

THE CHRIST OF CHRISTMAS

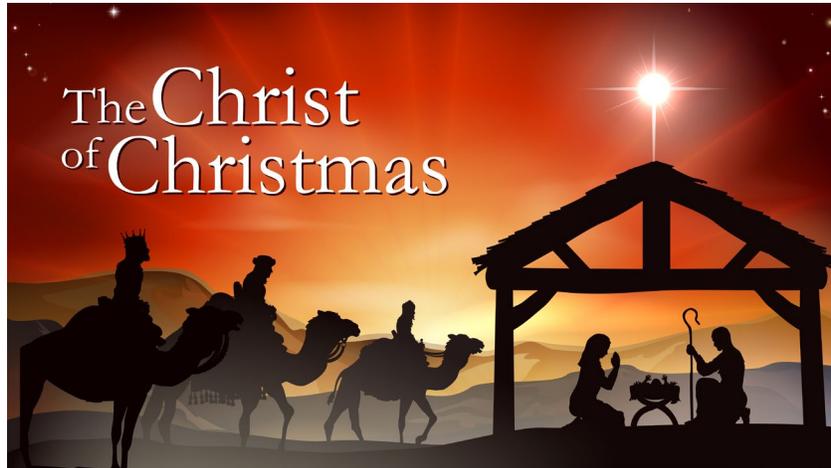
Expositional Study Of Christ's "I Am" Statements

John 8:12-30

Written By

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The seven *I Am* statements of Jesus emphatically and definitively reveal that He believed He was, and is, the only true God. Each one equates Jesus intrinsically with the eternal God of the Old Testament, and thereby establishes the basis of a Trinitarian concept of God. Each one of them leaves no room for there to be another God in any other religion. Each demonstrates that salvation from sin can be acquired by no other way than by coming to Him in faith. Each one took on the false, misguided, and misinformed religions of the day, be they Judaism, Roman, or Greek. Each one is still a direct affront to religions which deny the full deity and redemptive mission of Jesus. Each one builds on the prior one and clearly illustrates Jesus did not tone down His messaging for the religiously minded masses of His day. Each one, by definition, leaves absolutely no room for the vacuous post-modern viewpoint that there are truths in all things, including religion, but there is no one truth. Each one confronts your thinking about the babe born in Bethlehem and leaves you with two questions. One, who is Jesus Christ? Two, how will I respond to His descriptions concerning Himself?

In John 7:1-10:21, Jesus traveled to Jerusalem to observe the Feast of Tabernacles. This ancient religious feast was the final one of Israel divinely ordained feasts according to Leviticus 23. Its goal? To remind Israel, as they temporarily lived in huts they constructed out of branches, of God's provision during their forty-year wilderness wanderings. For seven days, Israel observed this feast. On each of those days' priests walked down to the Pool of Siloam and filled golden flasks with water. Once they reached the altar of the Temple, they poured the water at the southwest corner of the altar because this is where the grooves were located which drew the blood away from the altar to a subterranean channel. Once all the water was poured out, twelve trumpets blasted to let worshippers know this part of the ceremony was completed. On the last day, or the

great day of the feast, after the seventh golden flask of water was poured out, Jesus, standing in the crowd, exclaimed,

³⁷ Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. ³⁸ "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water'" (Jn. 7:37-38).

The last day of the feast was called *Hoshana Rabba*, which in Hebrew means "save us in the highest." A number of prayers were uttered, based on Scriptures like Psalm 11:25 and Psalm 27, for God to redeem Israel. In light of this, no religiously minded Jew standing there that moment failed to understand Jesus had just made quite a claim. While the *external earthly water* traditionally pointed to the rain the people hoped God would send on them in the next year, Jesus promised to give believers *internal spiritual water* which would gush forth into life eternal. Arguments about this eyebrow raising statement immediately ensued because Jesus had just taken their entire religious system to task by saying He was, in fact, the fulfillment of its imagery, which was foretold by the prophets (Zech. 14).



Hold that thought for a moment.

