

# Branch Life - John 15 - Sermon 5 of 5

by Roy Hession

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*Roy Hession's sermon explores the significance of believers as branches of the true vine, Jesus, emphasizing the call to bear fruit for the benefit of others in the world.*

**Duration:** 51:01

**Scripture:** Isaiah 5:1

**Topics:** "Branch Of Life"

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## Description

In this sermon, the speaker shares his personal journey of realizing the importance of caring for people rather than just focusing on preparing his message. He recounts a moment when he surrendered to God's will and became available to anyone who needed him. The speaker emphasizes the need for cooperation in expressing love for others, referencing 2 Peter 1:5. He also draws parallels between the New Testament parable of the vine and branches and the Old Testament parable of the vineyard in Isaiah 5, highlighting the importance of bearing good fruit. The sermon concludes with examples of a sister who showed love and concern for others, leading them to respond positively.

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## Transcript

Will you turn this morning to Isaiah, chapter five. If the New Testament has the parable of the vine and the branches, the Old Testament has the parable of the vineyard, much the same imagery, but teaching another lesson. It's Isaiah, chapter five, verses one to seven.

A little poetic interlude. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and in hope of much fruit he even went as far as to make a winepress therein.

And he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard, what could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes, and now go to. I will tell you what I will do to my vineyard.

I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down, and I will lay it waste, and it shall not be pruned nor digged, but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it, for the vineyard of the Lord

of hosts is the house of Israel, and the men of Judah his pleasant plant. And he looked for justice, but behold, oppression, for righteousness, but behold, a cry.

Why did that vineyard of old yield such disappointing results to the vine dresser when he had spent so much time and trouble on it? He says, frankly, I couldn't have done more than I did to Israel, my vineyard. Why, then, did it bring forth wild grapes, bitter grapes, rather than luscious, the luscious grapes that were intended? And I think the reason is given us in that seventh verse, for the vineyard of the Lord of hosts is the house of Israel. That's enough.

Israel was the vine. And no matter what God did for that vine, it was still part of fallen Adam, and it couldn't produce other than that was characteristic of fallen Adam. And all that others got from that vine were wild, bitter grapes.

I believe in John 15, when Jesus said, I am the true vine, and the Greek has that word emphasized true. By the very order, they tell me, of the words, I am the vine, the true vine. He's contrasting himself with a vine that proved to failure, and that was Israel.

And it wasn't only Israel, it was humankind on trial to be what was first intended, to be a vine bringing forth fruit. And Israel was proved a failure. And Israel, not only Israel, but the whole of mankind, man, fallen man, cannot bring forth fruit unto God, no matter what God does.

And there was Jesus, standing in the midst of the ruined vine, Israel, saying, the day when Israel was to be the vine are over. She is judged as the vine. I now am the vine.

And Israel is not going to be the vine anymore, but she is given a chance to be a branch, and so with us. Those words of judgment about that vineyard were completed, executed at the cross. I was judged as the vine, declared bankrupt, and told not to expect any more than God expects.

He doesn't expect now to find fruit from me, the old aloe. But whereas I am no more to be the vine, I am given a place. As a branch, in Jesus the vine.

That is what is meant by Galatians 2.20, I have been crucified with Christ, nevertheless I live, but Christ liveth in me. There was a Paul that was crucified, and there was a Paul who nevertheless lived. The Paul that was crucified was Paul as the vine, but the Paul that nevertheless lived was a weak, helpless branch in Jesus, his mighty vine, which vine, lived again in him.

And when that is true of us, others get something more than bitter grapes. They get luscious grapes, characteristic of him! I've had too much which has been characteristic of us, but if I'm in that true position, having judged myself a calvary, knowing what I am, seeing my helplessness, but seeing my union with Christ, then the others get something. And that really leads us to the subject for this morning.

I really should have told you the subject, I suppose, to begin with, but it leads to it, and it's this. Yesterday we saw the relationship of the branch to its fellow branches. This morning we want to think about the relationship of the branch to the world.

