

JOHN 3:16 - 2

Sunday Morning: June 13, 2004

Text: John 3:13-16 "And no man hath **ascended up** to heaven, but he that came down from heaven, *even* the **Son of man** which is **in heaven**. 14. And as Moses **lifted [exalted] up** the serpent in the wilderness, *even* so must the Son of man be **lifted [exalted] up**: 15. That whosoever believeth in him should not perish, but have eternal life. 16. 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."

We're going to continue our thoughts on John three, sixteen and the context of John three, sixteen. And I want to read John three, thirteen through sixteen to set our thoughts on this portion. This portion of scripture in context is dealing with saved people who are rebelling against God in the wilderness (because of the reference of Moses lifting up the serpent) and we find God's people dissatisfied with what God is providing. We find that in our own lives in times when we are not happy with what God is allowing to happen in our life. And you know, it stresses us out and stress causes a certain amount of tension and wear and tear on the body, the mind and the heart. These people were complaining about the manna, they were complaining that there was no water and it's interesting how people use superlatives when there was water! And they said there was no bread, but there was bread, there was bread from heaven. And we oftentimes are guilty of the same thing, we say, you *always* do this, or you *never* say that or whatever! Anyway, the superlatives are based upon emotions. But you know what? God wants us to be at rest and at peace with what He provides. And He wants us to be faithful regardless of what we are experiencing, whether we like it or not. He wants us to be faithful! I think John three, sixteen is showing us that we can be faithful. Because it says

RESURRECTION NOT CRUCIFIXION

John 3:13 "And no man hath **ascended [ἀναβαίνω]** up to heaven, but he that came down from heaven, *even* the **Son of man** which is **in heaven**."

We're talking about the Son of man, which is in heaven, today. Jesus Christ is in heaven today. What is HE doing in heaven today for you and for me? Well, He is interceding on our behalf. He is our High Priest. He is the One who is providing grace for you and for me to be sustained while the test is going on because God is continually testing us and allowing things to happen in our lives to strengthen us. You know the old saying, if you don't use it, you lose it, when it comes to muscles? Well, the spiritual muscle is the same way. The stress on the spiritual muscle causes us to be strong in the Lord and so He provides us with grace and He is there to do that and He delights in us coming to Him and asking Him for that grace. Now, it says, "as Moses lifted up" – the word "lifted up" is also translated, "exalted." Moses exalted the serpent in the wilderness, *even* so must the Son of man be exalted." And last Sunday we talked about Him being exalted, where? To the right hand of the Father and in being exalted to the right hand of the Father, He is interceding on our behalf as we come to Him. So we're talking about, in verse thirteen, the resurrection. "No man hath ascended up to heaven but He that came down and *even* the Son of man which is in heaven." In John chapter twenty verse seventeen, it says

A MESSAGE TO BRETHREN

John 20:17 "Jesus saith unto her, Touch me not; for I am not yet **ascended [ἀναβαίνω]** to **my Father**: but go to my **brethren**, and **say unto them**, I **ascend [ἀναβαίνω]** unto my Father, and your Father; and *to* my God, and your God."

He uses the same word here as we found in John three, thirteen. He says, "don't hold onto me" – is really what He is saying. He says, "I have not ascended unto my Father in heaven, or to my Father" but He says, "go to my brethren and say unto them, I ascended unto my Father and your Father and to my God and your God." Notice that the ascending of Jesus Christ into the heaven is a message for whom? The lost or the saved? The saved, amen, the brethren! And the brethren are those who are seeking to please the Father and are seeking to enter the Kingdom. So Jesus Christ ascended just like Moses lifted up the serpent in the wilderness, Jesus Christ is in the heavenlies and this is a message to the saved and not the lost. Now, in verse fourteen of John three, it says

THE SON OF MAN EXALTED

John 3:14 "And as Moses **lifted up** [exalted] the serpent in the wilderness, even so must the Son of man be **lifted up** [exalted (ascend into heaven verse 13)]:"

In Numbers twenty-one by way of review, in verse eight it says,

SAVED ISRAELIS DYING

Numbers 21:8 "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that **every one** (who is alive) that is bitten, when he **looketh** (only living people look) upon it, **shall live** (they shall not die or perish)."