Each day of the feast of Tabernacles, massive candelabras were lit on the Temple mount by the priests. It is reported by ancient sources that every courtyard in hilly Jerusalem enjoyed the flickering light of the towering stands of light. Presumably, on the eighth day of the feast, which was called *Shmini Atzeret*, or the "eighth day of the assembly," Jesus came back to the temple mount and taught the people concerning His identity. In addition to being the One who can offer the water of eternal life, in John 8:12, Jesus made His second definitive *I Am* statement:

¹² Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life." (Jn. 8:12).

If anyone wondered about who He said He was from His prior teaching on the mount over the last seven days, there was now no question. From the verbal exchange which ensued from this statement, one motif is quite clear:

Jesus Desires To Transform Your Spiritual Darkness To Spiritual Light (John 8:12-30)

To those who thought they had the water of life because they followed the Law of Moses, to those who believed they, of all people, had the light of all spiritual truth because they were God's chosen

people (Deut. 7), Jesus, the true Messiah, rocked their thinking in order to wake them up so they could move from being lost to being saved, from having lives full of spiritual darkness to having lives full of spiritual light. The same Lord who loved these religiously minded people enough to tell them the truth about Himself, is the same Lord who speaks through this ancient inspired story to you this Christmas season. As He desired to transform these misinformed and misguided Jews with true spiritual knowledge, He desires to transform you as you, by faith, come to terms with His identity. From verses 12 through 29, John makes sure we all understand . . .

The Process Of The Transformation (John 8:12-29)

As we look at this lengthy historical narrative, I think it prudent to consider its rhetorical structure so you can appreciate how the Lord works to bring spiritual light to your life when you think you already have light . . . but are really in deep, dense darkness. First, let's read the story.

² Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life." ¹³ The Pharisees therefore said to Him, "You are bearing witness of Yourself; Your witness is not true." ¹⁴ Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true; for I know where I came from, and where I am going; but you do not know where I come from, or where I am going." ¹⁵ "You people judge according to the flesh; I am not judging anyone." ¹⁶ "But even if I do judge, My judgment is true; for I am not alone *in it*, but I and He who sent Me." ¹⁷ "Even in your law it has been written, that the testimony of two men is true." ¹⁸ "I am He who bears witness of Myself, and the Father who sent Me bears witness of Me." ¹⁹ And so they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me, nor My Father; if you knew Me, you would know My Father also." ²⁰ These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come. ²¹ He said therefore again to them, "I go away, and you shall seek Me, and shall die in your sin; where I am going, you cannot come." ²² Therefore the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?" ²³ And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world." ²⁴ "I said therefore to you, that you shall die in your sins; for unless you believe that I am *He*, you shall die in your sins." ²⁵ And so they were saying to Him, "Who are You?" Jesus said to them, "What have I been saying to you *from the beginning*?" ²⁶ "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world." ²⁷ They did not realize that He had been speaking to them about the Father. ²⁸ Jesus therefore said, "When you lift up the Son of Man, then you will know that I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me." ²⁹ "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him" (Jn. 8:12-29).

Structurally, the passage can readily be divided into two distinct panels of thought movement.

PANEL ONE

1. The Revelation (John 8:12)
2. The Resistance (John 8:13)

3. The Rebuttal (John 8:14-18)
4. The Resistance (John 8:19a)
5. The Rebuttal (John 8:19b)
6. The Reality (John 8:20)

PANEL TWO

1. The Revelation (John 8:21)
2. The Resistance (John 8:22)
3. The Revelation (John 8:23-24)
4. The Resistance (John 8:25a)
5. The Revelation (John 8:25b-26)
6. The Reality (John 8:27)
7. The Revelation (John 8:28-29)

THE CLIMAX OF THE STORY (John 8:30)

Observations from the first panel are in order for it is in this exchange we learn about the Lord reaches out to those lost in spiritual darkness out of love for them. You will note how Jesus began with a powerful revelatory word. Concerning this statement in John 8:12, you will notice three concepts.

