

One Thing I Do

by Vincent G. Artese

The sermon emphasizes the importance of focusing on the goal of the upward call of God in Christ Jesus, and living a life that is centered on Him, rather than on earthly things.

Duration: 55:52

Scripture: Exodus 20:3, Exodus 20:6, Proverbs 8:17, Mark 12:30, John 14:21, Philippians 2:5-8, Philippians 3:17-21

Topics: "Obedience"

Description

In this sermon, titled 'One Thing I Do,' the preacher begins by referencing Philippians 3:13-14, where the Apostle Paul talks about forgetting the past and pressing forward towards the goal of the upward call of God in Christ Jesus. The preacher relates this to the current Olympic Games and emphasizes the importance of having a focused mindset like a runner in a race. He then goes on to discuss three examples mentioned by Paul in Philippians 3:17-21. These examples include faithful ministers, enemies of the cross (hypocritical and false believers), and citizens of heaven (those who are eternally minded). The preacher highlights the importance of being born again and having a love for God as the foundation for spiritual knowledge and growth.

Transcript

The title to this series of messages is One Thing I Do, and we're going to begin in Philippians 3, verse 13. Brethren, I do not count myself to have apprehended, but one thing I do, forgetting those things which are behind, and reaching forward to those things which are ahead. I press toward the goal for the prize of the upward call of God in Christ Jesus.

Therefore, let us, as many as are mature, have this mind, and if in anything you think otherwise, God will reveal even this to you. Now it's amazing how we are actually, they're having the Olympics right now, and Paul is basically coming through a type of describing to us a runner, those that would compete, in this case it would be the infamous games, other types of sporting events, other than before the Olympics actually. But it's interesting to see how we are right here now, and God has given us this message.

I didn't plan that at all. But when the Apostle Paul begins his letter to the church at Philippi, he strongly uses it as a letter of exhortation. The letter is written, and along with Paul's prayers that accompany it, it's for the purpose to urge these Christians to strongly go forward in their faith in Jesus Christ.

For our first point, we're going to take a look at its first and foremost Philippians chapter 1 verse 9. In this I pray that your love may abound still more and more in knowledge and discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God. Now the Apostle is describing that which he received from the Lord, and he's encouraging the church now doctrinally, so that their love would abound more and more. The fire which burned in this Apostle's heart never stops and says it's enough.

Never do you see that in this man. He describes knowledge similarly as well as in the spiritual sense. Love for God is the ground upon which all spiritual knowledge is built.

The first step that leads us to become inwardly sensible is when through the incarnation of God's Holy Spirit, a believer is born again. That's first and foremost. By this experience alone, God then restores the individual's heart, soul, and mind to the right order in which we were first created to live by.

From this point on, this regenerated believer is capable of bearing fruit. God then becomes the Lord of this person's life. Now the word Lord is translated from Yahweh.

Yahweh means Jehovah. It's also a synonym of Adonai, all of which mean in some form the name of the one true God. He becomes the one Lord of every person who has been truly born again from above through their responding to God's drawing grace into an act of repentance and full submission to his will.

From there, they go on by faith and obedience, submitting to his Lordship over every detail of their life by keeping his word. The born again believer now focuses exclusively on Jesus Christ. Their relationship with him now is a covenantal relationship, meaning that those who have been born again and have accepted him as Lord of their life are willing and absolutely entering into a personal relationship with him, experientially knowing him justified through this relationship through Christ with Jehovah, and they allow him to continually be their one God.

The first commandment in both Exodus 20 verse 3 and Deuteronomy five verse seven, you shall have no other gods before me. You shall have no other gods before me. Jesus said in Mark 12 verse 30 and you shall love the Lord your God with all your heart, with all your soul, with all your mind and all of your strength.

This is the first commandment. Even in the most adverse conditions, Jesus Christ remains the singular focus in the disciples life. Here, Paul's sentiment in Philippians one verse 21 for to me to live is Christ and to die is gain.

Only those who seek God as their greatest purpose, their greatest desire and greatest possession can enter into oneness with him. Only then can there be true Christ like fellowship with others that are so like minded. Then just before going on into chapter two in Philippians one versus 27 to 29, the apostle writes this.

