

# THE RELATIONSHIP OF JESUS TO THE PEOPLE OF THE WORLD

## JOHN 15:01–08

### *Introduction — Jesus Christ Facing Death*

Jesus was facing the most terrible scene in all human history. The Son of God was about to be murdered at the hands of men. All that He had to face was weighing ever so heavily upon His mind, in particular the reaction of everyone to Him and their fate. He had come to save them all, and few were responding in a genuine way. He was even facing the collapse of His own inner circle. Most tragically, they were falling away.

=> One disciple was in the very process of betraying Him (Judas).

=> The leader of the disciples was to deny Him three times, even by cursing (Peter).

=> The other disciples were to flee and desert Him.

And then, there was the world of men who were rejecting Him: the religionists who strongly professed to know and live for God, and the non-religionists who had no attachment to God and professed none.

He had come to save them all and not one was standing with Him in His most needful hour. As the thought of it all raced through His mind, He recalled the vine of God so often described in the Old Testament (Psa. 80:8-16; Isa. 5:1-7; Jer. 2:21; Ezk. 15:1-8; 19:10; Hos. 10:1). In it He saw a graphic lesson that the disciples needed to learn, the great lesson of “The Vine and the Branches” — the relationship of Jesus to the people of the world.

I. Jesus, the Vine; God, the Gardener; man, the branch (v. 1).

II. Unfruitful branches: are taken away (v. 2).

III. Fruitful branches: are pruned (vv. 2-4).

IV. Unattached branches (vv. 4-6).

V. Attached branches: the results and promises (vv. 7-8).

### JOHN 15:01–08 FRUIT-BEARING; ABIDE

There are four stages of fruit-bearing given: (1) no fruit (v. 2), (2) fruit (v. 2), (3) more fruit (v. 2), and (4) much fruit (vv. 5, 8).

What does it mean to say a Christian is to bear fruit? It means to bear converts (Rom. 1:13), to bear righteousness (Rom. 6:21-23), to bear Christian character or the fruit of the Spirit (Gal. 5:22-23). Note also the conditions for bearing fruit in life: cleansing (v. 3) and abiding or remaining in Christ (v. 5), and obedience (vs. 10, 12). A true

Christian is a person who really does abide in Christ (1 Jn. 2:10). John said that to abide or remain in Christ means eight things. (See Abide, Jn. 15:4-6.)

1. A person walks in open confession before God. He walks through life opening up his life to God; he confesses all known sins. He does not walk in sin, and he does not allow any sin to go unconfessed (1 Jn. 1:6-10).
2. A person walks and has fellowship with Christ. He lives and moves and has his being with Christ. He communes and lives in consciousness of God's presence, and from God's presence, he learns of God and he draws the strength and authority to live victoriously day by day (1 Jn. 2:6; 2:27; see Psa. 16:11; Prov. 3:5-6).
3. A person continues in the church; he has not gone out from the church (1 Jn. 2:19).
4. A person possesses confidence, an unashamedness in life, that prepares him for eternity (1 Jn. 2:28).
5. A person does not walk in continuous sin (1 Jn. 3:6). He experiences constant victory over sin.
6. A person actively surrenders himself to obey God's commandments (1 Jn. 3:24).
7. A person experiences the indwelling presence and witness of the Spirit (1 Jn. 4:12-13).
8. A person dwells in love and unity and fellowship with all other believers (Jn. 17:21-23; 1 Jn. 4:16; see 1 Jn. 4:20). □

### **I. *John 15:01 Jesus Christ, The Vine***

Jesus is the Vine; God is the Vine-dresser or the Cultivator or the Gardener; and men are branches.

1. Jesus is the *true* Vine. He is the genuine vine, not a false, counterfeit vine. In fact, He is opposed to the counterfeit, the sham, the deceitful, the *pretender*. (See *True*, Jn. 1:9.)
2. God is the Vine-dresser. He is the One who carefully planted the Vine (Christ) and waters and feeds the Vine. He is the One who cares for, looks after and watches over the Vine and the branches. He is the One who prunes and purges, cleans and protects, the Vine and its branches.
3. Men are branches. And note, they are all judged on the basis of how they relate to the *True* Vine. They are...
  - either *unfruitful* (v. 2)  
or *fruitful* branches of the true Vine (vv. 2-3)
  - either *unattached* (v. 4-6)  
or *attached* branches of the true Vine (vv. 7-8)

## JOHN 01:09 TRUTH

*The true light that gives light to every man was coming into the world.*  
**John 01:09**

The words true, truth and real are taken from two Greek words very much alike. But each has a different shade of meaning.

