

(John) Fruit Bearing

by Willie Mullan

Willie Mullan's sermon on John 15 emphasizes the necessity of abiding in Christ to bear fruit that glorifies God.

Duration: 1:12:39

Scripture: John 15:1-8

Topics: "Fruit Bearing"

Description

In this sermon, the preacher emphasizes the importance of abiding in Jesus Christ. He quotes Jesus' words from John 15:5, where Jesus describes himself as the vine and believers as the branches. The preacher warns that if someone does not abide in Christ, they will become a barren branch and God will take them away. He uses the analogy of a child being disciplined by their mother to illustrate this point. The sermon focuses on the concept of the abiding life and highlights the repetition of the word 'abide' in the passage. The preacher also mentions the possibility of being cast forth as a withered branch and being burned, emphasizing the seriousness of not abiding in Christ. The sermon concludes by emphasizing the importance of having love, joy, peace, and other fruits of the Spirit in one's life, which can only come from abiding in Christ.

Transcript

John's Gospel, chapter 15, and we're just dealing with the first eight verses this evening. John 15, and we're going right through from one to eight, and I think it would be good for us to read it through, just eight verses. I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purges it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you.

As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, he bringeth forth much fruit, for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Hearing is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

Now, I want you, first of all, to get to the setting of where our Lord gave this wonderful discourse in John 15. You remember, for the past weeks we have been in the upper room with the Master. What a wonderful time it has been.

In John 13, as he talked from the great lesson of seat washing, and then into John 14, as he proclaims his going away and coming again, as he talked to Thomas and put out some points for Philip, and then right down through that difficult portion of last week. And when we came to the end of John 14, last week, the last verse, the Master said this, But that the world may know that I love the Father, and as the Father gave me commandment, even so I shall arise, let us go hence. And at the end of John 14, he's leaving the upper room.

And somewhere along the pathway that led from the upper room to Gethsemane, somewhere along the pathway, he uttered these never-to-be-forgotten words of John 15. Someone has said it may well have been as he passed the beautiful gates of the temple. And I believe that coming from the upper room, he would most surely pass the beautiful gates of the temple going to Gethsemane.

Someone has said he may have noticed the vine engraved on the gates and took this for the subject. One can't be sure, but somewhere on the pathway from the upper room to Gethsemane, as they walked along, the Master gave this great message, I am the true vine, and ye are the branches. Now, having set the scene where the message was proclaimed, we must be very careful about who he's talking to.

That's also very important. When you're going to examine a subject, try to find the place, the person who's preaching, and then do, for any fix, find who he's preaching to. That's very important.

And he's preaching to the eleven apostles. Judas is gone. Judas went out in John 13, and the eleven followers, eleven believers, eleven apostles, is getting his message onto the earth.

That is very important, and unless you see that, you're going to get difficulties. So, you see where the stage is being set on the way to Gethsemane? The Master is a preacher, and the eleven followers, believers, apostles, are the foundations of the Church, are the congregation that he's preaching to. And in these eight wonderful verses, I want to point out five things for you this evening.

First of all, I want to deal with the picture our Lord painted. I want to have a look at the vine, and then I want to have a look at the husband man, then I want to have a look at the branches, and I want to have a good look at the fruit. You see, we are going to deal first of all with the picture the Master painted--the two vines, the husband man, the branches, the fruit.

Then I shall take time to underline for the meeting the precepts our Lord teaches, because he said something here that every believer must learn afresh every morning. Why, I would say the first thing to learn when you open your eyes in the morning is this, that without Christ you can do nothing. That's the precept, the masterpiece.

You don't only need to learn it first thing in the morning, you need to remember it at every moment of the day. And the mystical preacher would need to remember it now. I'm old-fashioned enough, you know, I can pray and preach at the same time.

I've been trained to do that. And as I preach, I pray. As I expound, I hold on.

I know right well it's not I, you know, but Christ's account. You learn this lesson without me, you can do nothing. So that we shall take time to underline the precepts our Lord preached, and then we shall come to the principle our Lord proclaimed.

