

The Holy Spirit - Fruitful Expectations

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Preacher: Pastor Jared Bromka

[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

You can open up to Galatians chapter 5 if you want to, and the reality of the life of the Spirit. It's more than we think it is, and it's nothing like we think it is. We expect it to have something, something reminiscent of the flesh, something that's like we can grab a hold of and be familiar with, and so we kind of expect it to be like flashy or draw attention to itself, and it's nothing like that. And yet it's so much more than we could ever imagine it being.

The reality of walking with the Lord and having Him impress His heart upon your life and give you direction and do things through you that you could never do on your own. Such a journey.

So, Galatians 5. Galatians 5 will be down in verse 22 and 23. We're moving from number 5 to number 6 as we're on our journey. We've moved from Ephesians, that gateway kind of, into looking at the fruit and the gifts. We saw that last time the Holy Spirit, He operates in His role as paraclete, the one who comes alongside of us, the one who is with us, to enable. That's one of His roles, is to enable. And so for us, it's how do we operate? How do we operate in the spirit of enabling? Well, we saw this the same way that the anointed servant of God does.

In Isaiah 42, 1, speaking of Jesus, it says, Behold my servant, whom I uphold, mine elect, in whom my soul delights. I've put my spirit upon him, and he shall bring forth judgment to the Gentiles.

That's what the Holy Spirit does in our life.

[2:38] That's how he operates in our life, to enable us to act in the same way in this season of the spirit. It is by the anointing of the spirit alone, the fact that he's put his spirit upon us, that we operate in this season. Without that, are we of the spirit? Yeah, if we are born again, we are born of the spirit. Are we always operating in the spirit? Not necessarily. Not necessarily.

And the life that God has given us to live, and the ministry he's given us, and the purpose of being the light to the world, is all through the operation of the Holy Spirit operating in our lives, enabling our lives. The gift of the spirit, so that we might operate in a way that we could not otherwise.

Ephesians 4, we looked at this last time, when Aaron took us through Ephesians, says, Unto every one of us is given grace according to the measure of the gift, singular, of Christ. Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts, plural, unto men. So the gift, according to the measure of the gift of Christ, he's given us this gift of the spirit, which operates in our lives through a variety of enablings and giftings in operation. Jesus said as much in John 16, 7, he talked about what would happen when he goes to the father. He says, Nevertheless, I tell you the truth. It is expedient for you that I go away.

For if I go not away, the comforter will not come unto you. But if I depart, I will send him unto you.

That's what Ephesians says. Because Jesus ascended to the right hand of the father, then he gave gifts unto men through the gift that he promised. And so the gift of the spirit, it allows the Holy Spirit then to operate in our lives in gifted and fruitful ways. As we continue in Ephesians 4, 15 and 16 says, but speaking the truth in love, we may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love. In love. Galatians 5, 22 and 23, but the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. Against such, there is no law. And so the gift, singular, of the spirit allows the Holy Spirit then to operate in our lives in these gifted and fruitful ways. And that's what we will look at tonight. As we look at fruit, we have fruitful expectations. Father, thank you so much. Lord, thank you for fulfilling every promise that you've ever made. You will fulfill it and you either have fulfilled them or you will fulfill them.

And we know that every promise is yes and amen in Christ Jesus. He is the fulfillment of all promises. They all find their fulfillment in him. And whether they've yet to be experienced in this world, yet they've yet, if they've yet to be fulfilled in what we would experience, they're fulfilled in Christ. They're assured in him 100%. Lord, there are promises that have been fulfilled in Christ that we've not yet experienced. I've not yet been glorified. I've not been resurrected. I've not been called up to be with my groom. The bride's not yet been called home, but that promise is absolutely fulfilled in Christ. And he will accomplish it. So in Galatians, we see the fruit of the spirit listed. And I'm sure we've, you know, come to this verse many times. This is a good refrigerator verse for sure. I don't know if many people put things on the refrigerators anymore. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. And then he says here, he tags on at the end, against such, there's no law.

[6:30] Now the wording here is actually, it's singular. The fruit of the spirit is singular because the fruit of the spirit is love. It's not the fruits of the spirit is the fruit of the spirit is love.

And then we have all of these expressions of love. Now we're not going to do so much is we're not going to go through each and every one of these. Same when we get to the gifts, we're not going to go through each and every gift. The scripture says that he divides to every man severally as he will. Old King James, he chops up the giftings. He divides them how he wants to among the body. That's up to him. He's going to do that. What we want to know is how do we receive and operate in the gifts?

So we'll look at that next time. With the fruit, the fruit of the spirit is something that's born in our lives. It's not something that we're going to decide, well, you know what? I really want to be the fruit of joy. I'd prefer meekness. Does anybody pick meekness? You know, I want to be that.

