

THE WAY, THE TRUTH AND THE LIFE

by Dale Rumble

PREFACE

“In *My Father’s house* are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that *where I am*, there you may be also. And you know the way where I am going.” Thomas said to Him, “Lord, we do not know where you are going, how do we know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but through Me.” (John 14:2-6)

Jesus did not just show up on earth as a man to immediately die for our sins. He first proclaimed the gospel of His kingdom, for the significance of His death could not be understood apart from the gospel. The good news of salvation was preached in fullness before He went to the cross. However, there was yet more to His mission on earth than proclaiming the gospel and laying down His life. He came to reveal the person and purpose of His Father.

In His life and interface to men there had to be a demonstration of the character and heart of the Father to make the gospel credible. This was accomplished before men by the way He came and walked among them. He came in the lowliness and humility of a bondservant. The Father was fully revealed in His Son through the lowly way He came, by the gospel He proclaimed and demonstrated, and by His sacrificial death on the cross. Thus, His ministry on earth was based upon three things: the **way** He came, the **truth** He proclaimed and the **life** He laid down at Calvary.

In the context of the above verses, it is clear that one’s place with the Lord in His Father’s house is a matter of appropriating in salvation what Jesus has provided as the way, the truth and the life. God’s purpose among men is greater than simply offering the forgiveness of sins; He desires to build together those who receive Jesus as both Savior and Lord into

JESUS: I AM THE WAY

REV 7:17

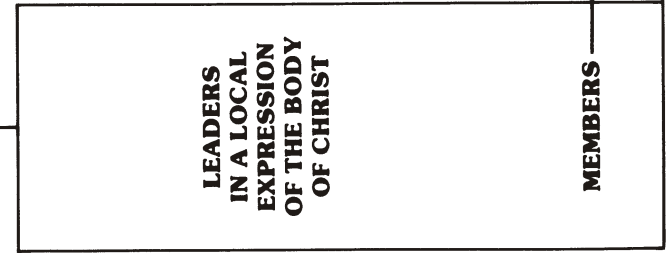
PHIL 2:5-11

THE TRUTH

3 COMPONENTS

THE LIFE

1 JOHN 5:20



BOND-SERVANTS

MATT 20:25-28
2COR 4:5
1COR 9:19
2TIM 2:24

CHARACTER

JOHN 17:19 ACTS 6:3
2COR 5:21 1TIM 3:1-13
EPH 3:16-19 TITUS 1:5-9
1TIM 5:19-20

**RELATIONSHIP
(COVENANT)**

JOHN 17:6-26
ROM 12:3-6
1COR 10:16-17
1COR 12:13

EXAMPLE

1PET 5:3 ACTS 20:35
HEB 13:7 2THESS 3:7-9
1THESS 1:5-7

AUTHORITY

ROM 15:14
1THESS 2:4-13
PHILEMON 8-10
EZEK 34:1-22

**STRUCTURE
(FAMILY)**

1COR 12:14-31
1COR 13
COL 2:19
EPH 4:15-16

MINISTRY

EPH 4:11-13
1COR 1:4-7
COL 1:28-29

OVERSIGHT

1THESS 5:12-13 1PET 5:1-4
2COR 3:1-3 2COR 10:13-16

BUILD

1COR 3:9-15
1PET 2:5
EPH 2:19-22

MEMBERS

**EACH MEMBER EQUIPPED IN CHARACTER, AS PRIESTS
AND FOR THEIR MINISTRY IN CHRIST.**

LEADERSHIP QUALITIES

His place of eternal rest, the house and dwelling place of His presence. Here they will rule with Him forever and never leave His presence.

The present reality of this future habitation of God lies in local churches where believers are being built together as living stones to become a dwelling of God in the Spirit. Those men to whom Jesus extends grace to oversee a church, to shepherd and equip the saints for their place of service, are to faithfully represent Him to the church in the **same threefold** manner that He represented His Father.

The implications of this threefold call of leaders is shown in the illustration, where the three words are expanded into nine parameters that encompass the qualities of godly leadership.

The **way**, or the heart attitude, in which these men approach their call in leadership determines how good an example they set before others, which in turn establishes the credibility of their ministry. The **truth** that they embrace in their lives establishes a character that undergirds their authority and oversight. How well they allow the **life** of the Holy Spirit to flow in ministry and worship, and to control what takes place among the saints, determines the quality of what will be built in the church.

