

John

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Preacher: Garnham, Sydney (1899-1980)

- [0 : 00] As the Lord may graciously lead, I seek to direct your minds to words you will find in the gospel according to John at the 15th chapter, just at the last clause of verse 5.
- Without me ye can do nothing. Without me ye can do nothing. The 15th chapter, John's Gospel, the concluding words of the 5th verse.
- This is the answer to our prayer that we have just sung. This is the beginning of all. This is the end of all inquiries and all questions, whichever way you consider the words.
- This is a comprehensive declaration. I want to look at it for a moment from that aspect, lifting it out for a moment out of its immediate setting.
- We shall have to consider that. But this has a universal application, my dear friend, where the man is prepared to acknowledge it doesn't alter the facts.
- [1 : 29] The man of the world will tell you, you've heard it so often as I have heard it, we do what we like. They don't.
- They can't. They have no command over their health and strength. And if the Lord takes it away, they can't do anything for it.
- Without me, you can do nothing. Ah, friend, it's got its universal application. Oh, yes, my dear friend.
- And to you and I equally, whether we're children of God or no, friend, this comes right home to us all. I hope we're able to see it.
- And I hope the Spirit of the Lord will seal it upon our heart. We all know what it is, do we not? If we're honest with ourselves, we all know what it is to make plans for tomorrow.
- [2 : 34] Tomorrow comes, something arises and you can't do them. Without me, you can do nothing. The farmer, with respect to those present, the farmer makes his plans or probably say, well, tomorrow, tomorrow, tomorrow, if the weather is fine, we'll go out, we'll start harvesting.
- They make all their plans for the morrow and tomorrow it's pouring of rain. Do you know it? Do you know something? Without me, you can do nothing.
- I've seen this. You've probably heard the story. I don't know whether you've ever been to the spot. And I was one, two years ago now, once preaching in Cambridgeshire, staying with a farmer.
- Of course, in the end of all, you go around looking at the farm. And everything seemed to be flourishing in a beautiful state.
- And in my poor ignorance, I had to comment upon it. And suddenly, suddenly we came to a field. Well, it was devastation.
- [3 : 53] I couldn't help commenting on it. Ah, said the godly farmer, you ever heard the story of the man who had a flourishing field?
- Somebody said to him, you know, friend, you've got a good crop coming there. You ought to do well out of that. Yes, said the man, if God Almighty will leave it alone, I shall have a good crop.

And God Almighty did leave it alone. And the man said to me, he said, have you heard the story, I expect, that is the field. I can't tell you how many years ago it was said.

But ever since, not only at the time, did it wither and die, but ever since, every effort has been made to grow, and nothing will grow there.

And it's still the same, at least it was when I saw it. It was such a vast contrast. Without me, he couldn't do nothing. And what does the book say?

[5 : 01] Psalm 65, He gives them corn, when thou hast so provided for it. All you can do is plant the seeds, you can't do it anymore.

You can't make the rain come. You can grumble about it, of course. It always comes at the wrong time, to suit you and I. You can't make the things grow.

You can't make the sun to shine. Without me, you can do nothing, friend. You can carry this thought, I'm not going to dwell upon it, but you can carry this thought wherever you like, my dear friend.

It has its universal application. God is connected, I know not saving, but he's connected, nevertheless, with everything.

The whole creation was produced by his mighty hand. And nothing, nothing that was brought into being, was brought into being without his help.

[6 : 08] Nothing. The whole creation is the product of his mighty, omnipotent hand. His infinite knowledge, his amazing wisdom, and do you ever look at nature, friend?

I hope you do. I'm not going to get on to that realm, as I shall lose myself, I know. I'm so full of nature, friend. Ah, the wonderful handiwork of God, the variety.

We'll come back to that in a moment or two. Without me, you can do nothing. And that's where your life is, and that's where my life is.