A dead man didn't worry about getting snake bitten! But a live man does! And here we find God's people alive, seeking or being led to a land flowing with milk and honey, but not performing very well. But it says that anyone that is bitten, "when He looketh," (and only live people look, not dead people,) "upon it shall live." And that is, they shall not die or perish. So this passage of scripture is not talking to lost people but saved people who are seeking an inheritance in the land flowing with milk and honey and because of their sin, they admitted their sin, and that's the reason why God told Moses to put the serpent on the pole and lift it up. And notice that you look at that pole and you are restored. You look, well, the word, "look," we'll see in just a moment is related to our High Priest in Hebrews three, one. But let me just bring out the fact here in Acts chapter five. It says

RAISED UP AND EXALTED

Acts 5:30-31 "The God of our fathers **raised up** Jesus, whom ye slew and hanged on a tree. 31. Him hath God **exalted** [lifted, the same word as in John 3:14] with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

So, here we find Jesus Christ raised up just like the serpent and it's the Father that raised Him up. Moses is a type or a picture of the Father – God the Father, and He is lifted up to the right hand and He is a Prince, which means HE is in charge, He has the power and He is the Savior – Savior we associate with being born from above, but a Savior is also one who delivers. Moses was a savior. When you think about the Book of Judges, those men delivered or saved Israel out of their problems and so Jesus Christ is One who not only brings us into the family by new birth but He is also there to deliver us when we are snake bitten. You need divine intervention, particularly on some snakes! I've never been bitten by a poisonous snake but I've seen a few copper heads and a few water moccasins and a few rattlesnakes in my day. In fact while I was in India, we got out of the car at MacDonald's to have lunch and here comes this young boy with a basket and he walked around the car and lifted the lid on the basket and out popped a cobra! I gave him plenty of room, I'm sure the cobra was probably harmless in a way, but he was real and I didn't know whether his mouth was sewn shut or not! Anyway, I didn't want to find out, you're right! So, the Lord is not only one who brings us into the family but He also de-

livers us out of problems. Now, Romans eight, thirty- four tells us that

MAKING INTERCESSION FOR US

Romans 8:34 "Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the **right hand** of God, who also maketh intercession for us."

And we're to behold our High Priest. In Hebrews three, one

BEHOLD OUR HIGH PRIEST

Hebrews 3:1 "Wherefore, holy **brethren**, partakers of the heavenly calling, **consider** [behold, consider] the Apostle and **High Priest** of our profession, Christ Jesus;"

Notice, it's to the saved, pertaining to the heavenly calling; the heavenly calling is unto a land flowing with milk and honey, a better inheritance. We, just like the children of Israel, they beheld the brazen serpent. This is not salvation; this is appropriating the High Priestly office of the Lord Jesus Christ in type. Because you don't *behold* the Savior to be saved, you *believe* on the Lord Jesus Christ to be saved, okay? Now, in verse fifteen it says

MAY NOT PERISH

John 3:15 "That whosoever believeth in him **should** [may] **not perish** [απολλυμι, subjunctive], but **have** eternal life."

And by the way, the word, "should not" or may not perish, is because of the subjunctive of that verb. "but have eternal life" – we'll deal with that in just a moment. When a person perished in the wilderness, he missed the opportunity to enjoy the land flowing with milk and honey. So perishing does not mean you're going to hell. Perishing, just in type or in picture, means you fail to arrive at what your goals were or your objective was. And that is to have a better inheritance. In Hebrews chapter three verse ten through twelve, I believe Paul wrote Romans, but anyway it says,

THEY PERISHED, THEY LOST IT

Hebrews 3:10-12 "Wherefore I was grieved with **that generation**, and said, They do always **err** in *their heart*; and they have not known my ways. 11. So I swear in my wrath, **They shall not enter into my rest.**) 12. Take heed, **brethren**, lest there be in any of you an evil heart of **unbelief** (the opposite of believing), in **departing** from the living God."

What generation? The generation that came out of Egypt, that was twenty years and older. In other words, they didn't take time to learn. Psalms one hundred and three says, "He made known His ways unto Moses, His acts unto the children of Israel." Moses knew what was going on and all those people out there in the wilderness knew *what* was going on. They didn't know why it wasn't working for them. They were erring in their hearts. "Take heed, brethren." This is warning to brethren, to those who are seeking to do the will of the Father. This is a warning to those who are seeking to enter the Kingdom of the Heavens. Unbelief has to do with the opposite of believing in the present tense. They quit believing in the present tense. This is unbelief. And they departed from the living God. When we depart from the living God, by complaining about what he is doing for us, we have an evil heart and we need to be warned about that. And so we need to be careful about murmuring and complaining and I know there are times when it's not fun and so therefore you have to *count* it all joy, you know? Count it all joy! You know, when we used to play tag as kids, when you got tired of running and ready to get caught, you'd cross your finger and you'd say, "king's x!" You have to count it as "I'm safe!" Anyway, there are times when you have to count it all joy and the Lord knows that. Again it says in verse fifteen, it says

AGE LIFE

John 3:15 "That whosoever believeth in him should not perish, but have **eternal** [age, singular agelasting] life."