THE WAY

A heart attitude of wanting to serve is the initial evidence of one called to leadership. It is from the role of deacons that elders will emerge.

1) Bondservants

The first step in preparing a man for leadership in the house of God does **not** lie in filling his mind with knowledge of the Bible but in developing in him a heart to serve. It is not leaders who serve but servants who lead that is required. What one **is** determines the worth of what one can do for Christ. Scripture is abundantly clear on what leaders are **to be** in the church.

*But Jesus called them (His disciples) to Himself, and said, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become **great** among you shall be your **servant**, and whoever wishes to be first among you shall be your **slave**; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Matthew 20:25-28)*

*For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your **bondservants** for Jesus’ sake. (2 Corinthians 4:5)*

Have this attitude in yourselves which was also in Christ Jesus, who . . . emptied Himself, taking the form of a bondservant . . . (Philippians 2:5, 7)

These scriptures do not speak of enforced slavery, for such a person would have no choice; he must serve! A bondservant, on the other hand, is one who has freely entered into servitude of his own volition (Exodus 21:1-6). He has chosen to lay aside his own will to do the will of his master. Such a heart attitude is the **first** qualification to look for in potential leaders, for it expresses a character that has embraced the cross, and it is an example to others on how to walk with the Lord.

2) Being an example

Probably the greatest impact in lives of the sheep by the shepherds who care for them, is not found so much in the timeliness and accuracy of their words, as it is in the example they set. A leader who demonstrates great faith in praying for the sick but who ministers with a harsh, authoritarian attitude toward the sheep is not a good example of Christ. One who represents the Lord well in one area, but who misrepresents Him in another, cannot honestly say, “follow me as I follow Christ.” One’s **whole** life is what makes a person either a good or a bad example to others.

*The things you have **learned and received and heard and seen** in me, practice these things. (Philippians 4:9)*

If the people had not **seen** in Paul the truth he taught them, they would have been less likely to believe his words.

*Remember those who led you, who spoke the word of God to you; and considering the **result** of their **conduct**, imitate their faith. (Hebrews 13:7)*

*Therefore, I exhort the elders among you, . . . shepherd the flock of God among you, exercising oversight . . . not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but **proving to be examples** to the flock. (1 Peter 5:1-3)*

It was because of the quality of his **total** life that Paul could say to the Philippian church, “Brethren, **join in following my example**, and observe those who walk according to the pattern you have in us.” (Philippians 3:17). He was not primarily referring to how well he preached or to the faith by which he worked miracles and won converts. His words to the saints at Thessalonica and the elders at Ephesus make it clear what constituted the example that he, Silvanus and Timothy considered to be important.

*For you yourselves know how you **ought to follow our example**, because we **did not act in an undisciplined manner** among you, nor did we eat any one’s bread without paying for it, but with **labor and hardship** we kept working night and day **so that we would not be a burden to any of you**. (2 Thessalonians 3:7-9)*

*You yourselves know . . . how I was with you the whole time, **serving** the Lord with **all humility** and with **tears** and with trials . . . how I did not shrink from declaring to you anything that was profitable, and **teaching you publicly and from house to house . . . I have coveted no one’s silver or gold or clothes**. You yourselves know that **these hands ministered to my own needs and to the men who were with me**. In everything **I showed you that by working hard in this manner you must help the weak . . .** (Acts 20:18-20, 33-35)*

Like his Lord, Paul set an excellent example for ministers of the gospel to follow. He was, first of all, a bondservant of Jesus whom he represented accurately by his integrity, his industry and commitment to serve at his own loss and expense for the cause of the gospel. These were the things that made

his ministry credible to others. An example is **always** the best teacher!

3) Ministry

And He gave some as apostles, and some as prophets, and some as evangelists and some as pastors and teachers. (Ephesians 4:11)

A primary purpose of these five ministry gifts is to equip **each** member of a local body for their particular place of service. As this is accomplished, there will be a building up of the body of Christ, both in the sense of new converts and in a sense of corporate maturity. This will become evident through a growing unity in the faith and a greater experiential knowledge of the Lord Jesus in personal lives that brings the whole body forward toward maturity in the fullness of Christ.