Only let your conduct be worthy of the gospel of Christ. Stand fast in one spirit with one mind striving together for the faith of the gospel. Those who God judges worthy of the good news message leading to salvation are standing fast in one spirit with one mind striving together for the faith of the gospel.

Only by this proper rearranged order of human existence based on repentance and faith can a person go forward in the type of faith that pleases God, who's the judge of all men. Only by this proper new standing

are the following verses possible as Paul goes on in Philippians one verse 28 and not only in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation and that from God verse 29 for to you it has been granted on behalf of Christ, not only to believe in him, but also to suffer for his sake. The purpose and singleness of heart towards God in a believer affects every part of that person's life.

Their unity and oneness spills over in their relationship with the body of Christ. No longer does this regenerated believer insist on having their own way. All their purposes and motives have been rearranged by their new Lord.

The next area of emphasis is placed on the individual's belief. When God enables the Christian to be encouraged through their oneness with God and with Christ's his church. Look now at Philippians chapter two verse one.

He explains the support and the comfort given to the true believer and where it comes from. Philippians two one. Therefore, if there is any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any affection and mercy fulfill my joy by being like minded, having the same love, being of one accord of one mind, let nothing be done through selfish ambition or conceit.

But in lowliness of mind, let each one esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you, which was also in Christ Jesus.

Now the consolation that the follower of Christ finds in the oneness which Christ imparts, but it begins with the first word he speaks to us to follow. Christ is the narrowest and most difficult of ways. Only through obedience to him will we secure the highest possible joy, which our savior can impart to us in Proverbs chapter eight, verse 17.

We are told, I love those who love me in those who seek me diligently will find me. And in Exodus 20, verse six, showing mercy to thousands, to those who love me and keep my commandments. And then in John 14, verse 21, he who has my commandments and keeps them, it is he who loves me.

And he who loves me will be loved by my father. And I will love him and manifest myself to him. Now, imposters do not ever come to enjoy the blessings of Christ.

Paul was teaching the church at Philippi, not to try to escape, but to obey, to be obedient. Philippians two, five and eight, let this mind be in you, which was also in Christ Jesus. He humbled himself and became obedient to the point of death, even the death of the cross.

So I must ask Christian, do you see your obedience to God as first and foremost? Paul writes one thing. I do forgetting those things which are behind and reaching forward to those things which are ahead. One thing I do point number two, godly examples.

Follow me as long as I follow Christ. The apostle Paul always took everything in stride as he served Jesus Christ. He never thought of himself higher than he ought to think.

And he encourages us to do the same. He clearly made his humble apostleship known, but always emphasizing Christ as the one exalted head over every view he possessed. He said in first Corinthians chapter 15 verse nine, for I am the least of the apostles who am not worthy to be called an apostle

because I persecuted the church of God.

He goes on in Ephesians chapter three verses seven and eight to say, I became a minister according to the gift of grace of God, which he had given me by the effective working of his power to me, who am less than the least of all the saints. This grace was given that I should preach among the Gentiles, the unsearchable riches of Christ. Now Paul acknowledges the true workings of God's grace in his life was to bring him to repentance for further work.

His being filled with the Holy Spirit on the day he was born again, brought him into oneness with God and through his continual obedience to God, to the heavenly vision, his ongoing faith in Christ filled him with power. Although he remains humble, he does not remain hopeless. He now further acknowledges God's purposes in his life was to preach the gospel Philippians chapter three, beginning in verse 17.

He gives us three examples in verses 17 to 21. He uses the illustration of himself and other faithful ministers who have all been born again as this true experience that he's describing to us. The second point he emphasizes is the enemies of the cross being those who are hypocritical and false believers.

And then he talks about in his third example, the citizens of heaven, those that are truly eternally minded. Philippians three 17 brethren join in me following my example and know those who so walk as you have us for a pattern. Verse 18 for many walk of whom I have told you often and now tell you even weeping that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly and whose glory is in their shame, who set their mind on earthly things.