1. “Alethes” means true, the opposite of false.
2. “Alethinos” means the true, the genuine, the real. It is the *opposite* of the unreal, the fictitious, the counterfeit, the imaginary. It is also the opposite of the imperfect, defective, frail, uncertain.

Jesus Christ is seen as the true, the real, the genuine life which has come to give light to every man. □

## II. *John 15:02 The Unfruitful Branches*

There are the unfruitful branches. They are taken away, cut off. Note that these are *attached branches*. They differ from the unattached branches (vv. 4-6). Jesus said that they are “in me”, but they have a problem: they bear no fruit.

1. The unfruitful branches *did become* attached to Christ. They did have some organic relationship to Him. There was a time, a point, when they began to bud and sprout. They even grew into branches. They...
  - listened to Jesus and the gospel
  - opened their ears
  - made a profession
  - were baptised
  - seemed capable of bearing fruit
  - appeared to be fruitful branches
2. The branches are unfruitful. They are “in” the Vine, a part of it, but they simply bear no fruit. What does this mean? (See Jn. 13:18-30; Mt. 13:1-9.)
  - a. Unfruitful branches do not relate enough to Christ; they do not draw enough nourishment from Him...
    - to draw life
    - to bear fruit
    - to continue in the Vine (Mt. 24:13; 13:13)
  - b. Unfruitful branches are *not genuine enough* to bear fruit. Their profession is...
    - more *profession* than *possession*
    - more *pretending* than *being*
    - more *deception* than *truth*
    - more *counterfeit* than *real*
  - c. Unfruitful branches become apostates and deserters — men and women who abandon the faith. (1 Jn. 2:19.)

**Mat 13:22** *“The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.”*

**Luke 13:6** *Then he told this parable: “A man had a fig tree, planted in his vineyard, and he went to look for fruit on it, but did not find any.”*

**Titus 1:16** *They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.*

**Heb 3:12** *See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God.*

**2 Pet 2:13-14** *They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, revelling in their pleasures while they feast with you. With eyes full of adultery, they never stop sinning; they seduce the unstable; they are experts in greed - an accursed brood!*

3. God will cut of (airei) the unfruitful branches. The word means to take away and to remove. In relation to the vine, the branch is pruned, removed and taken away. This is a severe warning to every branch “in” the vine, to make sure his profession is genuine enough to bear fruit.

Scripture says at least two things about the judgment of unfruitful branches that sin.

- a. The unfruitful branches that sin are cut off and removed from the Vine and destroyed by fire.

**Mat 3:10** *“The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”*

**1 John 2:19** *They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.*

**Luke 8:18** *“Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what he thinks he has will be taken from him.”*

**Heb 6:8** *But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned.*

- b. The unfruitful branches that sin are chastened and disciplined by being cut off and removed through death (1 Jn. 5:16). The Bible warns professing believers of severe chastening, the chastening of..
  - sinful behaviour that causes loss of all reward by fire — a loss so great a man is stripped as much as a burned-out building. It is the loss of all except the very salvation of a man (1 Cor. 3:11-15, esp. 15).

- sinful behaviour that destroys the flesh so that the Spirit may be saved (1 Cor. 5:5).
- sinful behaviour that causes death (1 Cor. 11:29-30; 1 Jn. 5:16).
- sinful behaviour that merits no escape (Heb. 2:1-3; 12:25f).
- sinful behaviour that prohibits man from ever repenting again (Heb. 6:4f).
- sinful behaviour that causes man to miss God's rest (Heb. 4:1f).
- sinful behaviour that prohibits any future sacrifice for sins and merits terrible punishment (Heb. 10:26f).

The point must be heeded, for Scripture gives severe warnings to believers, that is, to the branches "in" the Vine. The branches must make sure they are bearing fruit or else face severe judgment.