What we want to see is how do we get the, how does the fruit of the spirit operate in my life? The Holy Spirit operate to bear fruit. But the fruit of love, the fruit of the spirit singular is love and love always tastes the same. If we're eating of the fruit of the spirit, which is love, it's always going to have the same flavor. It's going to be joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control. So here are those, some of those definitions. If you want to take snapshot, write them down. You could put joy, the fruit of the spirit is love, joy. When you say joy of the spirit, it's not something you're going to have without the spirit. So the joy of the spirit, joy is the expectation of good that abides in all circumstances. So joy is an expectation of good.

[8:10] It's not, I'm so happy in this moment. No, it's I have joy because I expect God to work good through this horrible situation. How are you sustained in this? How do you have such joy?

Because I know my God works all things together for good. Peace, the peace of the spirit is the tranquility of God. Anybody know what tranquility means? It sounds amazing. I want tranquility. Tranquility involves peace. It involves rest. It involves calmness. It involves stillness. Is God ever agitated? Has he ever worked up about something? The tranquility of God.

Long-suffering of the spirit, to patiently bear the adversity and await the improvement of those who've done one wrong. Long-suffering, bearing the adversity of those who have done one wrong. All right, I'll bear the adversity of it. I'll bear up under it. Long-suffering has the idea of awaiting the improvement of the one who has done you wrong. Oh, well, Lord, I was kind of awaiting their judgment. Gentleness of the spirit. Gentleness in the Greek here really isn't gentleness. It's actually integrity. The integrity of action. The spirit works in our lives so that our actions, they have integrity behind them. There's something behind them just, well, I'm just acting on a whim, or I'm just trying to, you know, shoot from the hip. Goodness of the spirit. Goodness is an upright, kind, and generous heart. It has within it this idea of generosity. Spirit is so good, isn't he?

[9:41] Can you ever think of the Holy Spirit and not think of generous? And not think of a heart that is kind and upright. You know, the Holy Spirit's been working in my life, and he's been taking a lot. No, he's so generous. Faith. Faith of the spirit. Trust in the Father and the Son above all else.

Man, that's the Holy Spirit, isn't he? Think of how he relates to the Father and the Son. Trust in the Father and Son above all else. Meekness of the spirit is being, this is where we get gentleness. A disposition towards gentleness. The Holy Spirit always leans towards gentleness.

There's not a harshness. There's not a, come on, get with it. No, he's going to lean towards gentleness. David would say, your goodness of Lord, or your gentleness, I'm sorry. He says, your gentleness has made me great. Self-control of the spirit. Restraint, but specifically, restraint on behalf of another. As well, I'm going to, I'm going to keep this in.

Why am I going to keep this in? Why am I going to strain myself? Why is self, self-control? Why does self need to be controlled? It's on behalf of another. So I don't sow to the flesh. And of the flesh reap corruption. Ultimately, it's on behalf of the Lord. Restraining myself on behalf of the Lord. But I can't do that alone, can I? All of these things are by the spirit.

So the fruit is love, but it always has the same flavor. So man, you know, the Lord, this is the Lord. This is for sure the Lord, what I'm about to go and do. I know the spirit's leading me, but there's no peace. There's no joy. There's no long suffering. There's no goodness. There's no faith. There's no meekness. Is it really, is it really the fruit of the spirit? C.S. Lewis says, love is never wasted for its value does not rest upon reciprocity. In other words, it doesn't need to reciprocate. Think of when you eat fruit. Fruit does not require something in return for its benefit to be received, doesn't it? Well, if you can take a bite out of that apple, you better pay the price.

[11:51] It doesn't require anything for its benefit to receive. Characteristics of fruit. Go to the grocery store and you're going to get fruit. What are the three things primarily that you're looking for with fruit? Well, fruit must be mature.

Fruit must be harvested. And lastly, it's got to be eaten. Like when we looked at the bread of life, you have to partake of it. Fruit of the spirit in our lives. God wants to mature it.

He wants it to be harvested. He wants other people to partake of it. And also us. It's the fruit of who? The fruit of Jared, the spiritual person? That was the fruit of the spirit. So the spirit operates in my life. I can partake of this and I can bear this for others. What does the tree get? What does a tree get in return for its fruit being harvested? Propagation, doesn't it? Fruit is meant to propagate the tree. Within it is a what? A seed. For he that sows to the flesh shall of the flesh reap corruption. That's not what I want to focus on. But he that sows to the spirit shall of the spirit reap life everlasting. How am I going to sow to the spirit? Well, if I got some fruit of the spirit and I got some people eating of the fruit of the spirit, then I've got propagation. I'm sowing to the spirit.