Verse 20 for our citizenship is in heaven from which we also eagerly wait for the savior, the Lord Jesus Christ in verse 21, who will transform our body that it may be conformed to his glorious body according to the working by which he is able even to subdue all things to himself. The first point, the apostle Paul and the other faithful ministers who illustrate what the true born again experience looks like. Philippians three 17 brethren join in following my example and note those who so walk as you have us for a pattern.

Paul and the others who we read about in the new testament continued after they were born from above to follow Christ diligently as if they were from another planet, renouncing all confidence in the flesh and aiming to win the prize. The apostle John tells us we can only understand that this has truly happened in men's hearts when first they live by Christ's commandments. They do not store up treasures on earth and they live in unity with God in his church as God commands us.

First John chapter five beginning in verse three through five for this is the love of God that we keep his commandments and his commandments are not burdensome for whatever is born of God overcomes the world and this is the victory that has overcome the world. Our faith, who is he who overcomes the world but he who believes that Jesus Christ is the son of God. Paul in every true penitent lives their life on the highest plane.

They live like Christ said to live by this. They are an example Philippians three nine not by his own righteousness and be found in him not having my own righteousness which is from the law but that which is through faith in Christ the righteousness which is from God by faith. Now God was not finished with him yet Philippians 3 12 not that I have already attained or am already perfected but I press on that I may lay hold of that for which Christ has also laid hold of me.

He says I'm still dependent on Jesus Christ every day Philippians 3 13. Brethren I do not count myself to have apprehended but one thing I do forgetting those things which are behind and reaching forward to those things which are ahead every day I walk in obedience to the amount of light I have been given and I continue to seek I continue to study God's word and I continue to ask God for understanding of what I am reading and what I'm studying but I'm not complete till I have finished my course got this crown and have my body raised and fashioned after his glorious body but here is my example this one thing I do Paul says every day I press to forget the things of the past every day I'm reaching forth to the things that lay ahead every day I'm pressing towards the prize even the high calling of God in Christ Jesus. Now the word example in the Greek tupan means stamp like an imprint or a mark made by someone so much greater than me it leaves its impartation upon me.

The second point that Paul talks about beginning in Philippians 3 18 through 19 is there's a contrast of how he's walking and how the other faithful men and women are walking and how the enemies of the cross are walking he says in verse 18 of Philippians 3 for many walk of whom I have told you and now tell you even weeping they are enemies of the cross of Christ whose end is destruction whose God is their belly and whose glory is in their shame who set their mind on earthly things these cannot be in oneness with Christ nor his church because they are as James tells us in James 1 7 and 8 for let not that man suppose that he will receive anything from the Lord he is a double-minded man unstable in all of his ways this person's focus who's an enemy of the cross is not on God and as a result

God's focus is not on this person this person's end in Philippians 3 19 we are told the end punishment of all sinners awaits this person a their end destruction they will not stand before God and be allowed into eternal glory because they've they've denied him be why have they denied him their God is their belly self-indulgence their personal lusts and desires and appetites see their glory is shameful works meaning everything that they put their effort into is going to end in corruption thieves rust and moths they put their effort and their time into earthly things d their mind going on in verse 19 their mind they're looking for earthly gain earthly pleasure their chief concern is to secure their passions now the third example that Paul gives us is those that have a citizenship in heaven

Philippians 3 20 and 21 for our citizenship is in heaven from which we also eagerly wait for the Savior the Lord Jesus Christ of whom will transform our lowly body that it may be conformed to his glorious body according to the working by which he is able even to subdue all things to himself now the apostle's life in order to be heaven-centered later must be heaven-centered now I'm a visitor here my home is with Jesus I've been filled with the Spirit of Christ that where he is I may be also for our citizenship is in heaven verse 20 now Paul's focus is on the return of Christ we also eagerly wait for the Savior the Lord Jesus Christ and the Christians final perfection is a changed body in verse 21 who will transform our lowly body that it may be conformed to his glorious body according to

