; which gave the Lord a great opportunity to perform miracles in the presence of many for the purpose of persuading these men to believe in Him and His divinity. The miracles were *evidence* of this attribute which He performed in the presence of these men to support or uphold their belief in Him. As a result, He indeed did have many who believed in Him... but how far did it go? As we read on we will gain a better understanding of their belief. We will see if the Lord was pleased with the results of His efforts.

## HE KNEW THEIR HEARTS :: JOHN 2:24-25 (KJV)

Jn. 2:24-25 ~

But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man.

As a result of His miracles, they believed; but Jesus **did not** *commit*. Himself unto them.

The interesting thing about this word “commit” is that the original text uses the same Greek root word here as it does in Jn. 3:16 which was translated “believes” - so what does this mean? Strong’s Concordance describes it this way: “*Pisteuo* means not just to believe, but also to be persuaded of; to place confidence in, to trust, and signifies, in this sense of the word, reliance upon, not mere credence, hence it is translated “commit unto,” “commit to one’s trust,” “be committed unto,” etc. To say that Jesus did not commit Himself unto them is to say that He did not entrust Himself unto them.

## NICODEMUS CAME TO JESUS :: JOHN 3:1-2 (KJV)

Jn. 3:1 - There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

Let’s pause here a moment and note who Nicodemus was. He was a prominent ruler of the strictest sect of the Jewish religion called the Pharisees, which means “separated,” perhaps to indicate their strict adherence to the law of Moses and to the traditions of their fathers. They added numerous man-made longstanding traditions to the Divinely given Law of Moses, which they bound upon the people with even greater force than bound the true Law. Nicodemus, being a prominent ruler, should have known the Scriptures well; as his position was that of a teacher of the Law, and perhaps a member of the Jewish Sanhedrin, the supreme council of the Jews.

Jn. 3:2 - The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

Jesus, being Deity; could read their hearts. He could see inside the hearts and minds of these men, and He knew that their “belief” was such that it gave mere credence. That is, they believed in the truth of the matter - that He was special; but they were not willing to believe with commitment. They lacked the deep abiding conviction that men must have to follow Jesus and to *trust Him at His Word*. Their belief was merely an intellectual acceptance of Him as a teacher that was sent from God, but lacked the trust in Him as the Messiah.

This type of belief is unacceptable to the Lord. He gave them all the evidence that they needed to believe in Him with all their hearts; but they were so dedicated to the Jewish traditions of their forefathers that they were not willing to allow their belief to grow and ripen into loyalty and obedience, even with the evidences given to them by the Lord. They should have known who He was, because they had the written Law of Moses which contained the prophecies of the Christ; the Messiah which was to come. But still, they did not believe whole heartedly with a full abiding trust in Him; therefore He in turn did not entrust Himself unto them. The 1901 ASV says it this way, “But Jesus did not trust Himself unto them, for that He knew all men.”

Consider Nicodemus’ prominence as you notice that he “came to Jesus by night.” The Scripture does not reveal the reason why; but considering his prominent position, perhaps it might have been to avoid conflict with others by their seeing his association with Jesus; or some suggest that it may have been to enjoy uninterrupted time with Jesus. No one knows, because the Scripture does not tell us.

What we do know, is that he spoke to the Lord on behalf of his people when he said, “...we *know* that thou art a teacher come from God...” The Greek root word “*eido*” was translated to our English word “know” from the original text and it suggests “fullness of knowledge,” “to perceive” and yet the Lord *knew* that neither Nicodemus nor his peers had the fullness of knowledge which he may have thought that they had.

Now let’s notice the Lord’s immediate response to Nicodemus’ seemingly warm address to Him.

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**JESUS RESPONDS TO NICODEMUS WITH THE NEW BIRTH :: JOHN 3:3-4 (KJV)**


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**Jn.3:3- Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

Jesus began with “Verily” - not once, but twice - and it is to say “Truly, Truly.” Some translations use the words “Most assuredly.” This is important to pay attention to because this has the force of a superlative - (of the highest kind, surpassing all; supreme; extreme.) In other words, He is immediately taking away any doubt that Nicodemus might have concerning what He is about to tell him. He is giving him a guarantee.

“...except a man be born again, he cannot see the kingdom of God.” This is the thing in which the Lord was guaranteeing. Jesus made this statement a priority. He made the new birth the focus at the onset of their conversation, before anything else was discussed or settled. It was vitally important that Nicodemus realize that he and all the other Jewish men that he represented; *must be born again*, in order to enter God’s kingdom.

