

3/24/24

[Connection] Good morning, Cornerstone! It is good to be with you this morning. Thank you for joining us this morning. If this is your first time worshiping with us, I want to invite you to fill out our connection card. It just lets us get to know you a little more and be able to connect with you more. If Cornerstone is home for you, you can use our app to check in and let us know you are here. There you can also fill out a prayer request so we can be praying for you throughout the week.

[Title] We are going to be continuing our sermon series Broken. Where we are focusing in this season of lent on the things that Jesus achieved for us in his death and resurrection. We are preparing for Holy week, next week, which is our Easter celebration. As we go into this time, we want to go in celebrating with the full understanding of what was done for us through Jesus' life, ministry, death and resurrection.

So far in this series we talked about How Jesus' death was necessary for our salvation. That it is through Christ that we have salvation, and it is through Christ and Christ alone that we can be saved. Last week we talked about Jesus' cleansing the temple. How Jesus cares about our hearts before the Father. Worship cannot be empty or routine because we miss out on the deep connection to God.

This week is Palm Sunday. Normally we would talk about the triumphant entry when Jesus rode in on a donkey into Jerusalem where he would eventually be arrested and killed five days later. Today we are going to switch things up a little bit. We have talked about How Jesus death is important to us. We talked about our worship towards him. This week we are talking about the important of others perception of Jesus.

We are going to be talking about a conversation that Jesus had with a man named Nicodemus. After Jesus cleansed the temple, his actions generated a lot of questions for everyone around him. People wanted to know about this man that acted with such passion for God and his worship and spoke with such authority to the people of Israel. One of the people that had these questions was this religious leader name Nicodemus.

Today our scripture is going to be found in John 3:1-21. If you have your bibles go ahead and turn there if you would like to follow along with us. If you do not have a paper bible and would like one we have some available for you in the back. You can also follow along with us today on the app with the scripture and our sermon notes available to you there.

But before we dive in the teaching today, lets read a part of our passage this morning together which comes from the book of John 3:16-17. So let us stand as you are able, out of reverence for God's word as we proclaim the truth in God's word.

[1] SCRIPTURE John 3:16-17

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

This is the Word of the Lord
Thanks be to God

INTRO

[2] John 3:16 is such a great verse. It is the gospel message all condensed down into one sentence. For most Christians it is the first verse they can commit to memory. For some it is the only one that they

have committed to memory. I remember growing up in the southern Baptist church we had a program called Awana. Think of it like boy scouts, the Olympic games and scholastic bowl all rolled into one. We had the vests like the boy scouts. Instead of wilderness survival we learned bible stories and memorized scripture to earn badges.

We would have games and relay races even having like a big conference where some kids did the athletic stuff and other kids did the bible scholastic bowl. I make fun of it but growing up I loved it. I have fond memories of being in the car on the way to church and my mom would go over the memory verses that we had to say that week.

When we had a hard time remembering it my mom would but the verse to songs like "row, row, row your boat" to help us remember. I was doing it to get points and prizes but by accident I was memorizing scripture some of the verse I still have them memorized today because of Awana. When you start the program John 3:16 is always the first verse that they have you memorize from your handbook.

As I have gotten older and began to study the scriptures these verse that I had memorized as a kid, I realize I only had a snippet of the beauty contained in them. I can see the context and the circumstances around these verses and my mind is just is awe of how much deeper these verse mean. Things that my young elementary school brain trying to memorize it for a church program could begin to grasp. I know why these verses were selected for kids to memorize in Awana but know as an adult I know why my parents saw it as so important to commit them to memory. John 3:16 is no exception.

If I were to ask you, I am sure most of you to say John 3:16. Most of you could probably say it and most of you would probably be pretty close. Today through our study of this passage my hope is that when we think about or mindlessly quote this verse, we will grasp the depth of every syllable being said. It no longer is just a memory like days in Awana, but it is humbling to remember that it was God who loved the world so much that he gave up his son that we would have eternal life. That is a concern for our own lives as well as the lives of others around us.