the working by which he is able even to subdue all things to himself now the apostle is following the examples of Jesus Christ his Lord and he's telling all those who hear him one thing he is sure to do in Philippians 3 11 if by any means he may attain to the resurrection from the dead John 5 26 for as the father has life in himself so he has granted the son to have life in himself verse 27 and has given him authority to execute judgment also because he is the son of man do not marvel at this for the hour is coming in which all who are in the graves will hear his voice and come forth those who have done good to the resurrection of life and those who have done evil to the resurrection of condemnation those that have done good meaning those that have kept God's word with diligence those are

the godly examples that Paul uses to illustrate to us one thing I do point number three satisfaction from above now it's obvious to me through my own personal desire to know God what Jesus really meant in John's gospel chapter 7 verses 17 and 18 now it's not merely that a person is seeking for God that brings their enlightenment to his or her soul but it's that the person's desire to follow God leads them to him being the lord of that individual's life it's not merely human effort to seek God that brings us to satisfaction from above but it's when God becomes our lord that we become filled with him and then he satisfies us Jesus said in John 7 17 if anyone wills to do his will he shall know concerning the doctrine whether it is from God or whether I speak on my own authority verse 18 he

who speaks from himself seeks his own glory but he who seeks the glory of the one who sent him is true and no unrighteousness is in him verse 17 if anyone wills to do his will he shall know translated when the human volition or human will has been changed and that person wants and has decided to know God he shall set out to know him like a man who sets out to build a house or sets out to build a garage or a shed they begin with a foundation the foundation is no guarantee that the building is going to be finished but it's a start so is the quest in a person's heart for the knowledge to know to know God the second part is what Jesus said in verse 18 of John 7 he who speaks from himself seeks his own glory but he who seeks the glory of the one who sent him is true and no unrighteousness is

in him he who seeks the glory of the one who sent him is true now Jesus describes himself as seeking one purpose alone one thing I do Jesus is saying I not only seek the knowledge of my father but I take what he has given me and I do it one thing I do I obey him and his knowledge in me becomes wisdom every person like the apostle Paul who writes in Philippians 3 13 one thing I do forgetting those things which are behind in reaching forward to those things which are ahead in Psalm 111 verse 10 we are told the fear of the Lord is the beginning of wisdom a good understanding have all those who do his commandments now there's no limit to the things that God will reveal to those who obey him no better example is there than this as in the words of the prophet Isaiah Isaiah 57 verse 15 for thus

says the high and lofty one who inhabits eternity whose name is holy I dwell in the high and holy place with him who has a contrite and humble spirit God says I dwell together with those who despise themselves and love me all those who are broken because of their sin and fall at my feet in reverence those who are not proud and obey me in a state of continual humbleness God says I make them alive by imparting spiritual life and health and fullness of mind to those that come to me with a penitent heart but in Proverbs 1 7 we are told the fear of the Lord is the beginning of knowledge but fools despise wisdom and instruction now the difference between what the Psalmist writes in Psalm 111 verse 10 the fear of the Lord is the beginning of wisdom a good understanding have all those who do his

commandments and what King Solomon writes in Proverbs 1 7 the fear of the Lord is the beginning of knowledge but fools despise wisdom and instruction is Psalm 111 verse 10 does not stop with a desire to know God it learns to obey God Proverbs 1 7 begins with a foundation but it does not finish Solomon's proverb starts out well but it ends in destruction and darkness I'm gonna explain he began with wanting to gain knowledge but lacked in application of God's instruction and this person became a fool because he never gained the wisdom of God God never became the one thing alone that Solomon reached for to Solomon his desire to know God never went beyond his selfish personal aspirations his quest for knowledge was nothing more than a will towards gnosis or Gnosticism King Solomon when he was

young also wanted to know God in this way we read in first Kings 3 9 what he asked God for therefore give to your servant an understanding heart to judge your people that I may discern between good and evil for

who is able to judge this great people of yours there we have in first Kings 3 9 King Solomon's words to the Lord the great underlying theme of scripture is that we cannot find satisfaction for our souls merely through enlightenment that's why going to church and praying reading your Bible and your devotional cannot do it alone the Apostle Paul like Jesus is telling us he who seeks the glory of the one who sent him is true you see the person who gains the wisdom of God is the one who seeks God for one purpose one purpose alone and it is the one thing they do the most Philippians 3

