

# WORD IN MOTION

November 2024

**NDG HARVESTERS'**

*Edition #6*



## BIBLE READING FOR THE MONTH OF NOVEMBER

### WEEK 1 (NOVEMBER 1-2)

- ☐ JEREMIAH 24-29, TITUS 2-3

### WEEK 2 (NOVEMBER 3-9)

- ☐ JEREMIAH 30-47, PHILEMON, HEBREWS 1-6

### WEEK 3 (NOVEMBER 10-16)

- ☐ JEREMIAH 48-52, LAMENTATION, EZEKIEL 1-4, HEBREWS 7-12

### WEEK 4 (NOVEMBER 17-23)

- ☐ EZEKIEL 5-21, HEBREWS 13, JAMES

### WEEK 5 (NOVEMBER 23-30)

- ☐ EZEKIEL 22-39, I PETER, II PETER 1-2

## BOOKS OF THE MONTH

### GENERAL :

“A HANDBOOK OF BASIC DOCTRINES” BY DAVID K BERNARD

### ADVANCED :

“THE FEAR OF THE LORD” BY JOHN BEVERE

### FRENCH :

“MANUEL SUR LES PROPHÈTES” PAR DAVID P. JOHNSON & JARED S. RUNCK



# WHO OPENS THE DOOR?

**John 10:9 I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.**

We understand that Jesus is the door. However, it is important to note that this metaphor of the door represents the path to salvation. Just as a door provides access to a room, Jesus, as the door, provides access to eternal life. He is the only way to enter this path, emphasizing salvation through Him.

When Jesus Christ said He is the door, in context, He meant the door in a sheep pen. G. Campbell Morgan, in his commentary, shares an illuminating encounter with a shepherd in the Near East that underscores this profound connection :

*Morgan described seeing the sheepfold and asked the shepherd, "That is where you go at night?" The shepherd said, "Yes. And when the sheep are in there, they are perfectly safe." Morgan replied, "But there is no door." The shepherd said, "I am the door."*

The shepherd's statement, "I am the door" is a powerful reminder of his role as the literal door for the sheep, providing them with access to safety and sustenance.

## 1. The door God left open (John 10:9)

**Jesus is the only door to salvation.**

In a spiritual life, we can receive salvation and not worry about others. We can stay in church and continue to be faithful, prayerful, and students of God's Word. But there is a greater calling; we can receive salvation and also care about others, reach out to them, show them the love they cannot find anywhere else, and give them hope they do not know even exists.

**John 10:9 (NKJV) "... If anyone enters by me, he will be saved and will go in and out and find pasture."**

If there's any reason why we can still go in and out, that is for the great commission! We must go out because we must tell them about the door! He is the Way, Truth and the Life. We are not meant to remain confined within the walls of a church building. When God saves, He expects us to go out into the world—not to continue in our sinful ways because we are justified in Him, but to go and spread the Gospel.

## 2. The door God cannot/will not open

**Revelation 3:20 - Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.**

The next door is the door God cannot/will not open. This door represents the individual's personal choice and responsibility. God respects our free will and does not force His way into our lives. So, who opens this door? It's you. You can open the door by accepting His invitation and allowing Him to work in your life. God gives us the faith we need, but it is up to us to let it grow. Jesus Christ offered Himself as a sacrifice, but it is up to us to receive it, deny ourselves, carry the cross, and follow Him.

When we opened that door, God entered our lives. For some, miracles of deliverance happened instantly; for others, healing came gradually. But once we opened that door, which only we could open, Jesus entered our lives. He brought a turn of events, a change, and eternal hope we couldn't find anywhere else.

## 3. Door of Redemption

**Revelation 22:17 - And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**

*I call this last door the Redemption Door, a door we, believers, must urgently invite others to enter.* The Spirit is God, and the bride is us, the Church. It is our responsibility as the bride of Christ to be the voice of God, proclaiming His message of salvation and hope. We are to remain loving and prepared, and this time, we need to be the voice that shouts, "Come you who are thirsty, we got the Living Water. We know where to find it!"

Now the question shifts from "Who will open the door?" to "Will you open the door and invite others, too?" By opening our hearts and live to Jesus and sharing His message, we transform our lives and help others find the hope and salvation they seek.