*“Nicodemus, along with his fellow Pharisees, believed that his descent from Abraham and his dedication to the traditions of the fathers assured him of Divine acceptance into the Messiah’s kingdom. Jesus knew that this concept had to be rooted up before Nicodemus could be brought to see his true condition; and so He gave this priority. Moreover, since active life begins at birth, it was necessary for Nicodemus to learn that he was as yet not suited for the kingdom of God, not having been born “anew.”*

**Jn.3:4-Nicodemus saith unto him, “How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?”**

Nicodemus failed to recognize that the Lord was speaking of spiritual things; and responds with this question of a fleshly nature, for he knew of but one birth. He failed to realize that Jesus was drawing an analogy between the birth which brings one into a physical life and the one new birth which brings one into spiritual life; and he, therefore, offered the Lord an objection which he thought was impossible to overcome with a logical argument.

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**JESUS’ RESPONSE TO NICODEMUS’ OBJECTION TO THE NEW BIRTH :: JOHN 3:5-7 (KJV)**


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**Jn.3:5-7 - Jesus answered, “Verily, Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”**

Jesus had already stated the fact of the new birth in verse 3; but here He gives the details. There is *one* birth which comes about through the avenue of the elements of “water” and “Spirit.”

*“Thus, both are essential to the new birth; and the new birth is essential to entering the kingdom. What then, is meant by being born of water and the Spirit? To enter the kingdom is to be saved. (Col. 1:13,14) To be saved one must believe, repent, confess and be baptized for (unto) remission of sins. (Heb. 11:6, Luke 13:3; Rom. 10:10; Acts 2:38) To enter the kingdom one must be born of water and the Spirit. Since things equal to the same things are equal to each other, it follows that to be born of water and the Spirit is to believe the gospel, repent of one’s sins, confess one’s faith in Christ and be baptized for the remission of sins.”*

Jesus’ figurative statement in verse 3 is literally affirmed in Acts 2:38 where we read that Peter commanded all those who asked “What shall we do?” to “Repent and be baptized in the name of Jesus Christ *for* the remission of sins...” To be born of the new birth is simply to obey the gospel.

We can plainly see from Jesus’ conversation with Nicodemus that one cannot be *saved first*, and then baptized later; for we are in fact saved at the point of baptism because Jesus told Nicodemus that a man cannot enter into the kingdom of God unless he is born of water and of the Spirit.

When we are buried in the watery grave of baptism; after having heard the Gospel Truth, believed It, repented, and confessed Christ - it is there that we come in contact with the blood and are set apart by the Lord and added to the church; His body. If one is baptized with any baptism other than the Lord’s baptism then he has followed the traditions and doctrines of men; and has *not* been born “anew.” The Lord made it perfectly clear to Nicodemus to enter into His spiritual kingdom; one must be born again (Col.1:13-14,18; Eph.1:22-23, 4:4-5).

## JESUS' FINAL REMARKS TO NICODEMUS' OBJECTION :: JOHN 3:8 (KJV)

**Jn. 3:8 - The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.**

The New King James Version reads: "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

Mr. Guy N. Woods, a highly regarded scholar of the Bible and the Greek language, made the following statement; "There is, perhaps, no passage in the scriptures more misunderstood or more improperly used, regarding the new birth, than this. It is usually cited in an effort to show that as the wind's operations are unknown so also is the Spirit's mode of operation in the new birth. It should be noted, however, that the text does not involve a comparison between the wind and the new birth, but between the wind *and the one born anew*. 'So is everyone that is born of the Spirit,' Jesus said."

Mr. Woods goes on to explain that the confusion is a result of an incorrect rendering of the word *pneuma* of the Greek text by using the word *wind* in the English text. The same word *pneuma* that is rendered "wind" is also used at the final clause of the same verse, but is rendered "Spirit." The word "spirit" is the accurate rendering, and in no other

place is it rendered "wind" out of the several hundred occurrences that it is found in the Bible.

In an effort to make this more easily understood Mr. Woods gives the following rendering in his own words:

"The Spirit breathes as He will, you hear His voice but you cannot tell whence He comes or whither He goes, so through hearing His voice is every one born who is born of the Spirit." That is, *The Spirit breathes (expresses himself) through the word of Truth (the Gospel), in full harmony with His will and you receive the expression of this will by means of this Word; and while you cannot see the Spirit and are thus without visual evidence of His coming and going it is by means of hearing His voice (as expressed through the Word) that you are born anew*. So (in this manner), is one born of the Spirit. This is simply to say that one is born of water and of the Spirit by receiving the Spirit's message as expressed in the Gospel, and by being baptized for (unto) the remission of sins. (1 Cor. 4:15; James 1:18; Acts 22:16; Rom. 6:3,4.)