Because you know, the vine doesn't bear fruit on the branch, for the branch, for its own support merely, that's included. Nor does he bear forth fruit on one branch for the beneficence of fellow branches, as we were seeing yesterday. He does that.

But the ultimate purpose is to bring forth fruit for others that pass by. That's what people expect. The workers come to collect on behalf of the consumers the luscious grapes.

And the whole intention of the vine is not supremely for the branch, but for the others who are going to have that fruit on those branches. It's for others, and so it is about Jesus. He wants us to be branches in Him, to know increasingly the fullness of it and the blessed fruitfulness and bear that fruit of love.

But it just isn't for the church. Wonderful fellowship. It produces wonderful fellowship, but beyond that, to the world.

Dying men, out in the darkness, shadowed by sin. Souls are in bondage. Souls we would win.

It's them. For whom? The fruit is to be borne, sometimes alas. In the words of Hosea 10.1, you needn't turn to it, because you don't find Hosea too quickly.

It says, Hosea 10.1, if you're interested, pop it down and look it up. Israel is an empty vine. He bringeth forth fruit for himself.

Israel was intended to be a branch in Jehovah for the world, to bring life and healing to the nations. But she misinterpreted it, she thought it was all for herself. And we must have this vision.

It's his vision if it isn't ours, the world. Dying men, unhappy men, struggling with problems, haven't got the answer. More dark than they ever dreamed they are, thinking they're alive but really dead.

And hurrying on their way to eternity without God in this dear vine, wants to bring forth fruit to them. It isn't merely that soft grapes should nestle against soft grapes, but that others should taste. And say, you know, that stranger reminds me of Jesus.

That's not bitter, it's so sweet. I have heard some hymns about the sweetness of Jesus, this seems rather sweet. And then they begin to realise he's available for them too.

And tasting, they're drawn to him, and they live. The branches relationship to the world. And this finds me out, as maybe it'll find you out because we haven't always been available to Jesus for others.

The simple truth is that Jesus is for others. He came down from heaven, not to do his own will, but the Father's will, and the Father's will was others. He gave down his life on the cross for others.

He rose again from the dead, merely to justify himself and prove that he was the Son of God, included in it, but much more, to justify sinners. And others get justified and declared right with God through what he went through. He was raised again, what for? For our justification.

And today, this very hour, he's in heaven for others. It says in Hebrews, nine is it, or ten, he once offered himself now to appear in the presence of God for us. He's there for me, ever living, to make his decision for me and for others.

And there's a hymn which talks about riches in glory all his own. Yes, he has great riches, but you know he doesn't hold those riches merely for himself. It's for others, to impart them to him.

He is for others. And if I begin to live this branch life, as a weak, helpless branch, but abiding and part of a mighty vine, he'll bring forth fruit for others, too. The story is told of a great Salvation Army Congress in the

United States, while the old General William Booth was still alive, but an old man who hadn't got long to be with him.

And this Congress was a great annual event where their officers came together to meet God together and to consult together. And they had hoped that the old General was going to be with them, perhaps for the last time. But he was too ill to travel across the Atlantic, so they hoped they would at least get a message from him to his beloved officers.

And the great Congress began, but no message had come. They sang their opening hymn, and down the aisle there came a messenger from the Cablegram office. It was what they'd been waiting for.

And he handed it to the Chairman, and he read the message. And it was simply, Others, William Booth. He was walking in the same direction as the vine was, in fellowship with him.

Others! And if I'm going to be a branch in the vine, I've got to be directed. The tilt of my life, the posture of the branch, is to be for others. And this wonderful vine has branches in all sections of the community.

In all classes of our society. In all places. Well, not alas, all over every part of the globe, but much of it.

Certainly our beloved land has a branch here, a branch there, and a branch there. It's Jesus! Because there are Others there. He wants to taste the fruit.