I shall point out to you tonight that in seven and eight verses, in eight short, simple verses, you've got the word abide seven times. That's the perfect number, so that there would be no trouble finding the principle subject this evening. The principle subject of the eight verses is this abiding life.

And so we'll get into the abiding life this evening. And then having touched the principle our Lord proclaimed, I shall take time with the possibility our Lord presented. Because he said in verse six, if a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned.

And that's the possibility our Lord presented. And then I shall finish with the production our Lord praised. He said, Herein is my Father glorified, that ye bear much fruit.

You see, the life that bears much fruit is the life that glorifies God. And remember, redeem man's deep end is to glorify God. And unless you're bearing much fruit, you just haven't got there, that's all.

And so we have a revengeous theme in our hands just now. Let's have a look at this picture our Lord painted. Our chapter opens with those remarkable words, I am.

I wonder how many of you could go back in memory through John's gospel and pick out all the I am's. I could do it without any trouble at all. You remember that when in John chapter six, the great cloud came round and he tested Philip, when shall we buy bread? You remember that he came out with this tremendous statement, I am the bread of life.

Do you remember in John chapter nine, when the man who was blind from birth was before him, that he came out with this tremendous statement, I am the light of the world. Do you remember in John chapter 11, when he stood before the grave of Lazarus, that he said, I am the resurrection and the light. Do you remember that in John chapter 14, when Thomas is trying to find his way out of the fog, that he said that Christ said, I am the way.

You just go through this book very carefully, and you find the deep, dire, desperate need of any man or any cloud, and you'll find out the psychological moment Christ re-answers. And here's his disciples, there's 11 of them, and they've given their hearts to him, and they long to live for God. Well, Christ re-answers still.

He said, I am the true vine. He's just placing before them this super-sufficiency that's in him to meet every need. Of course, you are bound to know that the great I am can meet all needs.

The bread is your hunger. I am the light of your blind. I am the life of your dead.

Oh, friend, whatever the need, and if we need to live a spiritual life for the glory of God, I think that many of you will remember where we found the word true in his gospel. You see, I am the truth. Oh, many could quote that without me turning to it.

Well, you remember that when John the Baptist appeared, you remember that he came as a witness of the light, capital L. He was not that light. That was the true light, yes. When it speaks of John the Baptist, it

says he was a burning and a shining, and the Greek word there should be lamp.

Now, he was the burning and the shining lamp. But Christ was the true light. That's the balance, let's say it.

You remember that Moses gave all fathers bread from heaven? They ate manna in the wilderness. That was wonderful. But Christ said, I am the true bread.

That's the balance, let's say it. True life. Do you remember when God called Ishmael out of Egypt? My, he brought them through the Red Sea and through the wilderness, and he brought them into the promised land, and the book says in the book of Psalms that he planted them in the land of Ein, something to bring glory to his name.

But they failed. Christ said, I am the true light. So that you're getting a picture of the super sufficiency that's in Christ to meet the need of saints and sinners for time and for eternity.

I am the true vine. Then he went on to say, my father is the husband man. You know, we mustn't buy that very quickly.

You know, if the vine brings forth the picture of the super sufficiency of Christ, why, the husband man touches the expectancy, the expectancy of the Father. You know, when we look at the true vine of the Father as the husband man, you know, God expected great things of Christ. Oh, he did, and Christ didn't fail him either.

No, he finished the work that the Father gave him to do. But you know, God also expects great things of the branches. Oh yes, he's the husband man of the whole tree, because there's a sufficiency provided to produce this ring, and so there's an expectancy here.

When we touch the branches, well, that brings in the possibility of the believer. Are you following me? The vine speaks of the sufficiency of Christ, the husband man speaks of the expectancy of the Father, the branches speak of the possibility of the believer. Ye are the branches.

If you go down this wonderful discourse and have a look at the branches, it will teach you something. Watch this one, verse two. Every branch in me that dareth not fructify taketh away.

And again, many of the scholars have come in to reopen, and they believe that this would be a better rendering. Every branch in me that no longer dareth fruit. I think that's dead on the Greek.

Kenneth West says so. Dr. Schiffer says so. Dr. Ironside says so.

Arthur Pink says so. Dr. Brunger says so. That actually the phrase should be, every branch in me that no longer dareth fruit, he taketh away.

