

Who, **What**, Where, When, How and Why questions

What are we **freed from** that is so dangerous?

Freedom from wrath (loss of protection and insulation from harm and degradation)

Antidote: Reconciliation and peace

Freedom from fear (expectation of severe punishment in the name of judgment)

Antidote: Perfect, unconditional and unshakeable love that never lets go

Freedom from shame (loss of connection to life and intimacy and all that is inherent in that)

Antidote: Restored joy and boldness and confidence and awareness of personal worth

Freedom of offense (believing that someone owes us for something they did to cause us hurt or loss)

Antidote: Releasing belief in the system of debt collecting and hierarchy altogether

Freedom from condemnation (the false assumption that God threatens punishments for offending Him)

Antidote: Truth that God is not a destroyer or manipulator but relentlessly invites intimacy

Freedom from lies (cause of despair, depression, hopelessness, meaninglessness, loneliness, confusion)

Antidote: Truth as it is in Jesus – truth about God's disposition, reality, and our real identity

Freedom from sin (the inevitable fruit of distrust, unbelief, shame, fear and false views of reality)

Antidote: Death to the power of sin to define my identity by trust in my true identity in Christ

***They heard the voice of Yahweh** God walking in the garden in the cool of the day, and the man and his wife **hid themselves from the presence of Yahweh** God among the trees of the garden.*

Yahweh God called to the man, and said to him, "Where are you?"

*The man said, "I heard your voice in the garden, and **I was afraid**, because **I was naked**; and **I hid myself**."*

*God said, "**Who told you that you were naked?** Have you eaten from the tree that I commanded you not to eat from?" (Genesis 3:8-11)*

*For concerning those who were **once enlightened and tasted** of the heavenly gift, and were **made partakers of the Holy Spirit**, and **tasted the good word of God**, and the **powers of the age to come**, and **then fell away**, it is **impossible to renew them again** to repentance; seeing they crucify the Son of God for themselves again, and **put him to open shame**. (Hebrews 6:4-6)*

*There is therefore now **no condemnation** to those who are **in Christ Jesus**, who don't walk according to the flesh, but **according to the Spirit**. For the **law of the Spirit of life** in Christ Jesus **made me free** from the law of sin and of death. (Romans 8:1-2)*

*Let us therefore **draw near with boldness to the throne of grace**, that we may receive mercy, and may find grace for help in time of need. (Hebrews 4:16)*

*Having therefore, brothers, **boldness to enter into the holy place** by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God, **let's draw near with a true heart in fullness of faith**, having our **hearts sprinkled from an evil conscience**, and having our body washed with pure water; let us **hold fast the confession** of our hope without wavering; for **he who promised is faithful**. (Hebrews 10:19-23)*

*Now, little children, **remain in him**, that when he appears, **we may have boldness, and not be ashamed before him at his coming**. (1 John 2:28)*

*Therefore **don't throw away your boldness**, which has a great reward. For you need endurance so that, having done the will of God, you may **receive the promise**. "In a very little while, he who comes will come, and will not wait. But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him." But we are **not of those who shrink back** to destruction, but **of those who have faith** to the saving of the soul. (Hebrews 10:35-39)*

*And **by this we know that we are of the truth**, and persuade our hearts before him, because if our heart condemns us, **God is greater than our heart**, and knows all things. Beloved, **if our hearts don't condemn us, we have boldness toward God**; and whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing in his sight. (1 John 3:19-22)*

***In this love has been made perfect among us, that we may have boldness in the day of judgment**, because **as he is, even so are we** in this world. There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love. (1 John 4:17-18)*

***looking to Jesus**, the author and perfecter of faith, who for the joy that was set before him endured the cross, **despising shame**, and has sat down at the right hand of the throne of God. (Hebrews 12:2)*

*He was **despised**, and **rejected** by men; a man of suffering, and acquainted with disease: and as one from whom **men hide their face he was despised**; and **we didn't respect him**. (Isaiah 53:3)*

*You judge **according to the flesh**. I judge no one. (John 8:15)*

*For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious; and **whoever believes in him will not be put to shame**." (1 Peter 2:6 NRSV)*

