

Christian Life According to John (Part 4)

by Denny Kenaston

The Christian life is a personal relationship with God, where He is our Shepherd and we follow Him.

Duration: 1:01:35

Scripture: Psalm 23:1, Psalm 100:3, Isaiah 40:11, Matthew 6:33, John 10:3-4, John 10:27

Topics: "Christian Life"

Description

In this sermon, the preacher discusses the challenge Jesus faced in meeting the demands of thousands of people seeking his attention. Jesus recognized that he couldn't physically reach everyone, so he chose to lay down his life and die, with the belief that when he rose again, he would be able to reach all of humanity. The preacher emphasizes that Jesus is the good shepherd who leads and calls on believers to lay down their lives as he did. The sermon also touches on Jesus as the one who comes to the obedient, dwells with them, and is revealed by the spirit of truth. Lastly, the preacher mentions Jesus as the vine and believers as the branches, hinting at future topics to be discussed.

Transcript

Hello, this is Brother Denny. Welcome to Charity Ministries. Our desire is that your life would be blessed and changed by this message.

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These messages are offered to all without charge by the freewill offerings of God's people. A special thank you to all who support this ministry. Wow! Do you mean that song? Isn't that a beautiful song, young people? I think that if God would impart into each one of your hearts the depth of the desire of the words of that song, then the world will know who you young people are.

They will know. What an inspiration to listen to you sing that. I didn't have a song book and I don't know that song well enough, but it was, I think, more edifying just to hear your pure voices sing those words.

Let's pray. Father in heaven, this is the longing of our heart. True Christianity.

Lord, if there was ever a need, it's now, God, for true Christianity. Lord God, I pray for that for all these young people. I pray for that to be explained to us by your spirit through your word in this session today, Father.

Work in our hearts, illuminate our hearts, fill our hearts with the Holy Ghost and the Holy Word of God again today. We pray in Jesus Christ's name. Amen.

Let's open our Bibles as we continue on through the book of John. To John chapter 10 this morning. I think we're on point number seven, if you're counting, of definitions of the Christian life.

And this morning we're going to begin with, the Christian life is, the Lord is my shepherd. The Lord is my shepherd. As we look at these beautiful descriptions of the Christian life, it's very clear that John, who has been living this life for sixty years, saw way beyond the forms and the laws and going through the motions of a Christian life.

He saw way beyond the religion of Christianity. And that's what we want for you young people. And this first point here this morning is a good example of that.

It's way more than a religion. It's way more than a set of laws. It's way more than some things that we want you to do.

Although we've been addressing some practical issues in your lives through this week, but the bottom line young people is, the Lord is my shepherd. We want much more for you. We want you to have a higher life.

A much purer life. A powerful life. Much more clear.

Much more free. Much more holy. And may I say, much more easy than just focusing on the things that you're supposed to do and trying to do them without a power working within you.

You can't do it young people. Jesus said in John chapter 10, I am the door. I, God, Jesus, I personally, I am the door.

If any man enter in, he shall be saved. Now that's a beautiful definition of salvation. That's not the message this morning, but you ponder that for a moment.

Jesus said, I personally am the door. If any man enter in, he shall be saved. Beautiful.

But I'm glad that He doesn't stop there in these verses in John chapter 10. He doesn't stop there. But there's more.

It's not just a ticket to heaven, young people, no. He keeps right on going in the text there and says, If any man enter in, he shall be saved and shall go in and out and find pasture. Amen? It's more, young people, than a ticket to heaven.

Coming to the Lord Jesus and saying, Lord, save me, is more than a one-way ticket to heaven. It's more than a fire insurance policy to keep you out of hell. If any man enter in, he shall go in and out and find pasture.

Praise the Lord this morning. It would be enough if Jesus just washed our sins away and took us to heaven. But He has done far more than this, young people.

As He hung on the cross, the joy that was set before Him was more than just seeing you go to heaven someday. The joy that was set before Him was the joy of seeing a multitude of sanctified saints living an abundant life in this life on this earth. Don't you doubt it, young people.

Jesus went to the cross for more than to get you a one-way ticket to heaven. Much more than that. Jesus paid the price on Calvary, the price to provide for you and I an abundant Christian life.