You know, that's the branch that has become barren. You know, we're not talking, there are no unbelievers here in this passage, you know, that he's talking to. He's talking to these branches that are around him.

Ye are the branches, and every branch in me that no longer dareth fruit, my father taketh away. Because the very words that in me would tell you that it's believers that he's talking to. My, that's a wonderful thing, you know, to be in Christ.

But you know, there's a difference between being in Christ and abiding in Christ. I hope you know that. Because there's a vast difference.

There are thousands in Christ, but there are quite a number out of the thousands not abiding in Christ. That's exactly what he's teaching on the page just now. But you know, this is a very serious thing, because this is a branch that has become barren.

This is a barren branch. Now, scholars after which end about this word, he taketh away. Actually, it could be translated by another phrase, he lifteth up from the earth, or he lifteth away from the earth, or he taketh away from the earth.

Mind you, I believe this. I believe that we're at something that's taught in another part of the book, that for a believer there is a sin unto death. A serious one.

You know, I saw this once in life. I'm saved twenty-seven years ago, just a tramp on the roadside. And in the very week that I was saved, another young fellow was saved in Queen's University.

Oh, nobody would know him here, so I'll tell you his name. His name was James Kerr. And however James Kerr and I got together, I just couldn't tell you.

He became paralyzed. And after a few months, we would go to the open-air meetings, and James Kerr could teach the gospel in those days like nobody I've ever heard since. And he was only a student.

And we piled up, and he used to try to coach me to preach, but I wouldn't venture up. And we would sit in the prayer meeting, and he could pray. And he used to hit me with his elbow and say, pray, my.

But I never prayed, you know. But he was a great fellow. And I believe that he was one of God's really, truly gifted men, and would have done a great job for God.

And we grew up spiritually together, and we walked the roads together, and we went out at nights together, and we turned over things together, and we were baptized together, and all the rest of it. And then after about nine months, maybe twelve months, when I was beginning to preach, and he was a real preacher, a young worldly woman set her eyes on James Kerr, and she got him. And I knew our old elders at the meeting, and they were godly men, and I'm proud of them.

I knew they went round and begged him not to go through with this. This will wreck your spiritual life. And they brought God's word, be not unequally yoked with unbelievers.

But he got his teeth into something unlike Samson. He wasn't turning back. And he married her.

And three months after he married her, he was laid on the broad of his back with TB of a certain kind. It was called commonly galloping consumption, which actually means in the medical term, from the day you get the germ until the day you die, it's just exactly twelve weeks, and there can't be any more. And when ten weeks had gone, I went to see him.

I can remember going into the room. He's just bones now. There he is in the bed.

I can see his white fingers over the end of the blanket. And he looked at me and he said, well, he said, you know why I'm going to die? He said, I've thrown my back in God, and he's taken me home. And God took him home.

He was taken away from the earth. He had become a barren branch. You young folk, you'll not forget that.

If you become a barren branch, God will take you away. It's all full about with God, you know. Dr. Ryan said this to me once.

He said, did you ever see that lad who's playing in the street? One wee fellow's rougher than the other, and he hits the wee fellow, and he comes to his mother's door and says, Mrs. Johnny Hexley. What did Johnny Hexley for? Nothing. She looked out and she said, Johnny, if you do that again, I'll bring you in.

She shut the door and went in. You know, Johnny's not playing ten minutes till he hits another one. And he comes to the door.

Johnny Hexley. He said, Johnny, now I've warned you. Bring me in.

Shut the door. And he's at it again. John Mora brings him in.

And God will convict you. And God will speak to you. And God will shout at you.

When you go home, keep the bits between your teeth. You've become no use to God. Let's get on with this.

Now that's the barren branch. Did you see that? That to every branch in me that beareth fruit no longer, he taketh away. And every branch that beareth fruit, that's not the barren branch.

That's a bearing branch, isn't it? He purges it. Now watch what for, that it may bring forth more fruit. Now remember that neither fruit nor more fruit is what is after.

You remember how the passage ended? Herein is my Father glorified that ye bear much. We're just looking at a branch that's bearing fruit. And the Father wants it to bear more fruit.