Peter's words which follow provide us with an inspired commentary on the meaning of the phrase, 'so is every one that is born of the Spirit.' 'Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever.' (1 Pet. 1:23)"

## NICODEMUS RECEIVES A MILD REBUKE FROM THE LORD :: JOHN 3:9-10 (KJV)

**Jn. 3:9-10 - Nicodemus answered and said unto Him, "How can these things be?" Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?"**

Jesus asked this pointed question to Nicodemus to make him realize his ignorance. Nicodemus and his peers of the Pharisee's should have recognized Jesus as the Messiah and should have been eager and receptive to His teachings instead of doubting Him.

Jesus emphasized that Nicodemus was a "master" of Israel to contrast him being a teacher of the Law with those who were learners. This of course would have made Nicodemus realize he had failed in his responsibility to himself, and to his learners to teach of the Messiah which had been prophesied in the Holy Scriptures (Deut. 18:18-19). Nicodemus should have been well versed in the Law which he revered so highly for It had anticipated both the Kingdom and the Messiah to reign over It (Jeremiah 31:31-33).

## JEREMIAH 31:31-33 - (NKJV)

31: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah -

32: "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.

33: "But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be my people.

NICODEMUS JUST *THOUGHT* HE KNEW JESUS :: JOHN 3: 11-13 (KJV)

Jn. 3:11 - "Verily, verily, I say unto thee , We speak that we do know, and testify that which we have seen; and ye receive not our witness.

Do you remember the first words that Nicodemus had spoken to the Lord when this conversation began? He said, "Rabbi, we *know* that you are a teacher come from God."

Jesus used the superlative "Verily, Verily" for the third time and proceeded to tell Nicodemus that he nor his peers *knew* Him after all! He unquestionably affirmed to Nicodemus that He, being the creator of men and knowing what was in their hearts and minds could be certain of that which He spoke and that which He knows. What He perceived in Nicodemus and his peers is that they did *not* receive His witness, nor that of His disciples who had believed in Him and trusted in His Word. For some had already obeyed His commandment to be born again which had been proclaimed by John the baptizer, and the Lord, Himself (Matthew 3:1-6; Mark 1:14-15; Jn. 3:22-24, 4:1-2).

Nicodemus thought that because he was born of the seed of Abraham and was a master of Israel; a prominent teacher of the Law, that his place in the kingdom was a sure thing; but, Jesus uprooted his false hope because all men are bound by the same law. The Lord shows no favoritism by allowing some to be saved by one method; and another to be saved by a different method; there is but one way, and that is His way (Acts 10: 34 - 35; I Cor. 12:12; Eph. 4:4-6).

It should be noted that even though the Lord had no sin; even He was baptized under the Old Law by John's baptism to keep in obedience with the Law as He always upheld the Law perfectly (Matt. 3:16).

Jn. 3:12-13 - "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven.

Jesus had told Nicodemus of the "earthly things;" that is, the matters of the new birth (the analogy that one must be spiritually born anew; just as one is born to begin physical life), the kingdom of heaven and His relation to it. Nicodemus did not comprehend these things because he was having a difficult time accepting anything other than his Jewish religion that he had practiced all of his life. If he was unwilling to accept these earthly matters of being born again to "see" (enter) the Lord's kingdom; it is not likely that he would be willing to accept the Lord's word with reference to heavenly things; matters beyond the realm of the senses which could be learned only by divine revelation. These would include details of the divine nature, the atonement, the plan of salvation, the nature of the kingdom and eternal life.

The Lord was the only one who could teach of the "heavenly things" because He and He alone had been in Heaven and had come to earth to reveal them, no man having gone from the earth to Heaven to return with information.

Jesus is called the "Son of man" because of His birth to the Virgin Mary into a fleshly existence. He is also called the "Son of God" because of His relationship to God the Father.



1 JOHN 2:4 (KJV)

He that saith, " I know Him" and keepeth not His commandments, is a liar, and the truth is not in Him."

