

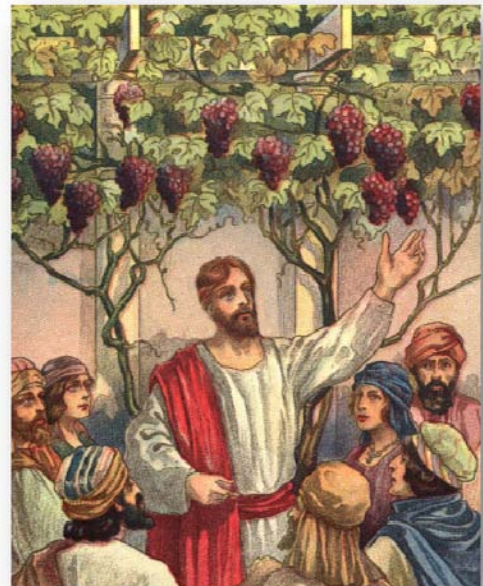
The disciples have left the upper room now, as we saw at the end of Chapter 14. They are walking together through the Mount of Olives, toward the garden in which Jesus prayed that night before His arrest. On the way, Jesus is most likely using the olive trees and the grape vines as object lessons – visual aids to this very interesting and very controversial next several verses. We can just imagine Jesus stopping at the vineyard and holding a bunch of grapes while He teaches. This ENTIRE chapter is “red-letter” – the words of our Lord. We are going to spend some time here, because there is much to unravel and understand.

¹“I am the true vine, and My Father is the vinedresser. ²“Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

- **Jesus and His disciples have left the upper room.** It is after the Passover meal, and Jesus continues to teach along the way. Many people believe they walked out onto the Mt. of Olives where there were many grapevines and olive trees, perfect as “visual aids” for Jesus’ lessons. However, some have a different idea, which might also have happened. These thoughts can help us picture this unique learning experience for the disciples:

COMMENTARY: It has been the belief of many expositors that our Lord gave this chapter in a discourse down in the Valley of Kidron or on the side of the Mount of Olives, because we know that at that time there was a vineyard in that area which covered that valley. We also know that it was full moon because it was the time of the Passover. He may well have spoken these words as they walked through the vineyard. It would have been an appropriate place. Another suggestion has been made by several English expositors—and it is the one I

accept—that that night He went by the temple, following the Law as He so meticulously did. The gates would have been open during the Passover nights. Those beautiful gates of the temple were actually a tourist attraction. They had been forged in Greece, floated across the Hellespont, then brought to Jerusalem, and placed in Herod's temple there. The gates were made of bronze and wrought into them was a golden vine. That the vine symbolizes the nation Israel.” (Mc Gee)



- ***“I am the true vine,...”*** This is the 7th and final of the “I AM” statements. The word for *true* here is *alethinos*, which means “genuine” as opposed to something false claiming to be real. The author of this book uses this word frequently to describe Jesus. Jesus is, in effect, saying “I am the true vine, the ***genuine*** vine.”
- John the Baptist was only a light that reflected, but Jesus Christ is the *true* Light. Moses provided bread in the wilderness, but Jesus Christ *is the true* Bread.