But the idea is, it must bear much fruit. But it's only bearing fruit now. And every branch that beareth fruit, he purges it.

Yes? You know, this is a wonderful word, and it has got two senses to it. I know that many people run to the pruning idea, that purging in a sense, of course. But actually, you know, this is actual cleansing, this here.

It's purging. You know, all the germs that would gather on the branch, they have to be washed off. It has to be purged.

And there's only one way for purging a believer, and that's through God's Word. When you talk about being cleansed again in the blood, has it lost its power? I wonder what you're talking about. You would think the blood of Christ had lost its power to heal you.

My, you really let the power of the blood down, don't you? Why, dear friends, the blood that was shed on rugged blood-stained palm-tree will never lose its power. It's education for all eternity. But what you need when you don't do what you should do, is to get brought face to face with God's words, because that's where you're going wrong.

Wherewithal shall a young man cleanse his way, listen to, by taking heed thereto according to his words? And you folk that talk about sanctification so much, let me tell you what you'll be finding in John 17 when

you come to it. You'll find our Lord looking towards heaven and saying, sanctify them through thy truth, thy Word as truth. Remember our Lord Jesus Christ gave himself for a tax, that he might sanctify and cleanse it by the washing of water by the Word, by the Word.

Oh, lover, you sanctified folk are afraid of your life, of getting baptized. Well, it's your Lord's command, and it's the truth of this book, and if you would like to take me up on it, I'll lift on red butter in the late 13th with the Word of God, because I can just quote every verse in the book on believer's baptism without opening the Bible at all. You test me, you see.

But some of you don't want God's truth. You want to play about in the back room, shutting your eyes and talking about sanctification, when you're afraid to obey God's Word. You weren't brought here for me to fiddle around with you.

Now listen, if you start to obey God and to bring forth fruit, money will teach you a whole lot more, that you may bring forth more fruit. And to prove that I'm right, here's what Jesus said in the next verse, now ye are clean through the Word. Am I right? That's just what purges you.

Now ye are clean through the Word which I have spoken unto you. It's the Word of God that cleanses the bearing branch, that it may bring forth more fruit. And then, just let's pass on, you see, there is that blighted branch in verse 6, if a man abide not in me, he is cast forth as a branch and is withered.

That's a blighted branch. I'll keep that to expound it in a moment. I'm only showing you the branches.

You see, there is the barren branch that's taken away, there is the bearing branch that is purged, there is the blighted branch that is burned. But when you come to verse 8, you get the blighted branch. Herein is my Father glorified that ye bear much fruit.

What branch art thou? Are you no longer bearing fruit? And your testimony being blighted, are you just a bearing branch? You've got no further. God wants you to be a blessed branch. These are much fruit.

These are the branches. Now, remember this, that the vine brings forth the super-sufficiency of Christ, and the husband-man speaks of the expectancy of the Father, and the branches speak of the possibility of the believer, and the fruit speaks of the glory of life. That's life indeed.

You know, there is a life that's more abundant. And, you know, when you're living, let your whole character glorify God. Then, indeed, you're bearing fruit that's glorious.

We'll get into that in a moment. Now, that's the picture of the Lord's angels. Let's have a look at this precept.

Verse 4, Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine. No more can ye except ye abide in me. I am the vine, ye are the branches.

He that abideth in me and I in him, the same bringeth forth much fruit. For without me ye can do nothing. Now, let's take more time here.

When our Lord Jesus Christ looked at these eleven disciples and said, Without me ye can do nothing. Is that nothing in the absolute sense? You know, I can go over two or three pages backward to Matthew chapter 7, and I'll get you this. When the door is shut, many shall stand without knocking, saying, Lord, Lord, open unto us, for in thy name we have eaten and drunk, and in thy name we have done many

wonderful works.

In thy name we have cast out devils. Is that nothing? That's a whole lot, you know, of religious activity, but in God's sight, I'm unto nothing. And you want to be careful.

You see, you can do so much in the flesh that looks like real service for God, but at the end of the day, why Christ will say to so many, Depart ye, for he even knew you. They were without Christ, and they were doing a whole lot. You know, on that very street not so long ago, I met a fellow when some of these great healing campaigns were going on, and he was all excited.

