

John 16:1-15

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The first point of this chapter is verses 1-4, and we have a warning of the world's hatred. If you want to take notes, you'll want to write that down—the warning of the world's hatred. Follow with me. Jesus said, “These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.”

There is a continuation from the end of John 15 right into John 16. I know I've said it probably a thousand times, but the Bible wasn't originally written with chapters and verses, so a lot of times chapter breaks or verse breaks aren't in the ideal spot. Sometimes you'll want to back up in the text and kind of get a running start into your passage. Notice He says, “These things have I spoken unto you.” Back up with me to John 15:25. He says, “But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.”

Now, catch verse 25, “They hated me without a cause.” That's a quote from Psalm 69:4. He has been warning them in John 15:18-27 about persecution. He's going to be leaving them, and they're sad. He's telling them, “Let not your heart be troubled,”—neither let it be afraid. I'm going to go to My Father's house, heaven, and “ . . . I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” Everything Jesus says in John 13-17 is in the upper room before He would be crucified, and He's wanting to encourage His troubled disciples that even though He's leaving them, He will not leave them comfortless. He's going to give them the Holy Spirit. Those two subjects carry from John 15 over into John 16. He warns them, verses 1-4, of the hatred of the world.

We as Christians cannot expect the non-Christian world to love us when we are believing in Jesus, following Jesus, standing for the Lord, and preaching the gospel. They're not going to be applauding us; they're not going to be cheering us. They're not going to be encouraging us, they're going to be opposing us just like they did Jesus Christ. He's speaking to His disciples, but it has perfect application to us as believers and disciples of Christ. The world will hate you. You are not of this world. You've been called out of this world. If you're looking for the approval of the world, you're going to have a hard time following Jesus Christ. The world does not love followers of Christ because it hates God and it hates Jesus.

When Jesus says in John 16:1, “These things have I spoken unto you,” He's talking about what He said back in John 15 about you're going to be suffering, you're going to be persecuted, you're going to be opposed for your faith and following Me. He tells us why in John 16:1 He

spoke these things, “. . . that ye should not be offended.” That’s in my King James translation, but the word “offended” there is the word skandalíz Ð where we get our word skándalon, which actually means to stumble. It’s an interesting word. It actually was used for the little triparm in a fowler’s trap.

I don’t know about if any of you used to do, when I was little, and I’m an old guy so this was years ago when you could do crazy stuff, we used to try to catch birds in the backyard by taking a box, putting it on a stick, and tying a string to the stick, backing up around the house, putting bread underneath the box, when the bird comes to eat the bread, POP! you pull the string, the stick pops and the box comes down. I’ll never forget catching a big black bird, the only time I actually caught a bird, and the thing was just freaking out in that box. Basically, I thought, What do I do with it now that I got a bird? What do I do? I was freaked out by it. I didn’t want to touch it, so I just let it go. It’s the hunt that matters, right? It’s the thrill of grabbing something like that. That little stick that you would pull that would trip the trap is a perfect example of a skándalon. It came to be used for a word of stumbling.

Jesus is actually preparing them for the opposition of the world so that they will not stumble. Some translations have “fall,” “stumble,” or “collapse.” He’s saying, “I don’t want you to be offended.” He’s not talking about the emotion of being upset or offended, He’s saying, “I don’t want you to be stumbled. I want you to be ready for what is going to come your way.”

Verse 2, He says, “They shall put you out of the synagogues,”—this indicates that the persecution will come from Jewish sources, at least this persecution came from Gentile sources but not so much as from the Jewish sources. It was religious people who persecuted the early Christians and the disciples, so as even Jews who believed in Jesus were actually put out of the synagogue. They were excommunicated, which for a Jew was a terrible, terrible tragedy, and that’s indeed what did take place.

It’s interesting that all the way back in the book of Genesis that the first murder was Cain killing his brother Abel, and it was over a religious issue. They offered sacrifice to the Lord, and God accepted Abel’s sacrifice but rejected Cain’s, so in anger he killed his brother. It was over an issue of God accepting a sacrifice. Religious persecution has been at the forefront as far back as the apostles after Jesus went to heaven, so it’s religious persecution.