8 yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and count them as rubbish that I may gain Christ Philippians 3 13 again one thing I do forgetting those things which are behind and reaching forward to those things which are ahead you see King Solomon was given knowledge that he requested and was able to judge the people of God as seen in the narrative immediately following in first Kings 3 16 through 27 the story of his judgment regarding the two harlots but King Solomon did not walk in the ways of the Lord he did not keep his statutes he did not keep his commands human knowledge even if divinely enabled and inspired is only a compilation of information held to be factual by a majority

opinion and it is possible to know something and then turn and become completely wrong it's not merely that we are enlightened to something but we must be enlightened to it to obey it and do it Solomon was enlightened but it didn't help him because he didn't obey it the wisdom that the Bible repeatedly exhorts believers to seek is the ability to see things from God's perspective Solomon accumulated a storehouse of human knowledge but he turned his back on God he willfully violated Jehovah's commandments in spite of all of his great learning and ability to make rational deductions concerning the world around him that knowledge did not keep him from disobeying God in the book of Ecclesiastes Solomon's quest is revealed he is after personal satisfaction as he toiled under the sun to satisfy

the natural man through the works of his own hands to labor for the food that perishes Solomon became a fool of enlightenment without obedience to God and he ended in darkness Jesus warned us not to try to gain justification and enlightenment through religion he said we can only gain salvation through oneness with God Matthew 6 21 for where your treasure is there your heart will be also the light of the body is the eye if therefore your eye is single your whole body shall be full of light but if your eye is evil your whole body shall be full of darkness if therefore the light that is in you is darkness how great is that darkness the biblical language is true satisfaction can only come from above it's a type of marriage between God and the believer whereas the person forgets about those

things which are behind and they only reach for God the one treasure of the born-again Christian is Jesus Christ they're willing to count all things loss for the excellence of the knowledge of Christ Jesus one thing I do one thing I do point number four the faith that satisfies I see many today who professedly claim to be a part of the church of Christ but they are not the reason I say this is they do not possess the fruit of the spirit as we are told in Galatians 5 22 to 23 the fruit of the spirit is love joy peace long suffering kindness goodness faithfulness gentleness and self-control fruit in a born-again Christian is not done through imitation but instead through impartation when you plant an apple seed you get an apple tree no matter what you want to use your mouth to call it it is

still an apple tree as long as the tree remains healthy well fed and remains in the right conditions it will soon produce fruit the genetic code inside the seed was designed created and programmed by God to produce an apple tree God communicated that information into the seed the apple seed possesses the knowledge the information and principles that it needs to become a tree communications is highly

important in order to both establish and maintain relationships both between God and us and between humans as well communication gives another person information and knowledge about something if communications are lost so is the relationship the knowledge God gives to a person is similar to a conversion conversion biblically is used to indicate the initial crisis of salvation conversion means

to turn around usually to turn from sin to God but at its core conversion lacks something permanent because it also means to turn back just like wisdom means so much more than knowledge remember knowledge gives the general awareness of facts and information but wisdom is the ability to take the information and make sensible decisions and judgments in john 14 6 jesus said i am the way the truth and the life no one comes to the father except through me a few verses later christ said in john 14 15 if you love me keep my commandments and i will pray the father and he will give you another helper that he may abide with you forever jesus clearly uses the fact that a person who has been converted and awakened by the knowledge of their being made aware of this information that he is the way the

truth and the life and no one comes to the father except through him as a person keeps God's commandments out of the formed fruit of love in their heart the lord imparts them with ability where they can sensibly use them to make christ-centered decisions verse 16 he will give you another helper that he may abide with you forever he gives us through impartation the fruit of the holy spirit impartation means when you give someone a particular quality the quality is found in verse 17 of john 14 the spirit of truth this is what god gives us the spirit of truth verse 17 the spirit of truth whom the world cannot receive because it neither sees him nor knows him but you know him he tells his disciples for he dwells with you and will be in you now why cannot those in the world with their worldly

