

waste but this is what Christ is talking about supervising and illustrating the cutting back of the dead wood, the false shoots that might come out on the branch. If you should ask the nominal Christian what his connection is with Christ, I wonder if he could describe it, and in the way illustrated here by Jesus.

V. 4 Verse 4, he talks about the spiritual source. The source of life comes from the vine. And here is a reality of the connection which we have with him.

A Prisoner wrote the hour of decision and said I am a life term. For ten years I have planned to escape and I have contemplated this. But the man in the next cell turned on the radio and my soul was stirred. I thought of my mother's face. I thought of the little church. I thought of the revivals and the singing -- Softly and Tenderly moved me to my knees and a confession to God. I felt the presence of God and I have been saved and I have abandon my plans to escape and to help other people find this wonderful peace. Now that is an illustration of the abiding. And that is a copy of the power which Jesus gives. And this is necessary.

5 In Verse 5, Jesus seems to be repeating himself. But he is a wise teacher. The average mind requires that the truth be repeated. Like a house, one coat of paint is not

"THE SIGNIFICANT ABIDING"

John 15

We do not know what suggested this lovely parable from the vine and the branches. But it is certain that something stirred Jesus to give this solemn lesson. He draws, perhaps, his story from some wayside vine that he detected clusters of fruit upon it. And from this he gives a resemblance of the aspect of a Christian living in union with Him. That is, the believer in the abiding.

We know that he had just completed his discourse in the 14th Chapter about that remarkable home, as he spoke about Heaven. And now he is attempting to set forth a new relationship which is to be between him and the church. And this parable talks about union, it talks about communion with Him, and it also talks about dis-union. And this abiding is one of the vital aspects of it. That the disciples were to be abiding in Him. This relationship of the vine, the husbandman, and the branches.

Now we shall discuss this under four heads. I give you these at the beginning of the Bible study so that you might follow along. First, abiding illustrated. Verse 1-5.

Second, abiding brings results. Verse 5-14. Third, abiding creates hostility. Verse 14-25. Fourth, abiding promises an allie. Verse 26-27.

I. Abiding Illustrated. Verse 1-5.

In Verse 1, I am the vine. The reality lies in Him. Now according to the thought of that day, this was a symbol of Israel. In their capacity as being linked with God. Now Jesus is talking about this as the church, as Christ and His disciples, as the branches is the true vine. In reality he is the fulfillment of this. They are the many branches that branch out. There must be this unity in the vine, there must be this unity in the church, if there is to be the fruit. This is the true pattern found in Hebrews 9:24.

If we might use our imagination, visualize a great vine with hundreds of yards of branches, now out to the furthest branch we might see clusters of fruit. So says Christ that those who have faith in me, they will bear fruit. There we may be many numbers, another was of putting it, it is the apostles. But we are part of the one body. Now Jesus is the real source of life, he is the standard, the oneness of life from fruit to branch.

He is the soul cause of fruitfulness and growth. There is a living unity between Christ and all who love him. This is a living unity between Christ and his members. They contrast as illustrated with the branches of the vine. Therefore we are a part as both an individual and a church. This was not a far fetched idea because Palestine was a land of vengeance and they had witnessed the grapes. We read about them even in the Old Testament. And a vine is a spreading plant. So Christ's salvation is well known throughout the ends of the earth. Now he is the true vine or standard as opposed to that which is counterfeit. He is not like the wild vine in 2 Kings 4:39. He is not like the unfruitful trees. Habakkuk 3:17. He is the true vine.

And in Verse 2, we find here is proper care, super-
vision of the vine. He planted, he watered, God is the husbandman and is spoken of here. He has his eye upon the branches. He prunes. He is not only the planter, but he is the dresser. The vine dresser uses one main tool -- the knife. And he prunes the branches from time to time.

Did you ever visit the Greenhouse or the Vineyards in the season when they were cutting back the vine. It seems wasted. And a person who did not understand might think that these random strokes, that there was certainly

And I wonder how many of us do all for His glory. How is the Father glorified by your fruit. What are you doing for Christ. G. A. Kennedy described a night when he was at a lonely outpost, exposed to enemy patrol. He in the darkness heard suspicious movements. It was his duty to call out a challenge. If an enemy was moving through the darkness, the answer might be the burst of gun fire or death. In terror he shouted, who goes there, friend or foe? And the answer came back, like sweet music, friend. After the war, Kennedy stood among the white cliffs on the English Channel. This time wrestled with doubt and awesomeness of a vast and mysterious universe, into the dark unknown of doubts, battle fields, he called out, who goes there. And deep inside of him the answer came clear and reassuring, friend.