In Acts 9, we see that the man, Saul of Tarsus, who became Paul the apostle, was a very strict religious Jew. Read Philippians 3 about his religious pedigree. But before his conversion, and actually when he was converted he was on his way from Jerusalem to Damascus to actually arrest Christians to bring them back and to throw them into prison and have some of them put to death. In Acts 26:9-11, I’ll just read it to you real quickly, Paul is giving his testimony before King Agrippa. He says, “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth,”—this is Paul, who was Saul, talking about his preconverted days in how he persecuted the church of Jesus Christ. He says, “Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.” Some believe

that Paul was actually a member of the Sanhedrin, and that's a reference to a formal casting of his vote to have Christians put to death.

Can you imagine after Paul became a Christian he had that kind of sense of guilt for his persecution, that's why he said, "I was the chief of sinners," because he persecuted the church of Christ before he was converted. He said, "And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange"—or literally, foreign—"cities." Saul of Tarsus, the one who hated Christians, hated Christ, was converted, but before that he's an example of this—they put people out of the synagogue, they killed them, and at the end of verse 2 thought " . . . that he doeth God service." They actually thought they were doing the will of God.

Jesus tells us why this religious persecution will take place. He said, verse 3 " And these things will they do unto you, because they have not known the Father, nor me." They don't know God the Father, and they don't know God the Son, so they are unbelievers. They're without a knowledge of God, so they persecute the first Christians.

Jesus says in verse 4, "But these things have I told you, that"—this is the rationale or the reason behind what He's saying—"when the time shall come, ye may remember that I told you of them." He wants to be able to tell them what they should expect so they won't be thrown off guard, and again verse 1, they won't be stumbled or fall. "And these things I said not unto you at the beginning, because I was with you." Now I am going to leave you and I won't be here, so they're going to persecute you as they also persecuted Me; so the persecution, verses 1-4, the warning of the hatred.

Here's the second division in John 16. It runs from verses 5-15, and Jesus comes back to the subject that He left again at the end of John 15 on the Holy Spirit. He mentioned the Comforter, which is the Greek word *paráklētos*, and He was the One who'd come to help them, the Holy Spirit. There's so much in John 15, but more even so in John 16, on the subject of the Holy Spirit.

If you were not trinitarian in your doctrine, you would not be able to properly understand these verses. You have God the Son talking about God the Father and talking about sending God the Holy Spirit—Father, Son, and Holy Spirit. There's one God. They're one in essence, but they're three in Persons.

Beginning in verses 5-7 we have here the section of the need for the Spirit. Again, He'd promised already the Holy Spirit would be sent back in John 14:16-18 and John 15:26-27, so He comes back to the subject. It's emphasizing the importance, it's something we should be aware of, that with Jesus gone now He would come to all of us in the person of the Holy Spirit who would strengthen us, help us, guide us, teach us. We need the Holy Spirit. Beginning in verses 5-7 we see here the need for the Spirit. Verse 5, "But now I go my way to him that sent me"—which is a reference to the Father, and notice the Father sent the Son. The Son voluntarily, willingly came to die. John 3:16 is great to put alongside that, "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.” God gave His Son; God sent His Son. Jesus says, “But now I go my way to him that sent me”—speaking of the Father—“and none of you asketh me, Whither goest thou?”

That throws some people for a curve because back in John 14 they had actually said, “. . . we know not whither thou goest; and how can we know the way?” All they did was mention the fact they don’t know where You’re going, and they don’t know the way, and then the subject was dropped. They never pursued it. They never said, “Again, we haven’t gotten an answer. I know You said You’re going to the Father’s house,” but it didn’t compute. Everything that we’ve been reading about Jesus teaching them about going to heaven, we understand it because we look back with hindsight and we’ve got the Holy Spirit to be our teacher, but they’re freaking out. They’re Jewish boys that thought the Messiah’s supposed to set up His Kingdom—we’re supposed to be killing Roman soldiers and setting up the Kingdom and reigning in righteousness and sitting on the throne of David, “Come on, let’s go!”

