

Fruitbearing in Love

Fellowship from Minoru Chen on May 9, 2021

Prayer

Lord, thank You for opening your heart's desire to us. Who are we that you have chosen us to open Your heart to us, even Your inner parts and Your desire, even the longing of the ages? Lord, we are really a blessed people. We are really beloved and graced by You. Lord, we'd like to respond by opening ourselves more than ever before to You. Lord, we pray that there would be nothing holding us back, nothing in reservation. Our entire tripartite being is just open to You, the Triune God. Lord, infuse us even more. Fill our spirit and even fill our hearts and minds with Your eternal deep desire.

Lord, may whatever we touch, whatever we do be in line with Your desire, even working out Your desire that you may be satisfied. Lord, that You may be pleased, that You may be at rest. Lord Jesus, we consecrate ourselves afresh today. Lord, in our respective localities and church life, together as one, we would just be there to express Your heart's desires. Lord today, open the skies, and transmit this desire some more into our being. Fill us with this. This is our life's meaning and our life's goal. We just pray for this. Work this out Lord in these days and in these churches.

Wash us again with your blood. Anoint us with Your dear Spirit, the Holy anointing oiling, to separate and to sanctify, to wash and cleanse us. O Lord Jesus, we pray that You will hear our prayer, our asking, our knocking. Lord according to Your promise, we believe You will answer by faith. We pray in Your dear precious name. Amen.

Fruit Bearing in the Gospel of John

I must admit to you, perhaps because of the multitude of prayers offered by the dear saints, I must confess that I sense the Lord's anointing very much in these days, even a kind of inner confirmation on the line or the direction that we're taking in this fellowship. I also thank the Lord for giving me an audience like this in front of me and, of course, even this technology that allows me to be able to speak forth the burden that is on the Lord's heart. I can sense the burden even from your prayers, desire, seeking, and asking, even your knocking, and I trust the Lord will honor all of that.

Today, I will continue generally in this line of bearing fruit. Fruitbearing is a great matter in the Gospel of John and was uniquely spoken by him in this way. Here, John does not talk about gospel preaching, per se, he does not talk about the propagation of truth, per se. He talks about the bearing of fruit as branches in the true vine. Because the Gospel of John is unique and different from the other three synoptic gospels, in this particular gospel, the emphasis, or what makes it particular, is that it touches the deepest spiritual realities in an intrinsic way, in the life way, or in an organic way. Yet it is still full of experience, full of subjective experience: starting with the drinking of the living water, to the eating of the heavenly bread, to the water flowing out of our inner beings as rivers, and even to the end of this gospel on the breathing in of the Holy Spirit. John says "receive the Holy Spirit" or the Holy Breath (John 20:22).

All these words are at a third-grade level of language, as simple as they come. But the deepest spiritual things are unveiled as only John could do. Although Paul's ministry is high and great, and central and completing, John's ministry is in a place almost by itself. He is the apostle of love and light. I treasure these signs in the Gospel of John such as fruitbearing, and I believe the Lord is leading us to dwell here so that we can plumb the depths of John's ministry to eventually touch the heart's desire of the Triune God. Ultimately, none of these times of fellowship are just to merely enrich our knowledge and

understanding, which we do need. But ultimately, it is so that we through the guidance of the Spirit of reality, will enter into the reality of these revelations unveiled to us. And that reality is what God is after in the ages and especially today.

The Vine Tree

Today, I will make a little pivot, but before we do that, I'd like to impress you about this sign of the vine. I don't have anything green in my body, no less a green thumb. So don't ask me to be a gardener. Don't ask me to plant anything; it probably won't live. That's just me. But I would like to show you or speak to you something concerning this true vine. This is just an exquisite and beautiful sign or picture of exactly what is in the heart of the Triune God in His economy, and especially His New Testament economy. Actually, if you touch this vine, you even touch the Old Testament economy, because this vine is composed of both a Jewish part and also a Christian part, or rather, a Gentile part.

