

interruption. He is conscious of no sin. This is a tremendous statement that Jesus declares that never in all of his life has there been the smallest defect concerning his submission to the Father's will. All of his desires have been in that direction. There has been perfect obedience and communion.

Jesus does not say, Obey God as I have done and he will love you. But he says, Obey me as I obey God and I will love you. Does he come between or does he father lead us on up to the Father. In other words, if we keep his commandments, we will come to the Father. There is something more than mere outward conformity by action, it is the inward harmony.

He has already spoken about the fruit of the vine by the bearing of which the Father is glorified, so now he comes to say that by obedience and love. So there will be nothing between us, we will obey, Jesus says, for love's sake. This will make us more capable of receiving what he is able to give. We know that rebellion destroys our relationship with Christ and with the Father. You cannot rejoice in Jesus unless you do his will. You will have no

John 15:9-13,

The verses for our consideration tonight are verses that remind us of the ringing of a huge school bell or church bell. If you ever notice, there seems to be a lingering vibration of the bell long after the stroke has ceased and so from the parable of the vine there seems to be some vibrations which go out into the branches and tie in perfectly with the parable as he merely reaches out further from the vine and defines it as abiding, which makes it all the more tender in the production of fruit. And it seems that he is putting more emphasis upon the human side of the parable. Abiding in Christ was the condition of bearing fruit. And so Jesus turned it around and helps us to see both sides as to what this abiding means and I think there are several words which seem to aid him in this glowing description.

I. Love

So we must place our happiness in the continuance of Christ's love to us and make it our business to give continued proof of our love to Christ. All that love Christ and continue in their love to him. The disciples were to

go out upon service for Christ in which they would meet with many troubles.

The abiding spoken of here seems to summarize the whole, (in the love that I have for you) our love for Christ is the result of love for us and is grounded at the bottom in the Father's love for the world. (John 3:16.) So this is the love in which it is our duty to abide. It carries us to the depths of the Father's love. It gives us an analogy between the Father and the Son and between the Son and his disciples.

"As the Father has loved me so have I loved you". This means as deeply, as fully, as eternally with perfectness. So his nature stands out clearly. He is beloved of God and he loves like God. And it comes from his heart.

This is (mysterious) yet it is tender and perfect affection. He exhorts us to obey. It would draw us closer to him. The love which he speaks of here is (identical) to that which he has previously mentioned. It is his love to us and ours to him.

The total (echo) of the thing is this, that it will come back again in love toward him.

Continuance in Christ's love is a thing in (our power since it is commanded.) It regulates the divine love toward us. What a quiet blessed abiding place that is for us. To (abide in Christ, in his love.) This is a safe dwelling place. What sorrow or temptation or trouble will be able to shake us from our fortress. They who make their abode here will certainly need no other defense.

(Keep up your love to him.) A good illustration of this is (Jacob) where love caused him to serve seven extra years. Let not the troubles you may have quench your love to Christ but rather quicken it.

II. Obedience, vs. 10

Jesus speaks of his commandments and the perfect abiding place. This will be (evidence) of their love. This will be evidence of their fidelity. There seems to be an analogy which he has already touched on continued here between commandments, abiding and love. Christ here claims that he has conformed to the Father's will without

Fruitful and faithful disciples are the joy of the Lord Jesus, Zephaniah 3:17. It is his will that his (disciples should constantly) and continually rejoice in him. Phil 4:4. The joy of the hypocrite is just for a moment, but the joy of those who abide in Christ is eternal.

That your joy might be full. Not only that you might be full of joy but that your joy in me and in my love might rise higher and higher. Only those who are in the true vine have this full joy. Ps. 36:8. The design of Christ in this world is to fill the joy of his people.

1 John 1:4. *Theo. Cuyler & Char. Spurgeon in London went out to the country to spend the day - soon the field. Cuyler told a story & they enjoyed a big laugh - Spurgeon said let's get on our knees & thank God for laughter & joy. Two knelt on a carpet of grass under the trees & thanked God for joy & laughter!*

IV. Obligation, verse 12.

We must keep in mind that Jesus is (trying to keep the vine and the branches at the scaffolding). Here is an obligation, a union which he tenderly sets forth. He has just observed the Lord's supper and has talked about the bread and the wine and now he speaks of the obligation for he knew that you could not pump love into the branches. They would be unreal and hollow. We cannot just cast resolves into an attitude that is favorable to Christ. Therefore, our Lord lets down the obligation which develops

real comfort and blessedness unless it works in your daily life. So many people know next to nothing about the (presence of Christ). They do some things he wants them to do because he asks them to do it. But if we wish for a love to fill our hearts, then we must do this because of that fact. Because the love which grows and works is the love which bears fruit and gives a healthy increase. So all of (these teachings here are practical) and they lead us to great depths even though they are mysterious and we cannot fathom the depth. We might even thank God that we are unable to do this, but he gives to us our plain duty that this is the way as illustrated by the practice

of our Lord who urges us to abide in his love as a dwelling an (aged Scot.) told his minister he was going to the place, at home in Christ's love, at ease.

Holy Land on a pilgrimage & returned in there, it'll need the 10 Lomon - blamed upon the top of Mt. Sinai - Minister looked with eye of pity - "surely take my advice, abide at home & keep them!"

The condition of the (promise connected) with this is that you must keep his commandments, which involved the other. Love and keeping the commandments of Jesus. The higher example is Jesus, and this is in relation to the goal that is set before us.

