I. EVALUATION OF THIS EXAMINATION. The examination consists of three sections, designed to be completed over five days. All three sections must be answered. Section I has four required responses, one of which will instruct the candidate to choose between an option "A" or "B." A single evaluation of either "Satisfactory" (S) or "Unsatisfactory" (U) must be given on the examination as a whole. If any required response is omitted from a section, then the examination must receive an overall evaluation of "Unsatisfactory."

Each examination will be evaluated independently by two readers. If both overall evaluations are "S," the conveners will record a final evaluation of "Satisfactory." If both readers evaluate the exam overall as "U," the exam receives a final evaluation of "Unsatisfactory." If the two readers disagree in their overall evaluations, the exam will be given to a third reader. The conveners will record the final evaluation based on the two concurring overall evaluations.

II. THIS EVALUATION SHEET GOES TO THE CANDIDATE. Each reader's comments should represent his or her considered appraisal of the paper. These comments are read by the candidate and the candidate's Committee on Preparation for Ministry.

S

OVERALL EVALUATION

[Rev. Ghering - Burick]

Reader's Name (print)

[Signature]

NOTE: COMMENTS INCLUDE A MESSAGE FOR COMMITTEE ON PREPARATION FOR MINISTRY (CHECK IF APPLICABLE).

Section I: Language, Historical Situation, Scriptural and Theological Context [600 words/response]

1. Language of the Text -

First Required Response

The paper clearly articulates an understanding of the Greek language. And the importance of its use.

Second Required Response

Based on the translation of the text, the paper clearly concludes belief and faith to be the focus of the passage. This conclusion is easily followed in the paper.

2. Historical Situation -

Third Required Response

The paper does an excellent job of discussing the historical setting of the text. This section of the paper is outstanding. And it informs the rest of the paper.
3. **Scriptural and Theological Context**
   Fourth Required Response (A or B) B
   
   In this section, the paper thoroughly discusses the question.

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Section II: Presenting a Faithful Interpretation

1. **Focus Statement** [50 words]
   
   The focus of this paper is clear. And the focus supports the interpretation.

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2. **Supporting the Interpretation** [1200 words]
   
   The paper does an outstanding job of integrating the needs of the youth to the interpretation of the focus statement. As well as articulating the exegetical work. At this point, the paper leads well into the application.

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Section III: Application [2 pages]

The paper applies the above category and integrates the needs of youth and how that is practiced. This section, again, is well done.

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**Summary Statement (why exam is satisfactory or unsatisfactory)**

The paper shows a clear articulation and understanding of the passage. The paper shows a sensitivity and understanding of youth and how their needs are met through a concrete practice tailored to their conference experience. Especially to youth who may not have been raised with the language of the church and who are hungry to understand themselves as valuable and beloved.

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**Comments for CPM:**

[Handwritten comments]
I. EVALUATION OF THIS EXAMINATION. The examination consists of three sections, designed to be completed over five days. All three sections must be answered. Section I has four required responses, one of which will instruct the candidate to choose between an option “A” or “B.” A single evaluation of either “Satisfactory” (S) or “Unsatisfactory” (U) must be given on the examination as a whole. If any required response is omitted from a section, then the examination must receive an overall evaluation of “Unsatisfactory.”

Each examination will be evaluated independently by two readers. If both overall evaluations are “S,” the conveners will record a final evaluation of “Satisfactory.” If both readers evaluate the exam overall as “U,” the exam receives a final evaluation of “Unsatisfactory.” If the two readers disagree in their overall evaluations, the exam will be given to a third reader. The conveners will record the final evaluation based on the two concurring overall evaluations.

II. THIS EVALUATION SHEET GOES TO THE CANDIDATE. Each reader’s comments should represent his or her considered appraisal of the paper. These comments are read by the candidate and the candidate’s Committee on Preparation for Ministry.

OVERALL EVALUATION

S

Reader’s Name (print)

Reader’s Signature

NOTE: COMMENTS INCLUDE A MESSAGE FOR COMMITTEE ON PREPARATION FOR MINISTRY (CHECK IF APPLICABLE).

Section I: Language, Historical Situation, Scriptural and Theological Context [600 words/response]

1. Language of the Text -
   First Required Response
   The response outlines a nuanced consideration of the various meanings of the Greek and possible translation choices in English. It is an effective, even weighty, response.