I hope you've been given to know it. And I hope you've been given to acknowledge it, friend. But whether you acknowledge it or know it, doesn't alter the fact.

He taketh away their breath and they die. They can have all the surgery in the world, they can't stop it, friend. You've all heard of friends that we've known and loved, servants of the Lord, comparatively and frequently.

[7 : 21] One moment, they're in full health and strength, and the next moment, they're not healed. God has taken them. Yeah. Is your life, is your life hid with Christ in God, friend?

Ah, that's the, that's the vital matter. Without me, ye can do nothing, friend. And I say, and I repeat it, none are exempt from this, because the ungodly, of course, will not recognize it.

They refuse to acknowledge it. But I hope you and I, my dear friend, have been made to differ. The inquiry of the word of God is, who made you to differ?

What hast thou, that thou hast not received? All those wonderful words, that we've read again this evening, from Philippians 3 and 4, this is grace, my dear friend, in the display of it.

This is grace alone, that can bring, a poor sinner, to that state, in his mind and heart. And you count all things, and there's no exception, I don't believe to that.

[8 : 45] You count all things, but lost, that I may win Christ. Oh, friend, have you got anywhere near, to that yet? A few, to be a long way off, when I read such words, friend.

Count them all, but done, that I may win Christ, and be found in him. And then, as I quoted in prayer again, I've learned, oh, what a lesson to learn, friend.

I've learned, in whatsoever state, I am to be content. You can leave out the word, therefore. It's in italics, in any case. He's not content, with affliction.

He's content in it. I've learned, in whatsoever state, I am to be content. Have you, have you begun, friend? Have I? I've been asking myself, these questions, a thousand times, before I came here, this evening.

Oh, friend, I feel a long way off, to you. But that's where, grace brings, death. You'll have to come to it, my dear friend, with a hymn writer.

[9 : 55] I could from all things, parted be. Never, never, Lord, from thee. You see the one thing, needful.

Without me, without me, you can do, you can do nothing. Nothing. Nothing. At any time, under all, any circumstance, all our dependence, my dear friend, but it's, it's safe dependence.

Let us quote the other word, we close. My God, shall supply, all your need. Oh, it's a familiar word, my dear friend, but tell me this, has he ever failed?

Have you ever found a need, a real need, not a desire? Oh, no, no, no. The Lord's never promised to supply your desire. But have you ever known a need, and he's failed, friend?

Don't answer me, answer the Lord, my dear friend. Without me, you can do nothing. But the apostle goes on, I can do all, I can do all, through Christ, which strengthened, oh, friend, have we begun, have we begun to grasp, the mighty, invincible power of God, friend?

[11 : 30] We look at our troubles, look at our needs, look at our problems, what's the first thing that arises? Not my God, she'll supply all your need, no, no, far from it.

However am I going to get out of this trouble, wherever is it going to lead me, whatever is going to be the consequences of it. Yeah. I believe I talked to you, I talked to you this evening, I've walked much the same paths as I've walked myself.

Oh, great God, how infinite art thou, what worthless worms are we. Without me, ye can do nothing.

That's where the whole world lays. Man, beast, bird, fish, these all look unto me, and he gives them, ere they met their meetings, you see.

He never produced anything in his creative power, and left it, to supply its own need, or keep itself alive.

[12 : 46] Without me, you can do nothing. Without me, you can do nothing. And let's look at this in the light, of its setting, beautiful setting.

Jesus is saying, here I am the vine, my father's, the husbandman. That's the beginning, friends. Get the beginning right, and the end will be right.

He is the vine, his father's the husbandman. You're in good hands, my dear friend. Whether you can see it or not, if you belong to him.

This people, have I chose for myself. They shall show forth my praise. Not they desire to show forth my praise, nor they want to show my praise.

That will come later. But they shall, they shall show forth my praise. Your times are in his hand. All events at his command.

[13 : 56] This is what the truth is saying before us here. The vine and the branches. Yes. Yes. And remember this, my dear friend.