God is a friend, if ye abide in Him, you receive the energy flowing through the vine.

8-9 In Verse 8 and 9, it reminds of ringing a huge school bell, or church bell. It seems to have lingering vibrations -- the bell long after the stroke has ceased, and so in this parable of abiding. It seems to have some vibrations which go out through the branches to the furthest branch and it speaks about love, proof of our love to Christ, is that we have this abiding. This seems to summarize the

enough. It soon wears off, so spiritual truth has to be illustrated and repeated. And he perhaps saw that they understood little of what he was talking about. Therefore, he talks about it again. This great parable of the vine that illustrated the (union) with Christ. And he says this union is sure to produce fruitfulness. This general truth is that you have a connection with the branch. And the truth tonight is that this congregation has a connection with the vine. It seems that the light is dawning upon these disciples and there comes a deep conviction that they now have something to do. Here is the promise of fruitfulness. He that abides in me and I in him, the same bringth forth much fruit. Now this is a direct result of being a part of the vine. Abiding brings results. It is a part of professing Christian people when we are conscious that we are a part of the vine and we let His power pour through our lives. Thus, it is that our work for Him increases. It is like the branch getting the sap up through the root and the more it gets, the more fruitful it becomes. The more of the life of Christ that we get into our souls, the more we produce for Him.

You never saw an (artificial) flower or artificial vine produce. Something that is an (imitation) will not produce. This is like a true fountain, it has been tested. We must

be grafted into the vine, then there will be fruit. Now Jesus is laying down a law here and he is saying this abiding promises fruit. The Christian must not be content with little fruit or poor fruit, but there must be great clusters. The idea of doing just a little bit for Christ as some people contemplate is not enough. A little union will have a little fruit. And so there comes into view, we will either bear no fruit or on the other hand we will bear much fruit. The average Christian of this generation bears very little fruit. And most of them seem to be drying up on the vine. Jesus tells us that without Him we can do nothing. And this is a condemnation of all the busy people today who try to live without union with Christ. It adds up to zero.

Verse 6, Jesus talked about pruning time. They were about to leave the Upper Room where there would be the visible fire that the laborers had kindled in the vineyards, to burn up a portion of the vine that had been cut off. He is thinking of the withering and the destructive fire. This is grave, tragic, and solemn in its warning.

Separation is withering. A child might bring in from the yard a little flower or a little blossom, it will wither away. So Jesus said, that that which is not abiding

in Him will wither away. They are burned and cast aside and consumed. Jude 12. Who are the fruitful, who are the unfruitful branches.

In Verse 7, He says if you abide in me, then he says ye shall ask what you will. He is speaking about prayer. What he meant by this, I think it means far more than just intellectual knowledge -- it is just different from reading the Bible and forgetting about it. It is different from just coming in contact with the church once in awhile. It is a conscious nature which we possess. The captain of a ship called his cabin boy to take the wheel for an hour while the captain took a nap. Just keep the bow on yonder star, the captain said. Upon returning to the bridge, the captain observed that his cabin boy Sam has lost his bearings. And he was going in the opposite direction. I told you to steer toward that star. But Skipper, we passed that star a long time ago. Now like Sam, there are many people tonight who have lost their bearing. Some of them feel that they have outgrown God. We feel that they do not need to be a part of the vine. And some feel that they know more about what ought to be done in God's work than God's word directs.

In Verse 8, here is my Father glorified. That is the test of abiding in the vine, and the test of all of us.

The minister looked at him with an eye of pity. Why Sandy take my advice, abide at home and keep them. Now of course we know that the condition of the promise connected with this is, you must keep his commandments. And this involves love.

11 In Verse 11, there will be a joy, a vibration which will thrill your soul. Now it seems like a strange time to talk about joy when just about an hour or so, he is going to be face to face in the gardens with those who would put him to death. There is a difference. One is the fountain, the other is the stream. All the joy of the disciples sprang from this. Apart from him, there would be none of them. One is independent, the other is not. The branch is dependent upon the vine. On the other hand, there is a likeness in this joy. The fruit has the tree, the branch has the vine. They were from the same source. The joy of Jesus was a result of the consciousness of His abiding in the Father. It never left Him even in his darkest hour. His joy came from perfect obedience to God's will. He never doubted the success of His mission. Now the perfection of the disciple's joy was not yet obtained. They were young. Their training had been partial. And yet he was leaving them by death.