The tree is Christ Himself. And, very significantly, it is also Israel according to in the Old Testament. But somehow Israel because of its rejection of the Messiah of Christ, took the wrong turn and were temporarily separated from Christ. That became a wonderful opportunity for the Gentiles to come in, to be grafted into this tree, this vine-tree that is Christ. All the promises, all the covenants, all the inheritances, and all things that have to do with Christ, originally had nothing to do with us Gentiles. But because of Israel's misstep, a door was opened for us poor Gentiles to come in, to be grafted in, according to the book of Romans.

Grafted In

We were not part of that tree but, fortunately, because of God's great wisdom and love, we were grafted into that tree. This tree is Christ and the tree of Israel, and we are now able to partake of the fatness of that tree, the riches of Christ and all the wonderful promises and covenants that were meant for the descendants of Abraham, who are

all people of faith. Therefore, Paul charges us not to be proud. It is all of God's mercy. We who had nothing to do with Christ, nothing to do with Israel, but have now been grafted in.

Isn't this mercy a great brothers and sisters? Every day we have to praise the Father for His great mercy that we are now actually joined to Christ, not just outwardly but inwardly, most subjectively. First Corinthians 6:17 says, "But he who is joined to the Lord is one spirit." When the Lord Jesus died on the cross, He was cut, He was wounded, and out came blood and water. And when we believed in the Lord Jesus, we also were cut by our repentance and baptism. Both He and we were cut; He has a wound, and we have a wound. Sovereignly, these two wounded spots were put together. Then there was a joining, a grafting. And now, this wild olive tree is joined organically to this true and sweet olive tree, and the two have become one in an organic union, a union of life. Because of that, we are now the branches of this vine tree.

One day, the Jews will be rejoined to this Christ. When the Lord returns, they will see the Son of Man, the One they rejected, coming in the clouds to save the persecuted Israel. At that time, they will weep, they will repent, and they will turn to the Messiah, Jesus, the One their ancestors rejected and even crucified. Then, we will be one tree, a heavenly part and an earthly part in the coming kingdom.

A Picture of God's Economy

I share all of this as a kind of background. We must come to chapter 15 of John with the glasses of God's economy. God's economy is simply the Triune God: Father, Son and Spirit. The Father is the source, the planner, the wise God, and the One who devised a plan and economy to work out the deep desire of His heart from eternity. The Son is the One who executed and accomplished that plan: first, in creation; second, in incarnation, which included His new human living; third, in His crucifixion, His death; fourth, in His resurrection; and fifth, in His ascension to the throne. Finally, He worked out the Father's plan

in His outpouring of the Spirit. He has been transfigured to become that all-inclusive life-giving Spirit of Jesus Christ, the Spirit of the glorified man Jesus. That Spirit was breathed into the disciples and poured out on them some weeks later. By the coming of that Spirit, which is simply the processed and consummated Triune God, Father, Son, and Spirit, He was dispensed or imparted into us, His elect.

We are those that He foreknew. We are those that He marked out in eternity past, and those who in time were called to Himself. We didn't choose to be saved. It may seem that we did, but we didn't. The Father chose us long ago, before time. Brothers and sisters, there is nothing that we can boast of, including our salvation. He has prepared all for us.

The Son worked out all these matters in His human life and in His ministry and work on the earth. But not only so, He is still working today. In the last 2000 years, He has been working in the heavenlies, in the third heavens, at the right hand of God, where He is enthroned as the Leader, as the King of kings, and Lord of lords. What is He doing? He is administrating the universe, the earth, and more than that, God's eternal economy. This economy is the continual dispensing of the Triune God as life and life supply into us. This dispensing eventually produces the church. But there are still people that need to be saved; there are still marked out ones, seekers and sinners that God must call. God still has to impart His life into them, in time, through His church and through His believers.