BODY

In our passage today we are going to pick up almost right were we left off with last week after Jesus drove the merchants and people out of the temple. What Jesus did cleansing the temple like that would have drawn a lot of attention to himself. Both good and bad. The religious leaders right after asked him by what authority did he do this? That was only right after the incident and was only by a few of the religious leaders that were probably in the temple at the time.

This event in the temple would have been big news and probably would have been the only thing that anyone could probably talk about. With it being Passover in Jerusalem the entire nation of Israel being in one city and Jesus' actions affecting some 20,000 people that were in the temple, news would have traveled fast. The people would have had a lot of questions about Jesus. Like, who is this man? What does he want? What does he stand for? Where did he come from? Most people probably would have been satisfied with whatever they were fed by the local gossip. However, we meet a man named Nicodemus, that was not satisfied by whatever he was being told. He wanted to learn directly from the source.

Nicodemus is mentioned a few times in John's gospel but there is not much that we know about him. Historically Nicodemus was a pretty common name so we cannot verify if a historical writing mentions a man named Nicodemus if it is this Nicodemus mentioned in scripture. Despite this, there are some

things that we do know about him in our scripture. In John 19 Nicodemus is described as a wealthy man. He is called in our passage this morning as a teacher of Israel. This means that he was a Pharisee and a teacher of the law.

[3] We talked about exactly what a Pharisee was a few weeks ago but just as a refresher. A Pharisee was a religious leader whose primary expertise was in knowledge and interpretation of the Law, and the torah (first 5 books of the Bible – Gen., Exo., Levit., Num., Deut.). These leaders would have had a significant impact on Jewish culture. They were essentially the people that would tell the Jews the ins and outs of how to follow the law. If you had a question about if it was noon on a Tuesday afternoon and 2 figs fell from your tree but split open, would you be allowed to clean the pit of the fig out of your cow foot if they stepped on it. These were the guys that would spell all of this out for the nation of Israel.

The Pharisees had a lot of interactions with Jesus, questioning, attempting to trap him and challenging Jesus. They would come to him all with questions about the Law and its interpretation. That is what they were considered experts in, and they believed that it was of the utmost importance to get it right. So, they looked for the weak points in Jesus' stance concerning the law to find fault in him, which they never could.

[4] Not only though was Nicodemus a Pharisee but he is referred to in this passage as a 'Ruler of the Jews'. This could be pointing to the fact that he would have been influential over the people just by being a Pharisee, but it is much more than that. More than likely Nicodemus was a part of the court of the Sanhedrin. It was a Jewish council of 72 members. They were a court that governed the people and were given certain rights by the Roman government to punish and settle matters among the Jewish people. They had political, judicial, and religious powers over the people. According to the culture Nicodemus is a pretty big deal. He was rich and powerful religious leader, well respected and admired among other religious leaders.

In our passage today we see this respectable and powerful person coming to Jesus not in condemnation but in curiosity to try and understand who Jesus is and get answers to the questions that he had about him.

[5] John 3:1-2

"Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. ² This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him."

First, we see John include this detail that Nicodemus came to meet with Jesus. He intended to meet with Jesus privately and secretly by coming to him at night. Because of Jesus having just cleared the temple, Nicodemus probably was trying to avoid being publicly associated with Jesus while he was asking his questions. John's gospel often focuses on the symbolism in his accounts of these stories. John will often use darkness to symbolize spiritual blindness, or in this case Nicodemus' lack of understanding of who Jesus truly is.

He approaches Jesus and calls him 'Rabbi'. Coming from a man in Nicodemus' position, to call someone else teacher would have been a gesture of respect. He says that there is no denying that Jesus is from God because he could not do the things that he has done unless it was God who was doing it through Jesus.

Already we can see the difference in how Nicodemus is approaching Jesus in comparison to the other Pharisees. In Matthew 12, the Pharisees see Jesus casting out demons, a miraculous demonstration of power, and those Pharisees say that Jesus is doing it by the power of Satan and not by the power of God.