In John chapter 10, Jesus gave one of my favorite verses in the Bible. And maybe you're trying to figure out what my favorite verses are in the Bible. I have a whole lot of them.

But listen to the words that He said, I am come that they might have life and that they might have it more abundantly. That sounds like more than going to heaven to me. What do you think? I am come that they might have life and that they might have it more abundantly.

And I'm sure that all of you know this verse that we just quoted, but I wonder if you ever realized the context that that verse is given in. It's given in the context of John chapter 10, where Jesus said, I am the good shepherd. It's very clear as you study the text there, that this abundant life flows out of the sheep-shepherd relationship.

Reading a few of the verses in John chapter 10, let's read verse 3. He says these words, To him that is the shepherd, the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name. I like that. He calls his own sheep by name and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of a stranger. We already read verse 9 and 10, but verse 11, Jesus goes on to say, I am the good shepherd, and the good shepherd giveth his life for the sheep.

Verse 14, I am the good shepherd, and I know my sheep, and am known of mine, or known of my sheep. And other sheep have I which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. And verse 27 and 28, yet, my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

Now, I want us to notice just a few things here in this sheep-shepherd relationship this morning, young people. The sheep, they hear His voice. They know His voice.

Now, there's a difference between hearing His voice and knowing His voice. And the difference is, when you hear His voice, and hear His voice, and hear His voice, and hear His voice, then you will know His voice as soon as you hear His voice. Do you understand the difference there, young people? He calls them by name.

He is a personal shepherd to each and every one of us. Enough so that He calls them by name. Did you know that God knows your name? Did you know that your name is written on the palm of His hand? Have you ever heard Him call your name? That's one of the greatest thrills you'll ever experience, young people.

At one of those times in your life, maybe you're having a hard time. Maybe you're going through a battle. Maybe it's the middle of the night, and you're wrestling your way through.

And in the still of the night, or the still of the early morning, you hear Him call your name. Hallelujah. Hallelujah.

Did you ever hear Him call your name, young people? He knows your name. I want you to notice also, He leads them. And it says further there, He goes before them and leads them.

And He has gone before us in every way. Hasn't He? He's gone before us, and He leads us. And the Scripture goes on to say in these verses that we looked at, His sheep follow Him.

His sheep follow Him. No follow, no sheep. That's pretty simple, isn't it? No follow, no sheep.

That's the way I understand the Scriptures. Maybe you have a better interpretation. And also I notice here that they will not follow the voice of a stranger.

And that has to do with deception. And I guess my encouragement is this, young people. You know, we hear a lot.

We hear a lot about deception in these days. We're in perilous days. It's the last days.

And it is the last days. And they are perilous days. But you needn't be so fretful and filled with worry about whether you're going to be deceived or not.

Get to know His voice. You will not hear the voice of a stranger if you get to know His voice. I wonder which voice you choose.

You know, it says here in verse 10, that the thief cometh not but for to steal and to kill and to destroy. But I, the shepherd, I am come that they might have life, and that they might have it more abundantly. I wonder which voice you'll choose.

The Christian life is, the Lord is my shepherd. Turn with me just for a few moments to Psalm 23. Everyone knows Psalm 23.

But let's look at it just for a few moments here this morning in light of John chapter 10. Look at Psalm 23. David wrote Psalm 23.

David was riding out of the experience of his life. David had sat under the stars, and he was a shepherd, and he knew all about the sheep-shepherd relationship. He was an expert shepherd.

That's why God called him from leading the flocks to leading His flock. David knew about being a shepherd, and he knew all about being sheep. And David was giving the testimony of his own experience with God.

But dear young people, Jesus went to the cross. He came that you might have life. He went to the cross and died.

He laid down His life for the sheep. He shed His blood for us, that He might bring all of us into that sheep-shepherd relationship. Now let's look at it closely for a little bit here.

The Lord is my shepherd. The Lord God, Almighty, Ruler over everything, God sitting on His throne, that God is my shepherd. Think about it, young people.

What a beautiful opportunity! The God of glory wants to be my shepherd. I shall not want. Well, we understand that.

After we consider for a moment the first part of the verse, we can all understand that one surely. This God, this Almighty, all-powerful God, if He's going to be my shepherd, hey, that settles everything. I shall not want.

And that was David's testimony. I do not want. He, God, maketh me, the sheep, to lie down in green pastures.