Even after the cross and the resurrection on the Mount of Olives, Acts 1, before Jesus ascended back to heaven, they said, “Will You at this time restore the Kingdom to Israel?” They were looking for that, so when He’s talking about leaving it’s like, “This doesn’t compute. This doesn’t compute. We want the Kingdom established,” so they were freaking out. Jesus said in Acts 1, “It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy [Spirit] is come upon you,” and we get a lot of tie ins in our text tonight to Acts 2, the Day of Pentecost, when the Holy Spirit came, He came to abide with us forever, the Church was born, He dwells in us, He inhabits us, He seals us. He’s basically trying to clarify to them, “You haven’t really asked Me, ‘Whither goest thou?’ or where are You going,” verse 5. They don’t really understand. They’re still in a state of confusion, and some of the verses we cover tonight make it clear that they’re still full of sorrow. We see that in verse 6.

Notice it says, verse 6, “But because I have said these things”—that He’s going to be leaving them—“unto you, sorrow hath filled your heart.” Again, back in John 14, “Let not your heart be troubled”—neither let it be afraid, I’m going to My Father’s house. Do you think they’d be all stoked and excited, “Yeah, that’s great. He’s going to come receive us unto Himself,” but no, they’re just kind of (monotone voice), “I don’t understand. I don’t have a clue. I don’t know what’s going on.” If you’re studying these passages, and you’re a little bit like (monotone voice), “I’m not sure I understand. I don’t know what’s going on,” you’re in good company, neither did the disciples. They didn’t really understand until after Acts 2 and the resurrection, and they looked back and it all began to come together as the Holy Spirit began to open their eyes and teach them and guide them and reveal truth unto them. But He says, “. . . sorrow hath filled your heart.” So often the child of God has a sorrowful heart when he doesn’t rest in the promises of God or accept the truth of God’s Word.

It says, verse 7, “Nevertheless I tell you the truth; It is expedient for you that I go away,”—again, they’re thinking, Run that by me again? You’re telling me that it’s profitable? You’re telling me

it's beneficial? You're telling me that it's good that You go away? I don't think so. If you spent three years with Jesus and He said He's leaving but said, "Don't worry, it's going to be good." You're thinking, I don't know about that.

Verse 7 is an amazing text, "It is expedient." The word "expedient" means profitable, beneficial. It means that it is good. He's going to the cross, and God the Father in His infinite wisdom and plan would use the evil plots and plans of men in crucifying the Son of God to turn the table and bring good out of evil. Rather than not allow evil to exist, God has chosen to bring good out of it. So, "It's going to be good for you that I go to the cross, that I die, I'm resurrected, I ascend back to heaven, I'm gone, because then, and only then, can the Comforter, the parákl 7F÷0, the Holy Spirit come, and it's going to be beneficial. It's going to be valuable. One of the reasons why is when Jesus was here physically on earth, He could only be at one place at one time; He could only be with one disciple in one place. But now that He's gone to heaven and sent the Holy Spirit, the Holy Spirit's with us, all believers everywhere in the world, all at once.

So, if Christians are meeting right now in other parts of the world, Jesus is right there with them. We're meeting here in Menifee, California, Jesus is right here with us. It's kind of cool to think about Jesus hanging out with us in Menifee, right? He's with us tonight. "For where two or three are gathered . . . there am I in the midst of them." So, "It's beneficial for you that I go away," and then He tells them why, " . . . for if I go not away, the Comforter"—again, the same referenced Comforter, parákl 7F÷0, the Holy Spirit—"will not come unto you." "If I don't go away, the Holy Spirit will not, cannot, come. " . . . but if I depart, I will send him unto you." There's also references to God the Father which shed forth the Holy Spirit, so again, the Father and the Son sending forth the third Person of the Godhead, the Holy Spirit.