Second Required Response
The discussion of pisteuω discovers the essence of the Reformed Faith in this passage: "I am still believing and I am still transforming." The answer makes clear that believing is a matter of pístis and praxis. The word study moves toward a proclamation of transforming faith.

2. Historical Situation -
   Third Required Response
The third response relies on Brown’s reconstruction of the journey of the Johannine community and, though it compacts the thesis, accurately discerns elements of resistance and conflict as the context for interpreting John 3:18. The answer approaches, but does not enter, an appreciation of the human motivations present in the condemnation of everyone who resisted the message of the community.
3. **Scriptural and Theological Context**

   Fourth Required Response (A or B)  B
   
   The answer ranges through all the themes in the passage, presenting a comprehensive statement of the dynamics of salvation as understood in this Gospel. It might have been strengthened by further reflection on the meaning of salvation/being saved—Is it more than eternal life at the end of this one?

**Section II: Presenting a Faithful Interpretation**

1. **Focus Statement** [50 words]
   
   This is a concise statement of the power and purpose of God's love in Jesus Christ.

2. **Supporting the Interpretation** [1200 words]
   
   The supporting essay explicates the focus statement, and moves toward a sermon that presents the past, present, and future of Christian's gift of believing and its expression through action. The use of inclusive God-language enhances the presentation.

**Section III: Application** [2 pages]

   The sermon begins with an engaging dialogue with the participants. It continues with a faithful exposition of the assigned passage, coordinated to the focus statement. It concludes with an invitation to take the love of God encountered in the conference setting, and to embody it in everyday life. The preacher needs to remember that all may not have had a "mountaintop experience," and make room for where they are.

**Summary Statement (why exam is satisfactory or unsatisfactory)**

   This is a satisfactory exam, representing competent exegesis and effective application of that work to the task of interpreting a text and applying it to a ministry context. The paper communicates effectively and shows promise for the future.

**Comments for CPM:**
SECTION I: Language, Historical Situation, Scriptural and Theological Context

1. Language of the Text

I. First Required Response

Opening A Greek-English Lexicon of the New Testament and Other Early Christian Literature (commonly known as BDAG) to the entries of κρίνω (krinō) and κρίσις (krisis) a variety of possible meanings for these two related words are found.¹ In the case of krinō it is clear that it is generally translated as some form of deciding or judging regardless of what form it takes. Sometimes it is judging a preference as shown by the example of Rom.14:5a² which is an exhortation by Paul to not judge one another over such things as what food a person eats or which day a person honors. Other meanings deal with judging to influence others or to judging after weighing what the pros and cons of a choice.

However, the last two options (which make up just over 60 examples within the Bible as opposed to the all other meanings combined which total almost 40)³ both refer to various options of judging in regards to a court or legal proceeding both of human and divine settings. That means that they are either talking about the legal court with which we are familiar or the divine court as pictured so clearly in Isaiah 6:1-3 and 1 Kings 22:19-22. So far it is clear that any translation of krinō should carry a sense of a judgment being made, but the exact translation of it as some form of “condemn” as in the NRSV is unclear at first – especially when translating it as “judge” as is done by some translations (such as New Living Translation).

To better understand why “condemn” is used the context of the passage must be considered. Verse 17 is a comparison of two things: what God’s son was sent not to do and what

² Ibid.
³ Ibid.
he was sent to do. He was sent to save so the other word must be something contrary to that. In the world of legal judgment you can either be not guilty or guilty. Or, to put it another way, you could either be saved or condemned. The other occurrences of this word in verse 18 build upon 17 saying that those who believe are not krinō but those who do not believe in Jesus are krinō. Replace krinō with either a form of “judge” or “condemn” and the sentence makes sense; however, “condemn” carries with it an extra sense of the weightiness of the matter at hand.

The word krisis on the other had does not have quite the range of meanings as does its verbal counterpart krinō. It too carries meaning that has to do with “judgment” and making a choice of some sort.4 However, almost all the meanings used within the Bible represent judgments of a matter of legality or justice.5 Yet here BDAG also shows that krisis often has to do with a judgment that unfavorable and so a person would stand “condemned”.6 Even though krisis can be used for a court or a judge making a decision or a judgment that has been made, it is easy to see that “judgment” is an appropriate choice. The option of “verdict” is also a good choice because of the legal nature of the noun krisis.

There are different possibilities for translating krinō and krisis but the context of the passage requires a choice reflecting a sense that is opposite the word translated as a form of “save.” A translation of “prefer” or “decide” would not be as good of a choice as “judge” or condemn.”