Oh, He feeds me. He feeds me so well. He brings me to the green pastures and says, He's there, now eat.

He makes me lie down in the green pastures. He leads me beside the still waters. He gives me fresh water to drink.

He does that for me. He restores my soul. There are times when my soul needs to be restored.

There are times when my soul is weary. There are times when my soul loses its way. But, oh, He is my shepherd and He restores my soul.

That's the Christian life, young people. A very personal shepherd. He leads me in the paths of righteousness.

I want you to note that, young people. He won't lead you into a path of wickedness. He won't lead you into a path of fleshliness.

He will not lead you in a path of souliness. He will lead you in a path of righteousness. He will.

If you feel Him tugging you this way, tugging you that way, if you feel Him tugging on your heart this week, I'm telling you, He's tugging you in the direction of righteousness. Like someone said yesterday to me, Well, I'm wrestling with a couple of things, but I'm not sure. I'm not sure if God is talking about those things.

And the person said, And the reason why I doubt is because nobody else does it. Do you know there was a day in my life, young people, when I was a glutton. I was a glutton.

And God began to speak to me about gluttony. And I opened up my heart to what the Scripture said and I realized I am a glutton and gluttony is a sin. And you know, I looked around me and I said, Nobody else thinks it's a sin.

I mean, I went to lots of Thanksgiving dinners and God said, It doesn't matter whether nobody else thinks it's a sin. It's a sin. So, young people, don't just go by the fact that nobody else is doing it.

What saith the Lord? He will lead you like a faithful shepherd in paths of righteousness. And I want you to notice the next words. For His name's sake.

Hallelujah! And may I add one word? For His holy name's sake, young people. He will lead you in paths of righteousness. Now, I must move along here.

I'll get stuck in this psalm. Bless God. Yea, though I walk through the valley of the shadow of death, I will fear no evil.

I may be put in circumstances that seem very insecure, but I'm not going to be insecure. Things may happen to me that will cause me to be afraid, but I'm not going to be afraid. Why? For thou art with me.

I mean, just put yourself in David's shoes for a minute, standing out there in front of that big giant. But he wasn't afraid. Why wasn't he afraid? Because the God of the universe was standing with him.

And if the God of the universe is standing with you, and you know that God, and you know Him intimately, and you know He is with you, you don't need to be afraid of no ten-foot giant. I will fear no evil. For thou art with me.

Thy rod and thy staff, they comfort me. And the rod and the staff, those were used to guide and discipline and sometimes to break a leg and all kinds of things that the shepherds used the rod or the staff for. But David knew enough about the sheep-shepherd relationship to say these words, that disciplining rod, it comforts me.

And oh, young people, it's that way in our lives. You begin to walk with the shepherd for a while, you will begin to realize his disciplining rod is a comfort. I mean, think about it for a minute.

Glory be to God, the God of the universe, picked me up and put me on His lap and spanked me today. I am loved by the God of the universe. He spanked me today.

Can you look at it that way, young people? David knew the love of a shepherd. He goes on to say, Thou preparest a table before me in the presence of mine enemies who are looking on and waiting for me to drop dead. And here God prepares a table before me in the presence of mine enemies.

That's the way the shepherd takes care of the sheep. And sometimes he anoints the head with oil. And David was saying, that's exactly what God does to me.

He anoints my head with oil to such a place that my cup runneth over. And David wasn't talking about a cup that he had in his hand. He was talking about his heart.

The cup of his heart was running over because thou anointest my head with oil. That's the sheep-shepherd relationship. And he finishes by saying, Knowing all of this, having experienced all of this in the days that are behind me, surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

Praise God. This is an abundant life, young people. My cup runneth over.

This is the abundant life. You see, that word abundant means that it's bursting forth in every direction. That's the kind of life that God wants you to have.

And if you'll learn this sheep-shepherd relationship, you will find the shepherd leading you into an abundant life, a life that is bursting forth, a life that is running over. You see, God gives us enough and more. Isn't that beautiful? He gives us enough and more.

That's the way it always is with God. He never just gives you enough. He gives you enough and more.

And guess what the more is for, young people. The more is for a lost and dying world out there. When you have enough and more, what happens to it? When this cup has enough and more, it runs over.