- **This is an interesting statement**, and one that would have caused the Jewish listeners (*the disciples*) something to think about. In the Old Testament, the “vine” is used frequently as an illustration of the nation of Israel: *“You brought a vine out of Egypt; you drove out the nations and planted it.”* (Psalm 80:8) and *“I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit.”* (Isaiah 5:1-2) When this analogy was used, sometimes it implies that Israel is lacking in some way. In the Isaiah 5 passage, Israel is noted as a “wild vineyard,” and in Jeremiah, he complains that the “vine” has turned into a “degenerate plant.” The prophet Hosea spoke of Israel being an “empty vine.” The disciples knew these references well. Now Jesus says He is the “true” vine. Being part of the vine to these disciples who knew the Old Testament analogies meant being part of Israel. Being Jewish. **Jesus now contrasts this with Himself as the genuine vine.**
- It’s almost as if Jesus says that it is not Israel they must be part of, **it is HIM they must be part of.** Identifying with the nation of Israel, or being Jewish was not the important thing. This was something completely new to them. Israel may be a “vine” but Jesus is THE Vine.
- *“...and My Father is the vinedresser...”* (or “husbandman” – literally the tender of the vines) **This was a little surprising to them as well.** In the Old Testament passages and in the parables, God is the owner of the vineyard. The owner generally (*if he was wealthy enough*) was not the farmer or vinedresser. Here Jesus says His Father is the keeper, the farmer, the One who takes care of the vineyard. Jesus is the genuine Vine, and the Father takes care of Him. These disciples are being told that their entire identity is in Jesus, not Israel, and the Father is the tender and keeper of this Vine. The enemy has been seeking to derail the plan of God, and the “vine” since the beginning. The Father has protected and cared for THE Vine, and He will care for the branches as well.
- **There is another beautiful meaning to Jesus being the “vine” and His believers being the branches**, also gleaned from the Old Testament. All the furnishings of the Tabernacle and Temple have some symbolic pointing (or “type”) for their fulfillment in Jesus, and especially to His “I AM” statements. In this I AM statement, Jesus says He is the vine, we are the branches. The Menorah, the large lampstand, represents this. *“Make a lampstand of pure gold and hammer it out, base and shaft; its flowerlike cups, buds and blossoms shall be of one piece with it. Six branches are to extend from the sides of the lampstand—three on one side and three on the other.”* (Exodus 25:31-32) Notice the 6 branches coming FROM the lampstand. What is the number of man? SIX! (In scripture, 6 means “incomplete.”) And here Jesus is the vine (as was the lampstand) and we are the branches. That makes 7 with Jesus. Seven means “perfectly complete.” The Menorah was also hammered out of one piece of gold. It is ONE, not many pieces. What a beautiful example of this picture of the vine and the branches and how **we are completed in Him, producing light for the world.** (*The following is excerpted from our “The Tabernacle of God: Message in the Tent” an in-depth study on the Tabernacle, available at the Rock of Ages site:* http://www.rockofages.org/topics/Tabernacle_Study.pdf)



THE LAMPSTAND FULFILLED. Just as the lampstand was placed in God's dwelling place so that the priests could approach God, Jesus, the *"true light that gives light to every man"* (John 1:9) came into the world so that man could see God and not live in spiritual darkness anymore. He is the Author of Light. Nature's light was not present inside the Tabernacle. **The "light" of nature cannot light man's path.** Jesus said, in another of His "I AM" statements: *"I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."* (John 8:12) *"I have come into the world as a light, so that no one who believes in me should stay in darkness."* (John 9:46)

The menorah also represents our oneness and completeness with Jesus. Jesus is the main branch of the lampstand, and we as believers are represented by the six branches that extend from the original branch. The number six signifies man, and it means "incomplete." The six branches joined together with the central branch (or vine) make seven, the number which signifies "perfectly complete." We are only complete in Jesus. The branches serve as a picture of Jesus' description of our relationship with him: *"I am the vine, you are the branches ... apart from me you can do nothing"* (John 15:5). This source of light in the Tabernacle was used as an object lesson for the disciples about our completeness in Jesus.

As believers, we are now living as "children of light" (Ephesians 5:8) who draw our source of light from Jesus, the true light. In all of Jesus' I AM statements, this is the only one ("light of the world") that He gives to us as well. Jesus also calls us the "light of the world" and commands us to *"let your light shine before men, that they may see your good deeds and praise your Father in heaven"* (Matthew 5: 14, 16).

The lampstand was made of *pure gold* (not gold plated). Pure gold is a representation of the deity and perfection of Jesus Christ, and seven is the number of completeness in the Bible. The believer is made *complete* by the *perfection* of the Messiah.

We should notice also that the lampstand was **hammered out of one piece of gold**. It was not poured into a mold. This "hammering" can represent the suffering of Jesus on the cross, and it may also represent the suffering believers endure in this life. We are one with Him, as the lampstand represents, and hence we also will suffer. We will suffer the typical trials of life on a corrupted sinful earth, but we will also suffer simply because we are His, and identify with Him.



