

Fruitfulness

by G.W. North

God's desire for fruit is not just about production, but about multiplication and reproduction, especially in human relationships.

Scripture: Genesis 1:11

Topics: "Fruitfulness", "Spiritual Growth"

Description

G.W. North emphasizes God's desire for fruitfulness, illustrating that from the very beginning of creation, God intended for life to bear fruit, both in nature and in human relationships. He connects the concept of fruit-bearing to the Trinity and resurrection, highlighting Jesus as the true Vine from which believers draw life and purpose. North explains that just as the vine exists to bear fruit, so too are humans called to be fruitful in their lives, reflecting God's original design. The sermon culminates in the call for believers to embrace God's intention for reproduction and spiritual fruitfulness, urging them to be fruitful and multiply in their relationships and faith.

Transcript

God is wanting fruit. In the beginning, 'He created the fruit tree yielding fruit after his kind whose seed is in itself . . . and the earth brought forth . . . the tree yielding fruit whose seed was in itself after his kind and God saw that it was good, and the evening and the morning were the third day.'

Immediately upon opening the Bible we find that God has incorporated into creation the act and truth of fruit-bearing. He had done this that it should become a principle of life throughout the whole earth. To pursue this theme would provide us with a most fascinating study as we noted all its out-workings and applications and culminations throughout all nature. But forbearing to attempt this, we will come directly to our more immediate purpose, fruit unto God.

Re-reading the above quotation from Genesis chapter 1 and noting the time factor, we learn that 'the evening and the morning were the third day.' To the keen Bible student this statement speaks volumes, opening up many avenues of thought, but speaking chiefly of two main things, viz., the Trinity and Resurrection. Noting that the whole idea of fruit-bearing, as well as the use of the word 'fruit', is first introduced to us here in Genesis 1, we see that both plainly and suggestively the Lord sets forth His heart's desire in the dual context of resurrection and His as yet unknown triune being.

Right from the beginning God has made no secret of the fact that He wants fruit. It is not surprising, therefore, that in turning to the New Testament we discover it is in the gospel which commences 'In the beginning' that we find the record of the marvellous revelation given by the Lord Jesus of Himself as the Vine. In process of unfolding' the truth He obviously bases all His fruit-bearing upon oneness and wholeness. A vine is practically all branches. He is absolutely everything -- the whole. The branches can only be thought of as branches by themselves if they be disconnected from the vine. Take away the branches and there is no vine, for apart from an unproductive basic stock it consists of nothing else. Together joined to the main stem, the branches form the Vine, which is Jesus. Moreover, we know that the sole purpose for which the vine exists is to bear fruit; apart from this it has no other usefulness at all. The Husbandman rears it for one reason only -- as much fruit as it can possibly bear. Its glory is in its fruit, the evidence and abundance of its life and the reason for its existence.

Again, the vine in fruit-bearing is a perfect figure of resurrection, and as such is fully in keeping with the original idea revealed by God in Genesis 1. In growth it has no power to support itself or its fruit: It can not grow straight up from its own roots as can other sturdy fruit trees. It has to be raised and borne up by something other than itself. All branches as it is, it has to find support to which to cling while bringing forth its own life in bunches of tender, juicy flesh. So in a figure, as supported by the cross, does the true Vine grow. In resurrection life He spreads His many branches, bearing fruit by them to the eternal delight of His Husbandman Father.

There is little question that in the entire realm of fruit-bearing the vine, both factually and parabolically, is the greatest possible demonstration of the statement made by the Lord in Genesis 1:12-13.

But lower down in this same chapter a completely new aspect of fruitfulness is introduced by God, and this also He ordained into life. Although in itself it is a very different form of fruit-bearing from that which we have already been considering, it carries forward God's original desire and design for fruit-bearing and establishes it in a much more vital and important field, viz., that of human relationships (verses 26-28). In this as in the former field we find that all follows the same basic pattern. God never departs from it. Indeed He cannot, for behind all His design when establishing the principle of fruitfulness in the Earth there lay a deep desire in His heart much greater than just a concern to make providential provision for man. At the time God created vegetation man as yet had no being on Earth. The creation of man was reserved by God for the sixth day and this was but the third.

All that the Lord God did by the Spirit through the creative Word prior to the creation of man was specifically for him, and was all done in preparation for his appearing. All was an introduction to the greatest thing to which God was moving -- reproduction; not only fruit, but also seed. In whatever realm it is or in whatsoever direction it may be applied, the law of life must always express or manifest itself in the same order. Here it is, as found in these verses -- 'Be fruitful, multiply, replenish, subdue, have dominion.' In man, God headed up all the desires He had expressed and illustrated in the lower orders of creation.

For our purposes we need only attend to the first two words of this fivefold expression of God's intention for man, viz., 'Be fruitful, multiply.' We notice that this is almost the same idea, though uttered in different words, as the Lord Jesus incorporated in the statement concerning His own fruit-bearing through the branches of the Vine, viz., fruit, more fruit, much fruit (John 15:1-8). God wants fruit; much fruit: how much He does not say. If we were to ask, 'How much?' the answer we should receive is. 'More.' Or, if we apply this principle to the matter of reproduction by childbearing, 'Be fruitful; multiply,' and have children, more children; how many more He does not say.

It is concerning this latter application of the principle of fruit-bearing that this paper is written. We should be taken up with God's desire to have children.

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