The word, 'eternal' is not a very happy translation. There is no single word in the Greek language for eternity. There is no single word in the Greek language today for eternity. You have to use several Greek words to express the concept of eternity. And this word, "eternal," comes from the word, that should be translated, "age." It's singular in number, it's not plural, there are not ages, but a single age. And the single age is the Millennial Age because the land flowing with milk and honey is a type and picture of the Millennium. And so therefore the word "eternal life" needs some explanation. Now, how does the Holy Spirit write eternity in the New Testament? Well, there are twenty-one or so examples of this, but I'm giving you one. I mean, there's no need going over twenty of them, when one will do. Galatians one, five

ETERNITY

Galatians 1:5 "To whom *be* glory for [unto] **ever** [the ages] **and** [from] **ever** [the ages]. Amen."

You see the word, "ever?" That word is the same Greek word as in John three, fifteen, except it's plural and it's "from the ages unto the ages." The word "ever" and the word "eternal" are the same Greek word, or from the same root word, meaning, "age." So this is how eternity is expressed. So when you find, "age," singular, it's not talking about eternity, it's talking about a particular age. And it has to do with the Millennial Age. And by the way, when we think about eternal life, we think about salvation. Eternal life is salvation – that's what I was taught when I was a boy, that's what I was taught when I went to Bible College and you know what, they never covered the verses that I'm getting ready to share with you! Because let me tell you this, you cannot work for your salvation! You know why? That was paid for on the cross. When Jesus died on the cross; that took care of the plan of salvation, I believe on the Lord Jesus Christ, knowing I'm a sinner and need a Savior and I'm born into the family of God, okay? But here in Romans chapter two, verses six and seven, we have the word, "age-lasting life" as a reward. It says

AGELASTING LIFE A REWARD

Romans 2:6-7 "Who will **render** [reward] to every man according to his **deeds**: 7. To them who by patient **continuance** in **well doing** seek **for** glory and honour and immortality, **eternal** [age] **life**:"

The word, "render" is "reward." "Deeds, well doing" – that's works! They're seeking age life by doing what? By being faithful in good works. Age life is rewarded for proper behavior and diligence on the part of the family. So it cannot mean salvation because you don't work for salvation but this passage of scripture very plainly brings out the fact that you do work for life for the Age. And when I say, you *work* for it, they had to walk from Egypt forty years around in the wilderness, then they crossed over Jordan and then the battle just began! Then they started fighting their enemy, okay? Galatians chapter six, verses eight and nine says

REAP AGE LIFE

Galatians 6:8-9 ". . . he that soweth to the Spirit shall of the Spirit **reap life everlasting** [age]. 9. And let us not be weary in **well doing** (works): for in due season we shall reap (life age-lasting), if we faint not."

"Life for the age," again, singular in number. So this has to do with sowing and reaping. We sow; in other words, we labor in sowing that we might reap the benefits of it. Now, let us not be weary in well doing, what is that? Working- sowing, plowing, weeding, all the things that go

with making a garden! And so this continues, “for in due season” what will we reap? We will reap life for the coming age, the Millennial Age, if we faint not! In other words, you can’t plant and walk off in the garden and expect a good crop. You may get a crop of weeds and some stunted growth of what you’ve planted, because the weeds will stunt the growth of those plants that are there. But it says, “if we faint not” we are going to reap life for the coming age. We’re going to rule and reign with Christ. We’re going to have honor and glory in His coming Kingdom. That’s what age life is all about. In First Timothy six, twelve, talking about the man of God

MAN OF GOD

1 Timothy 6:12 "Fight the good fight of faith, **lay hold** on **eternal** [age] **life**, whereunto thou art also called, . . ."