And we remind ourselves what the fruit of the vine through the branch is. The fruit of the Spirit is love, and the other eight fruit mentioned, it is often thought to be but concomitants of the first one mentioned. It doesn't say the fruits of the Spirit, but the fruit is love.

And joy, and peace, and long-suffering, and goodness, that's generosity. You know, God is so good to me, right? I've got to be good to other people. That's a lovely fruit.

Oh, how kind of him to do such a thing. The fruit of the Spirit is goodness and gentleness. We're all but anything but gentle in the flesh.

But when the vine is living his life through the branch, there's that fruit, and meekness, and faith. It either means faith or faithfulness. It can be interpreted either way.

And self-control. Here's the answer. Not only self-control, but sex control, his control.

That's one of the fruits, man's self-control. And this is the fruit. He wants to bear on his branches for others.

Needy people will taste that fruit, will taste its sweetness. And as I say, they say, you know, that rather reminds me of Jesus. And if the one bearing the fruit hasn't hidden the fact that they are a branch in Jesus, it will remind them of him.

And many want to have that Jesus themselves, and want to be grafted into him as well. Not every, and not immediately, but always, some, all the time, are one to Jesus. Through the fruit they taste on those branches that are in the vine, and are available to him for others.

I mentioned that phrase that someone said, I don't know where I got it from, but it's not original. The fruit of being a Christian is another Christian. Now, we have tried to avoid people getting into bondage, to having

wonderful results in their service, and being downcast because they don't.

So much so that we've rather avoided this aspect of fruit-bearing. But we must keep it in balance. The fruit of being a Christian, in God's way and time, we can't say when and how, but it will be, one way or another, another Christian, and the fruit of that one being a Christian, but with yet another Christian.

And there was a church that I was hearing about, a church that I know, that some of you know, you know the pastor, beloved brother. And one of his members was telling me, the people who are winning the souls in our church are the new converts. They've become Christians, and without striving, without struggling, because they are just being Christians.

They are just being happy, abiding, helpless, but praising branches in the vine, someone else's, of their circle. Of course, this is invariably so for more great reasons than one. Because the Christian increasingly loses his friends in the world, and his contacts in the world, and makes his friendships and fellowship among the saints.

Sometimes that's a pity. Keep those links going with men in the world. The new convert's got them.

And if he's filled up with Jesus, he can't keep it in. And immediately there are others. And we believers should not withdraw ourselves in wrong ways.

God will show you when you're excessive in withdrawing. Or God will show you when you are compromising, getting too drawn into the world. But we should.

The branch should be where the people are. On the other hand, there is much bondage in this area. This awful word, witnessing.

The Christians must witness. Now, it's a purely technical word. A man who hasn't been used to our vocabulary wouldn't know what we mean.

I've got to witness. What do you mean, got to witness? Well, apparently he says it's something Christians are supposed to do. And they never seem quite to manage to do it.

And the only result of feeling they must witness is they get condemned. I'm not witnessing. I don't quite know what that means.

Struggling and straining to cough up something about Jesus in an artificial way that only puts people off. And even soul winning. As if it's something we do.

I don't know. I don't think I've ever won a soul. When someone's come to the Lord, the Lord's done it all.

I've been virtually a spectator. Just a policeman showing them the way. Unless God had worked in their hearts, they wouldn't have wanted to.

You can't lead anybody to Jesus unless they want to be led. And if they want to be led, it's the easiest thing in the world. There's nothing much you do.

The great thing is to be a happy, helpless branch joined to a mighty vine. Full with Jesus. And the fruit will be that.

You'll be loving. You'll be concerned. And if you are the happy, helpless branch at that moment in the mighty vine, you must repent.

What's gone wrong? Well, you're just struggling, or you're just... What is it? You're so busy about the daily affairs and you're worried whether you're going to get to the office on time. And you've got no heart for anybody. And then when you get there, it's this thing and that thing.

We aren't relaxed. Jesus is the vine of the day. It's his day, not yours.

That's the whole point of being a branch in the vine. The responsibility for even daily life is his. And you can take interferences.