Then you have the Spirit, the Spirit of the Triune God. What is this Spirit? I tell you, this Spirit today is the transmission, like from the power plant to your house. There is a tremendous transmission by this Spirit of all the power and all the riches of the Triune God. In Ephesians chapter one, that transmission is *to* the church. "To" is directional and means a dispensing. "To" means a deliberate impartation from the Triune God into us, and the Spirit is that very transmission. The Spirit is that very current to bring the wonderful Triune God into us, these

tripartite beings.

We know that first that the Spirit would be dispensed into our spirit, our inner man, and gradually as we grow, as we experience more of this Triune God, He would spread from our spirit into our soul, into our hearts, into our person. This is so that our mind, our emotions, and our will, our inward parts would be made alive, would be *“lified.”* If I can use the word life in a verbal form, we will be *“lified,”* we’ll be divinized. We’ll have God’s life and nature and God’s element saturating us. This is what we are experiencing today. This is what we’re going through today. This is the proper experience of a believer in Christ, and we look to the Lord that one day, that life would even permeate our vile physical body, changing even our body to be the same as He is, to be like Him completely. Brothers and sisters, this is a very brief recall of God’s economy, what He wants to do.

Now, in chapter 15 of John, we actually need to put on these glasses, these lenses, to read this chapter, even as we talk about fruitbearing. So, first, the Father is here, the husbandman, the vinedresser, the cultivator. Deep in His heart, He wants to cultivate a vine tree. If you go to any vineyard, there may be hundreds or even thousands of vines. But in God’s economy there is one vinedresser in this universe, curiously, who would plant just one vine. He doesn’t want many vine trees. He just wants one, a universal green vine tree and that is His Son. This Cultivator poured out everything into His Son for His Son to be that expression, for His Son to be everything, the One who fills all and in all for His full expression in this universe. This is the vine.

Universal Vine

This vine is not just a stump, or a trunk. No. This vine is full of branches. In fact, if you look at a vine tree, you have a trunk, then some arms that go out and eventually and spread and have shoots. Then you have branches with buds, flowers, and eventually fruit. But as this vine grows, it is hard to know where one branch ends and where another starts. As you look at it, there appears to be just one huge branch from

the vine trunk to the branches and shoots to the leaves and flowers and fruit. It is just one big organism. That is the Christ today, an organism planted by the Father, a divine-human organism. Because this Christ today is no longer just God but also man. This tree today is here planted on the earth, to grow, to spread, and to multiply. We now are grafted into this tree and have become branches of this tree. We have become part of this tree. We are the vine tree. On the one hand, we can say we are the branches of this vine. But there is nothing wrong for us also to say that we are part of this vine. In the New Testament, it says we are the members of the Body of Christ, but it also says we are the members of Christ. We are part of Christ. We are Christ today, if you will, in reality, because we are His parts, His members.

The Spirit as the Life Sap

Then you may ask, where is the Spirit? The cultivator is the Father, the Son is the tree along with all of us as His members, the chosen and saved believers. The Spirit is hidden like the wind in John 3. The Lord told Nicodemus that the wind blows where it wills. You hear the sound of it, but you do not know where it comes from and where it goes (v. 8). This wind is invisible, but you recognize there is a move of the Spirit. There is the activity of the Holy Spirit, abundant, continual activity, but you don't see it. It is the same with this vine tree. You don't see the Spirit, but it is right there. You know what it is? It is just the sap, the life sap. What is the sap? The sap is the liquid part of a tree. We just see the outward expression of the trunk, the wood, the branches and the leaves. But if we don't have the sap, there would be nothing to see. It would be a dead tree, a dead piece of wood. But the sap is flowing; this unseen sap, this liquid, is what constitutes the vascular system of this tree. It is like the arteries. This sap is flowing continuously. And through this sap, this tree is maintained in vigor in life and health and allowing it to eventually bring forth much fruit. In fact, you may say that the flowing of the sap is for the supply, sustaining and maintaining of the tree with all its branches. You can also say that the sap has a goal which is to bear fruit. There you have

the Spirit. It is all in this picture.