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 MOSES AND THE SERPENT :: A LIKENESS TO OBEDIENCE UNTO THE GOSPEL (KJV)

**Jn. 3:14-15 - "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."**

Have you ever read the account of Moses and the serpent on the rod in Numbers 21:4-9? If not, it would be good to stop and read it now. The people of Israel were being led by Moses from Mount Hor by way of the Red Sea. They became discouraged as they journeyed and began to complain about everything including God and Moses. They started questioning Moses (who was taking orders from God) asking him why he led them out of Egypt (they were being rescued from the evil Pharaoh there) to die in the wilderness; and they even complained about the manna (bread) that God had provided them to eat.

God was not pleased with their complaints and sent fiery serpents to bite the people, and many of them died. Then they realized their sin, and asked Moses to pray to God to spare them by removing the serpents. So God responded by telling Moses to make a fiery serpent out of bronze and set it on a pole; and he was to tell the people that when anyone was bitten by a serpent (notice he didn't remove the serpents) they would have to look at the rod with the serpent on top that Moses had made, and that person would live.

Why did Jesus use this as a comparison to the things which he had told Nicodemus? He just told Nicodemus that "whosoever believeth may *in Him* have eternal life" right?

The answer goes back to the same reason that Jesus did not commit to those who believed in Him at the Passover. The word "believeth" means to have the kind of faith that DOES something. Jesus used this example of Moses and the serpent on the rod because the analogy is this: the serpents that made the people die in the wilderness, is comparable to how sin causes a spiritual death in man. When the Israelites were bitten, they would have died if their faith in God was mere credence - if they were convinced that they did not have to comply with God's arrangement for them to be spared. God extended His grace to them by providing a way for them to be saved from a physical death; but having a faith that obeyed was their part of the equation. Likewise, Jesus is teaching Nicodemus that God has extended His grace to mankind by sending the second person of the Godhead to become

flesh and to be lifted up on a cross; to sacrifice His blood for the forgiveness of the sin that will cause man to die a spiritual death. The belief or faith that obeys the plan of salvation; to be born again with the new birth of water and Spirit, is man's part. He has to DO something; but not just *any* something. Man must have the kind of belief or faith that is so committed to Christ, that he will do the thing that God's Word instructs him to do to be spared from spiritual death; and that *something* is to be born again by being buried with Christ in the watery grave of baptism. This is a faith that trusts Him at His Word.

Jesus taught Nicodemus that this new birth was in fact His plan of salvation that John the baptizer was preaching. The Lord had not yet been crucified so the kingdom had not yet come; but it was "at hand" and would be coming soon (Matt.3:2). Any who were baptized by John's baptism before the cross; would be "grandfathered in" to the kingdom when it came (approximately 30 A.D.). Those who were baptized after the cross had to be baptized with Christ's baptism as we find in Acts 2:38; and the Lord added those who were baptized to the church (His body; Eph. 1:23). No one is saved first; then baptized later to show that salvation had already been obtained. If that were true; Jesus would have told Nicodemus so.

**Jn 3:16 - "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."**

The word "for" is a "bridge" to the previous verse and it would be appropriate to replace it with "because." Jesus just finished telling Nicodemus about Moses and the serpent on the rod, how the Israelites had to believe and obey to be saved from physical death. In like manner, all men must believe in and obey the Christ (who also was lifted up) by obeying the plan of salvation which puts one "into" Christ's body; the church, to have everlasting life. Why? Why would God do this? Because God loved the world; that is the world of mankind, often rebellious, full of sin, wicked and cruel, and lost without God, and without hope apart from the Gospel - the plan that saves. He sent His Son, to shed His blood as an offering for man's sin. He gave explicit instructions how to obey His plan. It was simple for Nicodemus to do, just as the Israelites' remedy was simple. Nicodemus needed to know that belief requires more than mere credence. Faith obeys (James 2:17). Obedience to the plan was the key and Nicodemus had to know.

DISOBEDIENCE BRINGS CONDEMNATION :: JOHN 3:17-18 (KJV)



1 Jn. 5:3 ~ For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

Jn. 3:17 - "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Perhaps Nicodemus was now beginning to realize his own condition, and needed to know that even though he had not permitted himself to believe in the Messiah with an obedient belief - Jesus wanted him to know that He didn't come into the world to bring final judgment on man while here on Earth.

Man was already condemned before He came, because His blood had not yet been shed. Instead, He came to provide a *plan* for man to respond to; a plan that allowed man opportunity to repent and turn to God so that he could be saved from eternal separation from God.