You just write them into his agenda, that's all. You see, we've got our fixed agenda, but it's got to be flexible. Let him write the agenda of what's got to be done as the day unfolds.

Relax, man. You're a branch in the vine. You ought to have... I ought to have time to laugh, a mind to watch the people I'm passing, the people I do business with, the people who come to the door.

I don't always. I'm telling you what I'm having to learn. And others get the fruit.

Now, this fruit of love for others is not, however, without real cooperation on our part. Will you turn to 2 Peter, chapter 1? 2 Peter, chapter 1, there's a little section here which is very important. And it talks about our cooperation in this matter.

Verse 5. And beside this, giving all diligence, add to your faith, your initial faith, virtue. I haven't had time to look at another version to see how they translate virtue. But I'm not concentrating on that word.

And to virtue, knowledge. You've got to be a knowledgeable Christian. What a joy to explore the Word of God.

And to knowledge, self-control. Maybe you haven't been adding that much lately. You lose your temper or get impatient.

And to self-control, patience. Actually, the word patience in the New Testament doesn't usually mean what we mean. The Greek word means patient endurance, stickability.

And those that suffer need to add endurance, prepare to stick it out to the end. Fine? And then, to patience or endurance, godliness. Well, I'm not going into these qualities just now.

I'm coming to the last two. And to godliness, now the authorized version says brotherly kindness. But it really is love of the brethren.

Philadelphia. That's the Greek word for love of the brethren. To all the other qualities.

We've been thinking love of the brethren. And this is always the effect of the spirits working in renewal. There's a wonderful new love of the brethren from one branch to its fellow branch.

But it doesn't stop there. This is the point I'm coming to. And to love of the brethren, agape, charity.

There's a difference between love of the brethren and what the authorized version calls love. What the others call it, I don't know. But it's the Greek word agape, divine love.

A great, measureless love for all God's creatures, brothers or not brothers. And we need, as Wesley says to be possessed, with boundless charity divine to all. Looking out on the world with eyes designed to do them good, to show them beneficence and kindness, and to show them the love of God, for this springs never from me.

Always from that vine in whom I am grafted and who lives again in me. And it's agape for the world, for everybody. That is the purpose, ultimately I suppose, of the fruit of the vine on the branch.

And so it means, we have got to be available to Jesus as a branch is to the vine for others. Got it? Available to Jesus for others. Because he loves them.

Because he's seeking them. They may be right, they may be wrong. If they're wrong, they need him all the more.

And there's grace to forgive all their sins. Available to Jesus for others. And that which comes to them is love with all these combining attributes.

Please turn the cassette over now. Do not fast-wind it in either direction. And the more you express this boundless charity divine, the more you express loving concern for them, and straight down the line kindness and gentleness and appreciation of them, the more love there will be to come in to express.

And when the milkman goes round his rounds, there's one home where he always gets a different sort of word on that day in the week when he knocks for you to pay the bill. The postman. The day he knocks and gets you up out of bed and you go.

I don't know how early your postman comes. Ours goes quite early. We sometimes go in the dressing gown.

Hallelujah. And we don't say that to him because he perhaps wouldn't understand the language. But he ought to have it.

And not only just kindness we're concerned for his ultimate greatest good, and we know what that is. It's him having Jesus too. We're not going to push straight away, but this is it.

The relationship of the branch to the world, and this is the way people find Jesus. We've had a beautiful demonstration of that this last week or two. One of our guests, she's not with us now, spotted working in the grounds of St. Felix a man whom she had known in the town the previous year.

She'd had bed and breakfast in the home which his parents ran. Can't quite remember what the relationship was. He's just got married again.

And ever since being there, she's had a loving concern for that family. And kept in touch. And then she saw him.

And she greeted him. She asked him to come. And he went to his home to his wife.

He says, you know, they're asking us to come to the meeting. You remember her, don't you? Oh yes. Will you come? Well, all right, I'll come.