And they were going to receive something that would enable them to sing even in prison or to pray while in the den of lions.

Theodore Cuyler and Charles Spurgeon in London went out to the country to spend the day, to roam the fields. Cuyler told a story and they enjoyed a big laugh. Spurgeon said, let's get on our knees and thank God for laughter and joy. The two knelt on a carpet of grass under the trees and thanked God for joy and laughter. This is something like Jesus is saying here. That your joy might be full.

12 He tells us there is an obligation in Verse 12, of trying to keep the vine and the branches on the scaffolding. Here is a union which is tenderly set forth and that here is one of the controlling factors as we read about it in Verse 12. This love is sufficient. Now some Christians have an idea like a little boy to his sister concerning a grouchy old woman, who lived near them. I just hate her -- the sister was 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. Well isn't that the idea that many seem to have about the commandments of God. When we are challenged we do not pay any attention to these. Now the pattern is, as I have loved you.

Dan Crowford, a missionary returned to England after a 25-year absence. A member of the cabinet said, I would like your eye. I would like to experience the surprise you must be having in seeing the difference between 25 years ago and 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."

The look on their faces, the 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 inferred that the continued absence of joy and a smile from the subjects of the king of kings indicated that the king no longer dwells in their hearts. I remember one of our aged members many years back said, there is another place, there is a land fairer than day. And even a doctor said I never saw such assurance. Now Jesus has just spoken the wonderful words about laying down his life for his friends.

In Verse 14, we read what Christ's friends will do for Him. This abiding brings results. He speaks here of friends who love him. They love Him because He loves them. And these poor fishermen who knew Him, would befriend Him.

whole thing. If the love that I have for you, our love for Christ is a result of love for us. And it is grounded at the bottom of the Father's love for the world. As the Father loved me, so have I loved you. This means deeply and fully, eternally, and this is mysterious but it is tender. It draws us and echoes back again and again. Continuance in Christ's love is a thing in our power sent as commanded. And this is one of the abiding results to which comes if we abide in his love. And it keeps up -- we need to keep up our love for Him. As Jacob who caused him to serve seven extra years.

In Verse 10, Jesus speaks about this commandment and the perfect abiding place. This is evidence of our faithfulness. That Jesus does not say obey God as I have done and he will love you. But he says, obey me as I obeyed God. And I will love you. He has already spoken about the fruits of the vine, the glorifying, but now Jesus says, for love's sake, you will become obedient unto me. So many people know next to nothing about the presence of Christ. But if we wish for a love to fill our hearts, then we must do this because of that fact. An aged Scotchman told his minister he was going to the Holy Land on a pilgrimage. And when I get there, I'll read the Ten Commandments allowed from the top of Mt. Sinai.

eousness; many people find fault with prominent persons who take their stand beside Christ. Men today who stand in the pulpits are open to all sorts of criticism. You let a person for Christ's sake speak and be his popular beliefs, let him honestly act out the New Testament, let him be bold in standing against the popular sins of today and you will discover that he has hostility presented to him.

In Verse 9, he says how to escape this hostility if you so desire. Just be half Christian. And you can get along very well in the world. You agree with every man that comes along and you'll be a wonder. And this reflects pretty much the average Christian, today, and in this generation. There is little hostility. Why should the world care to hate those that go along with their plan. After all, they are only Christians in name. They have pulled down their flag, they have covered up their badge, and they do not show that they belong to Christ.

In Verse 20, he says something about how the friends of Jesus are to meet this hostility. By your goodness, you never meet hostility with your evil, and your weaknesses

-- the world has a keen eye, for the inconsistencies in

They have a keen eye for the faults of the

Nothing in all the world is as strange as this tie with Jesus Christ. Ye are my friends. And there is no limitation. But notice the condition. If you do what I command you, this is the blending of friendship. This seems to be something he repeats over and over again.

