

Reproduction Is the Fruit of Union

by G.W. North

The sermon emphasizes the profound union between Christ and His Bride, calling believers to bear spiritual fruit as a reflection of their relationship with Him.

Scripture: John 14:18

Topics: "Spiritual Fruitfulness", "Union with Christ"

Description

G.W. North emphasizes the profound union between Christ and His Bride, illustrating that through this relationship, believers are called to bear fruit for God. He reflects on the anticipation Jesus had for His followers to understand their unity with Him, which is symbolized by the new wine at Cana. North draws parallels between biblical figures like Rachel and the longing for spiritual offspring, highlighting that just as these women yearned for children, so too should the Church desire to produce fruit for the Kingdom. The sermon culminates in the understanding that the ultimate purpose of this union is to fulfill God's desire for children born of the Spirit. North's message is a call to action for believers to embrace their identity in Christ and actively participate in the mission of bringing others to faith.

Transcript

All the time He was on Earth, Jesus was looking forward to 'that day' of which He spoke in John 14: 18.20. His people would know then that He was in the Father and they in Him and He in them. It was perfect. He would sit on the throne and pour out the Spirit and Himself by the Spirit, and His people would become one flesh with Him -- His Bride; the Spirit and the Wine would be but one, and she, His lovely Bride, would drink of His life, His soul, Himself, just Him -- the new Wine. What He had now set forth as a wondrous miracle of personal power would then be love, absolute love; bliss, joy, ecstasy, the eternal life as planned for all His lovers. Quite properly what took place at Cana was a sign, for it was not only absolutely consistent with the need of the hour, but also with His true state of life, and with His future intentions as well as with the eternal order of things. Amen. It could be, for at thirty He was as perfect in spiritual life, moral quality and human character as He was at thirty-three.

The Bride loves Him, drinks Him, shares Him, they drink one Wine together; Jesus after the Spirit. That human life once lived in the flesh, interpreted and brought into the Bride by the Spirit to become her flesh -- perfect. But whereas at Cana the best came last, this best is given first in God's order. The Governor of God's feast sets forth the best wine first, last, and all the time, viz., the inner spiritual perfections and glories of the Man Christ Jesus as He lived among men privately and publicly, and died sacrificially upon

the cross.

This then is that which is first -- the pure new Wine for the Bride; utter and eternal love; Jesus. So drinking and uniting with Him she becomes with Him a kind of firstfruits.

But the inward marriage secure, she now must realise with Him what is the hope of her calling and of her union with such a husband as Christ. Married to Him she must bring forth fruit unto God. Her Lord is wanting children.

The earliest known members of the Bride of His heart were in no doubt of it. By the end of that historic day of Pentecost three thousand souls were also with them baptised into His body. Right there and then in the opening phase of 'the last days,' and later as it developed in full power, men and women were born of God, borne of the Church as He said. They indeed brought forth fruit unto God: the Acts of the Apostles is the revelation of it. The Church continued as it commenced -- the Bride of Christ. These people were married to their glorious Lord, fresh risen from the dead.

On the day Rachel cried out in her wretchedness to Jacob, 'Give me children or else I die,' she was an utterly convinced woman. She had reached the point of extremity. That it was her Jacob's will to have children she could not doubt. All around, laughing, crying, eating, standing, sitting, crawling, walking, growing, working, Jacob's desire lived before her in the flesh. But they were torment to her soul, a knife in her bosom and condemnation to her life. Other people's sons mocked her desire, emphasised her barrenness, and challenged her womanhood. They could not satisfy her own emptiness nor compensate her own unproductiveness. They were all of them his children, but not hers.

How could she bear it? If her anguished cry meant anything at all, it meant that to her now life only lay in bearing children. Once it had lain in Jacob's surpassing love for her, in his choice of her above all women. For long enough she had reposed there, secure in his adoring devotion. But gradually the years of love had become more and more tinged with sorrow, until now she did not want to continue to live in his love any longer unless he could give her children. Death seemed more desirable. So also perhaps it could be said of Sarah and Hannah and the Shunamite and Elisabeth. They never said so, but does such a thing ever require words? Such grievous longing lies so deep that seldom can it find expression. The mute testimony is so obvious to all. Silence, shame and sorrow often -- only too often -- cover heartbreak with a smile.

When we meet them upon the sacred page we find that in all these five women disappointment and frustration had long since soured sweet hope into bitterness and despair. Yet nature itself had refused to allow them to sink into black abandonment to ultimate barrenness. With God nothing is impossible. If Abraham's name means 'High, or great father of a multitude,' then princess Sarah will beg him to give her children and fulfil himself by Hagar; Rachel will cry out in her desire; Hannah will pray in her bitterness; the Shunammite's inner control will finally break to reveal her bleeding soul secret; while Elisabeth's modest incredulity will reveal her joy that the disappointment has ended in blessed hope.

Each of them in time clasped her son to her bosom; her own, her very own. Sarah her laughing Isaac, Rachel her fruitful Joseph, Hannah her dedicated prophet Samuel, the Shunammite her dear dying and living son, and Elisabeth her spirit-filled John, the man sent from God. Their glad hearts saw long-deferred hope realised at last in children and their sickness passed away.

So ought it to be with her who is married unto Him who is raised from the dead. Deep longings for His children, true fruit of the sacred union, should lie in every heart so spiritually united with its Lord ; that they do in Him, there can be no doubt.

Our blessed Lord's prayer to the Father on the great day of sorrow as He moved toward Gethsemane leaves little to the imagination on this point. First praying that His apostles may be granted life in the union of Himself and His Father, He next proceeds to pray for those who should believe on Him through their word. Thinking ahead, His heart ranged over the entire future to include us all who should believe unto that same life. Strong desire possessed Him then as He faced Calvary. Nothing mattered now save the paternal longings of His Father's heart and His own Husbandly desires to beget sons. Anything, yea everything in God's will, whatever the personal cost may be. It is almost as though one could hear a cry strongly akin to Rachel's upon His lips, 'Give me children and I will die.' He died and rose again that God might have children; children who must be born -- but who will bear them?

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