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4 Ibid.
5 Ibid.
6 Ibid.
II. Second Required Response

The Greek verb πιστεύω (pisteuō) has the basic meaning of “to believe” and appears more often in the Gospel of John than anywhere else in the Bible. This frequency makes “believing” a key theme of John. It is odd, however, that while the verb form occurs so often that the noun form (usually translated as “faith” or “belief”) never occurs. The question is, with “faith” being such an important concept, why would it only be used as a verb?

Pisteuō occurs four times in John 3:16-21 and in three occurrences it is a present active participle with the fourth occurrence being a perfect active indicative verb. Being careful to not read meaning into this text, it is interesting that three participles are present tense with an active voice. This suggests that the act of “believing” brings change immediately (Calvin argues along this line but in regards to the present tense of the word “condemned” in verse 18 where it appears in conjunction with pisteuō) and continues beyond that point in time. By “believing” in Jesus you are transforming. It is not “I believed and was transformed” but “I am still believing and am still transforming.”

Like the participles the one indicative verb is also active, but unlike them it is a perfect tense which brings a slightly different meaning with its use. A perfect verb conveys that something was done in the past and that the effects of this action are still felt. This means that those who “have not believed” (as pisteuō is translated in verse 18) continue outside of the salvation that is offered to them by Jesus. It is important to understand that this does not mean that they cannot change, but that as they were they still are.

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Whether a verb is an active verb (believe) or passive (to be believed) it is still an action. In John this moves “belief” from something which one may hold intellectually and turns it into something that must be done—that is, true or real “belief” will in some manner be demonstrated physically as a “state of being” that will progress into a way of living.”  

By only using the verb form, specifically in John 3:16-21, the point is made that simply recognizing Jesus as the messiah is not enough. Instead, real transformation is needed. Faith in Jesus is not simply saying, “I believe that Jesus is God’s son” but is instead saying it with supporting action. In this context it clear that those who “believe” are those who “come to the light, so that it may be clearly seen that their deeds have been done in God.” (verse 21 NRSV) That is, they demonstrate a change in life portrayed as “coming to the light” in opposition to those in verse 20 who “do not come to the light” and so have no change in their lives.

Ultimately the verb form of pisteuō is used in John 3:16-21 to emphasize that faith is an action and a state of being as opposed to a mental exercise. Really “believing” or real faith “is the root from which the fruits of good works spring” meaning that you cannot “believe” and continue living and thinking as you did before you believed—there must be and will be some change.

2. Historical Situation

III. Third Required Response

In Raymond Brown’s book The Community of the Beloved Disciple a reconstruction of the Johannine community is theorized that is fairly simple and seems to fit with the contents and

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9 Tenney, Merrill C. “Topics from the Gospel of John”. Bibliotheca sacra, 132(528), 345.
11 Ibid. 129.
structure of the Gospel of John. The basic outline of the group begins with Jewish Christians who were no longer accepted in the Jewish community. This would have been because of the fundamental difference regarding who Jesus is. The next “phase” of Brown’s involves not only continued persecution by the Jews but possibly also by Gentiles. Brown suggests that difficulties with the Gentiles may originate from resistance to message proclaimed by the Johannine community as opposed to persecution by the Gentiles.

At some point the community seems to have become divided over their Christology and this is the situation for Brown of the third important development of the Johannine writings (both the Gospel and the epistles). From this division the communities enter the last segment of existence in which the less conservative parties are absorbed into heretical group such as the Gnostics and the more conservative group eventually becomes part of the greater orthodox church.

John 3:18 in the NRSV reads, “Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.” Those who are condemned could very easily be seen as all who are outside of the community though a possible exception might be made for other Christians despite having a less developed Christology. In essence everyone who resisted their message of salvation was from the group of people described in verse 20 as those who “hate the light.”

This is an easy link to make as this statement carries with it the realized eschatology13 and the type of dualism which fill the Gospel of John.14 The realized eschatology is contained in the way people are currently either condemned or not; and these categories also demonstrate the

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12 Brown, Raymond. *The Community of the Beloved Disciple*. 22-24. These pages are the source for the first two paragraphs of this essay.
14 Ibid. lxii.
dualism which is in verses 19-21 between “light” and “darkness” as well as “not condemned” and “condemned.”