Are you going to get your Bible? No, I'm not taking my Bible. I'm not going to be a hypocrite. And I don't know a family that's been in a worse mess than they have.

I'm saying no more. And this sister encouraged them to come and saw to it they were taken down to the town by car afterwards. We were able to speak with them.

And she was all the time loving them, seeking them, arranging transportation for them. And they were beginning to respond to this love. They were touched by the love and concern of a complete stranger for them.

Whether they'd be anything else, anything but saints. They were loved. And then her week came to an end and she went home and she came back the next day or two and said, I must go back.

She got digs in the town so as to keep on with those two. And the other day, there was a beautiful scene in this lobby. All three.

Their marriage was not holding up very well. Both the wife, the husband, and the 14-year-old daughter had been led to Jesus. There was nothing very much to do.

He was doing it. They were being won by love. And there they were in one another's arms, weeping.

God's got to teach them a lot, of course. But they were here last night. I said, brother, you've been loved.

Why in the world? As if God specially selected you. You've been loved not only by him, but by his children. These branches.

He says, it's true. Love never fails. Love is the way.

But so often, I speak for myself. I am not available to Jesus for others. Please, I'm not available to Jesus.

And I've got an awful lot to do. I've got my own affairs to do. This is just a modest sort of confession.

This is too often really characteristic with this busy man. And I go in and out of shops. I haven't always noticed who's there.

Who always serves me. And sometimes I've been impatient because they hadn't got the thing in stock. There have been occasions when God sent me back.

And said, sorry about that. I'm a Christian. It wasn't like that.

We aren't always available. We're too preoccupied with our own affairs. Do you know what the biggest hindrance to others finding the Lord is? Plain, straightforward selfishness on our part.

It isn't you haven't had training. You haven't been in the evangelism explosion course. Very good.

Provided you really are available to Jesus for them. I'm not available to him for them. I'm not bearing fruit for them.

There's one instance I'd like to quote. It's a bit way back. I quote it as much as an illustration as anything.

Some years ago I was going from one city to another for a series of meetings. I had to change in the train twice. And the first leg of the journey I was in the carriage.

A lot of people there. And I was wrapped up in the newspaper. I had to keep up with the news.

And a little voice said to me, don't you think you ought to have a little care about the people here? You're not even looking at them. You're not bothered. I said, I must read the newspaper.

The second leg of the journey I was busy preparing my message. And that's very important. This was my chance.

And a little voice said once again to me, don't you think you ought to have a care, at least a care, about people. You can look at them and love them. And after a prayer, Lord, you know, I've got this meeting tonight.

It starts tonight. And I was trying to prepare my message. There was yet another leg of the journey.

And before I got into the carriage this time, the Lord had broke me. I said, I'm sorry, Lord. I'll be available to you, for anybody.

And when I got into the carriage, there was nobody there. I said, oh, that's fine. But very soon, at the next stop, one man got in.

And I, God had broken me over this self-centeredness. And I was seeking to be available as a branch in the vine. To this man or anybody else.

And it wasn't difficult, in natural conversation, to turn things to a spiritual subject. And five minutes before the end of that journey, we prayed together. And he accepted Jesus into his life.

And I heard later it was the real thing. This was such an encouragement of my faith. How great was the vine in which I was grafted.

That I went to the church, full of expectancy. That was a better therapy for me than preparing and sweating away on my message. And as it happened, I saw the Lord move in salvation and revival in a church.

More than perhaps I've ever seen before. No thanks to me that that man found the Lord, or anything else happened. Naturally, I was not available.

I wasn't seeing Jesus or others. I was occupied for myself. But oh, how lovely to be available to Jesus or others.

Down in the human heart, crushed by the tempter. Feelings lie buried that grace can restore. Touched by a loving hand.

Awakened by kindness. Chords that were broken will vibrate once more. Do you love those people? Have you got a care? Or are we too busy, like me, rushing here and there? Centred on our own things.

Maybe there needs to be quite an adjustment. Perhaps you've written that possibility off. We're not asking you to struggle and strive.