This is the whole picture of God's economy in the sign of a vine tree, the Father, the Son, the Spirit, and the branches, and even the fruit. All these eventually become a part of this organism. They share the same life; they share the same nature; they're the same one organism. There is no difference among them even though there is a difference. They are all part of this one living entity and God's purpose. Eventually, this vine will spread. It will multiply in fruit and will spread across the whole earth, enveloping the earth, and the Cultivator, the Father, will be pleased and satisfied.

So, what is fruitbearing? Brothers and sisters, fruitbearing is part of this. Don't separate fruitbearing like it is another thing; something on the side or something designated for some of the brothers and sisters, but maybe not me. No, no, no. You're wrong. As long as we are part of this vine tree, we are here to bear fruit. In fact, the fruit is borne by and on these branches.

Pruning of the Branches

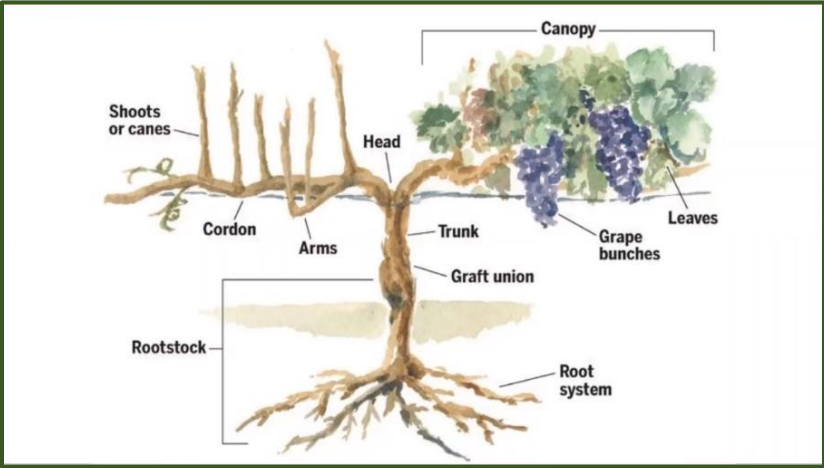
The first thing in John 15 verse two says that every branch that does not bear fruit is taken away. If you study the growth of the vine, you will see that a lot of work there is to take away some branches. I will tell you why. Because the cultivator wants to make sure that no sap is wasted, that everything would be for the bearing of much fruit, for the multiplication of fruit. The fruitfulness and expression is the glory of this vine. Every branch that bears fruit will be pruned that it can bear more fruit. Go check with a vinedresser. I tell you that in-between seasons they chop this vine, they prune this vine. It almost looks like it is dead. It is cruel. But because of all this pruning, eventually when it comes to the time to bear fruit, it will be a glory. It will be full of green leaves and full of fruit. The pruning, brothers and sisters, is part of the Father's work in our lives. This is the arranging of all things working together in our environment, all the dealings of God and all the cleansing of our being by His Word. This describes pruning,

or we can use the word cleanse. In fact, He says that you are clean because of the word which I have spoken to you. He uses the inner speaking of the living word, and the outward working of the environment combined, to prune us, not to hurt us, not to make us suffer, but with the goal to bear more fruit.

Pictures of the Fruitbearing Life

Now at this point, I would like to show you some pictures that are quite delightful. You have seen these, especially if you've been to vine countries. Consider each one of these little vine trees as a little vine in your city, in your church. Look at this vine so beautiful and laden with fruit. I have a vine in my backyard, but sorry to say that it does not have any fruit. It just grows and grows and give me some shade, but it bears no fruit. Look at this vine tree laden with fruit. This is what God wants to see, to have in all our church life. This abundance of fruit is what God wants and what Christ wants to bear. Oh, look at that fruit. Even looking at it makes you joyful, makes you happy, right? Imagine how that would make God happy when we bear much fruit.