This shows Nicodemus' genuine approach to seek understanding. He is not trying to challenge Jesus. He is not attempting to catch him in a lie, or trap him into breaking the law which was the normal interaction that Jesus would have with other Pharisees. Nicodemus knows that there is something different about Jesus and he genuinely is seeking to learn more.

Now at this point Nicodemus has not asked Jesus anything outright. In his statement however, there is an implied question of 'Who are you?'. He knows that Jesus is from God and is not denying that, but there is a seeking of justification of Jesus' capacity in what he said. He knows that Jesus is a teacher, but is Jesus something more? Is he a prophet? Messiah?

Nicodemus naturally would have approached with a position of authority. He had it in the community, again a respected high ranking religious official. It is from this position of authority that Nicodemus inquires to who Jesus is. He believes that he is qualified to be able to develop the criteria concerning Jesus in order to determine who he is. Basically he is knowledgeable enough and experienced enough in the law that he can speak from authority the checks and balances to understand why Jesus is here and what he came to do. Jesus obviously rejects the notion of Nicodemus' authority to understand Jesus' purpose, intention, and nature.

[6] John 3:3

"Jesus answered him, 'Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.'"

Even though Nicodemus did not ask a question it says Jesus answered him because Jesus was addressing the implied question. He starts with this phrase, 'Truly, truly...' Jesus uses this as a common introduction to what he is about to say, using it about 75 times in the synoptic gospels. It is a way for Jesus to add emphasis or importance to what he is about to say.

Jesus points to this idea of being 'born again'. We know by Nicodemus' response that he sees what Jesus saying as a point in time, this repeated point of a human being, being born. Jesus however is referring to location.

The word that is translated for again is the word *'anōthen'*. It means 'from above', 'from the beginning', 'for a long time', or 'again'. Jesus is referencing location of the rebirth in order to qualify his own authority. He is saying unless you are born 'from above' you cannot understand heavenly things. Heaven being the source of rebirth. So, Jesus is not talking about a physical rebirth which would be time. This is a spiritual rebirth, location.

This spiritual rebirth gives Jesus the authority to speak about heavenly things because he is the only one that has seen it. He is the only one that is born 'from above'. Jesus brings this up because the nature of Nicodemus' implied question is heavenly in nature, although Nicodemus doesn't realize that. Nicodemus wants to know who Jesus is, Jesus' nature is divine and Jesus' authority based on his nature, for him to explain it to Nicodemus he would've had to have experienced this same spiritual rebirth.

Jesus makes this reference to 'heaven', Jesus calls it the 'Kingdom of God'. Now these 2 words to us in the church age are synonymous. Because according to us they mean the same thing. However, to a Pharisaic Jewish religious leader, this would have been clearly prophetic language. It would be pointing to the kingdom that is to be brought about by the Messiah¹. The Messiah was to bring about God's plan to restore Israel into God's kingdom through the Messiah. Jesus is pointing out for anyone to see and understand this kingdom, that is to come, requires spiritual rebirth. This leaving of the earthly kingdom, the things of this world, and being born into the heavenly kingdom, the kingdom of the Messiah.

Nicodemus is obviously a very well educated and intelligent man. You can imagine that Nicodemus is understanding some of what Jesus is saying but based on his response he is getting hung up on the wrong parts of what is being said.

[7] John 3:4

"Nicodemus said to him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?'"

This is the time approach. Nicodemus in misunderstanding Jesus, because he is focused on the physical. He is a part of the earthly kingdom that Jesus reference because he has not been spiritually reborn. It is hard for Nicodemus to understand this heavenly concept even though he is so well educated on the Old Testament scriptures.

John's gospel often highlights misunderstandings of people in Jesus' teaching to include Jesus' expansion and clarification to the people. He includes Jesus explaining the same thing in a different way to also provide clarification to John's readers.

[8] John 3:5-6

"Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.'"

Jesus in this response in laying on thick the Old Testament themes. Jesus is really trying to get Nicodemus to understand. Jesus is using the thing that Nicodemus used to give him a position of authority. Ironically his misunderstanding is the precise reason that Jesus rejected his authority.