Again, " . . . I will send him unto you." Write down Acts 2. This is one of the grand points in the Bible. That is the birthday of the Church. The Church is a New Testament entity that did not exist in the Old Testament. The Church is a New Testament concept. It's a new humanity—not Jew, not Gentile, not male, not female, not bond or free, all one in the Church in Jesus Christ. The Church is likened unto the bride of Christ. It's the body of Christ. It's a building of God inhabited by the Spirit.

You know, the number one thing that God is doing in the world today is building His Church. When He said, " . . . I will build my church; and the gates of hell shall not prevail against it." When it looks like evil is winning out and evil's conquering the day, I always quote that Scripture to myself, " . . . I will build my church; and the gates of hell"—háid 79y76† ÆÀ not prevail against it." Remember that. No matter how dark the world gets, Jesus will build His Church, and then He will take His bride, His Church, home to heaven in what's called the rapture. He'll catch us up to meet Him in the air, and we will forever be with the Lord. Amen? So, it's going to get dark. There's going to be persecution, but the Holy Spirit's come to be with us and strengthen us and to comfort us and to guide us.

Now, Jesus made it back to heaven as evident from the coming of the Holy Spirit in Acts 2. Now, I don't want to get sidetracked, but something that's always blessed me, and it gets

missed and overpassed, is did you know on the Day of Pentecost, when the Holy Spirit arrived and they all were filled with the Spirit—they spoke in tongues as evidence, and there were little flame of fire of tongues on their head, and they heard the sound of a rushing, mighty wind—do you know that that was an indication—listen to me carefully—that Jesus Christ arrived safely in heaven. I don't know if you've ever thought about that. It means that He arrived safely in heaven. When they stood on Mount Olivet and saw Jesus ascend right back into heaven, you wonder, Did He veer off to the left and crash in Hawaii somewhere? Did He crash in Russia or Alaska? Did He make it there?

It also implies, too, that His substitutionary death was accepted by God as the atoning sacrifice for man's sins, that it was sufficient in that God raised Him from the dead and then He ascended up into heaven, then He was seated at the right hand of power and authority in heaven, and then He, Jesus, sent the Holy Spirit, and He arrived. The day He arrived, it was evident Jesus Christ is back sitting on the throne in heaven. Praise be His name!

Billy Graham has written an excellent book, by the way, it's called, *The Holy Spirit*. We don't often think of Billy Graham the evangelist as being a theologian or an author of great books, but he's written some amazing books. He's written a book on angels, it's one of the best ever written, but his book on the Holy Spirit, that's a book I first recommend anyone get and read. He tells a story about an explorer who was going up to the North Pole, and the explorer would take a homing pigeon with him. As he went up to the North Pole, he traveled alone, in order to let his wife know back home that he arrived at his location and that he's safe, he would release that homing pigeon. When she received that pigeon back safely, she knew her husband had arrived at his destination safely at the North Pole.

The Holy Spirit came as proof positive that Jesus is exalted at the right hand of God the Father, and He sent forth the Holy Spirit which He had promised, and that's when Peter stood up on the Day of Pentecost and said, "But this is that which was spoken by the prophet Joel," and God " . . . will pour out of my Spirit upon all flesh." It's a monumental day, and what's missed a lot of times in Acts 2 is the concept that the Church was born and the Holy Spirit has arrived to never depart but to be with us forever, so I love this verse, verse 7, a great reference to the Holy Spirit.

Now, verse 8, we have the second subpoint under verses 5-15, that is, the Spirit's ministry toward the world. This is running down to verse 15 how we're going to wrap this up. This is the second subpoint, the Spirit's ministry toward the world, verses 8-11. Let's read it. "And when he is come,"—He's still talking about the Holy Spirit, and I want you to take notice of the personal pronouns that Jesus uses for the Holy Spirit. It's the Greek word *ekeînos*. It's the word "he" in your English Bible. "And when he"—referring to the Holy Spirit. He's not an "it" or a force, He's a Person—"is come, he will reprove the world"—there's the context, His work in the world with the unbelieving world—"of sin, and of righteousness, and of judgment. 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged." We see the Spirit's ministry toward the unbelieving world.