And that's going to reap life everlasting. Not necessarily for me, but hopefully for those who partake of this fruit. Yes, I'm, you know, I reap life everlasting, but so my sowing to the spirit may not just be a selfish response of, oh, I'm going to harvest this and I'm going to get something good out of it. So this is where when Paul says the fruit of the spirit, this is what it is.

[13:39] And against all of this, against this, against such, there is no law. Usually, and according to God's perfect order. But unfortunately, we live in a day and age where there's societies who make laws against this. There's societies, many societies who will make laws against goodness, an upright, kind, and generous heart, integrity, and action. There are laws, laws, unfortunately, today against those who would live in the tranquility of God.

But here the Lord is saying, there's, there's no law against this. In Galatians, he's right. The whole point of Galatians is you have these Gentiles who are being led back into, or being told they have to come under the law to be Christians. So, okay, you've come to Christ, but to actually essentially walk as a Christian, you need to come under the law because at that time the church was all what? Jewish. And so you had these Jews that were believers that said, but this is just an extension of Judaism, Christianity. You still must come under the law. And so Paul is writing against this and saying, no, we are freed from the law. Against such, there is no law. There is no law against the spirit.

Neither does the spirit need a law to be effective. That is contained within this idea as well. Against such, there is no law. And also there's no law that's needed. We don't need a law for the spirit to be effective. However, that does not mean the spirit does not keep a law. Let me say that again.

There's no law against the spirit. Neither does the spirit need a law to be effective, but it does not mean the spirit does not keep a law. The spirit does. Turn to Romans 8.

Romans 8. We will pick up in verse 3.

[15:35] But we will quote Romans 8 verse 1 because it's so wonderful. There is therefore now no condemnation to them who are in Christ Jesus because they're not under a law. In verse 3, he says, for what the law could not do, the Mosaic law, the law could not make someone righteous. It was a righteous law that pointed out to man, you're not righteous. Contained within it was what? Atonement for those who were unrighteous, pointing forward to the ultimate atonement. For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sin in sinful flesh, and for sin condemned sin in the flesh. And look at verse 4. That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. Does the spirit keep a law? He does. You see, what could the righteous law not do? It couldn't

make sinners righteous, couldn't it? The righteous law could not make sinners into righteous people. The righteous law did what?

It only declared sinners unrighteous. That's all it could do. We know Galatians 3.24 tells us the law was given to point us, the lawless, to love, right? What does the law do? It condemns me. No, the law points me to love. Wherefore, the law was my schoolmaster to bring me to Christ that we might be justified by faith. So the law wasn't given for us to keep to be righteous. The law was to point me, the lawless one, to love. Leviticus 5, verses 17 and 18. Moses writes on behalf of the Lord, and he says, if a soul sin and commit any of these things which are forbidden to be done by the commandments of the Lord, though he know it not, yet is he guilty and shall bear his iniquity. And he shall bring a ram without blemish out of the flock for a trespass offering. And the priest, and the, under the priest,

I'm sorry. And the priest shall make an atonement for him concerning his ignorance, wherein he erred and knew it not, and it shall be forgiven him. It shall be forgiven him. Here, all the way back in Leviticus, the law is pointing the lawless one to what? To love. If you, if you bring this, if you've seen, and you didn't even know it, and you, your neighbor pointed out, you know, if you do that, that breaks, that breaks the commands. Really? I didn't know that. I didn't know I couldn't, you know, not eat bats. I missed that part. Oh, I love bats. It's such a delicacy.

Ah, you know, what, you bring your trespass offering, and the priest says, you are condemned. No, he says, you're forgiven. What do we do? Well, in each other's lives, with gentleness and tranquility and humility and grace, we say, brother, sister, you know, that, that's not according to the law of love, the law of the Lord. I don't think you should do that. What does that do? It points us back to love. You see, the law of love fulfills the law of God. Romans 13, 8, owe no man anything but to love one another. For he that loves another has what? Fulfilled the law. The law of love is worked out in the lives of those who accept the work of the cross to fulfill their debt to the law.

So the law of love is worked out in my life when only first I accept the work of the cross fulfills my debt to the law. Did the cross fulfill my debt? It did. Then I'm given this beautiful gift called the paraclete, the comforter, the Holy Spirit, who fulfills my obligation to the law. So the cross fulfills my debt. The spirit works in me now and fulfills my obligation to live under the law. I can't live under the law. Of course not. But here we see that he that loves one another has fulfilled the law. Well, how am I going to love? It's a fruit of the spirit. You let the spirit work in your life. It bears the fruit of love. And all of a sudden I'm able to fulfill my obligation to the law. And guess what happens when I fail? Oh, that's already covered at the cross. What are we free now to do? We're free to live lives bearing the fruit of the spirit and living not under the law, but fulfilling the law.

[20:06] The law of love in one another's lives. Verse five, for they that are after the flesh, they do mind the things of the flesh, but they that are after the spirit, the things of the spirit. You could put born in there almost. They that are born after the flesh mind the things of the flesh.

