

'The Fruit of the Spirit Is Love '

by Andrew Murray

The Holy Spirit's primary purpose is to form a holy character and sanctify our inner life to live for God's glory, and the fruit of the Spirit is love.

Scripture: John 3:16, John 13:34, Romans 13:10, Galatians 5:22

Topics: "The Fruit of the Spirit", "Love in the Christian Life"

Description

Andrew Murray emphasizes the transformative power of the Holy Spirit in cultivating love as the primary fruit in the life of a believer. He contrasts the Old Testament experience of the Spirit with the New Testament promise of the indwelling Spirit, which empowers believers to embody love in their daily lives. Murray argues that true love, as a reflection of God's nature, is essential for unity within the Church and for effective Christian witness. He calls for believers to seek the Holy Spirit's filling to overcome selfishness and to express divine love towards one another, as this is the hallmark of true discipleship. Ultimately, Murray encourages a life of love that flows from the Holy Spirit, which is vital for both personal sanctification and the collective strength of the Church.

Transcript

I want to look at the fact of a life filled with the Holy Spirit more from the practical side. I want to show how this life will reveal itself in our daily walk and conduct.

Under the Old Testament you know the Holy Spirit often came upon men as a divine Spirit of revelation to reveal the mysteries of God, or for power to do the work of God. But He did not dwell in them then. Now, many just want the Old Testament gift of power for work. But, they know very little of the New Testament gift of the indwelling Spirit, animating and renewing the whole life. When God gives the Holy Spirit, His great object is the formation of a holy character. It is a gift of a holy mind and spiritual disposition, and what we need, above everything else, is to say:

"I must have the Holy Spirit sanctifying my whole inner life if I am really to live for God's glory. "

You might say that when Christ promised the Spirit to the disciples, He did so that they might have power to be witnesses. True, but then they received the Holy Spirit in such heavenly power and reality that He took possession of their whole being at once and so fitted them as holy men for doing the work with power as they had to do it. Christ spoke of power to the disciples, but it was the Spirit filling their whole being that worked the power.

I wish now to dwell upon the passage found in Galatians 5:22:

"The fruit of the Spirit is love."

We read that "Love is the fulfilling of the law" (Romans 13: 10), and my desire is to speak on love as a fruit of the Spirit with a twofold object. One is that this word may be a searchlight in our hearts, and give us a test by which to try all our thoughts about the Holy Spirit and all our experience of the holy life. Let us try ourselves by this word. Has this been our daily habit, to seek to be filled with the Holy Spirit as the Spirit of love? "The fruit of the Spirit is love." Has it been our experience that the more we have of the Holy Spirit, the more loving we become? In claiming the Holy Spirit, we should make this the first object of our expectation. The Holy Spirit comes as a Spirit of love.

Oh, if this were true in the Church of Christ, how different her state would be! May God help us to get hold of this simple, heavenly truth that the fruit of the Spirit is a love which appears in the life. Just as the Holy Spirit gets real possession of the life, the heart will be filled with real, divine, universal love.

One of the great causes why God cannot bless His Church is the lack of love. When the body is divided, there cannot be strength. In the time of their great religious wars, when Holland stood out so nobly against Spain, one of their mottoes was: "Unity gives strength." It is only when God's people stand as one body, one before God in the fellowship of love, one toward another in deep affection, one before the world in a love that the world can see-it is only then that they will have power to secure the blessing which they ask of God. Remember that if a vessel that ought to be one whole is cracked into many pieces, it cannot be filled. You can take one part of the vessel and dip out a little water into that, but if you want the vessel full, the vessel must be whole. That is literally true of Christ's Church. And if there is one thing we must pray for still, it is this-Lord, melt us together into one by the power of the Holy Spirit. Let the Holy Spirit, who at Pentecost made them all of one heart and one soul, do His blessed work among us. Praise God, we can love each other in a divine love, for "the fruit of the Spirit is love." Give yourselves up to love, and the Holy Spirit will come; receive the Spirit, and He will teach you to love more.

GOD IS LOVE

Now, why is it that the fruit of the Spirit is love? Because God is love (I John 4:8).

And what does that mean?

It is the very nature and being of God to delight in communicating Himself. God has no selfishness; God keeps nothing to Himself. God's nature is to be always giving. You see it, in the sun and the moon and the stars, in every flower, in every bird in the air, in every fish in the sea. God communicates life to His creatures. And the angels around His throne, the seraphim and cherubim who are flames of fire where does their glory come from? It comes from God because He is love, and He imparts to them part of His brightness and His blessedness. And we, His redeemed children-God delights to pour His love into us. Why? Because, as I said, God keeps nothing for Himself. From eternity God had His only begotten Son, and the Father gave Him all things, and nothing that God had was kept back. "God is love."