One, Christ ramped up His teaching about the water of eternal life being directly related to Him by stating, “*I am the light of the world*” (Εγώ ειμι τὸ φῶς τοῦ κόσμου). As I stated in our last study, the first person singular pronoun wedded to the first person present tense verb emphatically underscores Christ’s identity. He is the *only* spiritual light of the world (the monadic use of the article “the,” which expresses supremacy of oneness and uniqueness), and this is true about Himself at all times and in all places. His equation as “the light” also definitively linked Him with the God of the Old Testament who not only created light (Gen. 1), but who is the essence of all physical, moral, and spiritual light (Psa. 18:28; 27:1; 36:9; 44:3; 78:14; 104:2). No Jew would have missed this linkage. How could they, especially since the feast of Tabernacles pointed them to the God who was with them for forty years in the wilderness as the pillar of swirling fire at night (Ex. 14:24; Num. 12:5; Deut. 31:15).

Two, by saying He was “the light,” Jesus readily and categorically stated He was the true Messiah who was prophetically foretold to be the essence of moral/spiritual light:

⁶ I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, and I will appoint You as a covenant to the people, as a light to the nations . . . (Isaiah 42:6).

⁶ He says, “It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the earth” (Isaiah 49:6).

God promised to send the moral/spiritual light in the form of the Messiah, and the Messiah was, according to Jesus now standing on the Temple mount in the treasury, which was located in the Women’s Court just to the east of the Court of the Priests. He, of course, backed up His credentials prior to this with amazing miracles, viz., water to wine (John 2:1-12), healing of the

governmental official's son (John 4:46-54), healing a lame man at the Pool of Bethesda (John 5:1-15), and so forth, coupled with His deep and magnificent teaching (John 7:14).

Three, Christ's emphasis that He was not just the light of Israel, but the light of the world, also coincided with the feast of Tabernacles at another juncture. Seventy bulls, which in Judaism represented the seventy Gentile nations of Genesis 10, were sacrificed during the seven-day feast. Christ tapped into these sacrifices and showed how His spiritual light fulfilled the feast for He was concerned about the spiritual condition of all mankind. As the light of *the world*, Jesus underscored two concepts: one, all mankind have, because of Him, some degree of moral light and understanding, and two, that there is spiritual light in no one else other than Himself. Hence, regardless of your race or religious belief, Jesus is your only light of religious, spiritual truth. That was, and is, quite a claim . . . and the Jews knew it.



But Jesus didn't stop there. He said that "*He who follows Me shall not walk in darkness, but have the light of life*" (John 8:12). As Israel followed the pillar of God's fire to the Promised Land, Jesus says that those who believe He is the Messiah, likewise, do not any longer walk in spiritual darkness but have spiritual light which gives them life, eternal life. The implication is clear: to reject Jesus as the light is to dwell in spiritual darkness and embrace spiritual death. All of this makes

you ask yourself a pivotal question: Have I embraced Christ, *the* spiritual light, this Christmas? This is what God does for those who are in darkness. He gives them a flash of major spiritual insight in order to call them out of darkness into light. He'll give more revelation as we move through this passage because He wants to make sure we, like the Jews of old, have enough information to choose to follow Him as our light.

Following Christ's *revelation*, we are immediately introduced to sinful man's typical response to spiritual truth. He offers prideful *resistance* (John 8:13). Yes, instead of agreeing based on the evidence from Christ's ministry thus far that He had to be the Messiah, the light of the world, the self-centered Pharisees camped on a legal technicality to shut Jesus down.

¹³ The Pharisees therefore said to Him, "You are bearing witness of Yourself; Your witness is not true."

Isn't this just like lost people, people who think they are in the know when they are not? They resist truth and reject empirical evidence by weaponizing the law. Their tactic may be your tactic. Instead of properly evaluating the evidence concerning the person and work of Jesus, you, like the Pharisees, zero in on mundane conflicts and so-called incongruities to keep yourself from considering Jesus as the Light. Are you resisting God's revelation this Christmas with a long list of "troublesome" technicalities of the faith you constantly bring up?

How did Jesus respond to those who quarreled with Him, who rejected the strong evidences He provided, who tried to trip Him up by claiming if He were God He wouldn't make any errors? As we see in how this panel develops, He took each baseless point of spiritual

resistance and lovingly and patiently addressed it with further truth. In John 14-18, Jesus's rebuttal is most interesting.

¹⁴ Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true; for I know where I came from, and where I am going; but you do not know where I come from, or where I am going. ¹⁵ "You people judge according to the flesh; I am not judging anyone. ¹⁶ "But even if I do judge, My judgment is true; for I am not alone *in it*, but I and He who sent Me.

