

## HIS DEATHS

**Sunday Morning: April 4, 2004**

**Text: Isaiah 53:9** "And he made his grave with the wicked, and with the rich in his **death** [deaths, from the Hebrew text]; because he had done no violence, neither *was any* deceit in his mouth."

We've been reflecting upon the season – the Easter season and by the way, the word Easter does appear in the King James Bible, it appears in the twelfth chapter of Acts where Herod beheaded James and put Peter in prison and he was going to execute him after Easter. And it's just a mistranslation of the word, 'Passover, which is what it is. So we're reflecting upon the Passover and Jesus Christ is our Passover Lamb and He is "the Lamb which taketh away the sin of the world" and He did that by dying on the cross. But when He came, He came to accomplish what His Father sent him to do and that was to die on a cross and also to make provision for those that will rule and reign with Him in coming Kingdom. So last Sunday we were reflecting upon the fact that Jesus Christ was fulfilling what was written by the prophets and His thoughts and intent was to be in Jerusalem when the Passover was to be offered because He was to be the Passover Lamb and of course, the Lord also taught His disciples to fish. He said, "I'll make you fishers of men". And the way you fish for men is that you use God's bait and God's bait is generating questions in the mind of His children and then be ready to give an answer for the hope that's within you. So this morning I want us to reflect upon His deaths – plural.

**Isaiah 53:9** "And he made his grave with the wicked, and with the rich in his **death** [deaths, from the Hebrew text]; because he had done no violence, neither *was any* deceit in his mouth."

"His deaths" - it's in the plural in the Hebrew text. And I checked that to make sure that it is in the plural so there is more than one death that the Lord Jesus Christ experienced during the week or just before His crucifixion.

## TWO DEATHS

**Philippians 2:8** "And being found in fashion as a man, he humbled himself, and became **obedient unto death** [thanatos], **even** [δὲ, but also] the **death** [thanatos] of the **cross**." [θανάτου, θανάτου δὲ σταυροῦ.] (the structure of the last clause, I believe, emphasizes the opposition between the two deaths rather than a conjunction defining the first death as that of the cross)

This word, 'death' is 'thanatos' death. And it says 'even the death of the cross. But the word 'even' would be better translated, I believe, 'but also the death of the cross.' And I put in here in the notes the order of the words that are found in this verse. The word 'thanatos' is found right next to each other and the conjunction, 'de' is between or after the last word, death and the word 'cross. And I believe the structure of this last clause emphasizes the opposition between the two deaths rather than a conjunction defining the first death. In other words, there are two deaths in this verse. One has to do with the death on the cross, which is the last thing and the death in the garden which is the first. And I think it is interesting and significant if you see the order of the deaths. They seem to fit the order in which Jesus Christ experienced them. Because the first death that Christ experienced was in the garden when He cried 'Abba Father' and He did that for when His soul was in anguish unto 'thanatos' death. And then of course, the second death was on the cross. Now, in

## THE FINISHED WORK

**John 4:34** "Jesus saith unto them, My meat is to **do the will** of **him** (the Father) that sent me, **and** [can be translated "also"] to **finish his** [the] **work** [singular]."

There's a definite article 'the' before 'work', a specific work. And when I look at this passage of scripture I see him doing the will of the Father where? In the garden; and finishing the work was on the cross, where he said, 'It is finished'. So we can see the sequence of events not only in the passage in Philippians, we see this sequence of events in John four verse thirty-four. Now in John chapter nineteen, I want to first of all reflect upon the second death because I want to spend more time on the first death because we know and understand what he did on the cross better than we do the other one because every body puts one death on the cross and that's it and they don't emphasize what, I believe, took place in the garden. So in

## HE FINISHED THE WORK

**John 19:28-30** "After this, Jesus knowing that all things were now **accomplished** [finished], that the scripture might be fulfilled, saith, I thirst. 29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. 30. When Jesus therefore had received the vinegar, he said, It is **finished** [accomplished]: and he bowed his head, and **gave up the ghost** [breath]."