*Sis. Dawn Marimon*

She is an alumna of the Class of 2022, known as "The Highly Favoured," from Northeast Christian College. Originally from Davao City, Philippines, she now resides in Toronto, Ontario. In her new community, she serves as the Youth Leader of the Remnant of Christ, the youth group of the Theocracy Apostolic Fellowship under the leadership of Rev. Calmer Rosal.



# THE TREE THAT BEARS NO FRUIT

BY SIMON VALENCIANO-MARTEL

**Mark 11:11-14, 20 (KJV):**

**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. **12** And on the morrow, when they were come from Bethany, he was hungry: **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. **14** And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. **20** And in the morning, as they passed by, they saw the fig tree dried up from the roots.



*In various ancient cultures, the symbolism of the fig tree was prosperity, fertility, and peace. Its large roots represent the past, its trunk the present, and its branches the future. Its fruits were of great importance in the diets of many historical civilizations, such as the Egyptians, the Greeks, and the Romans. Jesus saw the tree from afar, meaning it was probably a large tree that could be seen from a great distance. It brought Him joy because a fig tree that was lush and “having leaves” indicated it was ready to bear fruit. The story in Mark chapter 11 is very well-known and has been used in many forms of messages and interpretations. In this text, we will dive into the fruits of our labor and the importance of bearing fruit.*

## Fruits of our labor

First of all, the representation of “fruits” is usually meant figuratively, referring to the results of something, e.g., “fruits of your labor.” Jesus saw a beautiful tree and expected it to be full of fruit. He was devastated when He found a tree that was empty but full of leaves. Leaves represented the promises of God. It was full of promises yet empty in works; we cannot allow ourselves to be full of the blessings of God and bring forth no fruit. A youth group that doesn’t bear fruit is a dead youth group. We cannot pray for anointing if we neglect to use it. Anointing is not limited to stage ministry; anointing flows through you in Bible studies, in outreach, in altar work, and in follow-up ministry. Sometimes, we expect revival only from impressive services or powerful sermons. However, revival requires us to ask these questions: Did the new visitor receive a follow-up message? Was there an effort to connect with them for a home Bible study? Addressing such questions can transform a stagnant church into a vibrant, fruitful community. Revival isn’t cheap; it’s going to cost us more effort, long hours in our prayer closet, and, mostly, resources and time outside the four walls of the church.

## Importance of bearing fruits

Second, we must understand the importance of bearing fruit. It is not a secret nor a revelation, but bearing fruit is an essence of church growth. As said previously, a youth group that doesn’t bear fruit is a dead group. We must not be comfortable being in a stagnant youth group. We must understand the weight of our calling; we cannot be comfortable where we are—we must have a passion for greater things. Mark 11:20 says: “And in the morning, as they passed by, they saw the fig tree dried up from the roots.” A tree that bore no fruit angered Jesus to the point that He cursed the tree to its core [roots]. As the church, we must continually self-evaluate ourselves. We cannot permit ourselves to be fruitless. Jesus understood the importance of being fruitful, and so should we. It is important to be fruitful because of the significance of the call that God placed in our lives. If we are called by Him yet we neglect to plant the fruits we have received from Him, we will be like the tree that bare no fruits— a wasted potential, cursed to its core.

## Self-evaluating questions :

- Are we a fruitless or fruitful?
- Are we effective in our evangelism?
- When was the last time you planted a seed in someone?
- Are we actively involved in outreach and service to those in need?
- Have we ask someone if they wanted a home Bible study recently?
- When was the last time you invited a friend or family member to church?
- Is there evidence of spiritual fruit, such as love, joy, peace, and kindness, in our community?

In conclusion, we must be self-aware of our fruits. How can one fruit grow and produce a tree that bears far more fruit and far more trees? We cannot neglect the call, nor can we hide from it. We must be accountable to God and to ourselves. The more fruit we grow, the more trees will grow in our surroundings. Tim Gaddy once said, “We are not called to create but to replicate what the Bible says,” and the Bible commands: “Go and make disciples.”