*But if one of you suffers for being a Christian, **let him not be ashamed**; but **let him glorify God** in this matter. (1 Peter 4:16)*

*I counsel you to buy from me gold refined by fire, that you may become rich; and **white garments**, that you may **clothe yourself**, and **that the shame of your nakedness may not be revealed**; and eye salve to anoint your eyes, that you may see. (Revelation 3:18)*

*"Behold, I come like a thief. Blessed is he who watches, and keeps his clothes, so **that he doesn't walk naked, and they see his shame**." (Revelation 16:15)*

What is the problem with walking naked when our first parents were **created to live that way**? The problem is the **loss of identity and value**, not the nakedness itself. The white garments do not address nakedness as the problem but rather shame, and shame is about loss of identity and dignity.

"If a man takes his sister, his father's daughter, or his mother's daughter, and sees her nakedness, and she sees his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he has uncovered his sister's nakedness; he shall bear his iniquity. (Leviticus 20:17)

Shame is connected with and **results from improper relationships** of deepest intimacy.

Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among those who fall; in the time of their visitation they shall be cast down, says Yahweh. (Jeremiah 8:12)

What will you say, when he shall set over you as head those whom you have yourself taught to be friends to you? shall not sorrows take hold of you, as of a woman in travail? If you say in your heart, Why are these things come on me? for the greatness of your iniquity are your skirts uncovered, and your heels suffer violence.

*Can the Ethiopian change his skin, or the leopard his spots? then may you also do good, who are accustomed to do evil. Therefore will I scatter them, as the stubble that passes away, by the wind of the wilderness. **This is your lot**, the portion measured to you from me, says Yahweh; **because you have forgotten me**, and **trusted in falsehood**. Therefore will I also **uncover your skirts** on your face, and **your shame shall appear**. I have seen your abominations, even your adulteries, and your neighing, the lewdness of your prostitution, on the hills in the field. Woe to you, Jerusalem! **you will not be made clean**; how long shall it yet be? (Jeremiah 13:21-27)*

*Thus says the Lord Yahweh, Because **your filthiness was poured out**, and **your nakedness uncovered through your prostitution** with your lovers; and **because of all the idols** of your abominations, and for the blood of your children, that you gave to them; therefore see, I will gather **all your lovers**, with whom **you have taken pleasure**, and **all those who you have loved**, with **all those who you have hated**; I will even gather them **against you on every side**, and will **uncover your nakedness to them**, that they may **see all your nakedness**. I will **judge you, as women who break wedlock** and shed blood are judged; and I will bring on you **the blood of wrath and jealousy**. I will also **give you into their hand**, and **they shall throw down** your vaulted place, and break down your lofty places; and **they shall strip you of your clothes**, and take your beautiful jewels; and **they shall leave you naked and bare**. (Ezekiel 16:36-39)*

*The Babylonians **came to her into the bed of love**, and **they defiled her** with their prostitution, and she was **polluted with them**, and **her soul was alienated** from them. So **she uncovered her prostitution**, and **uncovered her nakedness**: then **my soul was alienated from her**, like as **my soul was alienated from her sister**. Yet she multiplied her prostitution, remembering the days of her youth, in which she had played the prostitute in the land of Egypt. (Ezekiel 23:17-19)*

Shame has to do with **relational alienation**. It **destroys capacity for healthy intimacy** by indulging in pleasure through illicit and **corrosive substitutes** of the true intimacy for which we are created.

Shame is the **loss of sensed identity and value** from pursuing sources that **lack the capacity to fulfill** our deepest cravings but initially appear to be solutions to satisfy our greatest longings.