And in Verse 15, he begins to tell them what Christ does for His friends. The slave may see what His master does. But he does not know his purpose in his acts. And he says I have called you friends. And we read in Esther 6:11, it was a wonderful day when Mordecai was delivered and declared a friend of the king. And that was a great contrast to the treatment he had received before. There are many definitions of friendship. A little boy said it is a person who knows us and still likes us. He tells us that there are limits. He will not pour out his treasures into vessels that will spill them. He tells them that there will be a gap when he has gone in their communications as well as in their knowledge. Here is the obligation for us to keep our ears open and our hearts and prepare for receiving whatever Christ has to say to us.

III. Abiding Creates Hostility. Verse 16-25.

In Verse 16, he says ye have not chosen. I believe

this refers to his disciples. Those he has called friends. In all cases of friendship between Christ and the men -- the originating of it comes from Him. We love Him because He first loved us. And this then is how we come to be His friends. Because when we were enemies he loved us and gave himself for us. And my road lies upwards. Yours runs onward. Go ye into all the world he said. And he became a friend of Publicans and sinners. That you may bring forth fruit. He goes back to that wonderful symbol of abiding, in the vine and in the fruit. The fruit that is to be permanent.

In Verse 17, he speaks about the mutual friendship among His friends. This is a relation of the friends of Christ in one way, one another. So friends of a friend should themselves be friends. We care for books, articles, and various things which belong to our friends. We are interested in them because they are interested in us. And here is sweet music of friendship, between the vine and the branches. Now he says this will create hostility. This abiding creates hostility in the world.

In Verse 18, he says this is inevitable. He prepares them for what is coming and he begins with the word if. He does not startle them but he gets them prepared. Now

he says if the world hates you, you must remember that it first hated me so this is a guarantee that if you are going to be a friend of mine, you are going to have opposition in this world. The idea that it is necessary if we share Christ's life, we must necessarily in some way share his fate. In this world there are those who will hate. In a world like you and I are going to live in, it is impossible for a man to love righteousness and hate inequity and to order his life in Christ's depths without creating some opposition as their life will be a rebuke to those of the opposite group.

Now we know that there are many under bond which bind men together beside religion. Domestic ties, commerce, neighbors, the greater proportion of our lives we move on the surface where all men seem to be alike. We all have the same affections and needs. We do the same sort of things. And a great portion of life is under the dominion of habit and custom. And it is determined by external circumstances. Now we know that since Jesus came into the world, the world has been opposed to His teachings. But we cannot say that half of the world is Christian. And of course the world today does not paint Christians with tar and light them with candles, in the gardens, but we know that there are news articles that scorn at right-

of this. They were not acquainted with the Heavenly Father. They did not know the God who sent Jesus into the world.

22 Verse 22, the world and the words of Jesus here -- he spake of everyman in every generation: Why he said if I had not come, now man would not have a cloak for their sin. Jesus said there would be no enjoyment of the salvation, if I had not come into this world. No shadow or cloak or excuse as knowledge is placed within their reach and they have refused to welcome it. Thus their sin is without excuse, to him that knowth to do good and do it not, to him it is sin. Now this knowledge was available but in the day of judgment they are going to be speechless in his sight.

23 In Verse 23, the world's hostility is certainly hatred. If you abide in Christ, then you are going to certainly face this hostility, in the world. He who hated me, hated the Father. These seem to be hard words. Romans 8:7. Someone will say but I am not conscious of hatred. I do not pretend to be a Christian but I do not hate God. Well, you take the ordinary run of people in this world, if you say God is not in all of your thoughts, I agree with you. But to say they hate God, I wonder if we believe it. What do you think?

professing Christian.

You can meet it with a high standard but you begin to lower your standard, where are you going to stop. There is no stopping place until you have put it beneath your feet. There is no use for you trying to compromise. All that you will gain by compromise is indifference and loss. You can not bridge over this gulf in the wrong way. There are too many people that believe that the world and Christianity go hand in hand.

Steadfastness is another way that you will conquer the hostility.

To which army do you belong. Are you abiding with Christ or do you abide in the ranks of the world. Do you love Him. Does your friendship cause you to refuse sin in the world. Are you trying to be two individuals. Abraham was called a friend of God, possibly the highest honor that could be placed upon you, is that you are a friend of Jesus. If you are a friend of Christ and trusting in Him as your personal Saviour, then you may be sure that you are going to face and be face to face with hostility. The Bible says of the church in Ephesus, I know of thy labor and thy patience. I know hatred, I know thy hatred, I have someone against thee because thou has left thy first love.