To have a special method. Just available to Jesus. To love others.

And we shall find the fruit of just being such a branch will so often be another Christian. Amen and amen. The branch's relationship to that world that's so loved by Jesus.

And I name him who loves him. And he's abiding in me. But as we said the other day, no new fruit will come unless you begin to give out.

As you pour out, he pours in. And it goes in a blessed upward spiral. You're never quite so full of the Spirit as when you're praising him and sharing.

It goes up and up and up. The more you give, the more's poured in. And really that's the reason why some people are fruitful bowels.

They're just giving out. You give out, I don't know whether I could. You never will.

Unless you set yourself to give. You're asked to do the thing you say you can't do but in the strength it gives you. It's a beginning, a moving out.

And suddenly you hear that old tank up there filling up. And there's more to give out and still more. Oh, what happens when we love.

I'm a nice one to say it. Because no one has failed in this area quite so much as me. But I'm with you in it.

We know what to do with our failures. We don't have to be thrashed by them. We don't even have to make new resolutions.

Just come back to Jesus, back to the cross. Where all's forgiven and the branch is there, blessed name. And the union is intact.

And on I go. Remaining in him and beginning to open out with blessed results. Now, a last word about this matter, abiding in Jesus.

As I've said, the word by itself can rather defeat you. But as we've spoken, I think we're getting an enlarged conception and understanding of what it means for me to remain or continue or dwell in the vine and the vine in me. I resist the temptation to say, well, it means this, this and this.

Even by summary, you're getting your own picture in its right context of what it means for the branch to remain and dwell in him and the vine to dwell in Jesus and the vine to dwell in him. But I want just to bring you to verse 6, to verse 7. This is the last thing we shall talk about. If ye abide in me and my words in you.

Well, if he abides in me, then his words abide in me. And his words formulate my desires. He puts into me what he wants out of me.

So, if I am remaining, abiding in him, so that he then abides, he and his words abide in me, this is quite astonishing. Ye shall ask what ye will, and it shall be done unto you. A great word.

Ask what you will, if you're in this happy relationship with the vine. And Campbell Morgan says that the word ask there, the Greek word means really, you shall make your demand. And the branch, if it's truly in the place of the branch, can make its demand upon the vine.

And what gives the branch its right thus to make a demand is its very helplessness and emptiness. You see, we sometimes feel, all of us tend to feel that my lack of my emptiness and my inability, my

inexperience to rise to this, that and the other, is the thing that hinders. It's my disability.

It's nothing of the sort. Rightly understood and truly confessed, it's your only asset. It's your qualification for the vine.

Didn't he tell you the vine, the branch, cannot bear fruit of itself? So, if you find that you are so weak and helpless and nothing's forthcoming, you're only finding that he's true in what he said. But he also said that branch that cannot bear fruit, bring forth fruit, is united and part of the vine. And if you really are in that place of helplessness, and you are, whether you feel it or not, you are a helpless branch in yourself.

If that is the position you're aware of, and you take up that place, that helpless branch has an obvious right on the vine. You make your demand for that which you confess you haven't got, but you know is in him for you. Oh, the branch can be so bold and confident in its vine.

Now, Lord, can't do a thing here, hallelujah, for this need I've got you. And so here is faith, the branch's faith, in the vine, a very important part of our abiding in him. And this faith, the branch's faith in the vine, isn't always easy to come by.

I don't find it always easy. I can only give you my experience. This week, as these weeks have been passing by, the fact that I was to share the Bible readings was looming larger and larger.

And I was sometimes asked the awkward question by John or by Peter James, what are you going to take? I didn't know. And I got a little panicky. And I did try to do bits of study.

I got up in the prior weeks and didn't seem to get very clear. And then the Lord showed me that I had the attitude somehow that Jesus was a bit unwilling to give me, for others, what was needed. And I was praying as if I had to conquer some sort of reluctance in him, that he would give only when perhaps I'd done more, or studied more, or prayed harder.