He said to me, Mr. Mullins, I submit to you. Tell me this. When a man's casting out devils every night, is he at the peak of his spiritual power? I said, he might be on his road to hell.

Oh, that shook the lace of him, you know. It was nearly sacrilege, wasn't it, as far as he was concerned. He said, you know, this is shocking.

I said, well, have a look at this book in my pocket. So I got it out, turned it over, made him read it. Casting out devils.

Christ said, I never knew you. Depart ye. He nearly fainted on the street.

He was very careful. There's so much religion. They're torturing us, singing in the choir, and all the rituals of the day, and yet without Christ.

And you'll be damned at the end. Damned for all eternity. Damned at the end.

But he's talking to his own, and he's saying to them, without me, ye can do nothing for the glory of God. Without Christ, ye can do nothing for the glory of God. Christ must direct your giving.

Christ must direct your praying. Christ must direct your preaching. Christ must direct your fellow's singing.

As if you do it in the flesh. Only when Christ has got absolute control, and is flowing through the branch, will there be fruit produced at the other end for the glory of God. And without Christ flowing through, there'll be nothing for God.

F. B. Mayer said this, it's not what I do for Christ that counts, it's what Christ done through me for himself that counts. There's so much doing in the young folk, but is it Christ that doing the doing? And if it's not, all your activity amounts to nothing for the glory of God. No wonder we need to learn the precept, without me ye can do nothing for the glory of God.

But let's come to the principle. Not resurving is the whole subject this evening. I've already pointed out to you that there is a difference between being in Christ and abiding in Christ.

You see, in Christ, that means union. The day that I trusted the Lord Jesus, I became united with him, and that's for all eternity, that's union. But abiding in Christ is communion.

And unless I'm in full communion with him, he can't flow through to produce that which will glorify God. So we're not touching the union, we're just after the communion, it's this word abiding. Now, he took a very wonderful illustration here, didn't he? He took the branches and the vine.

I think that even the smallest boy here this evening would know this, that in spring, summer, autumn, winter, the branch has to depend entirely and completely for all its sustenance on the vine. And that brings in the word dependence. You see, that's just trust, that's all that is.

You know, here's something I think that the young people ought to know, that the day that I stood in my rags and I trusted Christ, that was a net of faith, and it brought me union with Christ forever. That was a net of faith. But when I talk about the branch depending on the vine, that is a multitude of faith, and the act becomes a continual multitude.

Oh, I'm trusting the Lord now, yes, of course, and I'm trusting him to guide me through this message, right down to the last detail, and I'm trusting him for so many things. I need words, I need wisdom, I need guidance, I need grace, I need power, I need blessing, I need action, and I'm altogether depending on him. And that's how I live every day, too.

That's a matter to the faith. Doesn't the Bible say that we believe as walk? By faith do we. I hope you do.

Don't always talk about the act the way back yonder, you know. There's a multitude tonight. I'm trusting him now.

Now, wait a minute, we need to get this disentangled a little bit more. You see that word abide? It's a lovely one. It's a Greek word, and it's translated by our English word abide.

But, you know, that same Greek word is translated by many other English words. Here's one, for instance. Look at 1 John.

1 John chapter 3. 1 John 3, and the way down the chapter there, at verse 24. 1 John chapter 3, verse 24. And he that keepeth Christ's commandments dwelleth in him.

See, the word dwelleth. Well, it's the very same Greek word as the word that's rendered abide in John 15. But any small boy would know that to abide and to dwell is just the same thing, isn't it? Well, wherever you're abiding, you're dwelling, you know that.

Or just the same thing. But here's the difference here, that you've got to keep his commandments to dwell in him or abide in him. And when I have examined the Greek subject of abiding that makes your life produced to the glory of God, I bring it down in its simplicity to this.

It amounts to trust and obey. And the hymn writer was right when he said, there's no other way. I've searched the Scripture through.

I've come to it again and again. Don't tell me you can close your eyes in the bathroom and forevermore just be everything. You've got to obey God's word.