This born of water and spirit are used as one thing even though they are two separate things in English. They are expansions of each other in the way this is phrased in the Greek. We know this because of the nature of the prophecies of spiritual renewal that is to come through the messiah. The imagery that Jesus is giving Nicodemus here are pointing back to those things.

These prophecies come from Joel 2:28; Isaiah 32:15, 44:3; Ezekiel 11:19-20, 36:25-27. Please look them up or write them in the margins of your bible to look them up later, for the sake of time we just going to look at one of them to see this reference that Jesus is making to Nicodemus.

[9] Ezekiel 36:25-27

"I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will

¹ Obediah 21; Daniel 7:12-14; Ezekiel 34:23-24

remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules."

This is the imagery that was given to the prophet Ezekiel in the restoration that was to come for that nation of Israel that was to come through the Messiah. It's this instant external cleansing (water) and internal cleansing (spirit), that comes from this restoration.

[10] Jesus is telling Nicodemus that this spiritual rebirth is required for separation from the earthly kingdom and entrance into the heavenly one. Flesh comes from flesh and spirit comes from spirit. This is again, heavy symbolism. The flesh is in contrast with the spiritual. Like John references God's kingdom is light and the earthly kingdom is darkness. The 2 conflict and are completely separate.

[11] The Flesh is the Greek word 'Sarx'. The early church believed that the essence of a human being was in 3 parts, 'Thumos' the soul, 'psyche' or the human consciousness and the 'sarx' or the body, the flesh. Epicurus, and ancient Greek philosopher, believed that the 'sarx' was the source of human desire. Which is why in the Christian culture we will often point to our sin, or sinful desires coming from our flesh.

This transformation that Jesus is trying to teach Nicodemus, this transformation from earthly kingdom to heavenly kingdom, from darkness to light was a big deal. So big that it was outside of the capacity of a human being to enact this transformation on themselves. This rebirth, restoration, or renewal, can only come in the transformation that comes through the Holy Spirit.

[12] John 3:7

"Do not marvel that I said to you, 'You must be born again.'

Jesus saying 'do not marvel' is Jesus telling Nicodemus don't be surprised. Basically, he is not saying anything new. All of this that he is teaching are concepts and things that were told by the prophets. Nicodemus knows these things and they are now becoming a reality through Christ. This idea of spiritual rebirth should not come as a surprise to him.

This truth that Jesus is discussing is not just something that is true for Nicodemus. The first 'you' is singular. Saying specifically to Nicodemus he is the one that should not be surprised. The second 'you' referencing the person that needs to be born again, is plural. This would mean that the truth of being born again or born from above, by the spirit, is a truth that is for all people, not just Nicodemus.

This spiritual rebirth is not just for the Pharisees, Jesus truly means all people Jew and Gentile. If Nicodemus is struggling with the concept he's probably not read to hear about gentiles coming to heaven.

Jesus then gives this illustration of how the spirit works. It is to help him understand the effects of the transformation that is to come from the Holy Spirit in people.

[13] John 3:8

"The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

Just like the wind, we can see the effects of it on other things. We can know and feel the wind as it works on the environment around us, but we cannot see the wind itself. So it is with the Spirit. We can see the

effects of it. We can know and feel the Spirit working on the individual. We can feel the transformation that is taking place, but we cannot see the Spirit within us, or other but we see the evidence of its existence. It is especially hard to understand this idea for those that are not born from above. As Jesus said it is a heavenly concept and you cannot understand heavenly things without being born from above.

This is why when you try to explain the Holy Spirit to someone who is not a believer they look at you like you have a third eye. I mean sometimes believers look at me like I have a third eye when I try to explain the Holy Spirit, but whatever.

[14] John 3:9-10

“Nicodemus said to him, ‘How can these things be?’¹⁰ Jesus answered him, ‘Are you the teacher of Israel and yet you do not understand these things?’”