And though I've often quoted the phrase, prayer is not conquering God's reluctance but laying hold on his willingness, subconsciously I had that thing, that attitude, and I had to see it and acknowledge it. Though I've so often said it before, in practice I was not seeing my emptiness as my qualification. And I had to confess it.

And he only led to this subject because I was praying about, telling him I wasn't a real branch in the vine. He seemed to suggest, well, aren't there some other people like that? And so he showed this. Oh, dear one, if you really are in that place, you may confidently make your demand on the vine for what the branch hasn't got.

The sense and the fact, the weakness of the branch is the basis, almost, of our remaining in that ever full vine. There's an old song of Beverly Shea which says, each day, my faith in him is growing. It needs to.

The branch's faith in the vine. Not disturbed by the fact it's empty. Not making fairy weather that it hasn't got what it takes.

Of course it hasn't got what it takes. But if grace is grace, my lacks are my qualification. Grace is the love of God for those that don't deserve it, that haven't got it.

And if you rightly understand this lovely message of grace, you can defeat the devil. By turning your weakness, your helplessness, your lacks into an absolute asset. Sometimes it is a struggle.

But a needless one. The vine hasn't wavered for one moment. And I think the history of this conference has proved this, hasn't it? No matter how weak and helpless the branches have been, you don't know what helplessness has been manifested again and again in our conference.

The difficulties, not only from the platform but in the organisation and the domestic side. And the poor old vines, we got a bit hot under the collar, how needless. He's never failed.

And the very things we lack make us candidates for that marvellous grace of our loving Lord. Ah, make your demand. What you will.

Oh, it isn't always a battle. Oh, no. Very often it's just that.

We're living that way. But there are times when we lose sight of the vine and get hot under the collar. But if you abide in me, remaining in me.

In the true place of a helpless branch. And as a result, my words. Because it goes with him, himself.

Formulating what we most desire. Which, of course, is what he desires. We find ourselves with a carte blanche promise.

I believe it needs exploring. Isn't there a book by Colin Urquhart about ask what you will? I want to read it. Would I get a little extra insight.

How great are the possibilities. To helpless branches. Who because they're abiding in him are willing what he wills.

And he wills much better things than you ever think. He is the great positive God. His characteristic word is not what we thought it was.

We thought his characteristic word was no. No. No.

Naughty boy. And we think that. Oh, I love that psalm 20.

The Lord doth thee to desire. He delights to say yes. He delights to give you the desire of your heart.

And abiding in him, you'll find those things you most desire. Of what he deserves. I'm not going to tell you what I most desire.

When everything else is gone. When all my hobbies have been laid aside. What I most desire.

I'm not going to share it with you. You know what you most. And he says the Lord grants you.

Dear one. According to the desires of your heart. Oh, abide in me.

Remain in me. And don't be negative. Ask.

Make your demand on your dear thine. And he'll grant you. The desires of your heart.

In some cases. Where other people's wills are involved. You may have to wait.

But though it carry. Wait for it. Who's nearest to the heart of God? The pessimist or the optimist? The optimist.

He is the great optimist. Blind unbelief. He's sure to err and scan his works in vain.  
God is his own interpreter. And he will make it plain. Ye faithful saints.  
Fresh courage take. The clouds you so much dread. Are big with mercy.  
And will break. In blessings on your head. And so all this lovely.  
This branch life. It isn't that the branch life is all that wonderful. It's the vine in whom we are abiding.  
That's wonderful. And you know he's going to give the saints. Every one of us.  
Good God. Park those low thoughts. Just praise.  
To this wonderful union. With Jesus. We in him.  
He in us. And all those others. Those others.  
And he's going to grant us. Many of the desires of heart. In fact.  
The things he does will ultimately be. You'll agree with him. And that's the best way Lord.  
Amen. And amen. Let's sing then.  
Our chorus. I know he's mine. This friend so dear.  
He lives in me. He's ever near.

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Audio: <https://sermonindex1.b-cdn.net/16/SID16770.mp3>

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