minded ways and desires receive him because they've never been born again they were possibly enlightened possibly even converted but never born again remember knowledge gives the general awareness of facts and information but it's wisdom that gives us the ability to take the information and use it to make sensible decisions and judgments when a person receives jesus christ as the way the truth and the life they use that knowledge to form every other opinion every other decision every other judgment no more double-mindedness their hearts become singular in purpose and they desire to do god's will no more struggles if they should obey god's word or not or if they should be fully committed this person is filled with god they have his spirit his genetic code his wisdom this is the main

difference between knowledge and wisdom this is the main difference between conversion and regeneration this is the difference between religion and faith the communication that god makes towards those through his son jesus christ the full source of wisdom is when we follow jesus christ and in this new order of things where god is first and foremost we allow our minds to make truthful decisions based on this only then will our faith continuously find satisfaction in christ people in the world are constantly searching for sensual satisfaction you could hear it when people speak i cannot wait to see i've got to hear that i cannot wait to taste that let me smell that it smells so good oh it feels so good it's nothing more than pleasure seeking hedonism 1 john 2 15 and 16 love not the world

neither the things that are in the world if any man loved the world the love of the father is not in him for all that is in the world the lust of the flesh the lust of the eyes and the pride of life is not of the father but it's of the world the five senses taste touch smell hearing and seeing all report to the carnal mind which is the enemy of god satan uses our senses to tempt us to hunger and thirst after this world's pleasures and while the carnal man is at ease we ignore god's commands the lust of the flesh including taste touch smell hearing the lust of the eyes is seeing the pride of life is thinking you're special because of who you are

what you have and what you know and what you look like many even come to christ thinking he's some type of personal satisfaction source john 6 26

jesus answered them and said most assuredly i say to you you seek me not because you saw the signs but because you ate of the loaves and were filled do not labor for the food which perishes but for the food which endures to everlasting life which the son of man will give you because god the father has set his seal on him now in verses 30 and 31 those without faith ask for a sign for the satisfaction of their senses using their limited knowledge of the scriptures they ask for bread from heaven jesus tells them in john 32 to 35 that he is the bread of life between verses 35 and 36 christ draws the comparison of those who merely see him as knowledge and those who come to christ as wisdom jesus said to them i am the bread of life he who comes to me shall never hunger and he who believes in me

shall never thirst verse 36 but i said to you that you have seen me and yet do not believe now i want to explain here some of the the usages of these different words here he says you saw you saw my form and appearance but you did not continue to believe that's like knowledge that's like enlightenment that's like conversion you saw now when the apostle paul saw jesus in philippians 3 13 he said one thing i do forgetting those things which are behind and reaching forward to those things which are ahead which type of christian are you today do you see merely a form and appearance or are you like paul one who lets go of everything after they see christ and he becomes the one thing forgetting everything else reaching forward to the things which are ahead your faith how would you describe it

has your knowledge of christ caused you to let go of everything else where he becomes wisdom to you you see that's the faith that satisfies if we only see him from a distance and we only see him as parts of something making us generally aware of information it's not the same as him becoming the one thing where now he is the one source that i use for all of my decisions all of my judgments all of my information now comes from him he is my wisdom there's a difference one thing i do point number five the abiding inner presence of god now as we again look at john chapter 6 we read how jesus describes for us the inner workings of his spirit in the life of one who comes to him for salvation john 6 verse 40 and this is the will of him who sent me that everyone who sees the son and believes in

him may have everlasting life and i will raise him up at the last day this is the will of him who sent me now no one should ever get the wrong meaning out of christ's words as many have done no person is excluded from god's mercy it is the will of god that everyone who saw him might believe and be saved second peter 3 9 the lord is not slack concerning his promises as some count slackness but is long suffering towards us not willing that any should perish but that all should come to repentance the power that each one is offered which makes it possible for each one to repent has been secured through jesus christ's own blood first timothy 2 verses 3 through 6 for this is good and acceptable in the sight of god our savior who desires all men to be saved and to come to the knowledge of the

truth for there is one god and one mediator between god and men the man christ jesus who gave himself as a ransom for all matthew 20 verse 28 the son of man did not come to be served but to serve and to give his life a ransom for many without his convenient grace we could not believe christ came to free mankind from the devil he alone gives us the ability to use this power to respond to his drawing us to himself god gives the grace of repentance and faith to every person but he neither repents nor believes for any one of us each person must repent for their own sin and believe in the lord jesus through the grace given or perish afterwards there must be a correcting of those who have all their life been heading in the way of error paul describes to the young pastor timothy what ministers