Again, Jesus fulfilling what the prophets said would happen to him and so He said 'I thirst'. "...gave up the ghost", or He quit breathing. It's the same thing in James two twenty-six

## HE WAS DEAD

**James 2:26** "For as the **body without** the **spirit** [breath] is **dead** [nekrov] . . ."

He died on the cross. There's another interesting verse in scripture that bears mentioning and that is in John seventeen verse four where Jesus is praying and says to the Father

## HE FINISHED THE WORK

**John 17:4** "I have glorified thee on the earth: I have **finished the work** which thou gavest me to do."

Now how could He have finished the work then that the Father had given Him to do when He hadn't died on the cross yet? Well, that was the question that came to my mind when I was thinking about this and my mind reflected upon the passage in Revelation thirteen eight

## FROM THE FOUNDATION OF THE WORLD

**Revelation 13:8** ". . . the Lamb **slain from the foundation** of the **world**."

He was slain from when? From the foundation of the world! So He could talk about that being finished. And of course we know when that Finished Work happened was when He was on the cross. Now, that Finished Work was for the sins of the whole world

## CHRIST DIED FOR OUR SINS

**1 Corinthians 15:3** "For I delivered unto you first of all that which I also received, how that Christ **died** for our sins according to the scriptures;"

That's what the Old Testament Scriptures were telling us about the Christ. He would die for our sins. And so Paul delivered that message to those in Corinth and then in

## CHRIST DIED FOR ALL

**2 Corinthians 5:14** "For the love of Christ constraineth us; because we thus judge, that if one **died** for all, then were all dead:"

Well, the word 'constrain' is actually 'controls'. Jesus Christ died for all of mankind because all of mankind was dead. And they needed salvation. Now, there are two deaths again mentioned

in Hebrews chapter \* and also in the passage in Philippians and also in John four thirty- four. But we see this again in Hebrews chapter two and verse nine

### TWO DEATHS

**Hebrews 2:9** "But we see Jesus, who was made a little lower than the angels for the suffering of [the] death, (now) **crowned with glory and honour** (this phrase separates the two deaths); that he by the grace of God should taste (for emphasis, no article the) **death** (on the cross) for **every man**."

And here we have the same \* events [09:37]. The death or the 'thanatos' death was the death that Jesus Christ experienced in the garden and tasting death for every man was on the cross. Again you see the sequence of events. Now, I put the word 'the' before the last word 'death' in this verse and drew a line through it so you can see that this death is not the same death as the first word, 'death' in this verse. Because in the first word 'death' is a definite article 'the' before it – it's talking about a specific death in contrast to the death that Jesus Christ experienced on the cross. Now, I think that it's significant that he put the phrase 'crowned with glory and honor' between these two deaths. So that you can see that they are separate. They're not the same. They're not to be identified as the same. Even though I think that the word 'Crowned with glory and honor' is seeing Jesus now. We see Jesus *now* crowned with glory and honor but the writer of this book and the Holy Spirit put that phrase to separate the two deaths in this verse. Now, again I remind us that in John four thirty-four

### THE WILL OF THE FATHER

**John 4:34** "Jesus saith unto them, My meat is to **do the will** of **him** (the Father) **that sent me**. . . ."

And again in Philippians two eight

### OBEDIENT UNTO DEATH

**Philippians 2:8** "And being found in fashion as a man, he humbled himself, and became **obedient unto death** [thanatos] " (not the cross).

This death had to do with obedience. This death had to do with doing the will of the Father and obeying this will of the Father. Because He struggled with that will in the garden. He said, 'If this cup can pass from me, let it pass, and yet I will drink it'. And he did. So let's continue

### ANGUISH OF HIS SOUL

**Isaiah 53:11** "He shall see of the **travail** of his **soul**, *and* shall be **satisfied** . . ."

So here we find the anguish, the travail, the suffering of the soul and not the suffering on the cross. In Mark fourteen thirty- four

### SORROWFUL UNTO DEATH

**Mark 14:34** "And saith unto them, My **soul** [yuch] is **exceeding sorrowful** unto **death** [thanatos]: . . ."

I associate Isaiah fifty-three, eleven with Mark fourteen, thirty-four. His soul was in anguish and travail in Isaiah fifty-three eleven, and the Father was satisfied with that. I don't see the cross in fifty-three eleven and I don't see the cross in Mark fourteen, thirty-four. It was some hours away yet. So we see that His soul prevailed or was exceeding sorrowful unto 'thanatos' death. In Isaiah fifty-three twelve

### POURED OUT HIS SOUL

**Isaiah 53:12** "Therefore will I divide him *a portion* with the great, and he shall **divide the spoil** (inheritance)with the strong; **because** he hath **poured out his soul unto death**"