The vine and every aspect, every atom of his vegetation, brought forth in creative power, has a purpose. Don't forget it, brother.

He gave Isaiah, his director, to record it. As the rain cometh down, and the snow from heaven, with a purpose, with a purpose, no, not to grumble about it, with a purpose, that it may give seed to the sower, and bread to the eater.

And it does. You can consider it in relation to the vine, or anything else you like. It produces seed to the sower.

Ask the farmer. Ask the horticulturalist. Where does he get his seed from? Oh, from last year's crop. Oh, yes.

[15 : 08] The provision of God. Without me, you can do nothing. He sends the rain and the snow from heaven, to water the earth, that it may bring forth seed to the sower, and bread to the eat, so shall my word be.

In exactly the same way. With a divine purpose, with God behind it. With his omnipotent power.

His infinite wisdom embraced in it all. And it will all bring forth as he has appointed. You no need for me to emphasize this.

So, as I've said already, the farmer can sow his seed. And then, the epistle of James, comes in again.

The husbandman, hath need of patience. He does. He can't make it grow. And if God didn't make it grow, like the farmer in Cambridge, of those that I saw, God withdrew himself, and it withered and died.

[16 : 16] It's been the same ever since, apparently. On that same spot. Oh, are we beginning to learn the lesson, my dear friend, after all these years, with some of, our complete dependence, upon God?

We cannot think, one useful thought, one holy word, can see, only he, can help us.

Temporally, we're dependent upon him, for health and strength. He takes it away, and you can do nothing about it, only call in the doctor. You see, dependent, and here, here, my father is a husbandman, and he knows, what he's doing, friend.

He knows, what he's doing. Oh, it's, it's not an amateur's job, to look after a lion, if I draw distinctions, now, for a moment.

No. You've got to know, what you're doing. I learned that, a good many years ago. I probably mentioned, mentioned it here, before now, so I needn't reiterate it. My father, is the husbandman, and he knows, what he's doing.

[17 : 41] And when he planted, that vine, it was there, for a purpose, friend. For a purpose. Not for people, just to look at.

Of course, it's beautiful, it's beautiful, to go, and see, a vine, in full, in full, the fruit, hanging, lusters, of beautiful, grapes, yes.

Beautiful. But that isn't its purpose. That isn't its purpose. It's there, to bear fruit, friend. That's, that is the purpose.

And I am the vine, and ye are the branches, and you're there, to bear fruit, friend. Let none be idly, saying, there's nothing for me to do.

Think, my dear friend. There is fruit, to be born. And each, each cluster, of grapes, doesn't always bear, the same number, nor the same degree, of fruitfulness.

[18 : 52] They vary. You and I may vary. You have, you have your portion, to bear. We've read this evening, help those women, which labored with me, in the gospel.

They didn't preach. No, they helped. They were helpers. Oh, my dear friend, has God shown you, what your fruit is, to be, in your life?

I repeat it, my dear friend, let none be idly, saying, there's nothing, for me to do. A word, in season, that is dropped, to the weary, by the way.

Oh, you didn't expect, any fruit from it, but it was there. God appointed it, and it dropped, into good ground, and it bore, fruit.

And the weeping, drooping spirit, to whom you conveyed it, was revived, fruit. Does you never give, any time, to prayer, friend?

[19 : 55] Don't tell me, you never prayed, for anybody else. That's fruit, friend, under the blessing, of God. Not always, of course. He's the husband, the innate husbandman.

The vine doesn't bear fruit, all the year round, my dear friend. It's there, all the year round, but it's developing. It's developing. The sap is flowing, and as the sap flows up, into the branches, so, in our in-due time, the husbandman, is looking, not looking, at the progress, of the growth, he watches that, of course.

No, he's looking, for the evidence, is a fruit. And is the Lord, looking at your life, my dear friend? Didn't, didn't full, it isn't full, I hope, of complaints.