# CONSISTENT BUT NOT CONSTANT

BY SIMON VALENCIANO-MARTEL

*Merriam-Webster describes the word "constant" as marked by firm, steadfast resolution or faithfulness: exhibiting constancy of mind or attachment. The term "faithfulness" is used in the KJV Bible 19 times, often describing the Lord's faithfulness towards us. For example, Lamentations 3:23 (KJV) says, "They are new every morning: great is thy faithfulness." We must understand that God was and is faithful to us. But the real question is: Are we constant and faithful to Him?*



Growing up in the church, I understood what being consistent meant— my schedule typically included 3-4 services, 2-3 prayer meetings, midweek growth classes or home fellowship groups, and a Bible study somewhere in between. Despite the busy schedule, being consistent was particularly easy for me. As I grew older, my schedule hasn't changed much, but I began to feel like my relationship with God was nonexistent. I had become so accustomed to the busy routine that my attendance at church became merely a regular occurrence. Nothing changed, nothing moved; I was slowly becoming like a dead plant, simply existing without growth. My mind was familiar with being consistent but not constant. Many young people face this issue: they attend church regularly but neglect to be the Church. Our parents' relationship with God becomes our religion, their beliefs become just symbols or verses on our social media bios, and nothing more. The issue is not our consistency but our lack of faithfulness to Him.

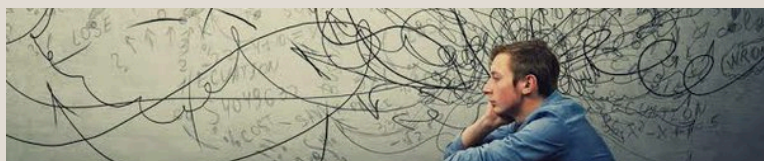
Faithfulness is not a simple matter; it is a continuous process and an unending journey. The more you grow, the more it continues to develop. The Bible links faithfulness to marriage; Hosea 2:20 (KJV) says, "I will even betroth thee unto me in faithfulness: and thou shalt know the LORD." Faithfulness to the Lord leads to a deeper knowledge of Him. When you love someone, you spend time with them and seek to know everything about them. God desires that kind of relationship with us. He knows everything about you, but do you know Him? It's one thing to be consistent in church attendance, but it's another to be constant in His presence. Being faithful will help you become more like Him. Holiness will become a lifestyle, not a trend; your prayer life will be a time of consecration, not an obligation; and reading the Bible will turn into a time of revelation rather than a chore.

A Christian should live a life of both constant and faithful devotion to God. We often overlook the importance of understanding the reason behind our consistency. Consistency isn't a bad thing—in fact, it's valuable. But God isn't just looking for consistency; He is looking for a relationship.

## THE SEVEN DEADLY SIPHONS

BY GORDON MACDONALD

REASONS WE LOSE ENTHUSIASM.



**Loss of spiritual passion seems to be the inevitable result of:**

### 1. Words without action

*We are tempted to think that saying something actualizes it. We have a momentary feeling of spirituality when we talk about wanting to pray more or "have more time in the Word."*

### 2. Busyness without purpose

*Ministry produces activities, programs, conversations. If our choices of time-use are not disciplined by call and purpose, our energies become like a lazy, shallow river.*

### 3. Calendars without a Sabbath

*A datebook filled with appointments but absent of significant hours (days) of quiet and reflection- written in first—is an abomination (an old and harsh word) to the God of the Bible, who said, "Six days you shall labor ... the seventh day is a Sabbath to the Lord your God."*

### 4. Relationships without mutual nourishment

Pastors [Leaders] tend to be acquainted with too many people but know too few people. The spiritual masters have told us for centuries that without soul-friends, we won't gain spiritual momentum.

### 5. Pastoral personality without self-examination

Too much ministry is built on unresolved anger, unhealthy needs for approval, and the instinct to control. Failing to explore our soul for unwholeness ultimately takes its toll.