### III. *John 15:02–04 Fruitful Branches are Pruned*

There are the fruitful branches. Note three points.

1. Fruitful branches are pruned. All bad spots, useless buds, misdirected shoots and discoloured leaves are pruned off. Even fruitful believers have spots, buds, shoots and leaves that are bad, useless, misdirected and discoloured. Believers have areas and things that must be cleaned away and cleared up, areas of...
  - thought
  - service
  - attitude
  - passion
  - motives
  - commitment
  - behaviour
  - willingness
  - relationships
2. The purpose for pruning is *onefold*: to prepare the branch to bear more fruit. The purpose is not to punish, not to hurt and damage the branch. Note two things about fruit-bearing.
  - a. The fruit a believer is to bear. (See *Fruit-Bearing*, Jn. 15:1-8.)
  - b. The different stages of fruit-bearing. All believers are not 100 percent fruit-bearers. Some bear 60 percent, others only 30 percent. There are degrees of fruit-bearing, of commitment and dedication to Christ (See *Fruit-Bearing*, Jn. 15:1-8; Mt. 13:8, 23).

**Mat 13:8** "Still other seed fell on good soil, where it produced a crop — a hundred, sixty or thirty times what was sown."

**Mat 16:27** "For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done."

**Mat 25:23** "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'"

**2 Tim 2:20** *In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble.*

3. Note how the fruitful branches are *pruned* (katharoi) or purged and cleansed. There are three ways.
  - a. Branches are cleansed by the words which Jesus has given to men, by the Word of the Lord Himself. The Word of God refines men by purging away all the dross and contamination, pollution and dirt that clings to them. When a man comes to the Word of God sincerely, the Word of God shows...
    - what he is doing and what he is not doing
    - where he fails and how he fails
    - the sins of commission and of omission

**John 17:17** *“Sanctify them by the truth; your word is truth.”*

**John 17:19** *“For them I sanctify myself, that they too may be truly sanctified.”*

**1 Pet 1:22** *Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.*

**Psa 119:9** *How can a young man keep his way pure? By living according to your word.*

**Psa 119:11** *I have hidden your word in my heart that I might not sin against you.*

- b. Branches are cleansed by the mirror of the Word of God. When a man looks into the Word of God, he reflects both himself in his shortcomings and Christ in His perfection. The Word of God forces man to measure himself against Christ.

**2 Tim 3:16** *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.*

**James 1:23-24** *Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like.*

(See *Word of God, Bible*, Heb. 4:12.)

- c. Branches are cleansed by “remaining [abiding]” in Jesus (See *Abide*, Jn. 15:4). Note exactly what Jesus said: “Remain in me, and I in you.” This can mean at least two things.

=> It can mean a promise: “Remain [abide] in me and I will remain [abide] in you.” The believer is thereby cleansed by his position or by being in Christ.

Washing and cleansing are thorough and permanent. Peter had cried for a whole and thorough cleansing (Jn. 13:9). One of the most glorious truths of the whole Scripture is this:

**John 13:10** *Jesus answered, “A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.”*

Once a person is washed, he is already cleansed. Peter had already been cleansed; therefore, he did not need another bath (experience of being saved and cleansed). As he had walked through the dirt of the world, he needed to ask Jesus to cleanse him from the pollution that he had picked up.

=> It can mean a command: “See to it that you remain [abide] in me, and I in you.” The believer is cleansed by continuing in Christ and remaining faithful.

### JOHN 15:04 REMAIN, ABIDE, REMAINING, ABIDING

*“Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.” **John 15:04***

To remain, abide, dwell, continue, stay, sojourn, rest in or upon. It is being set and fixed and remaining there, continuing on and on in a fixed state, condition or being. (See *Abide*, Jn. 15:1-8; 6:56.) It should be noted that the more a branch abides in the vine, that is, the closer the branch abides to the heart of the vine, the more nourishment a branch draws from the vine and the more fruit it bears.