The olive oil that fueled the lampstand is a symbol of the Holy Spirit. As Jesus' ambassadors on earth, we are to be the light of the world, just as He was and is. His light shines through us. But we are unable to fulfill this ministry of light bearing without the work of the Holy Spirit in us and through us to sanctify us and cleanse us for His service. Our light is our witness in this world. That witness is what the world sees. The Holy Spirit equips us to light up the world around us through His "fruit of the Spirit." These could be called "evidences" of the Holy Spirit's work through us: *"Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit."* These "fruit" are what we use to light the world around us. *(There is more information about the Lampstand's fulfillment at the ROA site.)*

- **“Every branch in Me...”** In verse 5 Jesus goes on to explain who the branches are: **“I am the vine, you are the branches.”** He is the vine, from which grow all the branches. Perhaps Jesus was using the plentiful grapevines or olive trees as He walked for object lessons. Regardless of the plant or tree, all the branches grow out of the main vine or trunk. Without that lifeline, the branches will certainly die. Without the vine, the branches cannot bear fruit.
- **“Every branch in Me that does not bear fruit He takes away;...”** Wow, this is a hard verse. What exactly does it mean to be “taken away” from the Vine? There is a lot of discussion and controversy about this verse. Does this apply to our salvation? Most scholars and commentators believe it does NOT apply to salvation. Jesus is speaking here to believers, those already in the Vine. The whole theme of this section is about fruit-bearing. This does not imply that those who do not bear fruit lose their salvation, but they may lose the opportunities to serve and have more intimate fellowship with our Lord. However, when a branch does not bear fruit it is not good for anything, and most often, at least in the gardening sense, it is cut off and discarded. This could apply to those who claim to be “Christian” but have no relationship with Jesus. To these people it is mere ritual and label, not a relationship. In that sense, this verse could apply, that those *not* “in Jesus” do not have salvation to begin with. Here are some other commentator’s thoughts:

COMMENTARY: He wants fruit in our lives. If a branch does not bear fruit, how does He take it away? One of the ways He removes it is by taking such a person away from the place of fruit-bearing. I know many who have been set aside today because they were no longer effective for God. There are ministers like that and there are lay people like that. Removing such a branch does not mean they lose their salvation, but they are taken away from the place of fruit-bearing. Sometimes this removing from the place of fruit-bearing is by death, physical death....A Christian can go on sinning until God will remove him from the place of fruit-bearing by death. Ananias and Sapphira were removed by death from the early church, which was a holy church, a fruit-bearing church. These two liars could not stay in that church. I'm afraid they would be very comfortable in some of our churches today, but God would not permit them to remain in the early church. (McGee)

COMMENTARY: Here it is part of the metaphor of the Vine and seems to mean, “every person who professes to be My disciple (a ‘branch’) is not necessarily a true follower.” A branch that bears no fruit is obviously dead. Therefore, like Judas, it is cut off. Every year gardeners prune their vines. They cut off the dead wood which has no life in it and trim the living branches so that their yield will be greater. (Walvoord and Zuck)

COMMENTARY: A true branch, united with the vine, will always bear fruit. Not every branch bears a bumper crop, just as not every field has a bumper harvest ..., but there is always fruit where there is life. If there is no fruit, the branch is worthless and it is cast away and burned. I do not believe our Lord is teaching here that true believers can lose their salvation, for this would contradict what He taught in John 6:37 and John 10:27-30. It is unwise to build a theological doctrine on a parable or allegory. Jesus was teaching one main truth — the fruitful life of the believer — and we must not press the details too much. Just as an unfruitful branch is useless, so an unfruitful believer is useless; and both must be dealt with. It is a tragic thing for a once-fruitful believer to backslide and lose his privilege of fellowship and service. If anything, John 15:6 describes divine discipline rather than eternal destiny. (Wiersbe)

- **“...and every branch that bears fruit He prunes, that it may bear more fruit.”** The Greek word for “prunes” is *kathairo*, which means “to cleanse” (where we get our word “catharsis”).