Seeing this passage as a result of people resisting the message of salvation of the Johannine community, I can appreciate the use of realized eschatology and dualism within this passage to explain their persecution by and difficulties with other groups – that is, either people were with them or against them and therefore God. Using this viewpoint in my interpretation I can see that this passage not only teaches why Jesus came but that despite the way we see his “light” as being good news, others will not. They will want to hold onto their habits and lifestyles that are not compatible with the teachings of Jesus. Some people may even hate him for the same transforming love in which Christians rejoice. Yet, we must never stop sharing the love, mercy and forgiveness which Jesus brought with him because as people who live in the light we should desire that all the world might be saved and we do not know who God will call or when God will call them to the light.

3. Scriptural and Theological Context

IV. Fourth Required Response

OPTION B

In John 3:16-21 there is a clear theology of salvation only through faith given by God. Some people may see the emphasis on a person’s deeds in verse 19-21 as exhibiting a salvation of works or merit, but this would be ignoring what is in verses 16-18. This is seen by the repetition of what will happen to those who believe as opposed to those who do not believe (see verses 16 and 18). Those who believe will be recipients of that which God did for them out of love.
Verse 16 says that “God so loved the world” indicating that salvation is offered for the sake of every human with no exceptions. Yet, the same verse says only those who believe will have eternal life. God loves the whole world and so performs the action of “giving” Jesus for them in a manner similar to Abraham’s willingness to sacrifice Isaac. While Abraham’s action was done because of love and obedience, God’s action is greater because it was done only because of love. Despite God’s love and willingness to sacrifice even Jesus, it is communicated to us by the second half of verse 16 that not everyone will have eternal life.

The next verse continues the theme of God’s love by insisting that God does not desire condemnation for any person but only salvation. It is not God’s will to destroy but, as the Creator God, to bring life and goodness to all. In verse 18 it is shown that despite this desire the relationship between faith and salvation is important. It is clear that only through faith is condemnation avoided as those who “have not believed in the name of the only Son of God” (NRSV) stand condemned by their lack of faith.

Connecting to the first chapter of John, verse 19 uses the images of light and dark to describe the two categories of faithful and unfaithful. The unfaithful are those who reject the light and remain in the darkness “because their deeds were evil” (RSV) and they fear having their deeds revealed by the light (verse 20). Verse 21 returns to those who “come to the light” (NRSV) and describes them as those who “do what is true.” (NRSV) According to J. Ramsay Michaels this phrase is “a Hebrew term for ‘acting faithfully’” and so it is those who act faithfully who come to the light.

This aspect of verse 21 is the strongest question as to whether or not the passage of John 3:16-21 is truly an example of salvation by faith. The emphasis on deeds in verses 19-20 is not

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quite as challenging as they could be compared to any person who thought that their deeds would earn them salvation. Also, the question is concerning salvation not condemnation. In verse 21 the phrase of “do what is true” (NRSV) is correlated to acting faithfully. Two things can be said about this. 1) Acting faithfully is seen as a demonstration of a visible sign of what a person believes. 2) The faithful actions are said to be done “in God” (NRSV) and the focus is moved from the actions from the person doing them to the God who guides them.

Even when talking about the deeds of salvation it still talks about faith – and a faith that originates in God! It is by God’s that Jesus was sent for the purpose of salvation and it is by God’s that we are able to believe. Truly, what is a greater act of faith than believing in the one who was given for your own salvation.

SECTION II: Presenting a Faithful Interpretation.

1. Focus Statement

God’s love is why Jesus died and rose again for our salvation. God’s love filling us is why we believe in Jesus. God’s love calls and empowers us to love and serve God by acting faithfully so that others may believe in Jesus’ name and enter into light and salvation.

2. Supporting the interpretation

In my focus statement I have taken the ministry context of the end of a youth conference, a place where people have – hopefully – had mountain top experiences which strengthened their faith. I recognize that it is often difficult to move from the mountain back to the valley. I see this message as being one in which a summary and charge would be suitable. I
have summarized the promise God’s love and the charge is what to do as people who know and experience God’s love.