The man who tells you, you know, that he can trample God's work under his feet and be holy is a liar. How could you be in fellowship with a God you're disobeying? There are two wings here, and one is trust. But I'll tell you this, there needs to be more said about it than much.

It needs to be a continual trust, and it needs to be prompt obedience. And you'll never know what it means to us if there's not a prompt obedience to his words. You'll never experience it.

You'll be in Christ all right, but you'll not be abiding in Christ. That's the principle. You see, that's the practice of the abiding life.

That's trust and obey. Now, here's the promise. Let's get back to John 15.

Here's the promise of the abiding life. This is the bit that thrills me. Watch this.

We're down in the chapter where the Lord Jesus Christ is speaking, and here's what he said down there at verse five. I am the vine, ye are the branches. He that abideth in me, and I in him, thee is him.

It's a lovely one. Bring forth much fruit. It doesn't make a matter what your age is.

It doesn't make a matter what your academic standards are. It doesn't make a matter what school you went to. It doesn't make a matter whether you know Greek or not.

It doesn't make a matter where you are or where you come from or what you may be. Here's the Lord's word, and it was good enough for me twenty-five years ago. I can remember when I sat up in a little attic, and I reasoned all this out, and I chiseled it out, and I pulled it asunder, and I heard the Lord saying, women, if you trust me continually and you obey me promptly, you'll bring forth much fruit.

He's not asking you what college you went to. No, he's not asking you what degrees you've got. God put me some of the edu-rabbles that I see with a degree.

He's not asking you what your academic standard is, or did you even pass the 11th muster? He won't let them worry. Listen to your Lord, man, and if you obey, and that means if you depend on him continually for everything, for everything in him, and if you obey him promptly, and my son, O young preacher here, my son, you'll bring forth much fruit. That's the promise.

You've got the practice, haven't you? Did you get the promise? Well, the promise is a good one. Now, have a look at the power. See this one, verse 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

I say there's some power enough. That's the power. Did you hear it right, did you? Ye shall ask what ye will.

Many of you are living there. Many of you in the prayer meeting are living there. That's living in the place where God answers prayer.

That's what that is. So much so, to be honest, I've prayed for things that never happened. Maybe you're not abiding, son.

I think the best thing I can do with the tax is to do what I once did with it. I owe so much to him, I have to refer after him. But he told of this.

He said, you know, when I went through the Moody Memorial, he said, I found a young girl there, and she was a flame for God. He said, I saw a young woman filled with the Holy Ghost, and who was living for the Lord Jesus twenty-four hours every day. And after watching her life for nearly a couple of years, I began to see her easing off.

She didn't come to the meetings so much now. It wasn't at the prayer meeting, her voice wasn't heard. And then I heard little stories about her.

I heard she was going to a certain dance hall, and I heard that she had been to the picture house once or twice, and I thought it was time that I went round and put my arm round her and had a wee chat to her. So I said, I dropped in one afternoon and I found her in the drawing room all alone. I said, Mary, you're not as bright as you used to be.

She hung her head. He said, I've been hearing about you being to this dance hall which belongs to the world, and I hear you go to these worldly sexual pictures. I didn't used to know that.

And he said she gathered some courage from somewhere. She said, Pastor, I'm living my own life, my own way, and I don't want you to interfere. He said, well, you'll remember that I came round to talk to you.

You know, my dear, if you belong to the Lord, he'll deal with you. Good afternoon. She said just a few months later, her dear old father, whom she loved, was laid on a deathbed.

And as she saw him suffer excruciating pain, she came to her senses. And then she went away and looked for her Bible that she hadn't had for so long, and she opened it in the dark there. And then she came to this verse, Ye shall ask what you will.

And she got down on her knees, and she held up her hands, and she prayed the whole night through, pleading his promise, for hour after hour after hour after hour, and pleaded and pleaded and pleaded. And when the morning came, her father was dead. She said, I went round and took the funeral, and then after the funeral, a few days, I went to see her.

I said, Mary, I've come to have another shot with you. She said, you needn't, you needn't trouble. I'm finished with God.

Why? Because she opened her Bible. Said, do you see that promise? Well, I just held on to that. And I knelt, and she told him this whole story.