Nicodemus does not understand, and he cannot, because he is not born of the Spirit like Jesus said. Jesus then make reference to the authority that Nicodemus approached Jesus with, asking him if he is the teacher of Israel. Pointing out this is the reason that Jesus rejected his authority to develop the criteria. Nicodemus cannot truly understand who Jesus is without the Holy Spirit. Like before Nicodemus' misunderstanding gives opportunity for Jesus to give further explanation and clarify what he means.

[15] John 3:11-13

“Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony.¹² If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?¹³ No one has ascended into heaven except he who descended from heaven, the Son of Man.”

Jesus who is born from above can speak to both earthly things and heavenly things. He says ‘you do not receive our testimony’ the you is plural. Nicodemus is being placed as a representative of the people of Israel. They have and will continue to reject Jesus' teaching both of earthly and heavenly things.

In order for the people to understand the things that Jesus is trying to teach, they have to be willing to accept his witness of such things. Accept it not as a Rabbi, like Nicodemus originally testified to but accept them from Jesus as God who was ascended and also descended to earth from heaven. As Jesus said he is the Son of Man, a reference to Daniel 7, Jesus is the only one who has seen heaven and has come down to bear witness of it.

Jesus then gives another illustration of how this spiritual renewal is to come through the Messiah, and why this understanding of Jesus being the Son of Man, is so important.

[16] John 3:14-15

“And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,¹⁵ that whoever believes in him may have eternal life.”

Jesus is drawing on another Old Testament story, again one Nicodemus would have been very familiar with. Jesus is using it again so that Nicodemus can truly and deeply understand the gravity of what Jesus is talking about. It is the story of Moses and the bronze serpent that comes from Numbers 21:4-9.

The people of Israel are wondering in the dessert. As usual, they are complaining about their situation, and they begin to speak out against Moses and against God. A big no, no. The people of Israel sinned. As

punishment for their sin the Lord sent snakes into the Israelites camp. A lot of people were bit by the snakes and a lot of people died. Israel then recognizes their sin and plead with Moses in repentance to save them from the snakes.

[17] God instructs Moses to create this serpent made of bronze and hang it on a pole in the camp. Anyone who was bitten by a snake were to look to the bronze serpent in full trust and submission to God and they would be saved. Jesus says that just like the bronze serpent, the Son of Man is to be lifted up. This is a beautiful picture of the Gospel. Jesus being lifted up on a tree, being hung on a cross, like the bronze serpent on a pole, anyone that looks to the Son of Man full of trust and submission to God in repentance will receive salvation.

This is the avenue of spiritual rebirth from heaven through the Holy Spirit that Jesus has been talking about. Lost in sin, looking to the savior hung on a cross, with trust and submission to God and you will be saved.

The cross is the intersection where life and death meet. All must pass this way on the path to eternal life. Jesus's death is the exact location where life can begin. N. T. Wright says, "The serpent is hardly an image of Jesus, despite the surface parallel. That which was poisoning the people is displayed as a beaten foe, just as for John evil itself is judged, condemned and defeated on the cross. The Lenten gaze on the ugly gallows at the crossroads of history is the look that brings life"².

It is at this point where we find our beloved verse John 3:16. Jesus lays out in plain terms all the answers to the questions that Nicodemus has about who Jesus is, why he has come and how he is going to bring about the restoration of the world, the kingdom of God. Verse 16-21 is the Missions Statement of the Messiah if I have ever seen one. This so cool because Jesus recaps every part of their conversation and brings it all back to the begin in Nicodemus' implied question in these 5 verses.

[18] John 3:16

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."

Jesus came from the Father, sent to be the salvation for the world. This is the criteria for Jesus' person, origin and purpose, what Nicodemus originally was seeking. But it is the final concept Jesus discussed it is the son of man that is to be lifted up and die to bring spiritual rebirth into the eternal Kingdom of God.

[19] John 3:17

"For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

Jesus came to bring about spiritual renew and rebirth. The Old Testament predicted it and Nicodemus as a religious teacher has spent his whole life looking for. It is through him that salvation comes to all. Jesus on the cross is the sign to look to for salvation.