- Contrast -

III. Joy, verse 11.

This verse give us a vibration which has a thrill

in it. My joy might be in you. Now this seems really like a (strange time to talk) about joy when in just an hour or so he will be face to face with his enemies in the Garden. But he is speaking of joy which comes from perfect obedience and joy which they were capable and he has given them a recipe for receiving this joy.

(There is a difference) — one is the fountain, the other is the stream. All the joy of the disciples sprang from his. Apart from him there would be none for them. One is independent, the other is not. The joy of Jesus was especially so, but theirs was dependent as a stream is dependent on the fountain and the branch is dependent on the vine. No vessel can hold more than its fill. Thus the joy of men differ in degree according to their different capacities. Jesus said his joy was ever full.

On the other hand there is a (likeness in this joy, a similarity, they are the same in nature. The stream is of the same nature as the fountain, the fruit as the tree, the branch as the vine. They are the same in effect.

Joy is happiness even in trouble, it is hopeful in sorrow,

*(Nancy) from Wesley and Timothy - Samson came with and joyous in tribulation.
both hands & gave his Parents*

They are the (same in their sources.) The joy of Jesus was as a result of his conscious union with the Father. It never left him even in his darkest hour. His joy came from perfect obedience to God's will. His joy came from perfect love and his joy came from perfect sacrifice. He never doubted the success of his mission. These were the sources of his joy and they are to be the sources of the joy of all his followers. The joy of union with him, although one is the small stream and the other a mighty Mississippi, yet they spring from the same source.

Of course, the (perfection of the disciples' joy) was not yet obtained. They were young, their training had only been partial. He was leaving them by death and between his departure and coming there would be sadness. But the perfection of their joy was obtainable, it could be realized. They were to look to him for the (example) He helps them, they are to help themselves. Let them abide in him as he abides in the Father. Let them obey as he obeyed. Love as he loved. His joy was to be theirs and would we not say that they obtained this joy for they were able to sing in prison, pray in the (den of lions) and be forgiving even in the hour of death.

24 hours off and he says to us, that is your pattern. If you are to stay on the scaffold then here is love at its best. When I think of this, my love for him is so small. We give away a little money, we offer a little smile here and there and yet Christ's love nailed him to the cross. It took him from the throne in glory and put him behind the bars of death. That is our pattern. We can find no greater love behind the motive of the cross than that he laid down his life for us.

Dan Crawford - Miss. Returned to England after 25 yrs. absence - member of the cabinet said, it would be your eyes. I would like to see you in 25 yrs. I would like to see the difference between 25 yrs ago & now. What is the biggest thing you have seen in the way of change?

*"I have noticed that modern materialism has robbed the modern young man of his smile."
He took on this face - a struggle for life.*

He went on to compare this to the flag that floats over Buckingham Palace. When the flag floats the English people know the King is in the Palace.

He inquired that the continued absence of joy & a smile from the subjects of the King of Kings indicated that the King no longer dwells in their hearts.

Mr. Dale - This is another place - / He says said there is a land that is the way - / Better known

upon all Christian people that we are to cherish kindly Christians. It is an obligation to stay on the scaffolding. There must be some (controlling factor) if one is to stay off the ground where he could be fruitful, and receive the life-giving sap. This is a bond which unites us together far deeper and more real and it ought to be very close. Christians ought to be close together. Thus you are with those who like the best, who love the Christ and there is the existence of a deep abiding fellowship.

I am afraid that this does not exist as it should among Christian people. The essential thing that unites them together is not the thing our Master talks about here but they are bound together by common interest of their own making. Never might though you be rich or poor. Either one is hard to get over, but these are not grounds of union or separation in Christ Jesus, but many times these are the things which bind together men in this world.

1. Love is Sufficient

He gathers up all of these other vibrations and says

in order to keep the vine on the scaffolding, here is a commandment that you love one another. All the duties to

our fellows and our brethren are summed up in the one

*Some things is a little boy to sister concerning a young woman
word. Love! Who lived near them "I just had her"
sister shocked - "Oh no! The Bible says we must love everyone!"
Oh well remarked the little boy "old Mrs. Blank wasn't born
when that was written" - "Is it that the isha say sum to
have about the woman? God!"*

Where our hearts are right our conduct will be right

and love will teach us what we ought to do. It will take the bitterness out of our hearts. In fact, if the heart is right in a man, everything else is right, but if there is a deficiency of love then nothing can ever be made right.

In any kind of group of individuals you cannot do any man

in this world good unless it comes from love. You may

offer him benefits, but he will never give you deserved

thanks. You may try to teach him, but your words will be

hopeless unless there is a common affection. This, in

my assumption, is the difference between a good school

teacher and a poor school teacher. You will remember that

in Cor 13 there are all kinds of blessedness, but love is

the supreme one. Jesus is about to leave his little flock

of followers. It is strange that he did not talk to them

about developing some outstanding institution or organiza-

tion or observance of rituals or church procedure. He

knew that all of this would come. Love one another and

you will shape yourselves into the right forms. It was not worthwhile to talk to them about organization and officers for love would be sufficient.

2. The Pattern

As I have loved you. He is saying to the whole world,

I am the (embodiment) of all that love ought to be. You

cannot get beyond me. The pattern which he give to us

is divine and the most divine thing about God is love.

In all other attitudes we find the final total of his

personality wrapped up in love. The completeness of

obedience. In other words, my faith answers God's gift

to me. Thus my love is patterned after him. And as the

Scripture says, "Be ye therefore imitators of God as

beloved children".

Jesus sets forth the central point of his work which is his death on the cross. Here we have the true pattern, the model toward which all our love is bound.

The expression of the Christian life is something more than sweet words or benevolent emotions, but a solemn obligation, as I have loved you. Calvary was no less than