There is a fruit, to be born. there is the fruit, of salvation. You can do nothing, about that, I know. But the blessed, fruit of salvation, oh, the wondrous, plan, conceived, in the mind, of a triune God, way back, before the world, was framed, or fashioned.

Never stop, to think about it. chosen, in him, before the foundation, of the world, that we should be holy. It's all fixed, in the mind of God.

[21 : 29] Without me, he can do nothing. But you will be holy. Every one of his children, will be holy. He doesn't put any degrees, upon it.

No, no. Yet they shall, all be holy. That is his purpose. When he chose, his people, a number, that no man, can number.

And every, every moment, every, of every day, is fixed, my dear friend. I'd love to look at this, glorious plan, in this respect.

You know not, what a day, may bring forth, my dear friend. You know not, what tomorrow, may bring at all. May not bring anything. You may not be here. But in his eternal, mind, it's fixed, my dear friend.

He's got it all planned. He doesn't have to, alter his mind. He doesn't have to, accommodate himself, to circumstances. Your life, is hid.

[22 : 36] And it's hid, with Christ, in God. There's the truth, of it, friend. So, I am the vine. My father, is the husband.

Do you want him, to have control for him? I'm putting these, questions to you, I'm putting them, to my own soul. Do you want him, to have control? I don't mean, partial control.

The Lord, is never going, to accommodate himself, in any way. Do you want him, to have, complete control? Can you sing, with the hymn writer?

Take my life, and let it be, consecrated, Lord, to thee. Take my moments, and my days, let them flow, in ceaseless praise.

Is that you, can you sing it, friend? I mean, with sing it, can you sing it, with heart, and understanding, or have you got, a reservation? Take my life, only don't touch that, Lord.

[23 : 42] Don't touch that. Oh no, that's precious to me. Now, you know, won't do at all, my dear friend. My father, is the husbandman.

Every branch, in me, that beareth not fruit, he taketh away. The meaning, there, really, is the eastern figure.

It is, every branch, in me, that is the, governing feature, in me. Beareth not fruit, he beareth it up. In the east, of course, very briefly, in the east, many of the vines, were not cultivated.

They grew wild, on the mountain side, on the hill side. And the fruit, fruit was strewn, upon the ground. That's the place, where the little, little foxes, used to get, you know, to spoil the vines.

They love to get, underneath, they lay underneath, the little foxes. They can get under there, the little ones. They can get under there, they are, they are out of sight, and they can nibble away.

[24 : 51] But where, where a branch, is there, laying upon the ground, and not bearing fruit, the husband, would come, and he just put, a prop underneath, to lift it up.

that it may bring forth, fruit. Every branch in me, that bear is not fruit, he taketh away. And every branch in me, that bear is fruit, he purses it, he prunes it, he cuts it.

You've got to know, what you're doing, my dear friend. If you're going to cut a vine, I've tried it, my dear friend, I know what I'm talking about. It'll bleed, if you cut it wrongly, at the wrong time of the year, or in the wrong way, it'll bleed, and it'll bleed, for weeks on end.

I've seen it, through my folly. I thought, I never should have stopped it. Bound it up, bound it up, bound it up, didn't make any difference. Yes.

Every branch in me, that bear is fruit, he purses it, prunes it. Don't like it, my dear friend, the vine doesn't like it.

[26 : 06] If the vine could speak, he said, I don't like, I don't like the pruning, pruning knife. But it's needful, the husbandman, the husbandman, he knows what he's doing, friend.

Your life, is in his hands, my dear friend. And your life, embraces your circumstances, and everything else, associated with it, friend.

He's got to bring to bear, the pruning knife. You've seen, you've seen a vine, in the process, haven't you? And, when it first produces, its bunches of grapes, there's hundreds, and hundreds, and hundreds of them.

Oh, says the husbandman, there's too many. And so, he takes his little scissors, and he cuts out, and he cuts out, and he cuts out. And some of us, my dear friend, there's a lot of trimming, to be done.