Jn. 3:18 - "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

He who believes (literally, keeps on believing), on Christ is not under condemnation; his belief has prompted him to obey the Lord and thus has received the blessings of forgiveness; but, he who does not believe (one who gives mere credence) is condemned (judged) already because his unbelief has kept him from doing that which is necessary to salvation.

It is important to note that John uses the word "believeth" to signify a belief that is an active, working faith which involves obedience to the Lord's commandments (1 Jn. 2:4, 5:3)

WHEN DARKNESS PREVAILS :: JOHN 3:19-20 (KJV)

Jn. 3:19 - And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

The reason for Christ's coming to the earth was to lead men out of the darkness and into the "light;" that is to lead them from being lost in their sin, and into a saved condition by entering into the "light" - spiritual purity, found only in the body of Christ.

But not all men chose to accept Him because they chose the darkness instead of the light; because "their works" were evil. The "light" would expose their evil works and they rejected it.

Jn. 3:20 - "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Throughout the Scriptures, darkness is used as a symbol for sin, of wickedness and of error. That is the error of false doctrine. Those who are in sin often do not wish to be exposed and they thus avoid the light which reveals the true nature of their actions.

Some respond like Nicodemus; they object and reject the Truth, because they do not want to give up the traditions of men which they have practiced all of their lives.

1 JOHN 1:6-7 (KJV)  
 6: If we say that we have fellowship with Him, and walk in darkness, we lie, and **do not** the truth;  
 7: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.



## DOING THE TRUTH (KJV)



John 3:21 - "But he that **doeth Truth** cometh to the light, that his deeds may be made manifest, that they are wrought in God."

*"Those who love the Truth, in contrast with those who hate it, seek out the light and in it find great satisfaction and pleasure because it reveals that their lives are ordered by what is good and right by God's standards, and such are pleasing to God. These have no fear of the light because they know that the light will reflect the true character of their conduct and this they are not afraid for anybody to see."*

Jesus ends His conversation with Nicodemus by making it known to him that his mere credence did not lead him to render full obedience to the Law of Christ. It led him to come to talk to Jesus, to let Him know of the belief that he and his peers did have; but it did not prompt them to obtain the "new birth."

Nicodemus needed to know that the Truth is not just something that you believe; but it is something that you "do." When one "does" the Truth, and comes to the Light; that person is added to the church - the body of Christ - the one church that the Lord said He would build:

*Matthew 16:18 - "And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it."*

Jesus used the word "church" in a singular fashion. He did not say that He would build "churches."

It is not recorded here if Nicodemus repented. However, when the Day of Pentecost had come and the Holy Spirit was given there were many devout Jews present at that time and Nicodemus being one of them may have repented and obeyed when Peter preached the Gospel and 3,000 responded asking Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission (forgiveness, Ed.) of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 37-39, KJV)

Peter's response to the crowd, commanding them to be baptized on that day was the "new birth" that Jesus had taught Nicodemus.

Why then do men today teach that you can be saved by any other way than the "new birth?" Why would anyone believe another way would save their soul from condemnation?

Jesus clearly taught Nicodemus that to "believe" in Him is to obey His plan of salvation in Truth. His Word was recorded and preserved for us, so we too can know the Truth. Do you trust Him at His Word?

Broadcast is written and compiled by Lisa Osborne. Proofed by John Rose, Gospel Preacher. Photography by Waddy Thompson. Study Ref. used: Gospel Advocate NT Commentary, Vol. 4; 2011 Concise Oxford Eng. Dictionary; Strong's Exhaustive Concordance of the Bible.

**BIBLE FAITH IS...**

**F** ~ based on **FACTS**.

Hebrews 11:1 ~ Now faith is the substance of things hoped for, the evidence of things not seen.

The evidence that God has provided for us is His written Word.

**A** ~ an **AIM** for eternal life.

Philippians 3: 13-14 ~ Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Paul said he had not yet obtained heaven, but presses toward "the mark" because his "prize" will be Heaven.

**I** ~ a belief that "**I**" have something to do.

Matthew 7:13-14 ~ Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it

Titus 2:11 tells us that the grace of God that brings salvation has appeared to all men - yet only those who do the will of the Father will enter in the strait gate because "I" have to obey the Gospel to do so.

**T** ~ based on **TRUTH**.

Jn. 8:31-32 ~ Then said Jesus to those Jews which believed on Him, if ye continue in My Word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free.

Only the Truth will free man of his sin. A false doctrine will not.

**H** ~ based on **HEARING** the Gospel plan of salvation.

Rom. 10:17 ~ So then faith comes by hearing, and hearing by the Word of God.