And let me just point out; I brought out Mark chapter ten verse thirty so that you can see that we don’t have this life yet. In fact Mark chapter ten verse thirty it says

RECEIVED IN THE AGE TO COME

Mark 10:30 "But **he** (that forsakes all) **shall receive** an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and **in the world** [age] **to come** [present middle participle, the one coming] **eternal** [age] **life.**"

The word, “world” there is not translated properly. It’s the same word that we’ve been talking about already all morning. It’s the age. And it’s the age that’s coming. The word “to come” is a present middle participle. In other words, it’s an age that’s coming. And in the age to come we will have life for the age, that is, we will have a life of honor and glory. So we are waiting for the day when we will hear “well done thou good and faithful servant and enter into the joy of the Lord.” And that age is coming. It’s not here yet, it’s coming. And so therefore I can forfeit that if I quit, if I get an evil heart of unbelief I can forfeit the blessings of the land flowing with milk and honey. So, life for the age is in the Millennium, I don’t have it now. I do have the privilege of being a child of God now. I am in the family now but I have not proven myself worthy of ruling and reigning with Christ until I have finished my course, I have kept the faith and fought a good fight and finished my course right. That was Paul’s testimony and he says all that will do that will have a crown of life. And I want one of those, okay. Now, in John three fifteen we have a phrase called, “have.”

MAY HAVE

John 3:15 "That whosoever believeth in him should not perish, but [may] **have** [εχω, present active subjunctive] eternal life."

It’s actually, “may have” eternal life or age-life. This word “have” is an interesting word. It’s in the present tense and it’s a subjunctive, which means that we may not have and that word “have” is translated, “counted” in Mathew chapter fourteen, verses four and five. This is about John the Baptizer and it says

COUNT

Matthew 14:4-5 "For John said unto him (Herod), It is not lawful for thee to have her. 5. And when he would have put him to death, he feared the multitude, because they **counted** [εχω, present active indicative (regardeth, esteemeth)] **him** as a prophet."

The word, “counted” is the same word, “have.” It’s a present active of εχω, to have or hold and what that means to me is they esteemed, they regarded John the Baptist as a prophet and therefore they wouldn’t touch him. They wouldn’t touch him. It sort of reminds me of what Saul told his soldiers to do to the priests. Saul told his soldiers to kill these priests and they wouldn’t

touch them so Doeg did. And of course he paid with his life when David became king but anyway. So they "reckoned or counted" him as a prophet. In Philemon one, seventeen

RESPECT FOR PAUL

Philemon 1:17 "If thou **count** [have (regard)] me therefore a **partner**, receive him as myself."

Talking about Onesimus who ran away and he says, if you regard me as a partner, you accept him like you would accept me and then when you apply it in that manner, in John fourteen, twenty-one it says

HATH HIS COMMANDMENTS

John 14:21 "He that **hath** [εχω, present active indicative (regardeth, esteemeth)] **my commandments**, and keepeth [guard] them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Having his commandments is not having them like in a book. Picking up the Bible and holding it, putting it in my pocket or putting it in a case. This is not the point of having His commandments. In other words, it says here, he that "esteems" my commandments. You will regard the commandments of this book, and you regard them and esteem them, he it is that loveth me. You esteem this book; you know what you're showing God? You love Him. You regard this book and that means when you regard it and guard it, it means that you apply it and you adhere to it and you respond to it. That's the idea of esteeming life for the age that we're talking about. That's what I want you to see. That ye may have life for the age or age lasting life. And he goes on here in verse twenty-one, "and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." This is not unconditional love, beloved. This is not unconditional love. You esteem His commandments and you esteem or guard them, it says, I'm going to love you. And you know what? My Father's going to love you too. And you know what? I'm going to manifest some things to you that you've never seen before. Now, I'm not talking about visual manifestations. I believe it has to do with a manifestation of the commandments that you esteem. He's going to reveal and open the Word of God to you that you've never experienced before. Now, in Second John one, verse nine, I'm just giving you some examples here of "esteem" or "regard."

HATH THE FATHER AND THE SON

2 John 1:9 "Whosoever transgresseth, and abideth not in the doctrine of Christ, **hath** [εχω, present active indicative (regardeth, esteemeth)] not God. He that abideth in the doctrine of Christ, he **hath** [εχω, present active indicative (regardeth, esteemeth)] both the Father and the Son."

I mean if you're going to rebel against God's commandments, you know what? You don't have any respect for God! You don't esteem Him, you don't regard Him and it says here in other words, is this, if I esteem the Word of God, the doctrine of Christ and I love it and I care about it and I study it and I make it a part of my life, you know what I'm doing? I'm regarding God the Father; I am regarding His Son. They are important to me. So when it says about having life for the age, it means I have a regard for ruling and reigning with Christ and so therefore, I'm going to live a life that is going to be pleasing to Him so that I can hear "well done thou good and faithful servant." It does make a difference how you live. Salvation comes because Christ paid for it, but reward comes with diligence, perseverance, endurance, okay? Now, what do we believe? In John three, sixteen it says

BELIEVETH WHAT?