My cup runneth over, David said. And where does it run? It runs over to a hurting world around you. It runs over to hurting brothers and sisters around you.

It runs over to a lost and dying world around you. My cup runneth over with love, the song says. The Christian life, young people, is the Lord is my shepherd.

He is my shepherd. Let's go on to number 8 here this morning. And you can turn to John 12 if you want to just hold there for a minute.

I better turn there too. John chapter 12. The Christian life is Jesus Christ.

The Christian life, young people, is a person. And His name is Jesus. This definition is the highest, most all-inclusive definition that I can give.

This definition engulfs all the rest of the ones that I've been giving you. In fact, they all get their meaning in this one. And I could have brought this point out in every point that I've given you already, but I kept it because I want to make it a point so that you understand very clearly that the Christian life is a person.

And His name is Jesus. Though I already know it, I still marvel again and again at the centrality of Jesus Christ in the Scriptures. Everywhere you go, if you search the pages of this book, you will find Him.

He is there, for He is the Scriptures. And though I know that, and I've known that for many years, my heart just thrilled as I worked my way through one point after another this week, and all of a sudden I saw Him coming so clearly into view again, and I thought, yes, Lord, that's right. You are in every one of these illustrations.

The Christian life is a person, young people, and His name is Jesus. Twenty-five years ago, in my young Christian life, I read a book by T. Austin Sparks called The Centrality of Jesus Christ. And it changed my view of Christ.

It changed my view of theology. And it changed my view of the Christian life. Up until that point, in my own experience, I viewed the Christian life more from the perspective of it's things that we do, and places we go, and places we don't go, and things that we say.

And young people, it is all of those things. But it's first and foremost, it's Him. It's Him.

It changed my view of Christ. It changed my view of theology. And it changed my view of the Christian life.

I saw so clearly, that He is the center of everything. The person of Christ came into clear view in my heart as I read that book. My Bible became a new one.

My theology became Christ-centered theology. And my Christian life became centered upon a person. That book is back there, by the way, if you're in for some heavy reading.

You won't sit down and just read that one like a novel. It's deep. Well, here it is again.

Christ in the center of it all. Let's look at Him in these many definitions that I've given you so far. It is His fullness that we receive.

He is the one who is lifted up, whereby we are born into a new life. It is He, He is the new and the living way that opens us up to worship God in spirit and in truth. We eat His flesh, and we drink His blood, young

people.

It is the Son who makes you free, and His words, His words, that we continue to walk in freedom in. We must believe on Him if we want rivers of living water to flow out of our being. Notice it, young people.

He is the Good Shepherd who leads us. He is. And we are to lay down our lives as He did, if I can get to the third point here today.

He is the one who comes to the obedient and dwells with them. John chapter 14. And He is the one the Spirit of Truth reveals.

And lastly, looking a little bit ahead to tomorrow, He is the vine, and we are the branches. Do you see what I'm saying, young people? It's Jesus. It's Jesus Christ in reality, in your life, in a personal way, in an intimate way, in an everyday way.

That's what the Christian life is all about. And I know I tremble a little bit here because I don't want you, young people, to say, oh, forget about the things then. It's just Jesus.

That's not what I'm saying. I'm just saying, let's keep the horse before the cart. Amen? If you keep the horse before the cart, you'll find all those other things that have been spoken about this week, you'll find them very quickly falling into place.

If you have a willing heart, they'll just fall into place. But if you don't keep the horse in its right place, you can get pretty mixed up in the Christian life. Let's look at Mary of Bethany.

She knew that the whole thing is wrapped up in Jesus. Notice Mary of Bethany. What an example she is of extravagant, sacrificial adoration.

Listen to those words, young people. Extravagant, sacrificial adoration. That's Mary.

She knew, oh, she saw way beyond all those apostles. She saw this whole thing is about Him. She knew.

She knew. We can learn things from her that the great apostles can't teach us. Don't forget that, young people.

Although I studied John's life, while Jesus was on the earth, it seems to me that He was the closest of all the apostles to understand this point that I'm giving you this morning. It seems like John knew more than the others, but Mary knew more than John. It's about Him.

In John 12, verse 1, we find these words, Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom He raised from the dead. There they made Him a supper. And Martha served.

Oh, there's Martha again. But Lazarus was one of them that sat at the table with Him. And it looks like Mary, she didn't learn her lesson from the last time she got in trouble from Martha.