*And we **proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ.** (Colossians 1:28)*

Another dimension in the ministry of men with these five ministry graces involves those who are selected as elders, because they satisfy those character, family and social qualifications listed in 1 Timothy 3:1-7 and Titus 1:5-9 that are necessary in the lives of those called to oversee and to shepherd the church.

The following observation stands out when considering what is required to equip believers: the wide diversity of personalities, abilities and ministry gifting that would exist across all of the members of a typical local body shows why the input of each of the fivefold ministries is required if every member is to be equipped. This is one reason why oversight of a local church is made up of a plural company of such men (1 Peter 5:1-4; Acts 14:23) and why traveling ministries are so important.

Where proper equipping of the saints is lacking or neglected in an assembly, the members will, over time, develop into two classes of believers, a relatively small group of those who are able to minister and a larger group of spectators. This is the state of most traditional churches today with the “professional” ministry of the clergy and the spectator role of the

congregation. As the Lord restores the church, this clergy-lity mind set is being replaced by a vision to see saints equipped in the Spirit to serve as vital, contributing members of the body of Christ.

THE TRUTH

Jesus did not claim to be “correct doctrine”; He said that He was “the truth.” To only speak truth does not make one to be truth; for that to take place, truth must become an integral part of the speaker’s life. Jesus was everything that He taught; He was the Word made flesh. For that reason, He fully manifested the nature and character of His Father (Hebrews 1:3; John 1:18; Colossians 1:19). Truth can be viewed as a progression of three steps: acquiring knowledge, receiving revelation of that knowledge and then obeying what is revealed.

What a leader builds in ministry he can destroy by his character, (and do so in less time than it took to build it). Church history shows how true this is! It is not knowledge and theory but an anointed godly character that qualifies one to speak for God.

1) Character

The **only** standard (or goal) for character given to believers, including leaders, is to be like Jesus (2 Corinthians 5:21; Matthew 5:48; Ephesians 3:16-19; Romans 8:28-29).

If leaders simply teach concepts and principles without walking in those truths themselves, they will not establish their disciples in righteousness. Jesus said that for the sake of His disciples, He sanctified Himself, so that they also may be sanctified in truth (John 17:19).

Leaders are not only to be men of God’s word; they must also be men of His heart. If we are to share His glory in the future, we must exhibit His character today.

*. . . God has chosen you from the beginning for salvation **through sanctification by the Spirit and faith in the truth.** And it was for this He called you through our gospel, that you **may gain the glory of our Lord Jesus Christ.** (2 Thessalonians 2:13-14)*

When Moses requested God to show him His glory, God replied by declaring His name and attributes of His character to Moses (Exodus 33:18-19; 34:6-8). In doing so, God equated His glory to specific qualities that we can relate to: His compassion, graciousness, lovingkindness, mercy, forgiveness, etc. These virtues should be conspicuous in those who instruct and equip the saints in righteousness. This equipping process can **never** be accomplished by the imposition of rules and laws to govern conduct. On the contrary, leaders are to focus on primarily three endeavors: being a godly personal example: teaching the people to maintain a close personal relationship with the Lord Jesus Christ; and instructing them how to walk in the liberty and freedom of choice that is implicit in the law of the Spirit of life in Christ Jesus (Romans 8:2-4; Galatians 5:13-14; 2 Corinthians 3:17-18; James 1:25; 2:12). Of course, the process will also include other obvious requirements such as study of the scriptures, prayer, fellowship, submission, family order, tithing, etc.

Food that our bodies require to live and to maintain good health, can only do so if first ingested and then digested to become a part of us. Our inner man is no different; unless we first **feed** on God's word, and then obey what is revealed to us, we will not grow and develop spiritually. If leaders are not continually growing in the area of their character and their walk with the Lord, neither will the church. What the leaders are is what the people will become! The words and authority of leaders will command obedience and respect when they speak out of moral soundness and uprightness.

2) Authority

Leaders are individuals to whom the Lord has delegated authority in His house. The issue is never whether or not they have authority, nor is it the measure of authority they possess; the real issue is whether or not others will submit to their authority. Even if one had all the authority of heaven, it would have little value if no one submitted to it. How should leaders in the church exercise authority so as to encourage a healthy submission? Scriptures contain two excellent examples that answer this question.