They that are born after the spirit, the things of the spirit. You see, those that are born after the spirit are naturally inclined to the mind of the spirit because that's not who we are. We've been born into this. First Corinthians 2.16 says, for who has known the mind of the Lord that he may instruct him? But we have the mind of Christ, not to instruct him, but be instructed by him.

When we've been born to the spirit, we're naturally inclined now to the mind of the spirit. And what is the mind of the spirit naturally inclined to do? Keep the law of commandments, man, the law of love, which fulfills my obligation to the law because Jesus fulfilled my debt to the law. It's such a beautiful harmony of how this works. For to be carnally minded is death, Romans 8.6, but to be spiritually minded is life and peace because the carnal mind is enmity, is at odds against God, for it's not subject to the law of God, neither indeed can it be. I don't know if you notice here, we have in Romans 8.5, they that are after the flesh do mind the things of the flesh.

And then in verse six, we have to be carnally minded is death. In verse five, we're talking about the mind. In verse six, we're talking about minded. Mind means the entity of the mind.

It's the, it's the mind itself. So if you have a carnal mind and you don't have a spiritual mind, you've not been born of the spirit because the scripture says that we have the mind of Christ.

[21:54] When we've been born of the spirit, we've been born again. I have his mind. Minded is what is in the mind. So Paul is saying here that one who's born after the spirit, one who has the mind of the spirit can still have carnal thoughts in mind. So I can be born of the spirit. The scripture says I have the mind of Christ, but Paul tells me here to be carnally minded leads to death, works death, the fruit of death, to be spiritually minded, to have in mind his life and peace. Because the

carnal mind is enmity against God and is not subject to the law of God. Neither indeed can be those who have carnal minds.

They cannot subject themselves to the law of God. So how foolish for me who has a spiritual mind to fill my mind with carnal things that will not come in subject to the law of God.

See, the carnal mind itself, nor a spiritual mind filled with carnal thoughts will be subject to the law of God. And what is that law? Love, love. Romans 6 21 says, what fruit, I love that he uses it, what fruit had you in those things wherever you are now ashamed? For the end of those things is death. Is the fruit of the spirit always working in my life? It's always available to work through my life. But if my mind is filled with the things that are of the carnal mind, if they're filled with things that cannot bring themselves in subject to the law of God, and it can't because love does what? Love seeks not its own, vaunts not itself. Love is patient. Love is kind. It suffers long. The carnal mind doesn't do that. It seeks itself. It seeks its own, and it seeks its fulfillment. That mind cannot be brought and subject to the law of God, which is love. And so then the fruit of the spirit is all clogged up in my life. Romans 8 8, so then they, they're in the flesh. They cannot please God.

There is no capacity to please God by keeping his law of love for those that are born into the flesh, unless they've also been born into the spirit. There's no capacity for that. Those who are outside of Christ, they don't have any capacity to keep his law of love only for those who've been born into the spirit. Why not? Why can't somebody in the flesh keep God's law? I'm going to keep God's law. I'm going to do it. I'm going to be, I'm going to be all those things of the fruit of the spirit.

[24:21] Love is patient, kind, long-suffering, meek, and you'll meet people that they seem that way naturally. Man, they're so, they seem so kind and, and, and, and they seem so long-suffering and they, they seem so loving, but what is love really? Love is of God and everyone that loves is born of God because he is love. There's no capacity for love then without what? Without the spirit. There is no capacity for love. There's no law against the spirit. There's no law needed to keep the things of the spirit and there's no law that's going to result in the spirit, but the spirit working in our lives results in our lives as the law of love, as the fruit of love. The carnal mind is enmity against God. They, they're in the flesh. They can't please God because the spirit and the flesh cannot cohabitate, cohabitate together. Romans 8, 9, but you are not in the flesh, but in the spirit.

Not that we don't have carnal thoughts in mind, not that we don't struggle with the, um, tendencies of the flesh, but we are not any longer considered in the flesh. That's not our state.

Our state is now in the spirit. If so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he's none of his. So for you and I, having been brought into the spirit, by being born of the spirit, we are now free to experience the privileges that come with the spirit. We have all of those privileges that we did not have before that the law couldn't do because it was weak in the flesh. And the flesh couldn't accomplish because it's enmity against God. The law couldn't accomplish because the law was righteous, simply pointing us unrighteous people to love. But when we're born of the spirit, it changes everything. All of a sudden, I'm no longer in the flesh. I'm now in the spirit. And I have the privilege of experiencing all the benefits of the spirit working in my life. Those in the spirit, verse six tells us, are minded towards life and peace.

