

The Lord Shall Suddenly Come to the Temple

JESUS, the MESSIAH, makes HIS triumphal entry into Jerusalem

The Temple

Herod the Great, who ruled from 37 BC to 4-3 BC was not satisfied with the temple built by the prophet Ezra because it was the same size as Solomon's. So, in order to feed his passion for grandeur and to immortalize his name, Herod rebuilt the temple, doubling its size! He added the monumental stoga (STO-ga) - a grand hall which was built in the style of a basilica (ba-SIL-i-ca) with a central nave and side aisles divided by four rows of 40 columns, each monolith topped by Corinthian capitals. Josephus (Jo-SE-phus)called the stoga *more deserving of mention that any under the sun*. Herod doubled the *size* of the outer courtyard and enclosed it with enormous limestone walls, some of these stones weighing over 80 tons. The entrances were a series of beautiful gates, adorned with magnificent stairways and bridges. The disciples of JESUS were awed with *the buildings of the temple* (Matthew 24:1-ff) and their beauty! But

Isaiah 66:1-2 Thus saith the LORD, The heaven [*is*] my throne, and the earth [*is*] my footstool: where [*is*] the house that ye build unto me? and where [*is*] the place of my rest? 2 For all those [*things*] hath mine hand made, and all those [*things*] have been, saith the LORD: but to this [*man*] will I look, [*even*] to [*him that is*] poor and of a contrite spirit, and trembleth at my word.

Psalms 127:1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh [*but*] in vain.

THE TRIUMPHAL ENTRY is a record found in all four of the gospels, which is a testimony of the great importance attached to the event. The four accounts are independent, historical, and exceedingly significant, each in its own right. There is absolutely no ground whatever for making any one of them the "original" and the others copies. All the doodling in the world by the professors will not change that all are original in the sense of being founded on the event itself and bearing the most convincing evidence of being truthful accounts of the facts related.

Mark 11:1-7 And when they came nigh to Jerusalem, unto Bethphage (BETH-fage) and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring [*him*]. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their

way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Matthew 21:7 And brought the ass, and the colt, and put on them their clothes, and they set [*him*] thereon.

The Genesis prophecy is clear the Messiah will come upon an ass and a colt.

Genesis 49:10-11 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [*shall*] the gathering of the people [*be*]. 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

Matthew includes the mother of the colt because she was a necessary part of the whole event; the colt would not have followed without her mother.

Both animals were brought to Jesus.

Garments were spread on both of them.

Jesus sat on both animals (his feet probably on the colt).

The colt was unbroken, unusable except in connection with its mother.

There is now a dramatic descent from the Mount of Olives.

The people are hailing Jesus as the King of Israel.

The Pharisees request that Jesus rebuke such exclamations.

There is the presence of two converging multitudes, one from the city coming out to meet Jesus, the other following from Bethany.

The element of the resurrection of Lazarus stimulating the size of both converging multitudes.

The event stirred up of the whole city.

Zechariah 9:9-10 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [*is*] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. 10 And I will cut off the chariot from Ephraim (E-fra-im), and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion [*shall be*] from sea [*even*] to sea, and from the river [*even*] to the ends of the earth. (V:10 is referring to the peaceful nature of the Messiah's Kingdom)

Mark 11:8-11 And many spread their garments in the way: and others cut down branches off the trees, and strawed [*them*] in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed [*is*] he that cometh in the name of the Lord: 10 Blessed [*be*] the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

(A) GOD had promised HE would come to Jerusalem to save HIS people.

Isaiah 35:4 Say to them [*that are*] of a fearful heart, Be strong, fear not: behold, your God will come [*with*] vengeance, [*even*] God [*with*] a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame [*man*] leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isaiah 62:11-12 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [*is*] with him, and his work before him. 12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Luke 19:10 For the Son of man is come to seek and to save that which was lost.

(B) GOD had promised HE would come to HIS temple in Jerusalem

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

HE would come from the east

Ezekiel 43:1-2 Afterward he brought me to the gate, [*even*] the gate that looketh toward the east: 2 And, behold, the glory of the God of Israel came from the way of the east: and his voice [*was*] like a noise of many waters: and the earth shined with his glory.

The prophet teaches after HE comes, the east gate HE entered by would be shut.

Ezekiel 44:1-2 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it [*was*] shut. **2** Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

Ezekiel is writing during the Babylonian captivity some 10 years after the destruction of Jerusalem or about 576 BC and there is no East Gate ... it has been destroyed and the walls torn down.

(C) GOD had promised that the MESSIAH (*The Lord*) would come to the temple

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

The Lord will come to judge the results of the Old Testament Covenant:

Malachi 3:2-5 But who may abide the day of his coming? and who shall stand when he appeareth? for he [*is*] like a refiner's fire, and like fullers' soap: **3** And he shall sit [*as*] a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. **4** Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. **5** And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in [*his*] wages, the widow, and the fatherless, and that turn aside the stranger [*from his right*], and fear not me,

(D) And so - *When HE had looked round about upon all things* - What's your judgment, Lord? What do you think? No comment!