A lot of cutting, away to be done. Why does he do it? the husband, the husband, in order to make room, for the, the other grapes, to swell out?

[27 : 18] I feel, that's how you get, the full, the full complement, of fruit, from the vine, my dear friend. Every branch in me, bear his fruit, he purges it, that it may bring forth, more fruit, that is the purpose of it, my dear friend.

sanctified affliction, no chastening, for the present, seeming to be joyous, nor grievous. The vine would tell you that, if it could speak.

Nevertheless, afterward, it produces, the peaceable fruits, of righteousness, to those, that are exercised, thereby. It's in the hands, of omnipotence, my dear friend, in the hands, of infinite wisdom, but without it, without it, friend.

Every branch, every branch in me, that bear his fruit, he purges it, that he, that human, that it may bring forth, more fruit, now he goes on, abide in me, and I, 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.

Superliving, profound truth, friend. Nobody, nobody needs to, explain to you, you can go to a vine, you can go to anything else, you like, anything that's growing, in your garden, cut, cut a piece off, and let it, let it fall to the ground.

[29 : 05] Sever it, from the main plant, you know, need for me, to remind you, what happens, you've got no source, of sustenance, no source, of strength, it will wither, and die, and so will your life, my dear friend, like the man, in Cambridgeshire, God almighty, leave it alone, yes, and God almighty, did leave it alone, and it came to nothing, without me, ye can do nothing, oh, it's, it's true, spiritually, my dear friend, what is written, aforetime, is written, for our learning, and here, here, my dear friend, is the figure, that the spirit, of the Lord, in infinite wisdom, has set before us, and there's nothing, comparable to it, I know, there is a measure, in which it is, applicable to all, vegetation, of every kind, but particularly, particularly, with a vine, the spirit of the Lord, never makes an mistake, my dear friend, when he uses, a figure, as a medium, to convey, divine truth, to you and I, you can search it, you can penetrate it, to the depths, and whatever you find, will be applicable, a vine, my dear friend, is no benefit, apart from, its root, its fruit, its wood, is no use, it's no good, cutting a vine down, and passing the wood, on to a carpenter, and say, make me so and so, out of that, he'd look at it, and say,

I can't do anything, with that, no, no, the wood's no good, the leaves, are no good, for a medicine, or value, I could name, many, many other plants, that are of medicine, or value, and they use, today, in surgery, at least, particularly, in herbalists, not in a vine, you see, severed, from the vine, it's useless, no, no, no, no, no, object at all, save to gather it up, take it away, and burn it, and that's what they do, in the east, you can travel in the east, at any time, I've seen pictures of it, I've never been there, in person, I'd love to have gone there, years ago, I shall go now, but if you go, at the right time of the year, you can see fires everywhere, weather burning, the fruitless branches, every branch in me, that beareth not fruit, but 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, can you tell me, where the distinction is, take me outside, and show me an oak tree, I shall say, yes, well there, there's the trunk, the great massive trunk, and there are the branches, spreading out from the trunk, but take me to a vine, you can't tell, it's all branches, it's all vine, it's all part, we are one in Christ, my dear friend, no question of branches, and a trunk, not in a vine, you've seen a vine, you'll know, this is so, I am the vine, ye are the branches, inseparably connected, united, drawing, the same, same aspect, of strength, if you're going to feed, my dear friend, in the, in the spiritual realm, you've got to feed, upon spiritual food, which means, you've got to go to the right place, to hear it, take heed how you hear, and take heed what you hear, and there's much being proclaimed today, my dear friend, doesn't afford any nourishment, for branches of the true vine, at all, it'll deceive them, yes, by,