I got this picture from somewhere. Underneath you see the root and all of that. Above the ground, you have the trunk. I don't know what that graph union means. Anyways, I have talked about the grafting



already. Anyways, you have the trunk, and you have these two arms that went to this side and that side. Some Bible teachers say that this actually should remind us of the cross. When on the cross, the Lord is like that, hanging there with his two arms outstretched like this. And while there, He is certainly being pruned drastically, completely, but out flows blood and water at His wounded side. And at His side, at those wounded places, you see the branches and shoots come out. Isn't this a beautiful picture of what happened through the Lord's death? And in His resurrection, His life being imparted into us so that we become those shoots and branches. Eventually this is where the fruits are born with leaves and bunches of grapes. This picture speaks a lot to me.



Love in Fruitbearing

Now, dear saints, today, I actually want to have a little turn in our fellowship. I think this is a big part of this fruitbearing life that we are talking about, that we're encouraging one another to live. Don't count yourself out, you are a branch and we can all bear fruit, all of us. Now I want to introduce to you in this chapter the matter of love, which is found in this fruitbearing picture. You would not think so. When you look at these pictures, you may say, love? What love? There is life there, but what love? Why love?

John 15 verse 8 says, "In this is My Father glorified." This is talking about when we bear much fruit by abiding in Him and He and His words abiding in us. Then we can ask for those fruit and we will bear much fruit. In this fruitbearing is the Father glorified. The husbandman will be glorified. He will even show the devil, Satan. Look at this vine tree. Look at the abundance of fruit. Look at my expression. The Father is happy, satisfied, and glorified that you bear much fruit and

so you will become My disciples (v. 8). A sign of being disciples is that they bear fruit. If we don't bear fruit, it is a bit hard to say that we are His disciples.

This is where love comes in. Verses 9 and 10 say, "As the Father has loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love; even as I have kept My Father's commandments and abide in His love." Jesus said, abide in My love. He said if you keep My commandments, you will abide in My love. Then it says if you keep the Father's commandments, you will abide in His love, the Father's love and the love of the Son. Then in verse 12, "This is My commandment, that you love one another even as I have loved you." The Father's commandment is that we would love Him. The Son's commandment is that we would love each other, one another. The Father wants us to love Him as He has loved us, and the Son wants us to love one another as He has loved us.

And then I jump over to verse 17, "These things." What are these things? These things are the things He has been talking about in this chapter in these verses. "I command you that you may love one another." It is quite baffling and quite interesting. Why is this thought of love introduced in this chapter? What has love got to do with all of this? Let's go bear fruit. Let's have some pruning here. Right? Let's enjoy the Spirit, the sap flowing. Why love? Oh, brothers and sisters, have you ever thought of this? I tell you this is a great matter. I mentioned already that the apostle John is the apostle of love, life, and light, or life, love and light, however you order it. These are the three L's. Of course, Paul talks about this and the other apostles also. But he talked about these three things in a particular kind of way. Whatever John talks about, you cannot get away from these things. Of course, he also talked about grace, he also talked about truth. Truth actually is related to light and grace is actually related to love. I won't get into that, but this is his ministry.

Now what do we see here? I recall that great verse from the apostle

Paul in 2 Corinthians 13:14: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." In one simple verse there is the triune dispensing. The Father as the source of all, is love. God is love. His divine essence and character are just love. Love is a person. Love is God. He is the source of all love, just like He is the source of life and the source of light. In fact, He is life and light. Then the Son is grace. Grace is love flowing out; it comes to us, the recipients, as grace. How does this grace operate in us, work in us, supply us, and empower us? It is through the fellowship of the Holy Spirit that is in us and among us today. This picture fits that picture in John 15 completely.

**Life as the Source, Love as the Condition,
and Fruitbearing as the Goal**

I want to draw upon Brother Witness Lee's words as he explained it. Let me read from John 15:17 footnote 1. This concerns our loving one another. "This is to love one another *in the Lord's life*, the divine life, *in the Lord's love*, and *in His commission of fruitbearing*." So love in the context of this chapter, this loving one another, is a love in the Lord's life, in this flow of the Triune God as life to us, in the divine life. And it is in the Lord's love to us. He is the one who laid down His soul life for us. There is no greater love than this, than what the Lord did for us. And it is in His commission of fruitbearing. This is to love one another in that commission. So, when we talk about fruitbearing, we must talk about loving one another. These are not two different things.