You know, there was another time there when Martha was serving, and Mary was just sitting around at the feet of Jesus. But it looks like Mary didn't learn her lesson, though she was reprovved. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped His feet with her hair.

And the house was filled with the odor of ointment. Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence and given to the poor? And by the way, three hundred pence is one year's wages. About twenty thousand dollars today.

Maybe thirty thousand dollars today. This said He, not that He cared for the poor, but because He was a thief and had the bag and bear what was put therein. Then said Jesus, Let her alone against the day of my burying hath she kept this.

Now let's look into the heart of this little lady a little bit this morning. Mary knew what Jesus needed. Somehow Mary knew He's going to die.

Somehow the apostles did not know it, even though He had said, I'm going to die. It's time for me to die. It's time for me to be glorified.

He said this several different ways in several different circumstances, but somehow they did not get it. But Mary knows it's time for Him to die. Somehow she knew.

Picture the scene. There were two meals prepared that day, not one. Martha prepared one of them and Mary prepared the other one.

Martha fed His stomach and Mary fed His heart. Two meals. Two meals, young people.

Twenty thousand, thirty thousand dollars worth of anointed perfume was taken in an alabaster box, which by the way is not a cheap box, just by itself. And it was broken and it was poured upon the head of the Lord Jesus. And it ran down on His head and came down over His body and even landed down on His feet.

And Mary wiped His feet with her hair. Picture the scene. Mary knew what Jesus needed.

No one else knew, but Mary knew what He needed. This twenty, thirty thousand dollars worth of perfumed ointment represents her past, her present, and her future. You don't have that much sitting around.

Nobody does. It took her a long time to save up that ointment. She could have lived a long time on what she had in that alabaster box.

That box represented her past and all the labors and all the things that she denied herself from getting to save that ointment. It represented her future, her present, because she was pouring it all out upon Him as an expression of her loving, adoring heart. And it represented her future because she was giving it all away.

What a picture! What an example of extravagant, sacrificial adoration, young people. The gift, by the way, was not money. The gift, by the way, was not ointment.

Can you look deep enough to see? The gift was not money, nor ointment. The gift was her life. Her life.

She knew what Jesus needed. She knew. Oh, what a picture of surrendered worship of the King, like we talked about the other day.

Amen? What a picture of surrendered worship. Four things very quickly. Number one, Jesus needed it.

He desired nothing more than a heart of love and adoration and worship. Jesus needed it. I want to challenge you this morning, young people.

Whatever is valuable to you, sacrifice it to Jesus. Whatever is valuable to you, sacrifice it to Jesus. You'll never regret it.

Number two, the odor filled the whole house. That odor is a symbol of influence. It's a symbol of influence.

Think about it. When she was done, Jesus smelled, she smelled, and everybody in the room was smelling. What a beautiful picture of anointed ministry, young people.

Influence. Do you know someone like that who smells good? Number three, I want you to notice that she was misunderstood. This extravagant little lady, this adoring lady, was misunderstood by very well-meaning people.

She was misunderstood. It doesn't say it in this text, but if you read the other texts in the Gospels, this was the statement that was made. Why this waste? That's how the well-meaning people looked at it.

What a waste. One whole year. All this ointment.

We could have taken that and sold it and cashed it in and given it out to the poor. It was considered a waste. Not just by Judas Iscariot, but the others were also filled with indignation at what she did.

They misunderstood completely. Well, it's been that way with many down through the years. Many of those adoring saints who so clearly saw that the Christian life is first and foremost a person.

David Brainerd was one of those. He died at 29 years old. Prayed himself into the grave.

Died of pneumonia from staying up night after night after night weeping for the Indians here in this land. And people looked on and said, what a fool. Why this waste? Yeah, well, I don't know what their names were who made such statements of criticism, but I know who David Brainerd is 250 years later, I still know who David Brainerd is.

And God has taken the savor, the influence, the smell, the ointment of his life and influenced multitudes of people for 250 years. A.W. Tozer, they say, used to spend five or six hours a day on his face in worship with an open Bible in prayer to God. Five or six hours a day he spent on his face with an open Bible.

And others looked on, well-meaning ministers, well-meaning preachers looked on and said, why this waste? But I don't know what their names are. It's not recorded anywhere who they were. But I know who his name is.