Those in the spirit, verse seven tells us, are subject to God's law of love. Those in the spirit, verse nine says, that in the spirit, we have the spirit in us and us in the spirit. And it tells us in verse nine, we belong to Christ. There's a lot there that sounds like the fruit of the spirit, minded towards life and peace, subject to the law of love, us in the spirit, the spirit in us, and we belong to Christ. You see, there's no law against the spirit. Why? Because the spirit already lives by the law of love.

There's no law against it. It's keeping the law. The fruit of love, it's not a law of righteousness and works, is it? Think in your own relationships and friendships and with your kids, with your spouses, with healthy relationships. If it's a healthy relationship, the fruit of love is not a law of righteousness and works. That's our anniversary. I should probably do something. Every year this comes up, doesn't it? It's not a law of righteousness and works. Oh, she's such a good friend of mine, you know? I'll reach out to her again some other time.

Scripture says in the Proverbs, a man who has friends must show himself friendly. It's not a law of righteousness and works. The fruit of love is a life of righteousness that works. It works by the love of the spirit, doesn't it? So the fruit of love is not a law of righteousness and works. It's a life of righteousness that works love by the spirit. The fruit of the spirit is love. And I think we could kind of parenthetically put in there, but the fruit of the spirit is the law of love. It's a law of love.

[28:22] Not a law that's going to be kept by works or deeds. Not at all. It's a law that's kept by a life, the life of the spirit in me because the life of Christ he gave for me. And I have the privilege now just living that out, letting this fruit just operate in my life. Turn to Exodus 28.

It's one of my favorite pictures of the fruit and gifts working together. It's also just a chance to turn back to Exodus, which is still very near and dear to me from when we went through Exodus.

Exodus 28 is talking about the robes that the priest would wear, going through all of those different items and the beautiful pictures there that we saw, how Jesus so perfectly fits as the high priest. But in Exodus 28, 31 says, and thou shall make the robe of the ephod all of blue.

And then we'll jump. 33 says, and beneath upon the hem of it, you shall make pomegranates of blue and of purple and of scarlet round about the hem thereof and bells of gold between round about them. So that would be on the hem, the skirt down by their ankles, the priest's ankles. A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about. And it shall be upon Aaron to minister and his sound shall be heard when he goes in under the holy place before the Lord. And when he comes out, that he die not. So we have a bell and a pomegranate. Pomegranate is a what? A fruit, a fruit, a fruit.

Bells representing gifts, the fruit and the gifts. Paul would say, if I have not love and I speak with the voice of men and angels and have not love, I've become a sounding brass. Not a very good sound anymore. You remove the fruit. What do you have? A bunch of bells clanging together.

[30:25] Remove the bells and what do you have? Yeah. Nobody's drawn, there's no attention drawn to the fruit. So the high priest we see here in Exodus, his walk was fruitful. It was fruitful music to God.

And without the fruit or the gifts, his ministry was susceptible to what? To death. He would die if he did not have those. For to be carnally minded is death. Without the gifts, without the fruit, what are we operating in? Our ministry now is one of what? Carnality, which leads to death. To be spiritually minded is life and peace. Fruit is needed. Why? It keeps the gifts from becoming the focus, from being so clanging and loud. And the fruit keeps the gifts from being the focus. And the gifts are needed to call attention to the fruit. Works perfectly together. I love this picture here.

A pomegranate and a bell. A pomegranate and a bell. Like, why are you drawing all our attention to this? One and the other, one and the other. It's just because it's a perfect order. You have to have both working. Without the fruit, it's just a bunch of noise and all the attention's on the gifts, but they're unfruitful. Without the gifts, what do you have? You have all this fruit, but you don't have any way to distribute it. You don't have any platter to carry it on. And there's no attention called to the fruit.

Fruit without gifts is ineffective. And gifts without fruit is unfruitful. It was the gifts that make the fruit effective, doesn't it? As we saw in Ephesians, speaking the truth in love. Love, there it is. The fruit of the Spirit is love. But speaking the truth in love, we have what? The fruit becomes effective because of the gifts that he gave when he ascended up on high. He gave gifts unto men so that we can speak the truth in love. I'm speaking the truth in love only because of the gift of God. I said it would be a jumbled, mumbled mess, guys, if it wasn't for the Lord, right? Man, we speak into each other's lives. You need the fruit in operation. You need the gifts so that the fruit is effective.

Otherwise, you're just going to take the fruit and he'd be like, well, I'm not quite sure how to get this to that person. Oh, man, what was that? I'm just trying to throw some love your way. God gives us these wonderful gifts to do it.