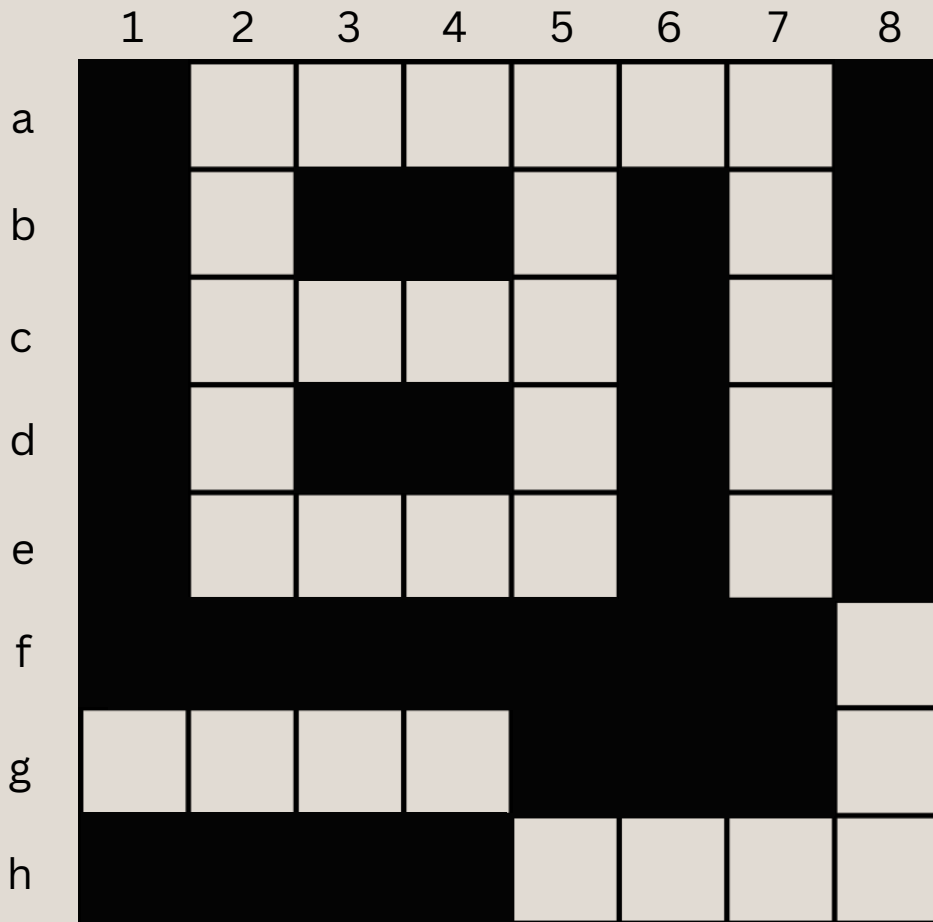
### 6. Natural giftedness without spiritual power

A pastor [Leaders] can go a considerable distance in ministry with catchy words, people skills, political savvy, and a facility for organizational dynamics. But kingdom work demands qualities that only a filled-up soul can offer.

### 7. An enormous theology without an adequate spirituality

A pastor [Leader] cannot represent a view of reality that includes Creation, evil, reconciliation and conversion, sacrificial service, and eternity—a mind-boggling expanse of conviction—and have a spiritual-exercise regimen that is pea-size in contrast. A great theology demands a great spirituality.

# Crosswords puzzle



## HORIZONTALLY

**A-2** : Which Bible character is derived from the Hebrew name 'Yehoshua,' which means 'Yahweh is salvation' or 'Yahweh saves'? (Joshua 1)

**C-2** : When the group of youths were mocking Elisha, which animal attacked and killed them? (2 King 2)

**E-2** : In the book of Genesis, God illustrates His promise to Abraham using which earthly elements? (Genesys 22)

**G-1** : In the Book of Judges, the Benjamites were known to sling a stone and not miss with which hand? (Judges 20)

**H-5** : What was the name of the man whom Paul told Timothy to bring with him? (2 Timothy 4)

## VERTICALLY

**2-a** : Which city did David conquer from the Jebusites, which later became known as the City of David, Jerusalem? (1 Chronicles 11)

**5-a** : Which ruler was known for executing many of his children, including Antipater and Aristobulus, out of fear of being overthrown? (Matthew 2)

**7-a** : During the showdown against the prophets of Baal, what did Elijah rebuild that was broken down? (1 Kings 18)

**8-f** : What came to rest on the mountains of Ararat? (Genesis 8)



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TOGETHER, WE CAN TRULY BE HARVESTERS.

BLESSINGS,

*Simon Valenciano-Martel*



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