are called to do they are called to correct those who are in opposition in second timothy 2 25 and 26 if god perhaps will grant them repentance so that they may know the truth and that they may come to their senses and escape the snare of the haven't been taken captive by him to do his will now in john 6 verse 40 jesus gives us three steps of salvation and this is the will of him who sent me that everyone who sees the son and believes in him may have everlasting life and i will raise him up at the last day first everyone who sees the son second sees the son and believes in him third may have everlasting life and i will raise him up at the last day so first everyone who sees the son thorough is the greek word for see understand it means perceive by experience to undergo a change in state

as the result if you will look back in john 6 26 we see a similar word but not the same the word is seek zoto in the greek meaning try to find the location of something to seek information to try to learn about i want to look at the contrast between the word seize and seek it's very important in our study because jesus is telling those who want to come to him that they must not only look with inquisitiveness of mere interest of seeking through the sense of sight but it must go much deeper than that deeper to the point as to how the apostle paul tells us in philippians 3 7 and 8 but what things were gained to me these i have counted loss for christ yet indeed i also count all things loss for the excellence of the knowledge of christ jesus my lord for whom i have suffered the loss of all

things and count them as rubbish that i might gain christ now there are too many like the apostate jews during the time of the kings that they thought they could just add the worship of jehovah to their worship of false gods jesus says you can't when you come to believe in jesus as christ every other god must go we too must count all things loss for the excellence of the knowledge of christ the knowledge of him increases to a greater and greater knowledge leading to wisdom jesus goes on in john 6 40 and this is the will of him who sent me that everyone who sees the son and believes in him may have everlasting life and i will raise him up at the last day the second part of this is sees the son and believes in him now the word here is pastel it's a verb that means one who comes to christ

goes on and continues to think him as true their belief in him is built into greater and greater trust as the result their faith is extended to become complete trust to have christian faith means to completely give the care of your life to jesus christ any other definition for one who claims to believe that jesus is the way the truth and the life is not recognized in the bible and is therefore false third based on john 6 40 he says only these have everlasting life and i will raise him up at the last day final salvation is only available to those that have this type of faith in christ jesus told us that final salvation would only be granted to those who after hearing the gospel go out and give up everything else they treasure so that they may see him alone matthew 13 verses 44 to 46 again

the kingdom of heaven is like treasure hidden in a field which a man found and hid and for joy over it he goes and sells all that he has and buys that field again the kingdom of heaven is like a merchant seeking beautiful pearls who when he had found one pearl of great price went and sold all that he had and bought it final salvation will only be granted to those who after hearing the gospel go out and give up everything else they treasure so that they may see him alone there is no one listening to me today who does not understand these words of jesus whether you go on from here and desire to eat them is your own choice jesus made it very clear that he did not choose some to be saved and some to be lost but instead it's the hardness of a person's heart that prevents them from being saved

john 3 36 he who believes in the son has everlasting life and he who does not believe in the son shall not see life but the of god abides on him the apostle paul said in order for the abiding presence of god to

remain in a person he must be first and foremost within that person he must be my number one desire and goal he says this one thing i do forgetting those things which are behind and reaching forward to those things which are ahead he says i press on toward the goal for the prize of the upward call of god in christ jesus jesus said the true disciple does not just eat once but they go on eating of the bread of life he's the living bread john 6 51 i am the living bread which came down from heaven if anyone eats of this bread he will live forever and the bread that i shall give is my

flesh which i shall give for the life of the world the verb eats signifies a person who goes on eating as a partaker of the grace of the atonement remember jesus calls partaking of his table a covenant we eat and go on eating we eat and we go on partaking of his grace the idea is of eating and drinking where one is unified with christ partaking of christ and sharing in everything he showed us with his presence abiding within us paul says this one thing i do

Audio: <https://sermonindex1.b-cdn.net/24/SID24395.mp3>

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