“Death” – ‘thanatos’. This took place in the garden. And notice that this pouring out of the soul made it possible for the strong to have an inheritance, because that’s what the children of Israel did when they went in to take the land. The strong received the spoil. What was the spoil? It was the homes and the vineyards and the olive trees and the fields planted for them. And the homes already built. And so He says here, “Therefore will I divide him *a portion* with the great, and he shall **divide the spoil** (inheritance) with the strong”. I think of those that are strong in what? Strong in His grace; we need to be strong in His grace and we need to be strong to stand in the day of battle. So He poured out His soul unto death. In Mark chapter fourteen verse thirty-six we see Him submitting to this death

#### **THE WILL OF THE FATHER**

**Mark 14:36** "And he said, **Abba, Father**, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but **what thou wilt**."

This was His soul dying, His life dying, so that we would not have to die. I didn’t include this in the notes but in Mathew sixteen it says, if we will lose our life, we shall gain it. If we will save our life we shall lose it, and here is the Lord showing us how to lose our life today that we might gain it in the age to come. But anyway, I remind you that Jesus Christ’s meat was doing the will of the Father and He submitted to the will of the Father in Mark chapter fourteen verse thirty – six.

#### **MY MEAT IS . . .**

**John 4:34** "Jesus saith unto them, My meat is to **do the will** of him (the Father) that sent me. . ."

Now, it’s interesting here in Mark fourteen thirty-three

#### **NOT ALL WITH HIM**

**Mark 14:33** "And **he taketh with him** Peter and James and John, and began to be sore **amazed** [distressed], and to be **very heavy** [troubled];"

Not all of the disciples were included in this period of time in His life as He experienced this death. This is Peter, James and John - this is an exclusive group. This is a group who saw the glory of the Lord in the Mount of Transfiguration. This was a group of men who went to places where Jesus healed people and ministered to people and these three emphasized the fact that when He died in the garden He wasn’t dying for all. He was dying for a select group. And this group I believe is the many that have been called. Because I look at Peter, James and John as the many who have been called to His Kingdom and glory because they testified, ‘we saw it’. But you know, of Peter, James and John, who was the closest to the Lord? John. So we see the many that are called but in John we see the few that are chosen. And so what was going on in the garden had to do with the many that have been called unto His Kingdom and glory. Now, again in verse twelve of Isaiah fifty-three it says

#### **POURED OUT HIS SOUL**

**Isaiah 53:12** ". . . **he bare the sin of many**, and made **intercession** for the **transgressors**. (that they might inherit, Heb 9:15)"

The transgressors are those that are referred to in Hebrews chapter nine verse fifteen and it talks about the transgressors that they might receive their inheritance. Let me just turn there real quick. I didn’t have room enough to put them in the notes so I just it in as a reference but it says, “For this cause He is the mediator of the New Testament which by means of death and for the redemption of the transgressors that were under the first Testament they which are called might receive the promise of age-lasting inheritance.” So He bare the sins of many and He

made intercession for these transgressors and that includes us, because we are transgressors and we need to exercise First John one nine despite what many are teaching today but let's continue. So He poured out His soul for the many. In Isaiah fifty-three ten, it's interesting what he says here

### HE SHALL SEE HIS SEED

**Isaiah 53:10** ". . . he shall see *his seed* (of Abraham, little children), . . ."

What seed did He see? Well, he saw the seed of Abraham. He didn't the seed of all of mankind. He saw a particular group of people. In fact there's an even more exclusive group of people which we will see as we go along here. And by the way, let me say this, if you're listening to this message, which you are this morning here in this congregation, let me say, you're part of the called. This message is for you. And if this message does not offend you, you're part of the called as well because this is dealing with His coming Kingdom, this is dealing with ruling and reigning and the blessing of the rewards that come with a faithful life with the Lord, okay? But anyways, He says, "He shall see His seed". What seed did He see? Well, in

### SEED OF ABRAHAM

**Hebrews 2:16** ". . . he took on *him* the seed of Abraham."

Now, in the context of Hebrews two sixteen, we see that the seed of Abraham is referred to as 'little children'. In

### HIS SEED, LITTLE CHILDREN

**Hebrews 2:13-14** "And again, I will put my trust in him. And again, Behold I and the **children** [little children] which **God** hath **given me**."