Life as the Source

Life is the source. Love is the condition. Fruitbearing is the goal. Life, the Triune God as life to us, dispensed into us, is the very source. Without this life, there is nothing. There is no vine, there is no fruit, there is nothing. Life is the source. This is why, brothers and sisters, we need to abide in Him daily to enjoy and experience this life. Do not try to run out there and bear fruit without abiding in Him. Remaining in fellowship with Him is to enjoy the constant flowing of this life into

us by the Spirit of life. If you cut off from this source, forget about fruitbearing. Let us remain in Him.

Love as the Condition

Love is the condition. Talking about loving one another here, that love is a necessary condition. It is a requisite for us to bear fruit. This means, brothers and sisters, that we cannot bear fruit alone. I do not see a vine with a single branch, a single shoot. No, there are just branches. You would hardly know where they begin and where they stop. As branches, brothers and sisters, we are not only joined to the vine, we are also joined to one another as branches. Let us treasure that. In fact, we are joined to the Lord by being joined to one another. You cannot bear fruit independently. You cannot bear fruit just by yourself. We are here to bear fruit together as we love one another and especially when we are in the condition of loving one another.

For example, you have the church in Pittsburgh. I am just picking one of the ten GTCA cities. That church aims to bear fruit. Wonderful. How can they bear fruit? Of course, all the saints have to stay with the source and enjoy the life dispensing every day. But that is not enough. I will give the church in Pittsburgh this secret key to bearing fruit in that city: it is for the saints in Pittsburgh to love one another, for the branches to love one another. Just imagine if that love is absent. There are problems. They dislike one another. They are divided. There is schism in the Body life. There are all kinds of different opinions. They cannot see eye to eye. There is no oneness, one accord, or harmony. Can you expect that church to bear fruit? Hardly. They can work; they can try; they can exercise. But without that condition and atmosphere of mutual love, we can hardly bear fruit.

Brothers and sisters, we need one another. I have three outlines on all the *“one anothers”* in the New Testament. There are 36 of them. One another, one another, one another. The church life is a *“one another”* life, not an independent, individualistic life. We are members one of another. We are branches one of another. And so we must love one

another, care for one another, submit to one another, exhort one another, receive one another, bear one another, forgive one another. 36 items of *one another*. When we have this kind of *one another* love in the church, dear brothers and sisters, we are in a condition to bear fruit.

Fruitbearing as the Goal

Finally, saints, fruitbearing is the goal. Why are you in this city or that church? You may say, "I got a job transfer. That is why I am here." That is just the outward reason or purpose. There is nothing wrong with that. But you must tell me, "I am here in this place, in this church with these saints, to bear fruit. I am in Pittsburgh to bear fruit for this vine." "I am in Lexington to bear fruit in this city for God, for the multiplication and growth of this vine." "I am here in Orlando to bear much fruit for the glory of the Father." Dear brothers and sisters, it is not wrong to have that as our goal.

I would like to tell you that borne fruit is the Father's glory, the Father being glorified, the glorification of the Son through multiplication, not just through a maturity in the growth in life, but in bearing much fruit for the expression and testimony of that life. And we are in the local churches to do that. We are not here to just have some good meetings, although we need good meetings. No, we are here to bear fruit. In all these ten churches, you are in a wonderful place to reaffirm this goal of the church life, which is to bear fruit.

Fruitbearing Issuing in Loving One Another

Let me finish the footnote from John 15:17. If we do these things; live by the Lord's life as our source, have the mutual love of one another as our condition, and share fruit-bearing as the goal, it says, "we surely will love one another. Having different sources of life, different conditions, or different goals will separate us and prevent us from loving one another." Brothers and sisters, may the Lord save us from being diversely minded: you have your view, you have your desires, and I have my preferences in the same church. We do not share the

same goal. You have one kind of source; I have another kind of source. We are all in different kinds of conditions, taking care of ourselves. Brothers and sisters, if so, we cannot bear fruit.