John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever **believeth** [present active participle] in him should not perish, but have everlasting life."

This word, "believeth" is in the present tense. It's actually a present active participle. And I'm saying this and pointing this out to you, because when Paul told the Philippian jailer how to be saved, he didn't use the present tense of the verb. He used the aorist tense of the verb, which is a dot! Punctiliar action. The present tense of the verb has to do with continuous action. Faithfulness! And so here we have a participle and it's in the nominative case. This is the subject of the sentence. It's the ones' who are faithful who are not going to perish. You know what? They're going to look at that serpent that Moses put on that pole. I mean, they're going to be looking and you know what? They're going to be esteeming? Entering the land flowing with milk and honey! The one's believing in the present tense are the ones that are going to have this attitude toward perishing and toward having life for the age. And as soon as you quit believing in the present tense, you know what? You don't care if you perish or not. I'm going to have a good time! I don't have any regard for hearing a "well done thou good and faithful servant." When you backslide, as Jim was talking about this morning, backsliding – that's a good Baptist term; and I think it's a good Biblical term too in a way you're turning your back on God. And you're telling Him to hang it on His beak, I've got other plans and purposes and just make sure, you're around when I get ready to kick the bucket. That's basically how some people live. But anyway, in John six, twenty-nine

THE WORK OF GOD

John 6:29 "Jesus answered and said unto them, This is **the work of God**, that ye **believe** [present active] on him whom he hath sent."

You know what the work of God is? It's being faithful to Him! Believing Him, esteeming Him, regarding Him, esteeming the commandments, esteeming the doctrines of Christ, so that's the work of God! And you can stop believing in the present tense, a lot of people don't know that but you can be believing faithfully in the Lord today and just like Saul was at one time, and then a week later, he quit believing, didn't he? And he rebelled against the commandment of Samuel. But anyway, let me read to you Luke eight, thirteen

YOU CAN STOP BELIEVING

Luke 8:13 "They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which **for a while believe** [present active], and in time of temptation **fall away** (they did not bear fruit)."

It's in the "time of testing" not temptation, they fall away, they quit. Now, the key in the parable of the sower is fruit bearing. These people because of persecution, they were offended, they fell away and they quit being faithful, they quit believing in the present tense. And you know what? They didn't bear any fruit. In verse fourteen it says

YOU CAN STOP BEARING FRUIT

Luke 8:14 "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring **no fruit** to perfection."

You know what? These people were believing in the present tense. They were able to overcome the offense; they were able to overcome the temptations, the testings, the trials. They moved from verse thirteen, victorious, in verse fourteen, but something happened in verse fourteen that caused them to also quit believing in the present tense. And that is because of this

world, this life, the deceitfulness of riches. Oh if I can just win the lottery! If I can just have financial security, you know, that's the deceitfulness of riches, there's no security in riches. The only secure thing is in your confidence in God to care for you as His child, okay? And the pleasures of this life, you know, having a good time, no fruit! That's the key. In verse fifteen

THESE BELIEVED AND BROUGHT FORTH FRUIT

Luke 8:15 "But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and **bring forth fruit** with **patience**."

With patience, with diligence, they were believing in the present tense when they were offended. They were believing in the present tense when the cares of this world moved in on them. You know, you've got to go out and save the whales, you've got to save this forest, you've got to go out and campaign for this candidate. You've got to go to the casino, you've got to gain financial security, these people passed all these tests and you know what? They bore fruit. Because what did the Lord warn the nation of Israel with in Mathew chapter thirteen verse twenty-one?

TO BELIEVE IS TO ENDURE

Matthew 13:21 "Yet hath he not root in himself, but **dureth for a while**: for when tribulation or persecution ariseth because of the word, by and by he is **offended**

And now let me skip down here to Mathew chapter twenty-one verse forty-three, that's the verse I was trying to get, but there is the word, "enduring" involved in this whole process but look in verse forty-three of Mathew twenty-one.

THE KINGDOM CAN BE TAKEN FROM YOU

Matthew 21:43 "Therefore say I unto you, The **kingdom of God** shall be **taken from you**, and **given** to a nation **bringing forth the fruits** thereof."