(E) *And now the eventide was come, HE went out* ... The end of the old day - Israel could have repented and accepted her MESSIAH - but - she did not!

THE PARABLE of THE BARREN FIG TREE

Mark 11:12 And on the morrow, when they were come from Bethany, he was hungry:

What food did JESUS, the MESSIAH, hunger for?

Luke 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

John 4:34-35 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and [*then*] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Mark 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not [*yet*].

(A) throughout the scriptures Israel is pictured by the metaphor of a fig tree.

Jeremiah 8:5 ... 13 I will surely consume them, saith the LORD: [*there shall be*] no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and [*the things that*] I have given them shall pass away from them.

Jeremiah 24:1-10 The LORD shewed me, and, behold, two baskets of figs [*were*] set before the temple of the LORD, after that Nebuchadnezzar (NEH-buh-kuhd-NEH-zer)king of Babylon had carried away captive Jeconiah (Jec-o-NI-ah) the son of Jehoiakim (juh-HOH-wuh-kihm) king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. 2 One basket [*had*] very good figs, [*even*] like the figs [*that are*] first ripe: and the other basket [*had*] very naughty figs, which could not be eaten, they were so bad. 3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. 4 Again the word of the LORD came unto me, saying, 5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans (Kal-DEE-uns) for [*their*] good. 6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull [*them*] down; and I will plant them, and not pluck [*them*] up. 7 And I will give them an heart to know me, that I [*am*] the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. 8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: 9

And I will deliver them to be removed into all the kingdoms of the earth for [*their*] hurt, [*to be*] a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. 10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

Hosea 2:12 And I will destroy her vines and her fig trees, whereof she hath said, These [*are*] my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

Hosea 9:10 I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree at her first time: [*but*] they went to Baal-peor, and separated themselves unto [*that*] shame; and [*their*] abominations were according as they loved.

Leaves accompany fruit. Leaves are an outward sign that fruit is present! This was a counterfeit fig tree! Used as a simile to describe the religion of Israel.

(B) LORD, what's your judgment after looking round about the temple and upon all things? No fruit!

(C) *Nothing but leaves* - the outward forms - leaves had become more important to them than fruit.

Matthew 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [*men's*] bones, and of all uncleanness.

(D) Israel practiced all the right rules but righteous judgment, mercy and faith.

Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise (A-nis) and cummin (koom-min), and have omitted the weightier [*matters*] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

(E) Israel substituted daily faith and trust in GOD for ritualism, ceremonialism and formalism ... just as today many practice a high and holy churchanity ... GOD has called us to fruitfulness.

Matthew 7:15-20 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their

fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither [*can*] a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

Mark 11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard [*it*].

(A) *No man eat fruit of thee hereafter, forever.*

A Divine Curse is pronounced upon the religion of the Jews cf:

Jeremiah 11:1-3 The word that came to Jeremiah from the LORD, saying, 2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; 3 And say thou unto them, Thus saith the LORD God of Israel; Cursed [*be*] the man that obeyeth not the words of this covenant,

(B) *And the disciples heard it but GOD has other plans for them –*

Isaiah 65:15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

A New Covenant!

Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day [*that*] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this [*shall be*] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

THE TEMPLE CLEANSED

Mark 11:15-18 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

Jesus cleansed the Temple in the beginning of His ministry John 2:13-17.

The similarity between the two cleansings of the Temple resulted from the fact that the profaners of the temple had not altered in any manner their desecration of the house of God. The court of the Gentiles had been turned into a merchandising mart; and, in the providence of God, that very court had been intended for use by devout Gentiles who worshipped God.

The double gouging of the multitudes who came to worship God was a lucrative abuse on the part of the temple concessionaires. Certain animals (or doves for the poor) were required in the Jewish sacrifices; but the difficulty of transporting livestock made it more convenient to purchase them in the temple. Moreover, "Temple dues had to be paid in the Tyrian coinage, the Tyrian shekel being the nearest equivalent to the Hebrew shekel." Thus, through control of the available supply of animals, and of the money required for their purchase, exploitation of the multitudes was brazenly accomplished.

Mark 11:16 And would not suffer that any man should carry [*any*] vessel through the temple.

(A) Satan often had been successful in recruiting the priesthood to pollute GOD'S temple.

II Chronicles 36:14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

II Kings 23:6-7 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped [*it*] small to powder, and cast the powder thereof upon the graves of the children of the people. 7 And he brake down the houses of the sodomites, that [*were*] by the house of the LORD, where the women wove hangings for the grove.