The Lord Jesus Christ has been given all authority in heaven and on earth (Matthew 28:18). He does not sit upon His throne and demand that we obey by threatening to club us into submission. Instead, He entreats us out of the love He has for us to consider all that He has provided for our present and future needs and, on that basis, to respond by our obedience. In other words, **His character** constitutes the reason **why** we should submit to His authority. Love is easy to submit to!

The second example is the manner in which Paul exercised his apostolic authority. In an epistle to Thessalonica, he reviewed with them how he won their submission and commitment to his ministry.

*For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—nor did we seek glory from men, either from you or from others, even though **as apostles of Christ we might have asserted our authority.** But we proved **gentle among you, as a nursing mother tenderly cares for her own children.** Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also **our own lives,** because you had become very dear to us. For you recall, brethren, our **labor and hardship,** how working night and day **so as to not be a burden to any of you,** we proclaimed to you the gospel of God. You are witnesses, and so is God, how **devoutly and uprightly and blamelessly** we behaved toward you believers; just as you know how we were **exhorting and encouraging and imploring** each one of you **as a father would his own children,** . . . for this reason we constantly thank God that when you received from us the word of God’s message, you accepted it not as the word of men, but for what it really is, the word of God. (1 Thessalonians 2:5-13)*

Paul’s words exemplify how apostolic ministry should be exercised for the authority of that ministry to be received. It is easy to submit to authority when it is accompanied by the godly character traits described by Paul. However, not everyone will always submit, and it requires grace for leaders to continue to love those who reject their authority. Leaders will

be able to receive rejection if they remember that it is the Lord who will vindicate them.

There is no basis for spiritual submission to an office or a title; we are to submit to one another as members of Christ, recognizing each one's grace and anointing (Ephesians 5:21, 22-24; Colossians 3:20; Hebrews 13:17; 1 Timothy 2:11; 1 Peter 5:5).

If leaders become carnal and do not walk in godliness while continuing to lead the church, the sheep will imbibe the same spirit that the leaders have. This truth is seen in the prophecy of Ezekiel concerning the shepherds of Israel (Ezekiel 34:1-22). The Lord condemned the shepherds for being self-seeking, greedy, and for not seeking out the needy and those who were hurting, while dominating them with force and severity so that the sheep were scattered. As a result, some in the flock became like the leaders. The dominant ones (the rams and male goats) kept the best pasture for themselves, they drank the clear water and fouled the rest with their feet. They pushed away the weaker ones with their bodies and thrust at them with their horns until they had scattered them. They manifested the same spirit as the shepherds.

From this we can conclude that the authority and ministry of elders will be fruitful and most readily accepted by the saints, when they perceive it coming from men of unquestionable integrity, men who truly love them and who exercises the gentle authority of servanthood in their oversight (2 Corinthians 3:1-3).

3) Oversight

The ever recurring curse of man's failure in church leadership arises out of seeking to control what God is doing by His Spirit. Three guiding principles of good oversight are: hearing from the Lord, obeying Him, and then allowing Him to rule in the church. After all, it is His body! The practical responsibilities of leaders are to love, care for, feed, encourage, equip and challenge the sheep.

The qualifications for elders list more requirements for character than for measures of ability. Possibly, the most diffi-

cult assignment a group of elders have is how to hear God jointly and then to move **together** in unison to see His purpose accomplished. To do this, they must **recognize** the grace and anointing resting upon their peers, know how to **defer** to one another, and **be willing to receive** as well as to **give confrontational** input as they shepherd each other. This requires an abundance of humility, honesty and forgiveness. Imagine how difficult it would be for an eldership to function in harmony if any of the following character qualifications are weak.

Not self-willed (i.e., not arrogant; yields to the will of others)

Not quick-tempered (i.e., does not display anger over trivial reasons)

Gentle (i.e., reasonable; willing to listen and slow to take offense)

Uncontentious (i.e., one who abstains from unnecessary confrontations)

Elders must be careful to not usurp the shepherding role of the Lord Jesus in the lives of individual sheep; there is **no** higher level of government in a believer's life than that of the Lord.