Such gifts. Speaking the truth in love, we may grow up into him in all things, which is the head, even Christ. And then gifts without fruit. If we just have gifts and no fruit, it's just completely unfruitful as we quoted already. Though I speak with the tongues of men and angels and have not love, and becomes a sounding brass or a tinkling cymbal. You're either loud and harsh or nobody's listening, right? I don't want to know what that's like. I don't want to experience that. I do not want to speak without love. Jared, are you claiming to be all loving? No, I'm claiming that the one who is all loving has loved me in such a way that his fruit is born in my life. And because of the gifts he gives, I have the amazing opportunity to just bear that and let other people experience the reality of that. What a blessing. Turn to John 15.

[33:56] The fruit of the Spirit is love, is the law of love. Against it, there's no law that doesn't need to be because the Spirit lives by the law of love. It doesn't break the law. It's the fulfillment of the law. When we operate in it, we get to fulfill the law. He who loves his brother has fulfilled the law.

And then we get this awesome, amazing privilege of bearing fruit that we can grow up into Christ. Jesus says in John 15, we're going to pick up in verse 5.

He says, I am the vine and you are the branches. So we've just come out of John 14, right? That's where he first speaks to them regarding the Holy Spirit. He says he's going to go away.

Coming out of John 13, where he's already told them he's going to go away, they're kind of freaking out about that. The beginning of John 14, he says, don't worry. If I go away, I shall come again. I shall return again to bring you to myself to where I am.

Philip then asks and says, well, show us the Father. Let us see God and we'll believe. Like, okay. I mean, I know you said we're going to go to him eventually, but let's see him now. Jesus assures them by saying, hey, you're going to experience the reality of the life of the Father, the life of the Son in a way that I can't even, you can't even with me right now.

[35:16] It's, and it's to the life of the Spirit. He then goes into John 15. He says, I am the vine and you are the branches. He that abides in me and I in him, the same brings forth much fruit.

For without me, you can do nothing. So Jesus turns the disciples' minds now to fruitfulness, right? Only after he has already promised them the one who will produce the fruit.

He's already promised the one who will guide them into all truth. He's already promised the Holy Spirit, the Comforter will come. And that through him, they will do greater things. Only after he's promised the Holy Spirit, he's now turned their mind to fruitfulness.

In John 14, Peter, on the day of Pentecost, describes the works that are being done there in Acts chapter 2.

He said, Did they see the Holy Spirit?

[36:35] Did they hear the Holy Spirit? How did they see and hear? It was through what? It was through the body. It was through the body bearing fruit by the gifts of the Spirit.

Did Peter and the disciples at that time have the fruit of the Spirit in their life? They did. They did. Did they have a very effective means to distribute that fruit? They did not. They didn't have a very good distribution system until the Holy Spirit came along.

It falls under operations. So abiding in the life of the Son, Jesus says here, He that abides in me and I in him, the same brings forth much fruit. Abiding in the life of the Son is for those who what? They already have the Son, the life of the Son abiding in them. He that abides in me and I in him. When we abide in the life of the Son, it's because we've already had the Son abide in us.

This is the only way we can now choose to do that. Don't separate those two things as we go through this. He that abides in me and I in him, the same brings forth much fruit.

[37:40] He doesn't say, if I abide in him, he brings forth much fruit. It doesn't say that. It says, and he abides in me. There's two pieces to this. This is a two-part condition for what?

Salvation? Are we talking about salvation? Salvation? This is a two-part condition for fruitfulness. There's nowhere in this section in the upper room where he turns to his disciples and says, now, you must do this to be saved.

They're already there. He's already talking to them as disciples. This is about fruitfulness. And a lot of times, especially in the New Testament and the epistles, if you want to know what the chapter's about, go to the first paragraph.

Go to the first few verses. It'll tell you what they're talking about. So be careful you don't switch it in the middle later on because the verse you're reading seems like it could be something else. Keep it in context.

This is a two-part condition for fruitfulness, not salvation. And I think this is instructive as well. I mean, we're going to see how it's just so beautiful how the fruit operates in our lives. But I think this is very instructive, too, going through this and how to study our Bibles.

[38:41] I think this really gives us a picture of letting the Bible interpret itself. Who is the vine? Jesus. Who are the branches?

The disciples. Jesus tells us right from the start how to interpret this. I am the vine. You are the branches. Okay. So as we go through this, wherever we see a vine, we can know it means Jesus. And wherever we see a branch, we can know it means disciples. John 15, 6. If a man abide not in me, he's cast forth as a branch and is withered.

And they gather them and cast them into fire, and they are burned. So what's he talking about? Well, now he's talking about people who aren't saved and they're cast out into hell. Well, that's a quick switch.

All of a sudden, the middle of this, and nope, that's not part of the context at all. It's also not if a man abide not. It's if one. So he says, I am the vine.

[39:39] You are the branches. The same that abides in me, and I in him brings forth much fruit. If one does not abide in me. If one what? If one disciple does not abide in me. Doesn't say that Jesus doesn't abide in him, does it?