One of the old Church fathers said that we cannot better understand the Trinity than as a revelation of divine love-the Father, the loving One, the Fountain of love-the Son, the beloved one, the Reservoir of love, in whom the love was poured out-and the Spirit, the living love that united both and then overflowed into this world. The Spirit of Pentecost, the Spirit of the Father, and the Spirit of the Son is love. And when the

Holy Spirit comes to us and to other men, will He be less a Spirit of love than He is in God? It cannot be; He cannot change His nature. The Spirit of God is love, and "the fruit of the Spirit is love."

MANKIND NEEDS LOVE

Why is that so? That was the one great need of mankind, that was the thing which Christ's redemption came to accomplish: to restore love to this world.

When man sinned, why was it that he sinned? Selfishness triumphed—he sought self instead of God. And just look! Adam at once begins to accuse the woman of having led him astray. Love to God had gone; love to man was lost. Look again: of the first two children of Adam, the one becomes a murderer of his brother.

Does that not teach us that sin had robbed the world of love? Ah! what a proof the history of the world has been of love having been lost! There may have been beautiful examples of love even among the heathen, but only as a little remnant of what was lost. One of the worst things sin did for man was to make him selfish, for selfishness cannot love.

The Lord Jesus Christ came down from heaven as the Son of God's love. "God so loved the world that He gave His only begotten Son" (John 3:16). God's Son came to show what love is, and He lived a life of love here on earth in fellowship with His disciples, in compassion over the poor and miserable, in love even to His enemies. And, He died the death of love. And when He went back to heaven, whom did He send down? The Spirit of love, to come and banish selfishness and envy and pride, and bring the love of God into the hearts of men. "The fruit of the Spirit is love."

And what was the preparation for the promise of the Holy Spirit? You know that promise as found in the fourteenth chapter of John's Gospel. But remember what precedes in the thirteenth chapter. Before Christ promised the Holy Spirit, He gave a new commandment, and about that new commandment He said wonderful things. One thing was: "Even as I have loved you, so love ye one another." To them His dying love was to be the only law of their conduct and fellowship with each other. What a message to those fishermen, to those men full of pride and selfishness! "Learn to love each other," said Christ, "as I have loved you." And by the grace of God they did it. When Pentecost came, they were of one heart and one soul. Christ did it for them.

And now He calls us to live and to walk in love. He demands that though a man hate you, still you love him. True love cannot be conquered by anything in heaven or on earth. The more hatred there is, the more love triumphs through it all and shows its true nature. This is the love that Christ commanded His disciples to exercise.

What more did He say? "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

You all know what it is to wear a badge. And Christ said to His disciples in effect: "I give you a badge, and that badge is love. That is to be your mark. It is the only thing in heaven or on earth by which men can know me." Do we not begin to fear that love has fled from the earth? That if we were to ask the world: "Have you seen us wear the badge of love?" the world would say: "No, what we have heard of the Church of Christ is that there is not a place where there is no quarreling and separation." Let us ask God with one heart that we may wear the badge of Jesus' love. God is able to give it.

LOVE CONQUERS SELFISHNESS

"The fruit of the Spirit is love." Why? Because nothing but love can expel and conquer our selfishness.

Self is the great curse, whether in its relation to God, or to our fellow-men in general, or to fellowChristians, thinking of ourselves and seeking our own. Self is our greatest curse. But, praise God, Christ came to redeem us from self. We sometimes talk about deliverance from the self-life-and thank God for every word that can be said about it to help us, But I am afraid some people think deliverance from the self-life means that now they are no longer going to have any. trouble in serving God. They forget that deliverance from self-life means to be a vessel overflowing with love to everybody all the day.

And there you have the reason why many people pray for the power of the Holy Spirit. They get something, but oh, so little! because they prayed for power for work, and power for blessing, but they have not prayed for power for full deliverance from self. That means not only the righteous self in fellowship with God, but the unloving self in fellowship with men. And there is deliverance. "The fruit of the Spirit is love." I bring you the glorious promise of Christ that He is able to fill our hearts with love.