The focus statement is simple but this has is not because I am speaking at a youth conference. I sought simplicity to emphasize the relation between the three sentences in the statement. The first is what God has done, followed by what God is doing and finally what God calls us to do. This progression is meant to remind that what they have experienced at the conference in their own lives is something that they, as members of the body of Christ, can help bring and demonstrate in the lives of other people as they serve God.\textsuperscript{16}

Setting the construction and purpose aside the content of the focus statement is primarily God’s love and our faith. The details of God’s love and our faith are not able to be fully shown in the focus statement, but I will attempt to describe them concisely in this essay to clarify exactly what the focus statement is built upon. To begin, one key aspect of John 3:16-21 is that the light came into the world to be among humankind. God gave this light, God’s only son, both out of love and for our sake that we might become Jesus’ disciples.\textsuperscript{17} The importance of this is that the abiding nature of Jesus’ ministry not only demonstrates his love for us, but it also gives us a model for how to live faithfully in this world without being of it just as Jesus prays in John 17:13-19.

The love of God that caused God to send Jesus to abide with us is amazing because we do not deserve God’s love! This has been recognized by theologians since the earliest days. The church father John Chrysostom points out that God in God’s majesty and grandeur loved people who were “dust and ashes” and “loaded with ten thousand sins” and “remained ungrateful” and

\textsuperscript{17} Lee, Dorothy. “Abiding in the Fourth Gospel”. \textit{A Feminist Companion to John}. Vol. II. 69.
even sent not a servant but Jesus, God’s son, and “yet no one would show such anxiety even for his own child as God did for his ungrateful servants....”\textsuperscript{18} John Calvin also states that we are undeserving of God’s love but moves from that point to Jesus as our source and center of faith.\textsuperscript{19} This is done by following the path by which faith comes.

It must be pointed out that the Greek word in John 3:3 and 3:6 translates as “again” in the phrase “born again” also has the meaning of “above.” This creates a word play in which Jesus is saying that being “born again” is also being “born from above” referring to a heavenly rebirth that is part of the Holy Spirit’s work. Understanding, as the ancients who heard this did, that the Spirit must “give birth” to something with similar characteristics means that a person who is “reborn” has characteristics similar to that of the Spirit.\textsuperscript{20} Therefore, Jesus, who is the one from above, is not only the one who reveals God’s love but also reveals the meaning and origin of true faith. That is, faith, like love, comes “from above” not from within us.\textsuperscript{21}

The consequence of what is taught by John 3:16-21 and was recognized by Chrysostom, Calvin and others is that faith as well as God’s love originates with God. We are only able to come into the light because God allows us to “do truth,” (which means to “act faithfully”\textsuperscript{22}) because God gives us faith just as God gives love. This begs the question of why the deeds of people are used in verse 19-21. This is in keeping with Jesus’ teachings and those elsewhere in the Bible concerning good works as evidence of belonging to Christ (a perfect example is John 15:1-8). Additionally, this language represents courtroom language as though Jesus is presenting a case concerning salvation and condemnation, but the final point of the case is twist which

\textsuperscript{18} Chrysostom, John. \textit{Ancient Christian Commentary on Scripture}. Vol. IVA. 125.
\textsuperscript{22} Michaels, I. Ramsay. \textit{The Gospel of John}. 207.
focuses on those who act faithfully “in God.”23 (RSV) As Andreas Köstenberger says this, “makes clear that these works are done through God rather than by one’s own strength. This excludes human pride.”24 By excluding our own pride, God has shown the need humanity has for the giving of Jesus Christ that we may escape condemnation.

God’s love has been revealed to us by the giving of Jesus Christ for the sake of the world and for our salvation. In Jesus Christ we have found not only the truth about God’s love, but also the source of faith and the source of active believing. From this point we move back to the prayer of Jesus in John 17:13-19. Part of that prayer includes taking the Word given to us by Jesus into the world. In verse 21 not only do we come to a realization that our faithful actions are made possible by the love of God that sent Jesus Christ and the faith which we have been given through spiritual rebirth by believing in Jesus, but it also informs us of what should come after our birth “from above.”

After this rebirth we should “do truth” as has been stated. In doing truth – that is, acting faithfully – we not only find the proof of our believing in Jesus’ name and the result of God’s love, but also that we are serving God. In John 14:15 Christ says, “If you love me, you will keep my commandments.” (RSV) Aside from the two greatest commandments of loving God and loving neighbor25 we also are commanded by Jesus in the Great Commission26 to share with the whole world the message of salvation through Christ. Acting faithfully, obeying Jesus’ commandments, really “doing” truth will result in us reflecting the light who is Jesus Christ.

God has given us love, made it possible for us to believe and now, through God’s strength, we are able to act faithfully and do good works.