*At that time shall Michael stand up, the great prince who stands for the children of your people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, everyone who shall be found written in the book. Many of **those who sleep in the dust of the earth shall awake**, some to everlasting life, and **some to shame and everlasting contempt**. Those who are wise shall shine as the brightness of the expanse; and those who turn many to righteousness as the stars forever and ever. (Daniel 12:1-3)*

*"Say to your brothers, 'My people!' and to your sisters, 'My loved one!' **Contend with your mother!** Contend, for **she is not my wife, neither am I her husband**; and let her put away her prostitution from her face, and her adulteries from between her breasts; Lest I strip her naked, and make her bare as in the day that she was born, and make her like a wilderness, and set her like a dry land, and kill her with thirst.*

*Indeed, on her children I will have no mercy; for **they are children of unfaithfulness**; For their mother has played the prostitute. **She who conceived them has done shamefully**; for she said, 'I will go after **my lovers, who give me my bread and my water, my wool and my flax, my oil and my drink.**' Therefore, behold, I will hedge up your way with thorns, and I will build a wall against her, that she can't find her way. **She will follow after her lovers, but she won't overtake them; and she will seek them, but won't find them.***

*Then she will say, 'I will go and **return to my first husband**; for **then was it better with me than now.**' For **she did not know that I gave her the grain, the new wine, and the oil, and multiplied to her silver and gold, which they used for Baal. Therefore I will take back my grain in its time, and my new wine in its season, and will pluck away my wool and my flax which should have covered her nakedness.** Now I will **uncover her lewdness in the sight of her lovers**, and no one will deliver her out of my hand. I will also **cause all her celebrations to cease**: her feasts, her new moons, her Sabbaths, and all her solemn assemblies. I will **lay waste her vines and her fig trees, about which she has said, 'These are my wages that my lovers have given me**; and I will make them a forest,' and the animals of the field shall eat them. I will **visit on her the days of the Baals**, to which she burned incense, when she decked herself with her earrings and her jewels, and **went after her lovers, and forgot me.**" says Yahweh. (Hosea 2:1-13)*

Shame is all about **disconnection** from the only Source of **life** and provision that exists, and **chasing after other sources** thinking they can bring satisfaction and fulfillment. **Shame results** from imagining that **counterfeit options for love and pleasure** are to be **preferred over dependence** and trust in the One who **created us for intimacy with Them**.

*For Israel has **behaved extremely stubbornly**, like a stubborn heifer. Then **how will Yahweh feed them like a lamb** in a meadow. Ephraim is joined to idols. Leave him alone! Their drink has become sour. They play the prostitute continually. **Her rulers dearly love their shameful way**. The wind has wrapped her up in its wings; and **they shall be disappointed** because of their sacrifices. (Hosea 4:16-19)*

*I found Israel like grapes in the wilderness. I saw your fathers as the first ripe in the fig tree at its first season; but they came to Baal Peor, and **consecrated themselves to the shameful thing, and became abominable like that which they loved.** (Hosea 9:10)*

"Woe to him who gives his neighbor drink, **pouring your inflaming wine until they are drunk**, so **that you may gaze at their naked bodies!** **You are filled with shame, and not glory. You will also drink, and be exposed!** The cup of Yahweh's right hand will come around to you, and **disgrace will cover your glory.** For the **violence done to Lebanon will overwhelm you**, and the destruction of the animals, which made them afraid; because of men's blood, and for the violence done to the land, to every city and to those who dwell in them.

"What value does the engraved image have, that its maker has engraved it; the molten image, even the **teacher of lies**, that he who fashions its form **trusts in it**, to make mute idols?

Woe to him who says to the wood, 'Awake!' or to the mute stone, 'Arise!' Shall this teach? Behold, it is overlaid with gold and silver, and there is no breath at all in the midst of it. **But Yahweh** is in his holy temple. Let all the earth be silent before him!" (Habakkuk 2:15-20)

What is the antidote to the lie of shame, the loss of identity and sense of value and purpose?

For I am not ashamed of the Good News of Christ, for it is **the power of God for salvation** for everyone who **believes**; for the Jew first, and also for the Greek. **For in it is revealed God's righteousness** from faith to faith. As it is written, "**But the righteous shall live by faith.**" (Romans 1:16-17)

Uphold me according to your word, that I may live. Let me not be ashamed of my hope. (Psalms 119:116)

Not only this, but we also rejoice in our sufferings, knowing that suffering works perseverance; and perseverance, proven character; and proven character, hope: and **hope doesn't disappoint us, because God's love has been poured out into our hearts** through the Holy Spirit who was given to us. (Romans 5:3-5)

Sing, barren, you who didn't bear; break forth into singing, and cry aloud, you who did not travail with child: for more are the children of the desolate than the children of the married wife, says Yahweh. Enlarge the place of your tent, and let them stretch forth the curtains of your habitations; don't spare: lengthen your cords, and strengthen your stakes. For you shall spread aboard on the right hand and on the left; and your seed shall possess the nations, and make the desolate cities to be inhabited.