The Rabbis rejected self-authentication, and in capital offenses the law of Moses required two witnesses (Deut. 17:6; 19:15). Jesus responded to this cognitive deflection by pointing out that sometimes self-authentication is true. It all depends on who you are talking to. If you are talking about God, then God (and the Messiah was prophesied to be God in the flesh, Isaiah 7:14; 9:6; Micah 5:1-2) by definition, doesn't need a witness. He is his own best witness for He knows all things and is the epitome of truth and justice. Only a fool would require God to have a witness to back up what He said, right? Jesus, on the other hand, knew He was God for He knew where He came from, viz., heaven, and He knew He would eventually return there after His death.

Jesus, then, took these snooty religious men to task by stating how their judgment was extremely limited for it was fleshly and highly superficial and related to the world and the finite nature of the world. He taught that He, on the other hand, didn't judge with limited finite thinking like they did. Being the source of all light and truth, His judgment was/is always true when He decides to judge. Again, He kindly put sinful people in their place who thought their finite judgment of Him trumped Him. He, who knows all things and sees all things, is the true Judge; therefore, He needs no witnesses to verify who He is. Are you guilty of thinking your finite judgment of Him is the final word? You probably need to rethink your faulty, highly limited position in light of who you are talking to.

Not desiring these religious trained sinners to think they had light when they did not, Jesus went one step further in confronting their "troublesome" technicality in verses 17-18.

¹⁷ "Even in your law it has been written, that the testimony of two men is true. ¹⁸ "I am He who bears witness of Myself, and the Father who sent Me bears witness of Me."

Gulp. He just said two divine members of the Holy Trinity formed the two witnesses needed in order to verify His identity as THE light of the world. The Father had born witness of Christ's identity when at His baptism He said from heaven, "This is My beloved Son, in whom I am well-pleased" (Matt. 3:17). Christ's miracles and marvelous teaching about spiritual concepts merely verified the heavenly Father, not His earthly father, Joseph, had sent Him to be the light to the world. As such, this made the Father, *ipso facto*, a second witness to Christ's identity, thereby meaning Jesus's testimony regarding His identify was, in fact true and trustworthy.

What love and patient He evidenced toward those who misjudged and maligned Him. How did they respond? With more prideful *resistance* in John 8:19a, by saying, in a cocky, diminutive fashion, "

¹⁹ And so they were saying to Him, "Where is Your Father?"

They wrongly supposed Jesus spoke about his earthly father, Joseph, who, at this point had long since been dead . . . and they all most likely knew it. Their statement, then, was a put-down to Jesus. The implication of their question is clear: If Joseph was dead, then how could he be a witness to Christ being the light of the world? The question clearly spoke of their utter disbelief in Jesus's identity at *the* prophesied light. Their question should make you wonder, "Am I guilty of drawing a wrong conclusion about Jesus based on what I think are the air tight facts?" They were, and you may be too.

Moving a person from darkness to light is no small task. Instead of walking away from these ardent religious unbelievers, Jesus lovingly and patiently jumped into another well-thought out *rebuttal* of their pernicious position in John 8:19b:

Jesus answered, "You know neither Me, nor My Father; if you knew Me, you would know My Father also."

Gulp number two.

Jesus just told the religiously minded and blinded men that they really didn't know God at all. They didn't know God for to know God is to know Jesus who reveals the Father to us (John 1:18; 5:38; 14:7-9). Did you get this? If you reject Jesus by means of your religious teaching and tradition, by what it may, you do not and cannot know the true God, the Father of the Holy Trinity. In this powerful statement, Jesus, the Lord of Light, went after the souls of these men who thought they had spiritual light but were lost in utter spiritual darkness. What love He has for mankind . . . and for you. He loves you enough to shine His light into your life, as uncomfortable as it may be, so you can come to know Him and the Father.