24 Ibid.
By looking closely at the scripture passage of John 3:16-21 in terms of its contents and context (both within the Gospel of John and within the canon), it is easy to see how the love of God for us results in us believing in Jesus and ultimately acting faithfully out of this belief. Still, this passage does not shy away from the reality that some people remain in the darkness even as it stresses God’s love and our faith which God gives us. But, as we read on from this passage which informs us that to act faithfully we will read on and discover the two great commandments and the great commission which explain just how to “do truth.” Therefore, because of God’s love for us, God’s gift of faith to us and God’s empowering us to act faithfully we are able to serve God and others.
SECTION III: Application

I. Introduction: Start out by talking about the conference: what it has been, how things have gone. Tell a story from the week that demonstrates how powerfully God has moved among us.
   a. Encourage people to look back at their own week in light of this story. Has God moved in a big way? A little way? Or does God have something else in store for you? Maybe it’s not a moment here and now, but yet to come.
   b. Remind them of how Nicodemus from the passage before this sermon’s scripture was confused at one point but that God used him and Joseph of Arimethea to bury Jesus.
   c. Remind them that of the point of the conference: to be drawn closer to God, to be brought into the light before carrying that same light out into the darkness of the world where people do not know the salvation that is offered by Jesus.

II. Let’s look at the text: In this passage we see the well known John 3:16. It’s on signs all over sports broadcasts and highlight reels. It talks about God’s love, but what does it say about this love.
   a. The love of God is why Jesus was given. Jesus was not sent he was given to live with us and save us. This tells us already that he was more than just a messenger.
   b. Also, Jesus was given because God loves the whole world so much, because God doesn’t want us condemned! He wants us to believe in Jesus’ name.
      i. Do you see that it doesn’t say have faith in but believe? God wants us to be active.
      ii. And it also doesn’t say that we all have to save the world. Remember that, we can be active in big ways and little ways.
      iii. Some of you may someday be called as missionaries or pastors and be seen by many people. But just as important, maybe more important, some of you will be called to hand out blankets or give a homeless person a meal or a place to stay. Both are equally important.

III. The love of God is offered to all but we quickly see that some people still stand in condemnation, some refuse to believe in Jesus.
   a. Yet, remember that we each stood in their shoes at some point. Everyone has sinned. No matter how “good” a person is
      i. Here I would tell a personal story of how God has forgiven me followed by the story of how Augustine went from a sinful life to one in which God used him to write books that are still used by pastors and theologians today.
      ii. This just means that simply being in the darkness is not the end of the road. This is good news for you and also a reason why we go out into the world with as people who bear the light of God’s love and Jesus’ life.
   b. We also need to remember that we didn’t do anything to be saved!
      i. We didn’t earn God’s love, God sent Jesus because God desired to save us. Not because we deserved it or because we earned it.
ii. God is also the one who makes it possible for us to believe.
   1. That little phrase that seems kinda weird to us, the “do truth” was a Jewish way of saying “act faithfully.” And the way we were able to act faithfully was “in God.” No “in ourselves.”
   2. This means both that it is by God’s power and love not our own we have faith and do good things.
iii. Just because it is God’s power and love doesn’t mean that what we do is meaningless. Instead it means that we are part of God’s family. That we have felt God’s love and believe in Jesus and so we love God back!

IV. Conclusion: So we stand here on the mountaintop. We have had great experiences and God has moved among us in so many ways.
   a. We have been reminded of God’s love for us in giving Jesus so we could have salvation instead of condemnation.
   b. We have been reminded that God’s love has lead to us believing actively in Jesus Christ. We have an active faith.
   c. We also know that some people are still out there in the darkness, in that condemnation. They resist God’s love.
   d. Now we are leaving, the mountaintop and heading back into the valleys where darkness still has little pockets of resistance.
   e. We must remember that in God we have found love and faith, and that God also dwells within us by the power of the Holy Spirit. And so we know that God will help us to do those good things that need to be done.
      i. The good things may seem big like being a missionary to another country and starting a church that grows and grows.
      ii. Or it may seem small like volunteering at a food pantry, or listening to a friend who is struggling.
      iii. No matter whether it seems big or small, each is of equal importance. And each is a way to serve God and others with love and faithful actions.
   f. So as you go, remember, that God loves you and gives you what you need to love God back and to love others. So take the light of Jesus Christ with you and share it however God leads you. Remembering that God loved you first so that you could love in return and have eternal life.
Works Consulted


Tenney, M. “*Topics from the Gospel of John.*” *Bibliotheca sacra,* 132 (1975), 343-357.