Fruit bearing is essential. Fruit-bearing is those things that please God. The fruit of the branch is not another branch. The fruit of a branch is the grapes that are produced by the vine, the root of the vine, which is Christ. The fruit of the spirit is not another spirit. So the fruit of a Christian is those things that please God. And God wants us to bear fruit and how do we please Him? By keeping His commandments. By regarding and esteeming His Word and His commandments. In John chapter fifteen verses five through six

BEAR FRUIT OR ELSE

John 15:5-6 "I am the vine, ye *are* the branches: He that **abideth in me**, and I in him, the same **bringeth forth much fruit**: for without me ye can do nothing. 6. If a man abide not in me, he is **cast forth** as a branch, and is **withered**; and men gather them, and cast *them* into the fire, and they are **burned**."

That's pretty final, isn't it? Without me ye can do nothing! Verse six, now, how do you think that would feel ("cast forth")? Son, you didn't abide in me when you were living here on the earth, out! You're out! Out of what? Not the family, you're out of the Kingdom. Let's go on. Now, this is figurative language in a way, because it's talking about branches and vines and that type of thing. The point I get here is this, I know what it feels like to get burned. I know what it feels like to get burned at the cash register as well as the fire! You know what? I don't like it. I don't like it when I have to pay too much and there are times when I've had to say, I enjoy this too, I call a waitress over and I say, "you know there's a problem with this check." Man, she's jumping around there and getting her pencil out, I say "yeah, you didn't charge me for the coffee we had!" You know that relieves her right away, you know! But anyway, that's kind of fun! Anyway they're burned; they're going to be where they don't want to be. They're going to see people in the land flowing with milk and honey and you're not there and you're going to want to be there

and you're going to experience the frustration of being excluded. Okay, verse eight of John fifteen

GLORIFY THE FATHER

John 15:8 "Herein is my **Father glorified**, that ye bear much **fruit**; so shall ye be my disciples."

Now, disciples are to bear fruit. One thing I'm going to throw in here, and I think I have enough time here to do that, is this. Did you know that you can bear fruit but you can also enter into the fruit of other's labors. I'm just thinking about Paul and those at Philippi. Those at Philippi sent Paul an offering, didn't they? He said I know how to have plenty and how to be broke. You know, we don't know what Paul's condition was. He might have had plenty when he got that offering from Philippi, you know, he might have had his pockets loaded! But you know what he said? He said, I don't need an offering or a reward; He said, "What I want for you is fruit that abounds to your account. Did you know, we can enjoy the blessings of others fruit that are beyond our fruit? You know, a lot of people talk about, is there a need? You know, they'll give if there's a need. You know what? There's a giving when you don't even know whether there's a need for what purpose. I want to get in on the fruit of this brother that's serving the Lord. I want to get in on his fruit! That's part of fruit bearing! I had a dear friend of mine; ask me did I have a need. I said, you just ask God what He would have you to do. He said, I'm not prone to do that, I'm prone to ask if there's a need. Well, he wasn't interested in the fruit of my labor. He was not interested in getting in on the fruit of my work or the work that God called me to do. So, don't worry about the need. If somebody is bearing fruit and you want to get in on it, help him! Not necessarily with money; there are other ways to minister to people but Paul, in the case of the church at Philippi, they gave him an offering. Now, Mathew seven, twenty-one

OR YOU WILL NOT ENTER THE KINGDOM

Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall **enter into the kingdom of heaven**; but **he** that **doeth** the **will** of my **Father** which is in heaven."

You want to enter the Kingdom? You do the will of the Father. What is the will of the Father? It's to believe, present active. And if you believe, present active, and you don't quit, you're going to bear fruit and if you bear fruit, God's not going to take the Kingdom away from you. He's going to give it to you and you're going to enjoy it. And then John in his book in John twenty, verse thirty-one

BRETHREN, CONTINUE TO BELIEVE

John 20:31 "But these are written, that ye (his disciples, vrs 31) **might believe** [present active subjunctive] that Jesus is the Christ, the Son of God; and that **believing** [present active participle] ye might have life (kingdom life) through his **name** (the word of God, Rev 19:13)."

These things – the book of John is written, that is to his disciples, that ye might believe, present active. Why do you think the book of John is written? For you to be faithful in fruit bearing and pleasing God! And if you believe that Jesus is Christ, the Son of God, you esteem Him, you regard the Father, okay? And that believing, present active, ye might have life that is Kingdom life through His name. And we all know what His name has a reference to, we've studied that here and His name has to do with the Word of God, which is the butter, the butterfat, amen.

Well, may the Lord help us not to quit, help us to endure, help us to keep on trusting believing, regardless of the past. Don't go try to win the lottery, don't go to the casino, you trust God for your needs, He'll take care of you. He'll give you what you need.