[20] John 3:18

² (N. T. Wright, *Twelve Months of Sundays: Reflections on Bible Readings, Year B* [London: Society for Promoting Christian Knowledge, 2002], 47, Logos).

“Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.”

Those that look to Jesus, like the bronze serpent will be saved. Those that do not have already sinned. They have been bitten and will die without the salvation through Christ. Because they are in the earthly kingdom and do not understand the heavenly one. They have not accepted the testimony of Christ about earthly things or heavenly things.

[21] John 3:19

“And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.”

The light has come, the kingdom of God through Christ. People born of the flesh love the flesh, because they are a part of the earthly kingdom and have not been born again through the spirit.

[22] John 3:20

“For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.”

Those in the earthly kingdom do not seek spiritual rebirth, because that requires the removal of the ‘sarx’, the fleshly desires. To be replaced by a heavenly way of thinking. The Spirit to bring about transformation and give the desires of God to walk in obedience which is contrary to the desires of the flesh.

[23] John 3:21

“But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”

Those that are spiritually reborn, born again, will clearly see the works of the wind, and know Jesus is the Son of Man. Like Nicodemus we will see all that he has done and know he is the Son of Man. The testimony of Jesus should testify to divinity not just that he is a Rabbi.

That is the Mission of the Messiah. To be the salvation of the world and for the world to know his name. So that a lost and broken world, that is dying from the venom in their veins, called sin, can look to Jesus with trust and repentance and they will be saved.

[24] Now we can look at all of that and think wow how incredible. How deep that passage is with meaning and purpose in every word that Jesus said. Look at all the things that Jesus did for me. That is good. We should always have a refreshed and renewed perspective on the salvation that has been given to us, but what about everybody else?

Lent requires us to consider not just our own relationship to the cross, but the rest of the world’s relationship to it as well. We are called to see that God loves the world, not just our families, friends, teammates, coworkers—those we love. He loves everyone, and the death of his Son is an invitation for all who would believe. Just as we were invited into God’s love, we should possess his desire to see all saved and extend his loving invitation to others.

Sin is a universal problem. We are all in the same camp. We have all been bitten by the same snake. Death, both physical and spiritual awaits us all because we deserve it. We who know about the amazing work of Christ should be enamored by his power and grace and mercy, but this is not a cure that we should keep to ourselves. When we are reminded of the salvation that we have, it should light a fire under us that drives us to save the world.

We who have looked to our savior and found life and hope and a future in a spiritual rebirth should be the loudest voices people hear. "Hey, I know the solution to your problem! You need Jesus! Look to him and live. Understand and grasp the Love of God who came as a man and die to save you. Be reborn! See the world for a new perspective and be brought into his kingdom. One that will not pass away. Be reborn, spiritually renewed, dead to your flesh and alive in the spirit of God! That should be the loudest message people hear in the world.

If nothing else is said to everyone around you, it should be that message! It does not have to be as intricate and as detailed as Jesus does here with Nicodemus. The way to be effective in sharing the gospel with others is to share it in a way they will understand. Nicodemus understood it through the Old Testament imagery that Jesus continued to reference. Your neighbor might understand it by using pop culture and movie quotes. Or your co-worker just might need to hear your story and all the amazing things that God has done in your life.

You are effective when people understand. You have everything that you would need to share the gospel within you. In this passage and in the Spirit. We cannot see it but we feel its prompting and its effects on our lives and the world around us just like the wind. The Holy Spirit that has renewed you, that is working in you and is drawing other into his kingdom.

We spend this time of Lent looking forward to easter. To everyone out there they think it's about fish fry and easter eggs. They are lost. When we think about the verse that many of us have committed to memory. Know it and use it to share the message of salvation. To proclaim when you are called to focus on. The salvation that should be renewed in you every time we talk about it, that message that you know and believe needs to be shared to bring the renewal of others! You are the church. The time to share the gospel is always right now and always often!

John 3:16-21

"For God so loved the world,^[1] that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. ¹⁹ And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. ²⁰ For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. ²¹ But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God."