I am the vine, ye are the branches, that abide in me, the same bringeth forth, and I in him, the same bringeth forth, much fruit, but if a man, if a man abide not in me, is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned, if he abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, many have stumbled over those words, I don't know why, because they lift it out of their context, my dear friend, keep it in the context, you can't go wrong, every branch, in that vine, is drawing the same sap, from the main root, the same kind of sap, oh yes, we are, by divine grace, through the atoning merit, of a precious Christ, my dear friend, we are made sons of God, brought into a living union, living upon the same things, this is the truth, and when we are sustained, by divine power, when we are brought to be dependent, upon divine things, when we are drawing the right sap, and therefore we can't ask wrongly, whatsoever ye shall ask, the word declares it, it's there, the answer to all our problems, ye ask, ye receive not, because ye ask amiss, why, because you've leaned, to your own understanding, because, if I dare put it this way, because you want your own way, my dear friend, some of us have got there, oh, you've planned your own way, and then you fervently, go to the throne, and say Lord bless it, you didn't go to the Lord, first to ask for direction, the Lord's not going to accommodate himself, as I said earlier, no, if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done, here is the answer to prayer, my dear friend, here is the source, of the answers to prayer, you shall ask what ye will, you've got to be in the right attitude, you've got to be drawing, from the right source, both strength, comfort, help, you've got to lean, my dear friend, and trust in the Lord, with all thine heart, lean not to your own understanding, that will only deceive you, though, oh am I, am I raising a great height, my dear friend,

I can't get higher, then we're grace or leisure, grace is preeminent, the trouble is, my dear friend, you and I, if I speak for you, we have to mourn, we fall so far short, because we do lean, to our own understanding, we want our own way, we wouldn't dare put it that way, quiet, but in our minds, that is, that is what we want, we want our own way, yes, it's very easy, my dear friend, oh I've heard it said, so many times, even with the children of God, ah, I'm not exempt, my dear friend, don't think that, but I've heard it said, so many times, you know, it was wonderful, the Lord appeared, I said, when did he appear?

[37 : 53] After I got over it, yes, that's it, didn't go to him before, nor in it, it's very easy afterwards, to say, oh yes, but the Lord, that was the Lord's appearing, may not well have been, ye shall ask, ask, and ye shall receive, knock, and it shall be opened unto you, for everyone that asketh, receive it, he that seeketh, find it, to them that knock, it shall be opened, that is the word, of the living God, which you've got to be brought, my dear friend, into the condition, in preparation for it, every branch, every, if, if a man abide in me, is not, if abide in me, is cast, is not, if a, if a man abide not in me, is cast forth as a branch, and is withered, men gather them, and they are burned, but if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, herein is my father glorified, and my father is the husband of mine, herein is my father glorified, that ye bear much fruit, so, in consequence of it, ye shall be my disciples, that's what you're there for, more than once, the scriptures declare, ye are my witnesses, what sort of witness, are you not, you and I bearing, my dear friend, by our life, in the days of the disciples, they took knowledge, of them, that they had been with Jesus, we're not told, not given any explanation, that the people took knowledge of, there was something, about their lives, is there anything, in your life, that makes you different, my dear friend, ye are my witnesses, you're bearing, some sort of witness, my dear friend, either good or evil, without me, ye can do nothing, of course, in the reverse order,

I haven't mentioned that, I haven't time, to mention everything, but, without Christ, you know, you're in sin alright, you don't need Christ there, no you don't need Christ, the devil, the devil will lead you there, you'll be captive, by the devil at his will, in unregenerate day, now, if ye abide in me, and my words, abide in you, yes, but herein is my father, glorified, that ye bear, much fruit, so, shall ye be, my disciples, and then he adds, as the father, hath loved me, so, have I loved you, continue ye, in my love, there's the sap, flowing, into the branch, there is the enabling, of God, enabling us, to do the things, that are well pleasing, in his sight, there is the reminder, to us again, without me, he can do nothing, nothing at all, or never mind, about all our fancies, no, without me, he can do nothing, as the father, loveth me, so, have I loved you, continue ye, in my love, yes,

