

was a man of the Pharisees, named Nicodemus; a ruler of the Jews: 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 answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 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? 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. 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 everyone that is born of the Spirit. 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? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 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. 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. 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil

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in Aenon near to Salim, because there was water there: and they came, and were baptized. For John was not yet cast into prison. Then arose a question between some of John's disciples and the Jews about purifying. And came unto John, and said unto him, Rabbi, he was with thee beyond Jordan, to whom barest witness, behold, the same baptizeth all men come to him. John answered and said unto them, I can receive nothing, except it be given from heaven. Ye yourselves bear me witness, I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: the friend of the bridegroom, which standeth heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is filled. He must increase, but I must decrease. That cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: that cometh from heaven is above all. And he hath seen and heard, that he testifieth; a man receiveth his testimony. He that received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: a man that believeth not the Son shall not see life, the wrath of God abideth on him. When the Son of man is lifted up, then shall all men believe. And many of the Jews which believed on Jesus, when they saw that he did no sign there, departed. But some of them came, and said unto him, Rabbi, we know that thou art a prophet. Jesus answered and said unto them, I have many things to say unto you, but ye cannot hear them now. For ye are of the world: therefore I speak unto you of the world. But when ye shall hear the voice of the Son of man, then shall ye know that I am he, and shall receive you. And he said unto them, I have yet many things to say unto you, but ye cannot hear them now. For ye are of the world. Then cometh he to a city of Samaria, which was called Sychar, near to the place of Jacob's well. Jesus gave to his son Jacob's well. There was there a well of Jacob, which was called Sychar. Jesus thenceforth went down to the well.

PAUL WASHER

Gospel Assurance And Warnings Recovering The Gospel

Enoch Edwin Byrum



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In some sort of defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their capability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Gospel Assurance And Warnings Recovering The Gospel**," a mesmerizing literary masterpiece penned with a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve in to the book is central themes, examine its distinctive writing style, and assess its profound affect the souls of its readers.

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