With these, John draws the first panel to a conclusion with a statement about *reality*:

²⁰ These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

These words notify us that animosity toward Jesus's teaching was building. Many didn't like what He had to say, but there wasn't anything they could do about from a human standpoint. From a human standpoint, many in the crowds flocked to Jesus, so taking Him out would prove problematic. From a divine standpoint, Jesus would shine His revelatory light in His person on earth according to the Father's divine redemptive timetable (John 2:4; 7:6, 30; 12:23; 13:1; 17:1). Is this not just like godless, self-centered, power-hungry mankind. He attacks the truth-teller at every turn and lies in wait for the moment to silence him so darkness can run amuck masquerading like light (Isa. 5). The Father, however, is in charge of time and it is headed.

With the second panel, John showed how Christ, as the light of the world, attempted to strategically reach the lost of His day by ramping up His revelatory words. Interesting. Jesus didn't back down or water down His teaching at all in the face of opposition. He did just the opposite by opening the revelatory door even more so more light could flood into the thinking of those who rejected, mocked, scorned, and resisted Him.

New revelation and light is given to the religious elites with verse 21:

²¹ He said therefore again to them, "I go away, and you shall seek Me, and shall die in your sin; where I am going, you cannot come."

Obviously, Jesus spoke here about His death by means of crucifixion at their hands in a few short years. After His death, He prophesied they would seek the Messiah and look for Him, but it would be too late. They would have missed their opportunity to come to Him in faith because of the dense nature of their willful darkness. This is ominous and instructive, is it not? Jesus, as the light of the world, shined His light into their dark hearts to warn them they could, and would, wait too long to come to the Light and be saved. He does this same this Christmas season. He warns you that you shouldn't wait too long to embrace Him as the Lord of Light for the time may come when you do not have that opportunity any longer.

Did the Pharisees finally see the light with this warning? Hardly. According to verse 22, they evidenced even more *resistance*:

²² Therefore the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come?'"

Isaiah 53 prophesied the Messiah would lay His life down for the sins of mankind. They, of course, did not connect that prophetic dot with Christ's teaching, choosing rather to wrongly conclude Jesus must be contemplating suicide. Their feeble resistance should move you to ask yourself, Am I willfully failing to connect all the evidence God has given to me about the mission of His Son, Jesus? Am I looking at His sacrificial death in the wrong way so I do not understand its utter importance for dealing with man's sin? Am I, despite the revelatory light the Lord has lovingly given me, *still* resisting Him?

Jesus could have walked away from them in utter frustration at the point, but He didn't. He gave them even more *revelatory* light in order to move them from darkness to light, from death to life:

²³ And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. ²⁴ "I said therefore to you, that you shall die in your sins; for unless you believe that I am *He*, you shall die in your sins."

Once again, Jesus loved them enough, as He loves you, to cut through their misguided thinking by shedding more light on their darkness. He does so by underscoring how different their origins are. He is from the heavenly realm where truth and God reside. They, on the other hand, are from the world where sin, rebellion, and darkness are the order of the day. And because of this, they will die in their sins, or they will not see heaven but inherit hell (John 3:16). Talk about shining the light of salvation truth into darkness. Here Christ's light is like a laser beam as He warns mankind of the consequences of rejecting Him.

And just who is Jesus? His claim here is jaw-dropping. He stated He is none other than the *I Am* of the burning bush, the God of the Old Testament. The KJV, NAS, and NIV supply the word "He" in italics to give the subject a predicate so the phrase reads smoother. This pronoun, however, is not in the Greek text, viz., γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν (Jn. 8:24). Any Jew who read his Old Testament knew this statement was specifically the title of God Himself (Deut. 32:39; Isa. 41:4; 43:10, 13, 25; 46:4; 48:12), hence there was no doubt concerning the fact Christ claimed divine status in a definitive fashion. Based on this, He reminded the unbelievers, again, that to reject Him was, and is, to reject light and life and to embrace darkness and spiritual death.

Moving and instructive, isn't it? He cared about the lost enough to handle their pointed questions and to tell them what they had to hear in order to have the choice of moving from spiritual darkness to light. He'll do the same for you this holy season.

When confronted with revelation, how do those in darkness typically respond? With further *resistance*, as we see in John 8:25a:

²⁵ And so they were saying to Him, "Who are You?"