However, the Lord's government in the church, which involves oversight of His people in a collective sense, exists in the eldership of each church. Every assembly is to be a local expression of Christ's body, where the Lord is free to manifest His will and purpose as He pleases through His people to that locality.

There may be good examples of churches to learn from, but the Lord has no "model churches." He desires each assembly to seek Him for the unique nature, dimensions and sphere of service that He has prepared from the foundation of the world for them to walk in (Ephesians 2:10).

In a geographic area, if leaders of the various assemblies can develop a depth of relationship and trust sufficient to help each other in proclaiming the gospel, they can begin to stand together united in a spiritual covering for the church of that area. In the sense of protection and cooperation, they would

constitute an eldership for the locality. However, each local body would remain unique in the service the Lord has called them to, and there would be no regional headquarters or government over individual elderships. In time, the Holy Spirit could open up other avenues of ministerial input to further unite and strengthen the churches. These are the principles by which networking can develop between assemblies to strengthen the testimony of the overall church in regions and even nationally. This will only bear fruit if such networking arises out of the life of God and not from the organization of men trying to build a kingdom for themselves.

THE LIFE

Existence is not life, for there are many “walking dead” in the earth today. The Bible is clear on what **true** life is.

This is eternal life, that they may know Thee, the only true God and Jesus Christ whom Thou has sent. (John 17:3)

The only source of life is by the way of repentance and faith in the Lord Jesus Christ, who laid down His life to save us from our sins and give us eternal life (John 1:4; 8:12; 1 John 5:20). All believers are bound together by the one life they have each received from God to jointly constitute a covenant family of spiritual sons. It is for the building together, strengthening, and equipping of His children that God raises up leaders. Since believers congregate as a family at their respective localities, leaders for them are also raised up at each locality; there is no scriptural basis for government of a local church from a remote “headquarters.” It is very difficult to share life from a distance. We receive life from Christ because He is within us; I share life with brethren because we are in close fellowship together. This is what spiritual relationship is all about.

1) Relationship

Spiritual relationship is a collective participation in God’s life among His people. As long as we are committed, **above all else**, to follow the Lord Jesus Christ and love one another we will always walk in the light of life and never stumble in darkness (1 John 2:10).

Leaders are responsible to ensure that the life of God is a river flowing in and through His people, and that they do not exchange this for an exclusive identity based on a religious practice, theological concept or an interpretation of some scripture. Whenever such things develop in a local body, they lead to spirits of competition, exclusivity and intolerance where believers divide over issues of doctrine and religious definition. This greatly weakens the body of Christ.

The reality of God's kingdom is the experiential life of the Lord within **each** of His people and in their collective, covenant life together as a family. The Lord's prayer expresses the relationship He desires.

*That they may **all be one**; even as Thou, Father, art in Me, and I in Thee, that They also may **be in Us**; that the world may believe that Thou didst send Me.”(John 17:21)*

Scripture is abundantly clear that unity in the church is **totally** a matter of believers putting on specific virtues of the Lord's character (Ephesians 4:1-6; Colossians 3:12-16; John 17:22-23; 1 Philippians 1:27; 2:2-4). Disunity is inevitable when these traits are missing or are weak. The Lord has completed **all** that He needed to do to have unity in the church (Ephesians 2:13-16; 1 Corinthians 12:13).

Church life is a family or covenant relationship expressed in the love and commitment of members to build up, to care for, to admonish and to affirm one another (1 Corinthians 13:1-10; Romans 15:14). It is proclaimed in the communion service and by the spirit of fellowship in homes and meeting places (1 Corinthians 10:16-17). In all such gatherings, leaders must ensure that neither they nor their ministries become the object and focus of why the people are gathered together (1 Corinthians 3:4-7). Jesus **must always** be kept central in everyone's eyes! If He is lifted up, He will draw everyone to Himself and thereby into relationship with one another.

2) Structure

Structure arises within a group of believers, once the various members are able to find their place of spiritual service and function in the body. Structure is not based on membership or agreement on matters pertaining to the faith; it devel-

ops over time as individual believers begin to recognize their place and start to function in the life flow of the body of Christ with a dependence upon the service of other brothers and sisters. Such a phenomenon could never take place apart from the love of God. Because it is a work of the Spirit, there is a flexibility in organic life that contrasts to the rigid, inflexible structures that man builds out of uninspired church organizations.