The word 'children' is little children. The little children are the ones who are entering the Kingdom. And it's the little children that the Father gave the Son - a unique group of people. And so therefore the seed of Abraham refers to, I believe in verse sixteen, is the little children referred to in verse fourteen which God has given to the Lord. Then in verse fifteen it says

### FEAR OF DEATH

**Hebrews 2:15** "And deliver them (little children) who through fear of **death** were **all their lifetime** subject to bondage."

These little children were subject to bondage. When were they subject to bondage? Well, I think the book of Hebrews is written to the Jews who understand what it meant to go through the wilderness. And we know that while they were in the wilderness, the little children were where? In bondage to what? To walk around the wilderness till all their folks died. That's bondage! So when you read Numbers chapter fourteen thirty-one through thirty-three it says

### THERE LITTLE ONES

**Numbers 14:31-33** "But your **little ones** [paidion, little children, lxx], which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32. But as for you, your carcasses, they shall fall in this wilderness. 33. And your **children** [sons, lxx] shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness."

"Little ones", it's the same word that is found in the Septuagint as the word, 'children' in Hebrews chapter two and verse thirteen, it's 'paidion'. It's the 'paidions' that will rule and reign with Christ in His coming Kingdom. So the children of Israel, the little ones who through fear of death were all their lifetime subject to bondage. In other words, what were the little ones waiting for? When

they were out in the wilderness? They were waiting to go in the land flowing with milk and honey and what were they afraid of doing? They were afraid that they would die of old age before they could enter in! Or they would mess up somehow or fall off of a rock or you know, trip, or whatever. They were in fear of 'the death' or death, 'thanatos' death. And if they perished in the wilderness, they would not have entered into the land flowing with milk and honey, that's the significance of it, okay? And they were in bondage because of the sin of their parents and they had to stay out in the wilderness and they couldn't go into the land until there was a change in the priesthood. And that's one of the things we want to talk about next Sunday – changing the Priesthood. Now, in Romans five fourteen

### **THE DEATH REIGNED**

**Romans 5:14** "Nevertheless [the] **death** reigned from **Adam** to **Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

When we think about death reigning over those from Adam to Moses, those from Adam to Moses had no High Priest. The only one who had a High Priest was Abraham and Jesus took upon Him the seed of Abraham. But from Adam to Moses, because that's when the High Priestly offices were established, under Moses, which is a type of the High Priestly office of the Lord Jesus Christ under which we serve. So what happened? Death reigned. Nobody entered the Promise Land. Abraham walked around in it but he didn't move into houses that he didn't build and he didn't gain cattle in that land. He did get some cattle from Egypt, which is not too good, that kind of hindered him with his nephew, but anyway, so it reigned from Adam to Moses. Now, in Mathew chapter eighteen we have a reference to the little ones.

### **CHILDREN ENTER THE KINGDOM**

**Matthew 18:3** "And said, Verily I say unto you, Except ye be converted (become servants), and become as **little children**, ye shall not enter into the kingdom of heaven."

And that is to be converted to become servants. When you have matured to an adult, you're no longer a servant and I'm just thinking about when we were kids we had to do what Mom or the adults said. Now, today it's the other way around – the adults have to do what the kids say! No, but that's almost the way it is! But you know what? God expects us to mature, but He also expects us to servants. One of the things that I encountered when I was in India, one family had a servant girl and she was a young girl and she was a servant in the home but she was a daughter and they cared for her and loved her as a daughter. And she came to know the Lord Jesus Christ as her personal Savior and not only that she came to love Kingdom truth. It's exciting! And of course, they paid her, she wasn't just a slave, they pay her for her duties or her service, which was exciting to see how they loved her and cared for her. But anyway, except ye become converted and become as a slave. I believe that's what it's talking about. And become as little children, 'paidions', ye shall not enter the Kingdom of Heaven. If you don't become a slave, you can act like a son but if you don't live like a slave, you're not going or rule and reign with Christ, period.

### **THE YOUNGER ARE SERVANTS**

**Luke 22:26** "But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth **serve**."

### **AS A LITTLE CHILD**

**Luke 9:48** "And said unto them, Whosoever shall receive this **child** [little child] in **my name**

receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is **least** among you all, the same shall be **great**."