These are very important statements made by Jesus about the Holy Spirit as He would go out into the world. Verse 8, "And when he is come, he will reprove the world." The "world" there is the world of unbelievers, the non-Christian world. John 3:16, "For God so loved the world," non-Christians, unsaved, unbelievers. He's going to reprove the world. What does the word "reprove" mean? The word "reprove" means to convict or to convince. We hear, and we use as believers, the word "convict." When we are convicted by the Holy Spirit, it means He's convincing us that we are sinners before a holy God. So, first His job is to go to the unbelieving world and to convict them or convince them, King James has "reprove" them, that they are sinners, " . . . of sin, and of righteousness, and of judgment," those three things.

By the way, before I forget, understanding these verses gives us a very important pattern on how we should pray for non-Christians. If you have non-Christian family members and unsaved friends, you want to pray that they're convicted of sin, of righteousness, and of judgment to come. I pray this all the time for unbelievers. When I preach here on Sundays and Wednesdays, I pray, "Holy Spirit, convict sinners of sin, of righteousness, and of judgment so that they can be convinced they're sinners and need You and be drawn to Jesus Christ."

Jesus breaks it down for us in verses 9-11. He says, "Of sin, because they believe not on me." That is an amazing statement. This is what's called the sin of unbelief. You know what will send you to hell? What's going to send you to hell is not believing in Jesus Christ—the sin of unbelief. The unpardonable sin is never believing in Jesus Christ; is saying, "No," to Jesus Christ. It's not so much because you've done bad things or because you've sinned, "I'm not going to go to heaven because I robbed a bank. I'm not going to go to heaven because I got drunk," or "I'm not going to go to heaven because I committed adultery." You're not going to go to heaven because you didn't believe on Jesus Christ. "For all have sinned, and come short of the glory of God;" "There is none righteous, no, not one." What's going to keep you out of heaven is not believing in Jesus Christ. I don't say that so that you can go out and sin, I point that out that God forgives our sins when we believe in Jesus Christ, and then we're suited for heaven. But He says, "Of sin, because they believe not on me." Again, John 3:16, " . . . whoever believeth in him should not perish, but have everlasting life." So, He convicts them. He convinces the unbeliever that their great sin is rejecting Jesus Christ, is saying, "No," to the Son of God, is not believing in Jesus the Son of God.

The second area is verse 10, "Of righteousness,"—and He explains it—"because I go to my Father, and ye see me no more." The idea conveyed there is that Jesus Christ is the example of perfect righteousness that God will accept into heaven, and He convicts the sinner, "I'm a sinner because I'm not as righteous as Jesus." You know, when you're an unbelieving sinner, you can always find somebody that's a bigger sinner, "I'm a sinner, but he's a big sinner. I'm a sinner, but he's a super sinner. I'm just kind of a semi-sinner." Most people think they're somewhat pretty good or they've got a good heart, they'll make it in somehow; but the truth is, Jesus is the standard, and the fact that He was accepted back into heaven by the Father indicates God the Father saying, "This is the righteousness I will accept. This is the standard I will accept." This is why Christ's righteousness must be given to us, the biblical term is imputed to us, so that we stand before God in the righteousness of Jesus Christ, not my own

righteousness, clothed in His righteousness. Amen? That's the conviction the Spirit brings to the unbelievers, "Of righteousness, because I go to my Father, and ye see me no more."

The third category, verse 11, "Of judgment, because the prince of this world is judged." That's an amazing statement. Judgment is coming. "Well, what makes you think that?" Jesus died on the cross to destroy and judge the works of the devil. If the devil is judged through the work of the cross and defeated, how much more will you as an unbeliever be judged because of the rejection of the cross of Jesus Christ. If you refuse to repent, if you refuse to believe in Jesus Christ, if you say, "No," to God, He's not going to force you to go to heaven. He's not going to take you to heaven screaming and kicking and fighting, "I don't want to go to heaven," basically He'll let you have what you've chosen—hell. There's only two places to go when you die—heaven or hell. There's no third option. There's no Purgatory. It's either right to heaven or right to hell.