It's that two-part equation. This here is speaking of the man whom Jesus abides in, but he is not abiding in Jesus. What does this mean for an unfruitful disciple? That this is speaking of an unfruitful disciple.

What does it mean to be cast into the fire and burned? I don't know. I'm not 100% sure. But we can know what it does not mean.

This is what it does not mean. Who is this not referencing? Jesus is not talking to those under eternal judgment. Jesus is not talking to those being cast into eternal fire.

He's not talking to those who lose salvation. He's not talking to those without Christ. He's talking to disciples about what? Fruitfulness. Fruitfulness. First John 3, 9.

[40:36] Whosoever is born of God does not commit sin. In the Greek that is to continually and habitually commit sin. For his seed. Beautiful picture, isn't it? Fruit, the vine, the branches.

His seed remains in him. And he cannot continue in sin. Because he's born of God. Man, praise God that his seed remains in me. Praise God that when I don't abide in him.

When I am carnally minded. Praise God. He still abides in me. 2 Timothy 2, 13. If we believe not. We are cast into hell. No. As believers. If we believe not. Yet he abides faithful. He cannot deny himself. What is he talking to these disciples about?

He says, guys, I want you to be fruitful. Here's how you are fruitful. Who is this referencing? This is referencing disciples. With the life of the son. Abiding in them.

[41:35] This is referencing disciples who are not abiding in the life of the son. Can we agree to that? It's referencing disciples who have the son abiding in them. But this verse is referencing disciples who are not.

Abiding in the life of the son. And it's referencing disciples who are not producing fruit. so does the scripture ever talk about disciples in a fire well kind of like when we looked at um oh and Jesus was when the disciples went across the sea of galilee in the storm not everywhere there's wind is it a type of the holy spirit you have to decide by the context what it's actually referencing not everywhere there's fire does it mean hellfire first Corinthians 3 13 and 50 through 15 every man's work shall be made manifest for the day shall declare it because it shall be revealed by what fire and the fire shall try every man's work of what sort it is if any man's work abide which he has built thereupon he shall receive award reward if any man's work shall be burned he shall suffer loss but he himself shall be saved the seed abides yet is so by fire and there's other verse or verses talked away here in Jude I think are instructive for us keep yourselves in what I love it keep yourself abide in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life looking for that mercy of when he returns to take us home and of some have compassion making a difference and others save with fear pulling them out of where the fire hating even the garment spotted by the flesh is that only talking about those who get saved I don't think so because the reference there to the flesh man there are people I'm sure you know of you just want to pull them out of the fire they are believers and they're living in a way that they are just filthy and withered and just they're a hot mess a hot mess what is God's heart towards a fruitless vine has God just cut them down and said I'm done with you Josea 10 1 he says Israel is an empty vine he brings forth fruit for himself so God must be done with Israel then right he's cast them away so I'm through with you Romans 10 21 he says but to Israel he says all day long I have stretched forth my hands unto a disobedient and gainsaying people they are fruitless vine I'm through with them is that what he does when then you just jump to the beginning of Romans 11 and he says I say then as God cast away his people God forbid God's not cast away his people which he foreknew Isaiah 27 and that day sing you unto her a vineyard of red wine I the Lord do keep it I will water it every moment lest any hurt it I will keep it night and day he shall cause them that come of Jacob to take root Israel shall blossom and bud and fill the face of the world with what with fruit now yes that's speaking of an actual literal fulfillment of what God will do for Israel that's God's heart towards fruitless vines so what is the point what is the point be fruitful be fruitful because you can you and I can be fruitful we have Christ abiding in us as it said in Jude keep yourselves in the love of God abide in it it's only as you abide in it that you'll be fruitful I don't want to be cast forth as a branch I don't want to be withered I don't want to be in a place where I'm

burned by sin by the flesh i don't want to be there we can be fruitful be fruitful because you can the source of fruitfulness already abides in me all i got to do is abide in it

it's that simple it's that beautiful romans 5 5 the love of god is shed abroad in our hearts by the holy spirit which is given unto us you see if we abide in christ we don't have to fear eternal fire but if i don't abide in christ what happens man i lose fruitfulness and i get burned has anybody had that happen i have man i have gotten burned from living an unfruitful life because i didn't abide in christ as a believer i got burned and i dragged people i loved in with me but praise god for those who said and pulled me out of the fire despising the garments spotted by the flesh man it's messy sometimes it's messy to live a fruitful life when god uses that and says i want you to bear that fruit in the fruitless life of that person lord they're kind of rotten!