There are some people who still try to hold on to this life. And the life after death series, there is a story about a radio being placed in a coffin. Sam R. Kimball, an aged SanFernando Valley rancher placed an order with Los Angeles undertakers for \$1200 steel coffin. He wanted this equipped with an up-to-date radio receiving set.

He said that he would convince that the soul lingers near the body until the day of judgment. And that he will be able to hear what is going on in the world after he dies.

Now there are people who have such foolish ideas that they may have friendship with this world and hold on to it, all the way through. But what we need to come to see is, have we said, I want to be a friend of Christ. What good is there in being a secret friend. Above all human relationships, this relationship of abiding in Christ is the most important. And what a friend we have in Jesus, all our sins and griefs to bear, what a privilege to carry, everything to God in prayer.

21 In Verse 21, Jesus said the world will hate you because of its ignorance. The friendship here with me, with God's people, creating this disposition in the world.

It seems like a magnetic force which will draw a heap of metal filings brought into contact. They will turn into two groups. There will be those who will be attracted and those who are not. So it is just as simple -- one as my disciple, the other is the world. The world stands apart from Him and has no real love. And there is hatred he says. I Corinthians 12:7. Now this is not a new doctrine of Jesus because he talked about this in the sermon on the mount. Blessed are you when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.

This is hatred we know existed between the seed of woman and the seed of the serpent. Why did Cain hate Able. Because his works were not righteous. Why did Esau hate Jacob. Because of the blessing. Why did Joseph's brethren hate Him. Because his father loved him. Why did Saul hate David. Because the Lord seemed to be with him. Why did Ahab hate the prophet. Because the prophet talked about righteousness. And that's why the world hates today. And that's why Egypt hated the Israelites. And Jesus said here, they hate you because you belong to me, for my name sake. They had been baptized in His name. They were living in His name. I Peter 4:14. And Jesus was an exact copy of God. And now the world was ignorant

It tells us of the substance, the spirit of truth. He is spoken of as a distinct person with a proper title. The Spirit of Truth. Nothing but the force of truth planted Christianity. And only the force of truth preserves it and extends it and insures the prospect of reaching the word. Jesus submitted His gospel to the keenest examination. He came before the world as one who would go before a court of justice. He was certain that he had truth on his side.

The testimony of the spirit is I will send Him unto you. He will work within the circle of Christian believers. He will testify to you and you will not be defeated. It was like taking dwarfs and turning them into giants. For the purpose for which the spirit of truth has said that it would witness concerning Christ. Once he was on the cross, many felt that he was done for. But this is a promise which especially was given to those who abide in Him. What will he do there. He will teach them better the knowledge of Christ. This is a precious weapon for aiding us in this hostile world. The storms about may rage, we will not be troubled, it may take an empty vessel and fill it, and then bring pressure from the outside. The sides will resist the pressure. So

The thought that men go through day after day, week after week, year after year without any thought of God. Does it not indicate the central feelings of their heart. They may not be outwardly fighting against God. But in a 2 months period they do nothing to please Him. Where there is no love Jesus says there is hatred. A man who loves God and wants to please God seeks to serve Him. He seeks to be near Him.

24 In Verse 24, this ought to convince them of the teachings of God. His works were such as no man ever did. And this is attributed to the power of the Devil. They said it was a part of Satan.

25 In Verse 25, it was unreasonable Jesus said and their hatred was utterly without cause, that his love met them in such a way. He is referring to the fulfillment of the scriptures. We observe that he is a type. Saul hated David without cause. David was a good citizen. He had served in the kingdom, he had used his heart. Absalom hated David, though David had been his father. And David was haunted unjustly. They hated Christ because he was a man of justice, and he was a man of love. And this is a prediction that when we look at the cross we think of Christ dying for our sin. We think of what he has done for us. They hated Him without cause. And this

was undeserved. Psalms 69:4. Here is a suffering servant. It is the most unreasonable thing. Romans 1:20. An ungodly man once to become a Christian said, excuse me, I don't understand the Bible. It does not tell where Cain got his wife from. He was asked if he was in the custom of attending to the most important duties of life first or if he gave those of less importance first consideration. "I always put the most important things first." As any intelligent man would do.

He was asked which question he regarded the most important. Where Cain got his wife or where he was going to spend eternity. Where I am going of course. Now, Jesus said without excuse.