A great many of us try hard at times to love. We try to force ourselves to love, and I do not say that is wrong; it is better than nothing. But the end of it is always very sad. "I fail continually," many must confess. And what is the reason? The reason is simply this-they have never learned to believe and accept the truth that the Holy Spirit can pour God's love into their heart. That blessed text has often been limited!-"The love of God is shed abroad in our hearts" (Romans 5:5). It has often been understood in this sense: It means the love of God to me. Oh, what a limitation! That is only the beginning. The love of God is always the love of God in its entirety, in its fullness as an indwelling power. It is a love of God to me that leaps back to Him in love, and overflows to my fellow-men in love-God's love to me, and my love to God, and my love to my fellowmen. The three are one; you cannot separate them.

Do believe that the love of God can be shed abroad in your heart and mind so that we can love all the day.

"Ah!" you say, "how little I have understood that!"

Why is a lamb always gentle? Because that is its nature. Does it cost the lamb any trouble to be gentle? No. Why not? It is so beautiful and gentle. Has a lamb to study to be gentle? No. Why does that come so easy? It is its nature. And a wolf-why does it cost a wolf no trouble to be cruel, and to put its fangs into the poor lamb or sheep? Because that is its nature. It does not have to summon up its courage; the wolfnature is. there.

And how can I learn to love? I cannot learn to love until the Spirit of God fills my heart with God's love, and I begin to long for God's love in a very different sense from which I have sought it so selfishly-as a comfort, a joy, a happiness, and a pleasure to myself. I will not learn it until I realize that "God is love," and to claim and receive it as an indwelling power for self-sacrifice. I will not love until I begin to see that my glory, my blessedness, is to be like God and like Christ, in giving up everything in myself for my fellow-men. May God teach us this! Oh, the divine blessedness of the love with which the Holy Spirit can fill our hearts! "The fruit of the Spirit is love."

LOVE IS GOD'S GIFT

Once again I ask, Why must this be so? And my answer is: Without this we cannot live the daily life of love.

How often, when we speak about the consecrated life, we have to speak about temper, and people have sometimes said: "You make too much of temper."

I do not think we can make too much of it. Think for a moment of a clock and of what its hands mean. The hands tell me what is within the clock, and if I see that the hands stand still, or that the hands point wrong, or that the clock is slow or fast, I say that something inside the clock is not working properly. And temper is just like the revelation that the clock gives of what is within. Temper is a proof whether the love of Christ is filling the heart or not. How many there are who find it easier in church, or in prayer meeting, or in work for the Lord-diligent, earnest work-to be holy and happy than in the daily life with wife and children. How many find it easier to be holy and happy outside the home than in it! Where is the love of God? In Christ. God has prepared for us a wonderful redemption in Christ, and He longs to make something supernatural of us. Have we learned to long for it, ask for it, and expect it in its fullness?

Then there is the tongue! We sometimes speak of the tongue when we talk of the better life, and the restful life, but just think what liberty many Christians give to their tongues. They say:

"I have a right to think what I like."

When they speak about each other, when they speak about their neighbors, when they speak about other Christians, how often there are sharp remarks! God keep me from saying anything that would be unloving. God shut my mouth if I am not to speak in tender love. But what I am saying is a fact. How often sharp criticism, sharp judgment, hasty opinion, unloving words, secret contempt of each other, secret condemnation of each other are found among Christians who are banded together in work! Oh, just as a mother's love covers her children and delights in them and has the tenderest compassion with their foibles or failures, so there ought to be in the heart of every believer a motherly love toward every brother and sister in Christ. Have you aimed at that? Have you sought it? Have you ever pleaded for it? Jesus Christ said: "As I have loved you that ye also love one another" (John 13:34). And He did not put that among the other commandments, but He said in effect:

"That is a new commandment, the one commandment: Love one another as I have loved you" (John 13:34).

It is in our daily life and conduct that the fruit of the Spirit is love. From that comes all the graces and virtues in which love is manifested-joy, peace, long-suffering, gentleness, goodness-no sharpness or hardness in your tone, no unkindness or selfishness, meekness before God and man. You see that all these are the gentler virtues. I have often thought as I read those words in Colossians, "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Colossians 3:12), that if we had written this, we should have put in the foreground the strong virtues, such as zeal, courage, and diligence. But we need to see how the gentler, the most tender virtues are especially connected with dependence on the Holy Spirit. These are indeed heavenly graces. They never were found in the heathen world. Christ was needed to come from heaven to teach us. Your blessedness is long-suffering, meekness, kindness; your glory is humility before God. The fruit of the Spirit that He brought from heaven out of the heart of the crucified Christ, and that He gives in our heart, is first and foremost-love.