Millions and millions of people have fed off of the flow of grace that came out of that man's life while he wasted his life in adoration upon a person whose name is Jesus. And lastly, Jesus loved it. Well-meaning people misunderstood and criticized, but Jesus loved it, young people.

He loved it. So much so, because it met His need. And dear young people, it still meets His need today.

Jesus died on the cross that He might make a way for you to come and have fellowship with Him and pour your heart out in loving adoration to Him. And by the way, young people, if you step into Heaven today, you'll find that the atmosphere of Heaven is one of sacrificial, loving adoration of Jesus. So we may as well

get about the Father's business.

Amen? Why wait until we get the glory to bow down in worshiping with all of our hearts? All of Heaven is wrapped up in a person, young people, and His name is Jesus. Worthy is the Lamb that was slain to receive power and glory and wisdom and might and authority and power forever. Young people, this kind of sacrificial adoration is a picture of the atmosphere in Heaven.

Let's get in tune with Heaven. Mary and Martha in Luke 10 is a classic example of two types of Christians, if I may say. It is so easy to get caught up in the doing like Martha did, but Jesus reproved her for her doing and blessed Mary for her heart that wanted to sit at His feet and hear His Word.

Don't forget that, young people. It's real easy to get busy. Real easy.

Real easy to get busy. You've got to be spiritual to fall at His feet and stay there for two hours with an open Bible. But it's real easy to get busy.

And I'm not saying don't get busy. I'm saying let's sit at His feet and be fueled with the fire that comes from Heaven and then go do something. Number nine, the Christian life is a dying life.

The Christian life, young people, is a dying life. I know that brother Mose has said much about the cross this week, so I won't take a long time on this one. But it's a clear picture here in the book of John and we cannot skip it.

The Christian life is a dying life. Maybe you would say, these words don't go together. Dying life? And they don't go together.

If you look at them through natural eyes, those words don't go together. They don't make any sense if you look at them. Dying life? But if you look at them with spiritual eyes, it is exactly right.

The Christian life is a life filled with dying, young people. Filled with dying. You say, that's a pretty morbid picture of the Christian life.

Not if you see on the other side where the resurrection comes. Hallelujah! Then it's not morbid at all. John chapter 12 again, reading from verse 20 through 27.

We find a very interesting portion of Scripture. We have a typical scene of the ministry in the daily life of the Lord Jesus Christ here. He is a man in demand.

We are coming down to the end of His ministry as we focus upon these verses. And I myself, as I've read these verses, and watched over the life of Jesus in the Scriptures, I've often, many times, sympathized with Jesus and wondered, how did He ever do what He did? Always in demand. Always someone who needed Him.

Always somebody else to talk to. How did He do it? When did He sleep? When did He eat? When did He ever get any rest? Well, this is just one more of those pictures of His life. Verse 20, And there were certain Greeks among them that came up to worship at the feast.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired Him, saying, Sir, we would see Jesus. Philip cometh and tells Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, Now this is a bit odd here.

It doesn't make any sense. Why is He saying not? Why didn't He say, I'm busy right now, a little bit later, or whatever? But He didn't say anything like that. He said something that upon first reading, it doesn't make any sense at all.

Jesus, the Greeks are here. All these Greeks are here. They want to see You.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone. Huh? Okay? What's that have to do with these Greeks that want to see You? It has a whole lot to do, young people. Imagine just for a moment what it was like for Him.

You are one man, and thousands of people are demanding your time and your attention, and there is no way that one man can do all this. Amen? Not even Jesus could do all that, because He was limited to a human body. He was limited to natural circumstances.

How does He get out of the natural and into the supernatural? How can He extend Himself to all the needs of all these people? Jesus gave a very different answer than what you might expect Him to say in verse 24. But He gives us a key to effective ministry. You see, He couldn't reach around to all the people in all the places in all the world.

He simply could not do it. And He knew that. He knew.

I can't reach all these people, so I'm just going to fall into the ground and die. And when I spring back up out of the ground, then I can reach all of humanity. Did you get that? That's a deep one.

I'm just going to fall into the ground and die. And out of death comes resurrection, and resurrection is supernatural, young people. It's supernatural.