When I think about the fact that Jesus Christ was converted, when it says, "He thought it not robbery to be equal with God but He took upon Himself the form of a man, He humbled himself". You know any proud servant? No, and he became a what? A servant! He was converted. He was Lord of all, He was God, I mean he had it all! He could create the heavens and the earth and the principalities and powers of both and yet He became a servant. He is our example. And if we don't become converted and become as a servant, we will not rule and reign with Christ in the coming Kingdom. So, anyway, one of the things we need to appreciate is that 'thanatos' is not only a state of being reduced, so to speak, in position, it's something we don't want to experience. And the sequence of verses here may be of a little help but the point I want you to get here is that we can experience 'thanatos' death in the age to come. We want to experience death to self in this age and in Revelations one eighteen

### THE DEATH IS A PLACE

**Revelation 1:18** "I *am* he that liveth, and was dead [nekrov]; and, behold, I am alive for evermore, Amen; and **have the keys** of hell and of [the] **death**."

'Thanatos' is not only a state or condition of a person who has lost something but it is also a place that requires a key to keep people there. 'Thanatos' is a place. In Hebrews chapter two, well, let me just back up here a minute and point out the fact that in James chapter five and in verse nineteen and twenty it says

### SAVE A SOUL FROM DEATH

**James 5:19-20** "**Brethren**, if any of you do **err from the truth**, and one convert him; **20**. Let him know, that he which **converteth the sinner** (erring brother) from the error of his way shall save a soul from **death** [thanatos], and shall hide a multitude of sins."

Save a soul or save that individual's life from being locked in a place called 'thanatos', a place that we don't want to be in the coming Kingdom. And it will hide a multitude of sins. You err from the truth and somebody helps you to get back into the truth again, he's going to spare you from perishing in 'thanatos', a place of death, a place for perishing. 'Thanatos' is like a place outside the land flowing with milk and honey. It's a desert. It's for the owls; everything that's unclean is out there. Okay, let's go on, so we don't want to experience that and Jesus Christ has provided us deliverance from it in Hebrews two thirteen through fourteen

### THROUGH THE DEATH

**Hebrews 2:13-14** "And again, I will put my trust in him. And again, Behold I and the children which God hath given me. **14**. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through [the] **death** he might **destroy** [make of non effect] **him** that had **the power** of [the] **death, that is, the devil**;"

He took part of the flesh and blood that the 'little children', who will enter the Kingdom had, that through *the* death, that is, in the garden, he might destroy or make of non effect; the word destroy there is too strong a term, because the Devil has not been destroyed first of all. And his power has not been completely annihilated. The Devil can deceive us and lead us astray and cause us to err from the truth. So what the Lord did through His death in the garden, He *limited* the power of Satan to cause us to go astray. And that was because the Devil does have the power of *the* death. You saw that in the Garden of Eden. Two gardens; Adam, the first Adam and the second Adam, okay. The first Adam took upon him the sin of whom? The bride. Jesus, the second Adam took upon Him the sin of the bride, which is the church, which is the

little children. It's those that have been called unto His Kingdom and glory. And His death in the garden, which Adam didn't have the power to do, allowed Him to limit the power of Satan. And so therefore Satan does not have the authority in our life that he once would have otherwise. So, Satan wants us to perish and the Lord wants us to live in His coming Age. In John chapter five verse twenty-four it tells us

### **PASSED OUT OF THE DEATH**

**John 5:24** "Verily, verily, I say unto you, He that **heareth** my word, and **believeth** on him (the Father) that sent me, **hath** [regards] **everlasting** [agelasting kingdom] **life**, and shall **not** come into **condemnation**; but is **passed** from [the] **death** unto [the] **life** (agelasting life from context)."

"Heareth my word", that's present active, "and believeth on him that sent me, that is the Father, this is also in the present tense. You regard life for the age. The word 'hath' should be translated 'regard' not 'have.' You don't have age-lasting life now, we don't get it until the coming Kingdom. So what we do have is a regard for Age lasting life. "And shall not come into condemnation but is passed from *the* death unto *the* life." Now what made it possible for us not to come unto condemnation? The death of the Lord Jesus Christ in the garden. That was the purpose of what He did in the garden, it was to help us not to come into condemnation or judgment. We want to hear "well done, thou good and faithful servant." If you err from the truth and you do not repent, beloved, you will be chargeable. And you will suffer the consequences of erring from the truth and not returning. And so if we are hearing the word of the Kingdom and believing the Father that sent Him, we regard life in the Age. If we have a real regard for life in the Age, we're going to do what is required for us to enter into that life in the coming Kingdom and we're going to appropriate what the Lord has provided us and what He did in the garden by limiting the power of Satan to cause me to die. Now,

### **JUSTIFY MANY**

**Isaiah 53:11** "He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant **justify many**; for he shall bear their iniquities."