My point is this: this love is not only the necessary condition, here, according to this footnote, loving one another is even the issue of fruitbearing. I believe that if a church is bearing fruit like this in a healthy way, we will love one another. The fruitbearing will cause us to love one another. If all the time it is just you and your wife or your husband looking at each other, with no fruit, after a while even the loving one another would become quite bland, quite dry. When we have children, when we have grandchildren, we bring in another kind of situation of love. I have the subjective experience. I am sure many of you do. In fact, there is a greater joy with a greater love there. So, bearing fruit in the end will actually cause us to love one another.

Concluding Word

I would like to make this conclusion. For fruitbearing, we need to have the love source, that is God the Father. Only with His love can we love Him back, love one another, and, let me say, love the sinners, and love God's chosen people. Some are not yet saved. Some are prodigals. Some are dormant. We love them with that same love, that love as the source. And this love should be our condition. Our church life is just love. The church life is just mutual love, mutual care, mutual support, mutual shepherding. Finally, the result of all of this will not only be much fruit, but that we will love one another even more. Do remember in chapter 13 of John, if you love one another, then all men will "know that you are My disciples" (v. 35). There you have the testimony. The testimony to the world is our love for one another, and this testimony is brought forth in the context of the fruitbearing in John 15.

Brothers and sisters, I hope you will not take this as just some teachings or doctrines. I think this is something practicable, immensely practicable. As we are in these days praying, confessing,

consecrating, resolving, petitioning, prioritizing, and coordinating, I would urge all of you, brothers and sisters in the churches, to keep the Father's commandment and the Lord's new commandment to us – to love one another. Local saints, reach out to the migrating saints. Migrating saints, reach out to the local saints. Reach out to someone you do not know. It may be a little scary but reach out. And if someone reaches out to you, do not reject them, do not put up your palm. Open your heart, open your arms with a posture of embrace. Brothers and sisters, let us receive one another. Let us come to know one another. And from that knowledge of one another, we will begin to care for one another, pray for one another, support one another.

You can start this with two or three in your neighborhood, in your area. You just come together on Zoom or whatever you do, to come to know one another. In the home groups, in the small groups, in all these places, this condition needs to be generated. And open your heart to the entire church, to all the brothers and sisters. Do not be selective in your love. Love everyone in sight. I really mean that. Receive one another into your heart. Some of us need the Lord to touch our disposition because we are kind of anti-social. We want to keep our doors closed. We want our privacy. The Lord needs to overcome that, so that we can really care for one another.

The Moravian brothers started with Count Zinzendorf in Moravia, which is in today's Czechoslovakia. He gathered all these persecuted Christians of the day to his estate. He was a rich man. He was a count. They all had their strong opinions. They fought with each other. But they took refuge there. Zinzendorf realized that if this continued, there would be nothing there. So much of Zinzendorf's time was spent in helping these persecuted ones who had taken refuge on his estate to drop all their backgrounds, all their teachings, all their opinions, to come together to be one. Finally, they did, and do you know what happened? Read the book *When the Spirit Came*. The Spirit was poured out among them and there was a great revival unto the spread of the gospel, even to many parts of the earth.

Dear ones, the principle is the same here. On the day of Pentecost 2,000 years ago, it was the 120, including women, in the upper room praying in one accord. They were in a condition that was keeping the Lord's commandment to love one another. In that kind of love, that kind of one accord and harmony, their prayers were heard. And days later, the Spirit came.

The principle is the same today. I may be belaboring this point, but I hope this would be helpful to you. I think this is just beautiful, just lovely, and very practicable, very practical. May every tree in each one of these cities, every little vine tree in every city, have such a condition. I believe fruitbearing will then be spontaneous. Amen.