Don't be afraid; for you shall not be ashamed: neither be confounded; **for you shall not be disappointed**: **for you shall forget the shame of your youth**; and the **reproach of your widowhood** shall you remember no more. For your Maker is your husband; Yahweh of Armies is his name: and the Holy One of Israel is your Redeemer; the God of the whole earth shall he be called.

For Yahweh has called you as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, says your God. For a small moment have I forsaken you; but with great mercies will I gather you. In overflowing wrath I hid my face from you for a moment; but with everlasting loving kindness will I have mercy on you, says Yahweh your Redeemer. (Isaiah 54:1-8)

You also once walked in those, when you lived in them; but now you also put them all away: anger, wrath, malice, slander, and **shameful speaking out of your mouth**. Don't lie to one another, seeing that you have put off the old man with his doings, (Colossians 3:7-9)

*As for you, the anointing which you received from him remains in you, and you don't need for anyone to teach you. But **as his anointing teaches you** concerning all things, and is true, and is no lie, and even as it taught you, **you will remain in him**. Now, little children, **remain in him**, that when he appears, **we may have boldness, and not be ashamed before him** at his coming. If you **know that he is righteous**, you know that everyone who practices righteousness is born of him. (1 John 2:27-29)*

Examples of Shame

*The scribes and the Pharisees brought **a woman taken in adultery**. Having **set her in the midst**, they told him, "Teacher, **we found this woman in adultery, in the very act**. Now in our law, Moses **commanded us to stone** such. **What then do you say about her?**" They said this testing him, that they might have something to accuse him of.*

*But **Jesus stooped down, and wrote on the ground** with his finger. But when they continued asking him, he looked up and said to them, "**He who is without sin among you**, let him throw the first stone at her." Again he stooped down, and with his finger wrote on the ground.*

*They, when they heard it, **being convicted by their conscience**, went out one by one, beginning from the oldest, even to the last. **Jesus was left alone with the woman where she was, in the middle**. Jesus, **standing up, saw her** and said, "Woman, where are your accusers? **Did no one condemn you?**" She said, "No one, Lord." Jesus said, "**Neither do I condemn you**. Go your way. From now on, sin no more." Again, therefore, Jesus spoke to them, saying, "**I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life.**" (John 8:3-12)*

I never realized the sequence **pattern in these 3** historical chapters in 2 Samuel until today. I find it informative **how shame connects these** various stories that culminate in a tragic choice in the life of David involving **shame** that has **stained his reputation** ever since.

*David said, **Is there yet any who is left** of the house of Saul, that I may **show him kindness for Jonathan's sake**? There was of the house of Saul a servant whose name was Ziba, and they called him to David; and the king said to him, Are you Ziba? He said, Your servant is he. The king said, Is there not yet **any of the house of Saul, that I may show the kindness of God to him**? Ziba said to the king, Jonathan has yet a son, who is lame of his feet. (2 Samuel 9:1-3)*

***Mephibosheth**, the son of Jonathan, the son of Saul, came to David, and **fell on his face**, and did obeisance. David said, Mephibosheth. He answered, Behold, your servant!*

*David said to him, "**Don't be afraid of him; for I will surely show you kindness for Jonathan your father's sake**, and will restore you all the land of Saul your father; and **you shall eat bread at my table continually.**"*

*He did obeisance, and said, "What is your servant, **that you should look on such a dead dog as I am?**" Then the king called to Ziba, Saul's servant, and said to him, "All that pertained to Saul and to all his house have I given to your master's son. You shall till the land for him, you, and your sons, and your servants; and you shall bring in the fruits, that your master's son may have bread to eat: but Mephibosheth your master's son shall eat bread always at my table." Now Ziba had fifteen sons and twenty servants. (2 Samuel 9:6-10)*

This is a **touching story** of the **tenderness and kindness** of David's heart, showing **uncommon respect** to a **family member** of the **previous king Saul** who had done everything to **hunt down David to kill him** for years. This is an illustration of the kind of **feelings God has towards us**.