- Some people say this is actual pruning (or cutting away), and He does that too, but it really means to cleanse. In gardening, pruning involves cleaning away dead and unproductive branches, but it also means to cut out and cut back parts of plants and trees to encourage them to grow more, to produce more fruit. A gardener knows that one of the best ways to cause a tree to grow is to cut it back. Pruning is a skill, and requires knowing how a tree or plant grows best. Pruning without this knowledge can actually harm the tree or plant. Our Father is the pruner who knows us well, and knows what it takes for us to grow best. As the Master Pruner, God removes the things in our lives that keep us from growing. He will cut out those things that prevent or hinder us from growth. There are times when this cleaning and pruning can be somewhat painful, as God parts us from things we have become too comfortable with that may interfere with our spiritual growth, and our ability to produce spiritual fruit.
- In the special case of grapevines, the vinedresser will actually “clean” the vines by lifting up those that fall into the dirt, making them more subject to disease. Leaf and fruit cleaning is critical for a healthy vine that bears healthy abundant fruit. As Jesus walked through these vineyards, He most likely used these vines as a rich object lesson of what He was explaining to His disciples. They would have understood this process and this concept well.
- **COMMENTARY: When I was in the Bethlehem area, I saw that in their vineyards they let the grapevines grow on the ground, and they propped them up with a rock. Because the grapes get dirty and pests get on them, they actually go around and wash the grapes before they get ripe. So the Lord comes to our lives; He lifts us up and washes us so that we may bear more fruit. (McGee)**

³“You are already clean because of the word which I have spoken to you. ⁴“Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

- ***“You are already clean because of the word which I have spoken to you.”*** Jesus continues to liken His disciples to the branches of the vine, and now indicates that they are already clean, because of the words (the teachings) He has given them, and because of their faith in Him as their Messiah and Redeemer. He has explained already that He is the sacrifice for their sins, and His blood has washed them. ***“...and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,...”*** (Revelation 1:5) Our initial “cleansing” is through the blood of Jesus by our faith in Him. But just like in the vineyard, the grapes need continued pruning and cleansing to ensure good fruit. For us, that ongoing cleansing is done by the Word of God, and by the Holy Spirit in us. ***“...Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word...”*** (Ephesians 5:26b-27) The Word of God, whether through the Word in the flesh, Jesus Himself, or through the inspiration of the Holy Spirit through the Word in the scriptures, it is all meant for our cleansing, for the unique and ultimate purpose of us being with God. That is His whole heart. He desires for us to be with Him, and God cannot abide in the presence of sin. We must be “cleaned up” in order to fellowship with Him.
- ***“Abide in Me, and I in you.”*** The Greek word for “abide” is *meno*, which means to stay put, to dwell, endure. This is also a command, not an option. It involves a conscious and moment-by-moment decision to stick with Jesus. But this is a dual-sided statement. If we are in Him, He is in us. This is the abiding, the staying presence of the Holy Spirit.

- ***“As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.”*** Jesus further underscores His statement by using His vine and branches gardening lesson. Any branch not firmly fixed to the life-sustaining vine, will die. It cannot live, let alone bear fruit. This is also a reminder, a very critical lesson for us, that the fruit and life come from the vine, not the branch alone. Any fruit we bear, any life we have, is a result of the life-giving vine. These words Jesus speaks should also keep us firmly anchored not only in the Vine, but in the knowledge that we are not greater than He is. We cannot produce anything on our own. We are privileged to have our being in the Vine, because without Him, we can do and are nothing. Without Him, we are dead, separated from God, unempowered, unable to receive the life and power of the Vine. And He will say as much in these next verses.