She said, Mary, you were pleading a promise you had your right to. It was like taking a check to the bank that wasn't in your name. He said, do you mean to tell me that you were abiding in Christ at the downfall? Do you mean to tell me that his words were abiding in you at the picture house? The whole word is this, you know.

If ye abide in me, and my words abide in you, ye shall ask what you will. This check is made out to a certain crowd of people. I don't know whether he or not, it's made out to a certain crowd of people.

If ye abide in me, my words abide in you, ye shall ask what you will. Then Mary, Mary started to weep. She said, oh dear, if I'd only lived on, if I'd only lived on, I could have saved my father's life.

The old pastor was wise, you know. He said, you know, you're swinging the pendulum to the other side now. If you'd been living where you were when I first saw you, dear, you would have known the Lord's will in the dark hour.

You know, the Lord just lays upon your heart the things, and when you hold the box, he readily answers prayer. I've seen it a thousand times. You know, I would be afraid to tell you tonight how God has answered prayer for me.

I'd be afraid to doubt it, but I pray a lot more than I preach. It's a wonderful promise, isn't it? It's a wonderful power, a wonderful practice. If trust and obey is the practice, you'll bring forth fruit is the promise.

You'll get what you ask is the power. Now, I couldn't leave this subject without showing you two more things. Come to 1 John, chapter 2. 1 John, chapter 2, you see verse 6. He that saith he abideth in him ought himself also so to walk even as Jesus walked, is the right wording.

You know, that's the proof of it. No use in talking about abiding in him, you know. That's only chat with a lot of folk.

But when you're really trusting him continually, and you're obeying him promptly, and all the sufficiency that's in him is flowing through you, then you'll walk. It's getting on to high ground, isn't it? I preached that at a conference, and an old fellow came up at the end of the meeting. He said, Mr., that was high ground.

I said, Sir, that was scriptural ground. Some of these old carnal Christians in some of the meetings don't like high ground, you know. Oh, no, they don't.

And I'll tell you this. There are three times this word without is in the Bible, in your New Testament at least. And it's without Christ, you can do nothing.

Without faith, it's impossible to please God. And faith without works is dead. Now, watch.

If you have real faith, and it stretches out its hand continually to get the fullness that's in Christ, and it embraces that fullness, you can't tell me that you have that fullness without a production in your walk, can you? No, you'll walk as he walks. And when you're doing it all the time, you'll know it's not I, but Christ that lives within me. That's the proof of the abiding life.

Did you see the promise? Did you see the practice? Did you see the power? You're seeing the proof. Here's the prospect. Look at verse twenty-eight of this chapter, 1 John 2. And now, little children, abide in him that when he shall appear, we may have confidence and not be ashamed before him that is coming.

You know, that's the prospect. You know, if you're really abiding in him, if you're continually trusting him, and if you're promptly obeying him, it doesn't matter when he comes. My, you'll not be ashamed before him that is coming.

You know, Lot wasn't abiding down in Sodom. And when the Lord came, he was caught on. Yes, and the great Elijah wasn't abiding when he was in the old, dark, damp cave where there was never light nor food nor light.

And he was caught on. God said, What doest thou hear, Elijah? And if you trust God continually and obey God promptly, you'll be in the place where you'll not be ashamed. Have you got this abiding life? Did you see the practice of just trust and obey? Did you see the promise, that shame bringeth forth much fruit? Did you see the power? Ask and it'll be done.

Did you see the proof? You'll walk as he walks. Did you see the prospect? You'll not be ashamed before him that is coming. Now, let's have a look at this other dreadful verse that's in the scripture.

John 15, verse 6. If a man abide not in me, and remember he's talking to believers. I know that there are some of the ultra-Calvinists who try to get out of facing this verse by saying, this is not a believer here. My dear friend, he's not talking to anybody else.

There are eleven believers before him. In fact, those words, if a man are not in the original scripture, actually it's the branch he's still on. Of course, the very fact that the word abide in me is there will prove that he's still talking to the branches about the abiding.