Justification means, "I'm chargeable. And how many are unchargeable? Many, not all! And He shall bear their iniquities. What I see in that 'bearing our iniquities' is that He has taken the consequences of my sin, my rebellion. What sins? What rebellion? The sins and rebellion that will cause me to be disqualified to rule and reign with Christ! Just like Adam took upon himself the sin of Eve, for what purpose? So that he could bring Eve back into the garden again. Back into Paradise, back into a place of honor and glory and ruling and reigning over the earth. Just like the Lord Jesus Christ will do one day. Then in verse twelve

### **BEAR THE SIN OF MANY**

**Isaiah 53:12** "Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and **he bare the sin of many**, and made intercession for the transgressors."

"He hath poured out his soul unto death" – this is in the garden I believe and He was numbered with the transgressors; those are the ones for who He made the peace on the cross. And it says He shall bear the sin of many and made intercession for the transgressors. Notice that He'll bear the sins of "many", that is the many that have been called unto His Kingdom and glory. He died for the sins of the whole world but He will bear the sins of the many who have



been called and those sins that He will bear are the sins that will disqualify you from hearing, "well done thou good and faithful servant" okay.

### THE MANY CALLED

**Matthew 22:14** "For many are called, but few are chosen."

Because we know that many are called but few are chosen and again I remind us that we are called unto His Kingdom and glory in First Thessalonians two twelve

### LITTLE CHILDREN ARE CALLED

**Luke 18:16** "But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

### CALLED UNTO HIS KINGDOM

**1 Thessalonians 2:12** "That ye would walk worthy of God, who hath called you unto his kingdom and glory."

But we also know that Romans chapter eight verse thirty tells us

### THE ELECT ARE CALLED

**Romans 8:30** "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

So those who are called will be glorified if they continue in the truth. So what is the blessings of what Jesus Christ did in the garden? I believe it's in Roman eight verse thirty-three

### THE ELECT WILL BE JUSTIFIED

**Romans 8:33** "Who shall lay any thing to the charge of God's elect? *It is* God that justifieth."

I believe that Jesus Christ's death in the garden will allow the elect to stand in His presence without being charged. But let me say this, I don't know that I'm elect. You don't know if you're elect. The only thing that you can know for sure is that you've been called and the reason you know you've been called is because you are responding to the message of the Kingdom. And I want us to end our thoughts this morning on Second Peter chapter one verse ten and eleven

### MAKE YOUR CALLING AND ELECTION SURE

**2 Peter 1:10-11** "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: *11.* For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

And He's talking to those who are desiring to enter the Kingdom. "Give diligence to make your calling and election sure:" both of them are there. You make your calling and election sure, you're not going to fall, you're not going to fall away. You're not going to be like the children of Israel who fell away and were disqualified from entering the land flowing with milk and honey. He says you give diligence to make your calling and election sure. "For if ye do these things, ye shall never fall:" – you won't be a cast away. You won't perish. You don't have to fear perishing either, if you make your calling and election sure. "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." What we need to take away with the message this morning is that Jesus made it possible for us to be a victorious child of God and one day hear, "Well done thou good and faithful son." Because of the Son we will rule and reign with Him. And let me just close with this and I know this might disturb a few, but Judas Iscariot is the only one who was elect; he was called and he was one of the apostles. He was called, he was elect because it says he was and he fell. He is the son of perdition. So you can't say just because you think you're elect, you can't be disqualified because you can be. And Judas is an example of that.

So may the Lord help us to be faithful to Him. Because if we will be, we will hear, "well done thou good and faithful servant."

Father, I just pray that You'd bless the message to those who have listened. May our hearts be stirred afresh and renewed for Thee and for Your coming Kingdom. Help us Father, to appropriate the blessing that you have provided for us in the garden. Having received Jesus Christ as our personal Savior and our ears have responded to the call unto your Kingdom and glory, we pray, Lord, that we might stand in Your presence approved. In Jesus Christ's name we pray, amen.