IV. Abiding Promises An Allie. Verse 26 - 27.

Jesus has explained to his disciples that this abiding would bring hostility. And he interprets this as ignorance of the world. And he promises an allie. He re-emphasizes this, for he gives a double designation to the spirit. He is going to be a comforter and he is going to be the spirit of truth. Now its not the kind of comfort we usually think of, but it means one who is summons to the side of another. It gives us the idea of a helper who is brought along beside and will aid in

whatever circumstances might arise. Now we will not be defenseless.

He is further designated as the spirit of truth. This is not so much as a characteristic but rather as a weapon that we might use. Truth is his instrument. Truth is an encourager as well as a comforter. Truth is the perfect revelation of God and man, and duty, and salvation. Truth speaks that which is so and it speaks of the person of the deity. Truth concerning the assurance of salvation. Ye have not received the spirit of bondage and the fear but ye have received the spirit of adoption. It is sad that so many people who really are Christian go through life lacking assurance of that fact.

John tells of the origin of the spirit. Not merely a message is sent but he proceeds from the Father. The word proceeds is chosen in order to contrast with the word sent. Voluntarily, personal, as the action by the message. So he is not only sent by the Father but proceeds to this mighty work which he is destined. From the Father has been translated, the position at the side of rather than an origin from. Now this suggests that intimate relationship between the Father, the Son, and the Spirit. We have more in this verse concerning the Holy Spirit, than any one verse besides in the Bible.

this has been promised to us if we abide in Him. This is the significant abiding.

don't get wet sand away -

that's what -

What - sailing - physically -

These don't mean - put my arms
on shoulder while we pruge -

Talked to Jesus

Blessed Assurance in her heart -
would see it in her face -
abiding in Him -

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would the growing knowledge of Christ, we can resist worldliness. This will give us a glorious instrument to understand the Bible. And our religion will be more than just a second hand. We can take the Bible, read it, and meditate upon it, and get nearer to the Master because the spirit's greatest work is to make Jesus real and precious to our hearts. For Jesus said he will glorify me. And the spirit in other words does not point to himself but to Jesus. Chapter 16, Verse 14. The testimony of Christians, he will honor Christ with his witness as they testify and as they work. What we will have to do is to bear witness. He does not tell us that we must argue the claims of Christ. He does not tell us to dress up or to change the message. But he says simply testify to these facts. He tells us in the power of our own experience. You can irritate people when you seek to discuss controversial things with them. But when you come and say to a person, let me tell you of my experience. And you tell them how sinful you were and how the pardon has come and the joy. It is like the blind man who said I was blind and now I can see. It is a genuine experience. It is a successful witness because the spirit empowers it. God wants to work through us. He worked through these disciples. And Jesus said ye are

now and have been from the beginning of my ministry, my witnesses. There are three things possible that might take place in reference to any power. It's use, abuse, and its dis-use. We know that it has been abused. The Holy Spirit has been over emphasized and under emphasized. Acts 19:2 the people were asked, did you receive the Holy Spirit, when you believed. They said we have never heard of it. Now Ephesians, the spirit is not there. He is not understood.

But we know way back in Genesis 1:2, the Spirit of God moved upon the face of the water. The spirit will abide with you. And he says, I will pour out my spirit upon you. The spirit operated in the life of Jesus. It operated in the life of Nicodemus because the (wind blows) where it will and thou hearth the sound. Now this we should be conscious of whatever the church has done in any age. It has done through the power of the spirit. The spirit is necessary, to the experience of spiritual life.

There can be no power without the in dwelling of the spirit of God, there can be no light coming through wires except there be a light bulb.

Abiding in Him promises us this. But if we fail to abide in Him, we will first of all be comfortless. Christ

said I am going to come along side of you. Now science cannot give you this. And until the spirit comes along beside you, you will not have it.

Second, you will be without courage. You'll be hearty and mixing with the world but when the spirit came, they turned the world upside down. In speaking of the church today, we are unable to stand against the evil of the present generation. The church has made itself at home in the midst of American materialism. So someone has said.

Third, we will become a shallow age. The Bible says it is going to guide us in truth and if we just live on the surface, we'll be just like these little dwarf trees that people have in their living room. Simply they cut off the tap root and they force the plant to live off of the few surface roots.

Fourth, there will be no vitality. We will become indifferent. Now, we will not become the unusual. People seldom comment on the church today as being out of the ordinary. We specialize in getting along with everybody and adjusting to every situation. But we need to be different.

We will be without a message. These early disciples turned the world upside down with their message. All of