The next chapter describes an episode involving David's **desire of kindness** towards people **not so closely related** to him, only this time his **attempts to bless are twisted** into something destructive to friendship and involved choices and actions that turned intended **kindness into intense shame**.

*It happened after this, that the king of the children of Ammon died, and Hanun his son reigned in his place. **David said, I will show kindness to Hanun the son of Nahash, as his father shown kindness to me. So David sent by his servants to comfort him concerning his father.***

*David's servants came into the land of the children of Ammon. But **the princes of the children of Ammon said to Hanun their lord, Do you think that David honors your father, in that he has sent comforters to you? Hasn't David sent his servants to you to search the city, and to spy it out, and to overthrow it?***

*So Hanun took David's servants, and **shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.** When they told it to David, he sent to meet them; for **the men were greatly ashamed.** The king said, Wait at Jericho until your beards be grown, and then return.*

*When the children of Ammon saw that they were become odious [obnoxious] to David, the children of Ammon sent and **hired the Syrians of Beth Rehob, and the Syrians of Zobah, twenty thousand footmen, and the king of Maacah with one thousand men, and the men of Tob twelve thousand men.***

*When **David** heard of it, **he sent Joab, and all the army of the mighty men.** (2 Samuel 10:1-7)*

What ensues is a **story of military strategy** and divine assistance as Joab and his brother Abashai finesse their resources to rout enemies on multiple fronts at the same time. The **hired mercenaries** were not that interested in losing their lives for hire, so **the Syrians fled the battle scene** leaving the Ammonites abandoned who then also turned to run.

Yet this only resulted in more shame on the reputation of the Syrians which led to even more confrontation and war hoping to save face and salvage their reputation.

When the Syrians saw that they were put to the worse before Israel, they gathered themselves together. Hadarezer sent, and brought out the Syrians who were beyond the River: and they came to Helam, with Shobach the captain of the army of Hadarezer at their head. It was told David; and he gathered all Israel together, and passed over the Jordan, and came to Helam.

*The Syrians set themselves in array against David, and fought with him. **The Syrians fled before Israel; and David killed of the Syrians the men of seven hundred chariots, and forty thousand horsemen, and struck Shobach the captain of their army, so that he died there.***

***When all the kings who were servants to Hadarezer saw that they were put to the worse before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.** (2 Samuel 10:15-19)*

Note the **patterns** beginning to emerge in these stories. David **desires to show compassion** to someone in the lineage of his **former worst enemy**, albeit **also the son of his closest friend**. Many of Saul's family had already been killed. And yes, his **motives were certainly mixed**, yet he chose to move in the **direction of kindness** when **tradition** dictated that **conquering powers completely annihilate all** family members of the defeated kings.

Next, **David tries to repeat his kindness** to those further away, but it is **twisted into intense shame**. The **result is open hostility** that **mushrooms** into **expanding conflict** not only involving the original parties but even more kings as **more kings duke it out** with David and his commanders.

With all this as the **background**; with acts of **kindness are either received or rebuffed**, we now come to the story possibly most connected to the reputation of David, though that was never his intent.

It happened, at the return of the year, at the time when kings go out to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed at Jerusalem.

It happened at evening, that David arose from off his bed, and walked on the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look on.

David sent and inquired after the woman. One said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

David sent messengers, and took her; and she came in to him, and he lay with her (for she was purified from her uncleanness); and she returned to her house. The woman conceived; and she sent and told David, and said, I am with child. (2 Samuel 11:1-5)

Most people know the rest of this story, how David desperately **tried to coverup** what he had done, ending in **arranging for the death of her husband** and trying to stifle spread of information in **attempts to escape the effects** of his shameful choices and actions.