they've got rotten fruit lord he says yeah but we can clean them up i want you to go and pull them out of that fire that they're in if you abide in me and my words abide in you you shall ask what you will and it shall be done unto you herein is my father glorified that you bear much fruit so shall you be my disciples as the father has loved me so have i loved you continue in my love if you keep my commandments you shall abide in my love even as i have kept have kept my father's commandments and abide in his love what does it look like then to abide according to jesus to abide looks like the word prayer fruit and love it is the bearing not the producing of fruit that glorifies god that brings glory to god you're not going to produce it just abide in it abide in the word you see the word it's already in me scripture says it's written on my heart now by the spirit so i abide in the word and the two come together to produce this beautiful fruitfulness abide in prayer so that i can ask and receive for whose benefit benefit of those who need to partake fruit what does it look like to abide it looks like fruit and that fruit looks like love what fruit then is born when we abide well we go right back to the beginning don't we the fruit of the spirit is love abide in my love as the father has loved me so have i loved you continue you in my love has god's love born fruit in our lives has jesus's love born fruit in your life it's born fruit in my life these things have i spoken unto you now listen does not this sound like galatians 5 22 through 23 the fruit of the spirit is love joy peace long suffering these things have i spoken unto you that my joy might remain in you and that your joy might be full this is my commandment against such there is no law this is my commandment that you do what you love one another as i have loved you that you fulfill the law of love by doing what abiding in him when the spirit is free to bear fruit in our lives bears the fruit of love there is no law against love because love is the law of the spirit so there could be no law against it because it fulfills the law it'd be like saying that there's a law against those who keep the law it doesn't make any sense if you if you fulfill the law and you keep the law and someone says well you've broken the law by keeping the law it actually doesn't make any sense you either have a different law or you don't understand what you're talking about there's no law against love because love is the law of the spirit colossians 3 12 put on therefore as the elect of god holy and beloved bowels of mercies kindness humbleness of mind meekness long-suffering does that sound like the fruit of the spirit forbearing one another forgiving one another if any man have a quarrel against any even as christ forgave you so also do you there's a part of us that goes how am i going to do that how am i going to do that well because we skipped the first part put on therefore put it on what does that look like jesus says to do what abide in me if we put it on then we are in it what have we been talking about all through john looking at this that the holy spirit would come upon us that we would be immersed in it it's all the same picture

and above all these things put on love which is the bond of perfect harmony and let the peace of god rule in your hearts the tranquility of god to which also you are called in one body and be you thankful thankful for what thankful that the love of god has been shed abroad in my heart thankful for that the life of the spirit is producing the fruit of the spirit let the word of christ dwell in you richly in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the lord be thankful for what be thankful for fruitful expectations the fruit of god's love it abides praise god the fruit of god's love abides even when i don't abide in god's love even when i'm feeling all withered even when this sin and flesh in this world is burning me and i have been so burned so burned out in trying to produce fruit the fruit of god's love abides one last scripture in habakkuk three although the fig tree shall not blossom neither shall fruit be in the vines the labor of the olive shall fail and the fields shall yield no meat the flock shall be cut off from the fold and there shall be no herd in the stalls and yet the fruit remains yet i will rejoice in the lord i will joy in the god of my salvation what is god's heart towards fruitlessness well that's the beginning of john 15 any fruit in him that bears fruit that bears not fruit he lifts up and any fruit that

any vine that in them that bears fruit he cleanses it that it may bring forth more fruit god's heart towards fruitless vines is that his love abides it's always available at any time i can turn back and i can jump right back into abiding in that love what does that do that love that i abide in matches up with the love that god has already put in me to abide in me and it produces this beautiful fruit as we're going to see next week that beautiful fruit matches up with these gifts god gives and all of a sudden i'm able to be used by god to spread his love without the fruit we're pretty rotten i don't have anything without fruit i don't have the fruit of love then i've got what the fruit of the flesh the fruit of self the fruit of carnality without the gifts i'm like i'm just like a big basket of fruit that's just rotting and just frustrated because i don't know what to do with it and i got this desire in me it's abiding in me and it's like god i don't know what to do with this lord we thank you so much thank you so much lord that your heart lord towards fruitless vines you came not into the world to condemn sin to condemn us of our sin lord christ came not into the world to condemn sinners but that through him they might be saved your heart towards a fruitless vine is not to cast them out into hellfire and be done with them goodbye no your heart for fruitless disciples is that they bear much fruit the reality is that there will be times in our lives where we will not abide in the love in the life in the vine in the spirit there will be times where we feel withered and dry and burned out thank you lord we can come back to your word and even in that moment you tell us to joy and rejoice in the god of our salvation because you've not left us you've not left us comfortless lord we worship you [54:57] and lord as we sing this song lord we want to praise you because you have led us to the place where our obligation lord our debt to the law was fulfilled and it was fulfilled in such a way that I can now live out the obligation that I have to the law and it's simply love thank you for the fruit of the spirit thank you for the spirit that bears that fruit thank you for the love of god that allows us to abide in it and in jesus name amen may may Thank you.

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