If a branch abide not in me, he is cast forth of the branch and is withered. Does this mean that he's lost again? Look, friend, nowhere from your first verse down to the eighth verse are we talking about salvation. No, what the Lord's talking about salvation is defined as follows.

The whole subject is fruit bearing. That is not salvation, and don't be reading it into it either. You see, friends, the difference between an unsaved man and a saved man is just this.

So, watch. The unsaved man has no life to lose. He never had life.

He has only an existence. He that hath the son hath life. This man hasn't got the son, therefore he hasn't got life.

He has only an existence. He has no life to lose. He's dead, the first part of the sentence.

But he's got a soul to save. He's got a soul to save. Now, the saved man has got no soul to lose.

By the blood of the cross, he was perfected forever. Would you like to come round and tell me what perfected forever means? Because I would tell you it means perfected forever. He's got no soul to lose.

But watch, he's got a life to be perfected. This man's got no life to lose, but a soul to save. This man's got no soul to save, but he's got a life that can be forfeited.

And you can forfeit your life, you know. You can become no use to God. You can just go on down a carnal path after you're in Christ.

Were those Corinthians in Christ? Do you remember the first verse of 1 Corinthians chapter 1, Paul writing to the church at Corinth? He said, For them that are sanctified in Christ Jesus called saints, were the saved, the saved. Come to the third chapter, find how they're living. I could not speak unto you as the ritual butters unto carnal.

They were living carnal lives. You see, they were losing out. Their whole life of service and fruit-bearing was being lost.

Why? Because they were not obeying and trusting. Now here we're at it now. If a branch abide not, that is, if a believer does not continually trust and will not promptly obey, he is cast forth as a branch and as work.

Now, what's your next three words? Men follow them. Does that say that God's going to pitch him into the fire? The very fact that it says men would teach you what's happening. You know, when a fellow doesn't really live for God, the boys in the factory knew all about it.

And when he goes in the back of the machine to have a smoke, and he does this and that and the other, they know it all. And when he comes out to preach, they just say, shut up. Men follow them, and men pitch them into the fire, and they push the money no good to men.

It's the test, the money is blanketed and blasted because they'll neither trust nor obey. It's men that are doing it. It's not God.

Then we end this powerful passage this evening with this word. Jesus said, Herein is my Father glorified, that ye bear much fruit. What is this fruit? I think you know this, don't you? You know the fruit of the Spirit is what? Love, joy, peace.

Long-suffering, gentleness, goodness. Faith, meekness, temperance. You know, if ever you want to paint a picture of Christ, well, I don't know whether I should tell you this or not.

You see, I've painted many pictures in my day. I've painted pictures all around the country. But I'm painting one at present, at least I've sketched it out.

And it's one of these modern paintings of Christ. Some day when you go to the museum, go and see some of the modern paintings, and you'll wonder whether you should stand on your head or your hands to see what way it goes. I took Mr. Orr in the other day to see this, and he stood back and he says, My God, is that painting me, sirs? I said, yes, that's modern painting.

This is not desperate. He'll think that through of the thing at the screen. And in his own country way, he just went on raving about it, and raged and ramped.

This was nonsense. But you know, I'm going to paint one, and it's going to begin with love. And then I'm putting a certain thing in for joy.

And I'm putting another thing in for peace. And then I'm putting a bit in for long-suffering. And I'm putting a wee bit down for gentleness.

And another thing for goodness. And then there's meekness and temperance of Christ. Wherever Christ went in this world, inside him was love, joy.

And out towards the world was long-suffering and gentleness. And upward towards God was faith and meekness. And when you continually trust and promptly obey, then the very life of Christ flows through you until the production is much richer.

Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, which is Christ. Because it's only when the world is seeing something of Jesus in you that God is glorified. And after all the teasing out tonight, the whole thing for you, dearies, go home and trust him for everything and obey him.

I will not sing any more. I've kept you longer than I should have kept you. Lord, take us home and get us down to listen to the Master.

Make us all to sit at his feet this night before the night goes by and look at these wonderful things again. And so reveal this great mighty truth of abiding through young lives and old lives until we are brought to the place where the world will see Jesus in us, part of us in thy fear and with thy touch through Jesus Christ our Lord. Amen.

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