⁵“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

- ***“He who abides in Me, and I in him, bears much fruit;...”*** After Jesus has built the concept of remaining in Him and Him in us, He now adds another benefit. Not only will these branches who remain in the Vine bear fruit, they will bear MUCH fruit. A branch not remaining on the vine that gave it life can possibly even bud and bear fruit on occasion. But that fruit will be withered, small and ugly, and will soon die. It is worth nothing. But the branch that remains in the vine will bear beautiful, large and abundant fruit.
- Now the question arises: **What is the fruit Jesus references?** We don’t have to guess at this one. The scriptures tell us plainly what the fruit “of the Spirit” looks like: ***“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.”*** Galatians 5:22-23. We often rattle off that list without thinking much about it. Perhaps you learned it years ago in Sunday School. We should take the time to investigate each of these words to determine just exactly what fruit bearing would look like in us. They sound easy, but we guarantee that without the assistance of the Holy Spirit, *none of us is able to consistently demonstrate these things in our lives.* It is not enough just to experience these things. We must also demonstrate and show these fruits to others. This is what will attract people to us, and then to Jesus.



- 1) **Love (agape):** This word implies that sold-out love, complete and unconditional. It acts here as a “bookend” of these gifts. It all begins here. This kind of love passes human understanding, and enables us to be filled with the fullness of God (Ephesians 3:18-19). It is defined for us in 1 Corinthians 13:4-8. ***“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.”***
- 2) **Joy (chara):** This word in Greek means cheerfulness, gladness and delight. This kind of joy gives us spiritual strength because it cannot be taken from us. Knowing our Savior is the source of this joy, and transcends everything else in life. No matter what our circumstances, our salvation, and our joy, is sure. When people see this joy in us, they wonder about its source. It is only found **“IN JESUS.”** Some people like to use the word JOY to explain our cheerfulness and gladness with JESUS, OTHERS, and SELF.

- 3) **Peace** (*eirene*): This is peace, quietness and rest. It implies also a “prosperity” of the spirit. In other words, our souls are at peace, at rest, and quietly prosperous. Firstly, this peace is the peace with have with God now, through Jesus. But it also manifests itself in our soul’s rest with the circumstances of life, and with our peace with others. When peace is a fruit, it is gladness with God, peace with others, and a prosperity in our own spirits, available only through Jesus. Peace with God is trust and the certain knowledge that He has saved us and will never let us down. It also means we try to live holy lives as He expects. Peace with others means lack of strife and contention in our relationships. Peace within ourselves is a contentment with who we are in Jesus, and what we have in Him.
- 4) **Longsuffering** (*makrothumia*): This word is often translated “patience,” but it really implies a more long-lasting endurance, forbearance, and “long-suffering.” It implies long and patient endurance of injury, trouble, or provocation. Some have said that “long-suffering” is **love on trial**. The circumstances of life, especially those that are trying and difficult (including people!) allow us to see if our demonstration of the “love fruit” is real. Do we love God enough to patiently endure trials? Do we love others enough to patiently endure them, no matter what?
- 5) **Gentleness/Kindness** (*chrestotes*): This is an interesting word, and the Greek implies much more than our understanding of the word “gentleness.” It literally means a “moral excellence” in our character, behavior, and demeanor. It has also been translated as “goodness” or “kindness.” This word also carries the meaning of “usefulness.” A kind, gentle and good spirit will be seen in our behavior and attitude, which is useful to God in drawing others to Himself.
- 6) **Goodness** (*agathosune*): This word also means moral excellence, and virtue. God is the ultimate example of goodness. Simply defined, this word means our lives display holiness and virtue, as a result of knowing God, the ultimate example of holiness and virtue. Goodness enables us to handle the difficult times and the difficult people of life in virtuous ways. When this fruit of the Spirit is seen, it is the light in a dark world. We display, through our lives (*not just our words!*) what is right in God’s sight.
- 7) **Faith** (*pistis*): This Greek word is far more than our English word of “faith.” It means we have been completely persuaded that something is true, and live our lives in this belief. It also implies a loyalty (fidelity) to the One we believe in. It is faithfulness, living our faith consistently. It means allegiance, loyalty to God, not just in our words and minds or hearts, but in the lives that others see us live, regardless of circumstances.
- 8) **Meekness/Humility/Gentleness** (*praotes*): Again, this word implies much more than our English translations can provide. It is also translated *humility* and *gentleness*. Meekness is a word that is often misunderstood. It does not mean weak or mousy. It implies a servant’s humble heart, submission to the Master, and to others, yet a confidence and contentment in self. It means not putting self first, but God and others before self. It means we are free of rebellion, and the nastiness of pride. In fact, the best way to understand this word is to contrast it to its exact opposite – PRIDE (*the number one item on the list of things that God hates!*)
- 9) **Self-control/Temperance** (*egkrateia*): This Greek word is pretty straight-forward. It means just what our English words mean: the ability to control ourselves, in all things, with all people, in all circumstances. It is self-restraint, control over the entire body, soul and spirit. It is remaining calm, avoiding extreme behavior and staying in control. Notice that this is the other “bookend” of these nine fruits of the Spirit. It begins with love, and all the others are possible through self-control. We make the choices, we control the fruit, with the constant and ever-present help of our Comforter, our Advocate, our Counsel – The Holy Spirit.