God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should have, shall have, eternal life, and I will raise him up, at the last day, that is the purpose of God, just as here, in the figure, the purpose of the husband, when he first plants the vineyard, is that it may produce fruit, and when God, first placed you and I, in the eternal covenant, my dear friend, it was that we should bear fruit, of some kind, I'm not going to put any measures on it, my dear friend, that isn't mine, for me, but we all have to bear some fruit, my dear friend, can't all, you can't all stand and preach, but we can witness, nevertheless, my dear friend, oh yes,

I am the vine, in the fullness, in the completeness of it, ye are the branches, but they've got to be severed, got to be united, sever them, and they become useless, not even an endowment, they wither and die, take them away, and burn them, yes, to every branch in me, the bear is not fruit, ye lifted it up, that it may bring forth fruit, and then there's, fruit, more fruit, much fruit, oh I hear some poor soul, saying, is the Lord, never going to be satisfied, he won't, my dear friend, here is my father, glorify, that ye bear much fruit, it's not for you and I, to decide, as I have said already, not for you and I, to decide how much fruit, we're going to be born, going to bear, but all there should be, a solemn exercise of mine, my dear friend, as to what fruit, we are bearing now,

I've heard it, implied, if not said, in so many words, there's nothing for me to do, my dear friend, the Lord has something, for you to do, he's not going to have, idle, not going to have, idle branches, attached to his vine, no husbandman, would allow that, my dear friend, every branch, is there to bear fruit, and it's to bear, more fruit, as it is pruned, in other words, it is trained, it is fed, it is nourished, in order, that it may bring forth, more fruit, and still the husband, said, husbandman said, I must prune it, yet more, I want much fruit, I want much fruit, herein is my father, glorified, that she bear, much fruit, oh, this is where, this is where, we came, my dear friend, in our reading, he was only, a poor sinner, and nothing at all, my dear friend, in unregenerate days, but there, there, he was unable to say, as he spoke about himself, if any other man, thinketh he, he hath, whereon, he my glory,

[45 : 35] I am all, he gives a catalogue, but he says, what things were, were gained to me, I count them loss, all of them, I'm united to Christ, I'm there to bear fruit, to Christ, for the benefit, of the people of Christ, in the preparation, for eternal glory, where I shall dwell, with Christ, as he goes on, to enumerate, that I may know him, and the power, of his resurrection, and the fellowship, of his suffering, being made, conformable, to his image, oh friend, this is, a deep, deep and a solemn subject, oh may the spirit, of the Lord, laid upon our souls, to exercise our souls, may there be, a searching of heart, to search my heart, a good deal, over a portion, like this, beloved,

I assure you, what am I doing, in the pulpit, am I just gratifying, the whims, and the fancies, of a few hearers, am I just here, to fulfill, an engagement, so long as, somebody's in the pulpit, it doesn't matter, who's there, is that all, how shall they preach, except they be sent, without me, you can do nothing, and there, we all are, my dear friend, may we know it, may the Lord, seal it upon our heart, may he bring us, to a self-examination, as to where we stand, and whether, we have yet learned, with the apostles, we've read, I've learned, in whatsoever, state I am, to be content, there's only, one place, of contentedness, of that,

I'm sure, my dear friend, that's in Christ, inseparably, united, to Christ, and that is, the fruit, of the sacrifice, that was once, offered for sin, and all uncleanness, to bring us, into union, in union, as John declares it, beloved, now are we the sons, of God, before then, we were the sons, of Belial, the sons, of the devil, now are ye, the sons of God, and it doth not yet, appear what we shall be, but we do know this, that when he, the she shall appear, we shall be like him, and herein is my father, glorified, that ye bear, much fruit, our times, are in his hand, all events, at his command, may the Lord, bless his word, to our souls, may he cause it, to bring forth, fruit to his glory, and to the well-being, of our own souls, for his name's sake, amen.