You know what John says: "No man hath seen God at any time. If we love one another; God dwelleth in us" (I John 4:12). That is, I cannot see God, but as a compensation I can see my brother, and if I love him, God dwells in me. Is that really true? That I cannot see God, but I must love my brother, and God will dwell

in me? Loving my brother is the way to real fellowship with God. You know what John further says in that most solemn test, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). There is a brother, a most unlovable man. He worries you every time you meet him. He is of the very opposite disposition to yours. You are a careful businessman, and you have to associate with him in your business. He is most untidy, unbusiness-like. You say:

"I cannot love him."

Oh, friend, you have not learned the lesson that Christ wanted to teach above everything. Let a man be what he will, you are to love him. Love is to be the fruit of the Spirit all the day and every day. Yes, listen! If you don't love that unlovable man whom you have seen, how can you love God whom you have not seen? You can deceive yourself with beautiful thoughts about loving God. You must prove your love to God by your love to your brother; that is the one standard by which God will judge your love to Him. If the love of God is in your heart, you will love your brother. The fruit of the Spirit is love.

And what is the reason that God's Holy Spirit cannot come in power? Is it not possible?

You remember the comparison I used in speaking of the vessel. I can dip a little water into a small vessel, but if a vessel is to be full, it must be unbroken. And the children of God, wherever they come together, to whatever church or mission or society they belong, must love each other intensely, or the Spirit of God cannot do His work. We talk about grieving the Spirit of God by worldliness and ritualism and formality and error and indifference. But, I tell you, the one thing above everything that grieves God's Spirit is this lack of love. Let every heart search itself, and ask that God may search it.

OUR LOVE SHOWS GOD'S POWER

Why are we taught that "the fruit of the Spirit is love"? Because the Spirit of God has come to make our daily life an exhibition of divine power and a revelation of what God can do for His children.

In the second and the fourth chapters of Acts, we read that the disciples were of one heart and of one soul. During the three years they had walked with Christ, they never had been in that spirit. All Christ's teaching could not make them of one heart and one soul. But the Holy Spirit came from heaven and shed the love of God in their hearts, and they were of one heart and one soul. The same Holy Spirit that brought the love of heaven into their hearts must fill us, too. Nothing less will do. Even as Christ did, one might preach love for three years with the tongue of an angel, but that would not teach any man to love unless the power of the Holy Spirit should come upon him to bring the love of heaven into his heart.

Think of the Church at large. What divisions! Think of the different bodies. Take the question of holiness, take the question of the cleansing blood, take the question of the baptism of the Spirit-what differences are caused among dear believers by such questions! That there are differences of opinion does not trouble me. We do not have the same constitution and temperament and mind. But how often hate, bitterness, contempt, separation, and unlovingness are caused by the holiest truths of God's Word! Our doctrines, our creeds, have been more important than love. We often think we are valiant for the truth, and we forget God's command to speak the truth in love. And it was so in the time of the Reformation between the Lutheran and Calvinistic churches. What bitterness there was in regard to communion, which was meant to be the bond of union among all believers! And so, through the ages, the very dearest truths of God have become mountains that have separated us.

If we want to pray in power, and if we want to expect the Holy Spirit to come down in power, and if we indeed want God to pour out His Spirit, we must enter into a covenant with God that we will love one another with a heavenly love.

Are you ready for that? Only that is true love that is large enough to take in all God's children, the most unloving and unlovable and unworthy and unbearable and trying. If my vow-absolute surrender to God-was sincere, then it must mean absolute surrender to the divine love to fill me. I must be a servant of love to love every child of God around me. "The fruit of the Spirit is love."

Oh, God did something wonderful when He gave Christ, at His right hand, the Holy Spirit to come down out of the heart of the Father and His everlasting love. And how we have degraded the Holy Spirit into a mere power by which we have to do our work! God forgive us! Oh, that the Holy Spirit might be held in honor as a power to fill us with the very life and nature of God and of Christ!

CHRISTIAN WORK REQUIRES LOVE

"The fruit of the Spirit is love." I ask once again, Why is it so? And the answer comes: That is the only power in which Christians really can do their work. Yes, it is love that we need. We want not only love that is to bind us to each other, but we want a divine love in our work for the lost around us. Oh, do we not often undertake a great deal of work-just as men undertake work of philanthropy-from a natural spirit of compassion for our fellow-men? Do we not often undertake Christian work because our minister. or friend calls us to it? And do we not often perform Christian work with a certain zeal but without having had a baptism of love?