At first blush this appears to be a positive question, but I don't agree. In Greek the pronoun "you" is placed first for emphasis, viz., *ὁὐ τίς εἶ*. Their question is something akin to our, "You are who?" Or, "Who do you think you are?" Or "Who are you claiming to be?" This is not so much a question seeking a genuine answer as it is a scornful statement. Have you done this when the Lord's light has shone in your life? Instead of accepting that light, you have pushed back against it with a sneering, mocking, I-am-smarter-than-you tone.

Being meek and mild, Jesus embraced the barb and answered them one more time in His quest to move them from darkness to light. Just when their darkness increased, He stepped in and supplied more *revelation*:

Jesus said to them, "What have I been saying to you *from* the beginning? ²⁶ "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world."

In our vernacular, Jesus says, "I am who I have been telling you from the beginning of my ministry. I'm God in the flesh." He, then, lovingly informed them that He could judge them, as God, with many incontrovertible facts concerning their sinfulness and spiritual darkness, but He, at this juncture, chose to simply be quiet and fulfill His mission from the Father. What class. What mercy. Never think for a moment He is not the same toward you in your open scorn and ridicule. There is plenty of mercy and grace as He works to move you from being spiritually blind to possessing spiritual light.

With John 8:27, John balanced this panel out by showing how the entire verbal debate led to another *reality*:

²⁷ They did not realize that He had been speaking to them about the Father.

The Pharisees were so worldly-minded, so enamored with their religion, so caught up and captivated by their religious traditions, they just couldn't get their minds around the fact Jesus wasn't talking about His earthly father, Joseph, but the Heavenly Father.

Perhaps this is where you are this Christmas season. God has spoken to you in a variety of settings and through countless Christ-followers, but you just cannot grasp what you are hearing, "What do you mean Jesus is the only way to heaven? What do you mean that man is sinful and not good, by nature? What do you mean that not everyone will go to heaven? How could you actually believe that the Bible is the only word from God to us? What about all the other holy books in the world?" This might be your reality this Christmas season, but please realize that Jesus desires to transform you from spiritual darkness to spiritual light, and what you are going through is the process many go through as they are led to deciding how they will respond to Him.

For those who are spiritually stuck, for those who are struggling with the magnitude of Christ's words about spiritual light and life, realize He has not given up on you. I know this to be

true because of what we read in verses 28 through 29. In two short verses Jesus did the unthinkable with those who continually pushed back against His teaching. He gave them additional revelatory spiritual light:

²⁸ Jesus therefore said, "When you lift up the Son of Man, then you will know that I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me. ²⁹ "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him"

What did He just say? He said these unbelievers would understand who He was post-crucifixion. They would understand that He was the *I Am*, the God of all time and space who had come as prophesied. No. He wasn't saying they would be saved, only that they would, at time, realize who He was/is. He closed out His revelatory words with telling them, one more time, about how obedient He is to the Father's will. The Father willed His death for sinners, and He, as the perfect Son of God, would not fail in that duty. Yes, that cross, which should have been our cross, would become His cross. And from that cross sinners lost in spiritual darkness would learn about how they could secure, for all eternity, spiritual light.

This is the process some move through as the Lord of Light seeks to give them spiritual light. They argue but He counter-argues as He seeks to woo them. What is His ultimate goal? John presents this in verse 30 where we encounter . . .

The Path Of The Transformation (John 8:30)

This divinely ordained path is so simple even child can see it. It's disclosed in the climax of this second panel:

³⁰ As He spoke these things, many came to believe in Him.

After much debate and discussion, after a few heated exchanges, and after processing some jaw-dropping statements from Jesus, the spiritual lights came on in the lives of many. The lights came on because they understood their sin and His identity as the essence of all spiritual light.

What needs to happen for you? Maybe the same thing. When you come to Him, what might your song be this Christmas? *Joyful, Joyful, We Adore You*. I like the first line of the first verse for it is so reflective of Christ's words in John 8: "*Joyful, joyful, we adore You, God of glory, Lord of light.*"

And if you are believer this Christmas season, let Christ's method here become your method. Be meek, mild, gentle, loving, and patient toward all who don't yet know that Jesus is the Light of the World. Who knows, He might just give you a rich harvest of souls as you share your faith and answer their complex questions.