How does this **interact with the previous** stories? Where is David's noble desires to show kindness to enemies? Has **attempts** to express compassion **twisted into public humiliation** and shame, resulting in violent warfare costing the lives of thousands of men, **caused a hardening his own heart** to the point of **succumbing to passionate indulgence** in lust of the flesh?

Shame is clearly a prominent **feature** of each one of these **stories**.

Mephibosheth is brought before king David **feeling both shame and terror**, fearful of nothing but revenge for all the evil his grandfather had committed against David. **Shame and fear** are always **closely aligned**, but **David interrupts the debilitating duo** by demonstrating **determined kindness**, graciousness, **compassion** and uncommon mercy.

Shame in the next story is **heaped on David's messengers** sent to convey **only sympathy and compassion** to a son who **just lost his father** who had been a friend of David. Did that event and the ensuing warfare **undermine David's desire to demonstrate kindness** and compassion? And did **extended wars** resulting from that one event **harden David's sensibilities** to the point of becoming himself the **source of overwhelming shame** for an innocent, beautiful woman just trying to take a purification bath on her own roof at night? **Compassion has morphed** into brute **passion** and **lust**.

From Bathsheba's perspective, she was an **innocent victim of multiple violations** of dignity and trust. First her **privacy is ignored** as she is **unknowingly fueling lustful arousal** in the **most powerful man** in the country, **staring at her** from his strategic vantage point above her house in his castle. Then she is **kidnapped in the middle of the night**, possibly aroused from bed alone in her own house because her beloved **husband is off fighting a war for the king who doesn't feel like being bothered** to be involved in it himself.

Then she is scuttled away in the night and **handed over to the lustful passion** of a king **previously known for his integrity**, only now has become obsessed with **unleashing his sexual passion** on her naked body while she is helpless to do anything to protect herself. **That is called rape** by the way.

The man who **previously sought to eliminate shame** in the lives of others, now has become the **instigator** of overwhelming **shame and grief** to a helpless woman in a night of wild passion she never signed up for or even imagined possible.

Then to **add injury to insult**, not long after David **arranged for the death** of her devoted husband who was so loyal to his king that he played right into the **schemes** designed to eliminate him from the picture in David's frenzied **attempts to hide** his sins and control what others thought about him. Of course that was impossible, for people knew what was going on and the **gossip spread faster** than the attempts to **repress and control the narrative**. The outcome was a **sullen king** holding a violated, **victimized woman hostage** in his castle with no way to escape the **trap caused by his own choices**.

Previously David had **chosen to reflect the kindness** of God that **seeks to eliminate shame**. Now he is **trapped in a prison of shame** as it became **the feeling defining the atmosphere** around him, **suffocating hope** and **robbing him of joy** and **fueling future corruption** in his kingdom that would result in horrific tragedies extending for millennia.

Shame is one of the **worst elements of Satan's system**, yet one of the most effective ways to **separate us** from hope, **rob us** of joy and drive us to **depression and death**. **Shame is never healthy** or life-giving.

Jesus as God's reflection, has always **hated shame**, for shame is the symptom of the **original lie** that produced it the moment our first parents chose to imagine that God's ways could not be trusted.

Jesus despises shame, and He came to **eliminate it with joy** which is the very opposite of shame.

We are free to choose what we will believe and how we will live in relation to reality. We can allow the **lies of shame** to control our lives and **crush hope** and **rob us of joy and love**. Or we can choose to **trust God** and **defy all shame messages** by embracing **what God says** as the basis on which we choose **to define reality**, truth and life. Only thus can **shame be defeated by joy**.

*looking to Jesus, the author and perfecter of faith, who **for the joy** that was set before him endured the cross, **despising shame**, and has sat down at the right hand of the throne of God.* (Hebrews 12:2)

Shame – loss of a sense of **value, purpose, identity and feeling loved** – is one of our greatest enemies. Jesus declares that **when we know the truth, the truth will set us free**. (John 8:32)

The truth is that **God never uses shame** to manipulate, humiliate or control us. That is always Satan.

*For **God so loved** the world, that he gave his one and only Son, that **whoever believes** in him should **not perish, but have eternal life**. For **God didn't** send his Son into the world to **judge the world**, but that the world should **be saved through him**.* (John 3:16-17)