This applies to us also. It is the secret to fruitful ministry in our own lives, young people. If the corn of wheat falls into the ground and dies, except it fall into the ground and die, it abides alone.

But if it die, it bringeth forth much fruit. Moses told you about that, didn't he? Take that corn of wheat, live it by itself, there it is. One corn of wheat.

A year later, still there, one corn of wheat. They found some corns of wheat in a pyramid lately that were 4,000 years old. There it is.

One corn of wheat. Still just sitting there. But you take that one corn of wheat and drop it into the ground and let it die.

And all of a sudden, wheat comes forth. What a beautiful picture for us this morning. This applies to us, young people.

We need to die and live a dying life. We need to die and we need to live a dying life. And what I mean by that is, it's more than just a trip to the altar.

Amen? More than just a trip to the altar. Because look what he goes on to say. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.

He that hateth his life. What a radical! Hateth his life? Yes. Hateth his life.

If any man serve me, let him follow me, and where I am there shall also my servant be. If any man serve me like that, him will my father honor, young people. Him will my father honor.

I agree with Brother Keith Daniels. Every single child of God needs their own personal Calvary. And I wonder if any of you young people have found yourselves at the foot of the cross yet this week.

Where you just simply laid down and died. Died to your own plans. Died to your own dreams.

Died to your own visions. Died to your own selfish desires. Just laid down at the foot of the cross and died.

But that's not all. Praise God for the crises of a personal Calvary. But God is after way more than that.

He wants us to live a dying life. Amen? Not just go to an altar and say, Lord, I die. But it's like Paul.

I die daily. The Christian life is a dying life. Present your bodies.

Yield yourselves to God. These are words in Scripture which describe what we're speaking about. I want you to notice quickly the word witness in the Word of God.

We know that word. But do you know what word that is in the Greek? It is the word martyrs. Martyrs.

In some places in the Scripture, the Greek word martyrs is translated martyr. In other places, it's translated witness. But my personal opinion is it means both of those.

Both of them. The Greek word martyrs in the English is sometimes translated martyr and sometimes witness. But it's the same word in the Greek.

It means this in the Greek, young people. One who bears witness by his death. That's the Greek word.

One who bears witness by his death. Now, if you look up Acts 1.8, it's the word martyrs when Jesus said, ye shall be witnesses unto me. It is the word martyrs.

So, let me give you a paraphrase. But ye shall receive power after that the Holy Ghost is come upon you and ye shall bear witness unto me by your death in Jerusalem and in Judea and in Samaria and under the uttermost parts of the earth. That's what Jesus was saying.

But Jesus was not telling all of those men there, you're all going to die for Me. He was telling them, you're going to live a dying life for Me in Jerusalem and in Judea and in Samaria and under the uttermost parts of the earth. You're going to be My living witnesses who live a dying life before a lost world.

And yea, some of you, yea, may get to lay down your life and physically die. A good Bible definition is simply this. An anointed person who is bearing witness of Christ by his dying life and his speaking voice, and yea, some of them do get to actually die.

As you live a martyr's life, you may most assuredly get to die a martyr's death someday. But consider this, young people, in closing. It's much easier, much, much easier to take a bullet in the head than it is to live a dying life in this mixed up world where we live.

It's much easier. You say, I'm not sure about that. Well, it only takes a few minutes.

You know? You just stand there and maybe they put a blindfold over your head and you stand there. One, two, three, boom! You're gone! Glory! You're in heaven! Everything's over! What's the big deal about that? But you live a dying life every day of your life upon this earth. Now that takes something.

Something supernatural, young people. Something supernatural. And it works like this.

You choose to live a dying life and God pours His grace into you to live that dying life. And you choose more to live that dying life, God pours more grace into you to live that dying life. And it's a reciprocating thing that just keeps taking place.

Like Paul said, death worketh in us, but life worketh in you. I wonder what your issues are, young people. The Christian life is a dying life.

Are you dying? Let's bow our heads for prayer. Oh, Father in heaven, open our eyes this morning. All of our eyes, Lord.

Everyone in this room, mine included, Father. Open our eyes, God. We see dimly Oh, Father, open our eyes.

Let us see. The most glorious life we can live on this earth is a dying life every day. God, only You can show me what that is, Father.

Only You. I pray You will in Jesus Christ's name. Amen.

Thank you, young people.

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