People often ask: "What is the baptism of fire?"

I have answered more than once: "I know no fire like the fire of God, the fire of everlasting love that consumed the sacrifice on Calvary." The baptism of love is what the Church needs, and to get that we must begin at once to get down on our faces before God in confession, and plead:

"Lord, let love from heaven flow down into my heart. I am giving up my life to pray and live as one who has, given himself up for the everlasting love to dwell in and fill him."

Ali, yes, if the love of God were in our hearts, what a difference it would make! There are hundreds of believers who say:

"I work for Christ, and I feel I could work much harder, but I do not have the gift. I do not know how or where to begin. I do not know what I can do."

Brother, sister, ask God to baptize you with the Spirit of love, and love will find its way. Love is a fire that will burn through every difficulty. You may be a shy, hesitating person, who cannot speak well, but love can burn through everything. God fills us with love! We need it for our work.

You have read many a touching story of love expressed, and you have said, How beautiful! I heard one not long ago. A lady had been asked to speak at a Rescue Home where there were a number of poor women. As she arrived there and passed by the window with the matron, she saw a wretched woman sitting outside, and asked:

"Who is that?"

The matron answered: "She has been into the house thirty or forty times, and she has always gone away again. Nothing can be done with her, she is so low and hard." But the lady said: "She must come in."

The matron then said: "We have been waiting for you, and the company is assembled, and you have only an hour for the address."

The lady replied: "No, this is of more importance"; and she went outside where the woman was sitting and said:

"My sister, what is the matter?"

"I am not your sister," was the reply.

The the lady laid her hand on her, and said: "Yes, I am your sister, and I love you"; and so she spoke until the heart of the poor woman was touched.

The conversation lasted some time, and the company was waiting patiently. Ultimately, the lady brought the woman into the room. There was the poor, wretched, degraded creature, full of shame. She would not sit on a chair, but sat down on a stool beside the speaker's seat, and she let her lean against her, with her arms around the poor woman's neck, while, she spoke to the assembled people. And that love touched the woman's heart; she had found one who really loved her, and that love gave access to the love of Jesus.

Praise God! there is love on earth in the hearts of God's children; but oh, that there were more!

O God, baptize our ministers with a tender love, and our missionaries, our Bible readers, our workers, and our young men's and young women's associations. Oh, that God would begin with us now, and baptize us with heavenly love!

LOVE INSPIRES INTERCESSION

Once again. It is only love that can fit us for the work of intercession.

I have said that love must fit us for our work. Do you know what the hardest and the most important work is that has to be done for this sinful world? It is the work of intercession, the work of going to God and taking time to lay hold of Him.

A man may be an earnest Christian, an earnest minister, and a man may do good, but alas! how often he has to confess that he knows little of what it is to tarry with God. May God give us the great gift of an intercessory spirit, a spirit of prayer and supplication! Let me ask you in the name of Jesus not to let a day pass without praying for all saints, and for all God's people.

I find there are Christians who think little of that. I find there are prayer unions where they pray for the members, and not for all believers. I pray you, take time to pray for the Church of Christ. It is right to pray for the heathen, as I have already said. God help us to pray more for them. It is right to pray for missionaries and for evangelistic work and for the unconverted. But Paul did not tell people to pray for the heathen or the unconverted. Paul told them to pray for believers. Do make this your first prayer every day: "Lord, bless Thy saints everywhere."

The state of Christ's Church is indescribably low. Plead for God's people that He would visit them, plead for each other, plead for all believers who are trying to work for God. Let love fill your heart. Ask Christ to pour fresh love into you everyday. Try to grasp, by the Holy Spirit of God: I am separated unto the Holy Spirit, and the fruit of the Spirit is love. God help us to understand it.

May God grant that we learn day by day to wait more quietly upon Him. We must not wait upon God only for ourselves, or the power to do so will soon be lost. But, we must give ourselves up to the ministry and the love of intercession, and pray more for God's people in general, for God's people around us, for the Spirit of love in ourselves and in them, and for the work of God we are connected with. The answer will surely come, and our waiting upon God will be a source of untold blessing and power. "The fruit of the Spirit is love."

Have you a lack of love to confess before God? Then make confession and say before Him, "O Lord, my lack of heart, my lack of love-I confess it." And then, as you cast that lack at His feet, believe that the blood cleanses you, that Jesus comes in His mighty, cleansing, saving power to deliver you, and that He will give His Holy Spirit. "The Fruit of the Spirit is love."

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