The leaders' responsibility in oversight and ministry is to ensure that scriptures pertaining to this particular development of a local body, such as the following, are fulfilled: Romans 12:1-16; 1 Corinthians 12:4-28; 1 Corinthians 13; 1 Corinthians 14:26; Hebrews 10:19-25; 1 Thessalonians 5:11-13.

. . . holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. (Colossians 2:19)

*But speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the building up of itself in **love**. (Ephesians 4:15-16)*

The practical focus of leaders' oversight and ministry is to ensure that gatherings, facilities, resources and vision are geared toward bringing into the lives of the sheep the reality of what these verses declare. The primary environments for this to take place are, first, in individual families, and second, in home churches. The structure of life that the Lord has ordained for each local body will **never** emerge from only central meetings that include the entire congregation. Large gatherings are important to receive the benefit of anointed ministries, but they do not facilitate building the bonds of relationship that structure depends upon. For this to take place, there must be small informal gatherings where members learn through practice, making mistakes and personal adjustments, how to find their place in the body, how to bring God's order into their lives, how to move in the Spirit and to grow up in Christ.

3) Building

A common mistake in building churches is to believe that if correct organizational structure exists, then life will be the inevitable result. In fact, just the opposite is true. Structure comes out of life.

When a woman becomes pregnant there is a deposit of life in her womb. In time, structure begins to emerge out of this life. The life becomes “organized” as organs and supporting systems are developed, until finally there exists a complete body. Unfortunately, there are occasions when a newly born baby is found to be deformed in body or mind at birth. The reason for this arises from a lack of genetic information within the life at conception. Thus, there must not only be life, but also at the time of conception there must exist a pattern for that life to develop its eventual intended structure.

It is no different for a church, which can **only** come into being and be built out of the life of the Holy Spirit. First, the pattern for building the church is imparted by the Spirit through the graces of apostles and prophets to lay the foundation among converts (Ephesians 2:20; 1 Corinthians 3:10; Acts 8:14-15; Acts 11:19-26). Then grace is imparted to the other three ministries who, along with the apostles and prophets, labor as God’s fellow workers to water, strengthen, equip and oversee what the Lord is building among them (1 Corinthians 3:9-10; Psalms 127:1). A church is **not** to be built after the pattern of institutions in the world, for it is a totally different entity; it is an organism of spiritual life and must, therefore, be built by the Spirit according to the pattern given in scripture.

No church will ever be complete or fully mature until Jesus returns. In the meantime, there is to be both growth in numbers as well as growth within the context of becoming a dwelling place of God in the Spirit (Ephesians 2:21-22; 1 Peter 2:5). There is coming in the future a great harvest of souls, one that even now is beginning to be gathered in. However, the Lord is not going to bring in the grain of this harvest without preparing barns to put it in. The decade of the 90’s will be an era of church maturity and restoration; it will be a time of

great increase and great testing. It will be a time for the emerging of many young apostles and prophets committed to see the house of God built to contain a glory that will far exceed that of the early church.

The emphasis, when man builds the church with his own techniques and strategy, is “conformity.” Groups are conformed to the doctrine, vision and standard of a founder. Such conformity speaks of bricks. The Lord, on the other hand, builds with living stones where the emphasis is “diversity;” each member being called and equipped as a unique expression of the Lord’s life. Many shapes and sizes make up the stones of His house. As the Lord prepares His church, and the day of His return draws near, there will be much testing of what has been built in His name. The fire of God will expose and burn up all that He has not built, so that what remains will be able to contain His glory (1 Corinthians 3:11-15; Hebrews 13:25-29). We are not to be discouraged because of the shaking in Christendom that will accompany the harvest and the building of His house; **all** things are in His hands and under His control!

What the Lord is building will be seen in three ways:

Satan will see it as a victorious army that he cannot defeat.

The needy and lost will see it as an ark and refuge of safety.

The Lord sees it as His bride.

“Lord, open our eyes to see the grandeur and glory of your work in the church; help us to be men who walk before the people with lives and ministries that point the people to You, who is the way, the truth and the life.”

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