Jesus says, " . . . because the prince of this world"—this is Satan. Notice he's called "the prince of this world." He's called, " . . . the prince of the power of the air . . . that now worketh in the children of disobedience." He's called "the prince of the power of the air"—of this world. He's referring to Satan. He's been judged, defeated, at the cross. Judgment is certain for unbelievers, verse 9, who do not believe in Jesus. They've sinned and fall short of the standard of God's righteousness, and they are under the judgment and the wrath of God. That's basically what Jesus said the Spirit is going to do. We have in our arsenal as evangelists the Spirit of God to go out and convince men " . . . of sin, and of righteousness, and of judgment."

The third subpoint under the second main point, "work of the Spirit," verses 5-15, is the Spirit's ministry in the disciples, verses 12-15. Follow with me as I read. He says, "I have yet many things to say unto you, but ye cannot bear them now." "I've got a lot to say, but you guys are kind of computer overload, so I won't give them all to you now." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He"—that is, the Holy Spirit—"shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

Jesus first talks about the need for the Holy Spirit, then He talks about the Spirit's work in the world—convicting of sin, righteousness, and judgment. Now He talks about the Holy Spirit in the life of the believer, in this situation the disciples themselves.

Now in verse 13, go back there with me, He says, "Howbeit when he, the Spirit of truth, is come,"—notice the title given to the Holy Spirit, 'the Spirit of truth,' so He's called the paráklētos, which is the Comforter, one who comes alongside to help us and strengthen us, and He's also called the 'Spirit of truth.' God is truth. Jesus is " . . . the way, the truth, and the life." The Holy Spirit is " . . . the Spirit of truth," the Spirit of holiness. " . . . for he shall not speak of himself."

There's two ideas behind that statement, and in the context the main idea is that He's not just

talking out of His own mind and heart, He's passing on truth from God the Father to the disciples. He's not just speaking by Himself, He's passing on, notice, " . . . but whatsoever he shall hear," and it also conveys the idea that we saw earlier last Wednesday night and in our text tonight, too, in verse 15, that He's not going to be speaking about Himself, He's going to be speaking about Jesus Christ. So, He speaks from the information given to Him from the Father, and He's the Spirit of truth, and " . . . he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

Let me break it down. Write this down. First, He guides us into all truth, verse 13. What does the Holy Spirit do for you as a Christian? Guide you. He guides you. How does He guide us? In truth, which is found in the Bible, right? You guessed it. The B-I-B-L-E. It's not the Spirit of God working apart from the Word of God, it's the Spirit of God working through the Word of God to transform the child of God into the image of Jesus Christ, the Son of God. So, first, guide you into all truth. Secondly, " . . . and he will shew you things to come." He's going to show you prophetic truth. He's going to show you the glories of heaven. Christ is coming again—future events. He's going to reveal the prophetic word to the disciples. He's going to give the Apostle John the Revelation on the island of Patmos. " . . . he will shew you things to come."

Thirdly, verse 14, "He shall glorify me." I love that. This is where we ended last Wednesday night, "He shall glorify me." In this upper room with His disciples, Jesus is driving home that important point. When the Holy Spirit is working, He is glorifying Jesus Christ. He doesn't come to glorify a man. He doesn't come to glorify a ministry. He doesn't come to glorify a movement. He doesn't come to glorify an organization. He comes to glorify Jesus Christ. Amen?

One of the greatest indications the Spirit of God is working is that Jesus Christ is being glorified. How marvelous that is! " . . . for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." This is some great instruction for us on the third Person of the Godhead, the Holy Spirit, " . . . the Spirit of truth, is come, he will guide you into all truth," and to glorify Jesus Christ in and through our lives. Amen?