Jeremiah 7:30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

Ezekiel 8:15 Then said he unto me, Hast thou seen [*this*], O son of man? turn thee yet again, [*and*] thou shalt see greater abominations than these.

(B) GOD had promised that the MESSIAH, when HE came to the temple to judge the covenant

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

HE would cleanse the temple at HIS coming.

Malachi 3:2-3 But who may abide the day of his coming? and who shall stand when he appeareth? for he [*is*] like a refiner's fire, and like fullers' soap: 3 And he shall sit [*as*] a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Malachi 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in [*his*] wages, the widow, and the fatherless, and that turn aside the stranger [*from his right*], and fear not me, saith the LORD of hosts.

(C) So the suffering servant - Israel's MESSIAH - *SET HIS face like a flint* (Isa 50:4-7, Ezek 3:7-11,) to complete HIS mission to Israel!

Luke 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

Mark 11:17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

(A) Satan often had been successful in recruiting the priesthood to pollute God's temple. The temple was to be a house of prayer (Isaiah 56:7) for *men ought always to pray*. (Luke 18:1ff) We have an available GOD!

(B) *Ye have made it a den of thieves* - Snakes live in dens - What a description of the religious leaders of Israel!

Jeremiah 7:8-12 Behold, ye trust in lying words, that cannot profit. 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen [*it*], saith the LORD. 12 But go ye now unto my place which [*was*] in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

Mark 11:18 And the scribes and chief priests heard [*it*], and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

(A) JESUS knew what the result of HIS zeal would be.

Psalms 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Psalm 69:20-21 Reproach hath broken my heart; and I am full of heaviness: and I looked [*for some*] to take pity, but [*there was*] none; and for comforters, but I found none. 21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Matthew 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted [*thereof*], he would not drink.

John 19:29-30 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: and he bowed his head, and gave up the ghost.

(B) The people were astonished at HIS doctrine, as they had always been:

Matthew 7:28-29 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as [*one*] having authority, and not as the scribes.

because HIS words are not natural but supernatural!

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [*they*] are spirit, and [*they*] are life.

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Mark 11:19 And when even was come, he went out of the city.

Again, it's evening and Israel will not repent and accept their MESSIAH.

THE PARABLE of THE WITHERED FIG TREE

Mark 11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

(A) The fig tree Israel has already produced- the only Branch worthy of acceptance to GOD, the MESSIAH.

Isaiah 11:1-2 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Jeremiah 23:5-6 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this [/s] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Jeremiah 33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Cf: Zechariah 3:8 & 6:12-13 & Isaiah 53:2ff

(B) So the Divine Curse of V:14 has come upon Israel.

Job 18:16-18, 11:1-20 & 32

Mark 11: 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

Poor Peter - he just can't put it all together.

Romans 9:1-8 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 Who are Israelites; to whom [*pertaineth*] the adoption, and the glory, and the covenants, and the giving of the law, and the service [*of God*], and the promises; 5 Whose [*are*] the fathers, and of whom as concerning the flesh Christ [*came*], who is over all, God blessed for ever. Amen. 6 Not as though the word of God hath taken none effect. For they [*are*] not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, [*are they*] all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these [*are*] not the children of God: but the children of the promise are counted for the seed. 9 For this [*is*] the word of promise, At this time will I come, and Sarah shall have a son. 10 And not only [*this*]; but when Rebecca also had conceived by one, [*even*] by our father Isaac; 11 (For [*the children*] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? [*Is there*] unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then [*it is*] not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will [*have mercy*], and whom he will he hardeneth.

Romans 10:1-4 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ [*is*] the end of the law for righteousness to every one that believeth.

Mark 11:22 *Have faith in GOD* - the lacking figs of Israel!

Mark 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in

his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

(A) Had Israel had faith in the GOD of her covenant, all things were possible for her. Deuteronomy 28:1-15, 30:1-20

(B) *But without faith it is impossible to please HIM ...*

Hebrews 11:6 But without faith [*it is*] impossible to please [*him*]: for he that cometh to God must believe that he is, and [*that*] he is a rewarder of them that diligently seek him.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [*them*], and ye shall have [*them*].

(A) We should desire what GOD desires.

II Peter 3:9 he Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

The challenge to us as Christians is to bear fruit - both souls (John 15:1-8) and Christian character (John 15:12-14, Galatians 5:22-25

(C) The reproduction of our faith in others is a test of our fruit

1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [*is*] with the Father, and with his Son Jesus Christ.

as was seen in the early church, even during times of trouble cf:

Acts 8:1ff

TODAY

(A) Christianity bears much fruit.

(B) Christianity is full of pew fillers who have sat there all their lives and can't point to a single precious soul they have helped live forever.

Sources: KJV Bible, theWord.com, Coffman's commentary