- It is interesting to note that this **list of fruit in Galatians** is preceded by another list. It is a list that Paul identifies as the **“works of the flesh.”** *“Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.”* (Galatians 5:19-21) The “fruit of the Spirit” is the contrasting list. All humans will produce fruit of one sort or another. Either that fruit will be of the flesh, which Paul identifies here and is worthy of nothing more than being “thrown in the fire,” or fruit of the Spirit, which can only be produced by remaining in Jesus.
 - The fruit we bear not only enables others to see Jesus through us, and to be drawn to Him, they **are also identifiers of true believers**. Jesus spoke of these fruit as the marks of believers in Matthew 7: *“Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.”* (17-20) In this regard, Jesus was also alerting His followers to be on the lookout for false teachers, false believers, liars and deceivers. Looking at the fruit in their lives is one of the best signs. A non-believer can produce some false fruit some of the time, but on a consistent basis, their lives will eventually give them away. Their fruit will not be the fruit that is only produced by the Holy Spirit in us, who comes only when we remain in Jesus.
 - **Some have suggested that soul-winning might be the fruit in our lives.** But the word tells us just what those fruit are. However, when we demonstrate all the nine fruits of the spirit on a regular basis in our lives, we will stand out among others, and this kind of life is one that will draw others to Jesus. He is the source of our ability to bear fruit, and He is the source of life itself. The fruit is an attraction to the hungry and unsaved soul.
- **COMMENTARY:** I do not believe that the fruit mentioned here refers to soul-winning, as so many people seem to think. I believe soul-winning is a by-product but not the fruit itself. The fruit is the fruit of the Spirit. ... This is fruit in the life of the believer. Abiding in Christ will produce effectual prayer, perpetual fruit, and celestial joy.
- **“...for without Me you can do nothing.”** And now Jesus once again reminds us that without Him, we can do nothing. **This must be really important, or He would not keep repeating it.** Yes, man can do some amazing things, can obtain lots of knowledge, can exalt himself to very high levels, but in God’s economy, NONE of this matters. It will all be “hay and stubble” one day, amounting to absolutely nothing. The word for “nothing” here is *oudeis*, which is absolute. It means “not even one.” It doesn’t mean less than, or something at all. It literally means nothing. Apart from God, apart from the abiding power and strength of the Holy Spirit that abides in us through Jesus, we can literally DO NOTHING. And the sooner we understand that important truth, the sooner we can truly begin producing the kind of fruit that matters to God. Important, long lasting and eternal fruit that has the power to draw people into a saving relationship with Jesus. Life becomes so much more meaningful, so much less burdensome, so much less cluttered and frenzied when we understand that what we do in Jesus, through the Holy Spirit, is something. Everything else is nothing.
 - **How do we remain in Jesus?** By conscious choice, a daily commitment, regular fellowship with Him through the Word, prayer and worship. It begins with a choice, and then living that choice. We are not able to do this on our own. It is only through the abiding presence of Jesus in our lives, through His Holy Spirit. Thank God for His Spirit in us. He is our lifeline to Him, and our daily help. But as in everything, it begins with a choice we make.