**John 6:56** *“Whoever eats my flesh and drinks my blood remains in me, and I in him.”*

**John 14:16-17** *“And I will ask the Father, and he will give you another Counsellor to be with you forever — the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.”*

**John 15:10** *“If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love.”*

**1 John 2:6** *Whoever claims to live in him must walk as Jesus did.*

**1 John 2:28** *And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.*

**1 John 3:24** *Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.*

**1 John 3:6** *No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.*

**1 John 4:15-16** *If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him.*

**1 John 4:13** *We know that we live in him and he in us, because he has given us of his Spirit.*

**2 John 1:2** *Because of the truth, which lives in us and will be with us forever.*

**2 John 1:9** *Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. □*

## HEBREWS 04:12 WORD OF GOD, BIBLE

*For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. **Hebrews 04:12***

Scripture says several things about the Word of God being living and active (Isa. 49:2).

1. The Word of God is the penetrating sword of the Spirit (Eph. 6:17). It strikes and arouses an awareness of one's immortal spirit and judges one's thoughts and attitudes (Heb. 4:12).
2. The Word of God is the reflecting mirror of life (Jas. 1:22-25). It reflects and exposes the kind of person one is (Rom. 3:9-27).
3. The Word of God is the burning fire of conviction (Jer. 23:29). It burns and consumes the heart, the conscience of men (Jer. 5:14; Lk. 24:32).
4. The Word of God is the pounding hammer which crushes the hardness of man's heart (Jer. 23:29).
5. The Word of God is the reproducing seed of the new birth (1 Pet. 2:23). Man is spiritually born again by hearing and believing the Word (Rom. 10:17).
6. The Word of God is the nourishing food of the believer (1 Pet. 2:2-3). The believer grows and lives and is built up through the study of the Word (Mt. 4:4; Acts 20:32; Heb. 5:12-14).
7. The Word of God is the guiding light of the believer (Psa. 119:105).
8. The Word of God is the cleansing water of sanctification (Jn. 15:3; 17:17). God washes and cleanses His own, the church, through the use of the Word (Eph. 5:25b-26).
9. The Word of God is the measuring instrument by which one receives the approval of God (2 Tim. 2:15). □

#### IV. *John 15:04–06 The Unattached Branches*

There are the unattached branches. Jesus said four things.

1. The unattached branch is “out” and off by itself; it is not abiding, not remaining in the Vine and not attached. Note the words “by itself” (v. 4), off by itself. To say that a branch must be attached and must remain (abide) in the vine may sound redundant at first. But the truth is pointed: there is no life and no fruit in life apart from Christ. Just as a branch suspended out in mid-air or lying on the ground without any attachment to the vine is lifeless and meaningless, so a man on the earth without attachment to Christ is lifeless and meaningless.

Those who seek life and meaning someplace other than in Christ are doomed to failure. The unattached and suspended branch is of and by itself — all alone upon this earth — and it is doomed to be by itself.

2. The unattached branch cannot bear fruit, not real and permanent fruit that is *acceptable or pleasing* to God. It cannot bear...
  - any good or righteousness that is acceptable to God (Rom. 6:21-23).
  - character that is acceptable to God (Gal. 5:22-23).
  - converts to the saving grace of God (Rom. 1:13; Tit. 2:11-15).
3. The unattached branch does not understand the nature of bearing fruit in life: the fact that he can do nothing — cannot live and produce life — apart from Christ. No one bears fruit apart from Christ...
  - no one lives or experiences life (See *Life in Jesus Christ*, Jn. 1:4; *Life in Jesus Christ*, Jn. 10:10; *Eternal Life*, 17:2-3.)
  - a man is helpless to find the meaning, purpose and significance to life
4. The unattached branch is doomed. He is cast forth to wither and to be gathered and thrown into the fire and burned.
  - a. *Thrown out* (eblethe exo): to be plucked off and cast out, thrown away, discarded, disposed of. The unattached branch chooses to be unattached, so God lets it. It is *given over* and *given up* to be unattached. God abandons it. It is cast out of the way and left to itself to do as it chooses.
  - b. *Withers* (exeranthe): to be dried up, wrinkled, peeled; to become sapless and bare; to lose energy and strength. The unattached branch experiences everything withering away — its...
    - gifts and abilities
    - hopes and dreams
    - life and body
    - fate and destiny
    - family and friends
    - purpose and meaning
    - confidence and assurance

- c. Picked up or gathered (sunagousin): the day of judgment arrives. In the Greek text, who it is that gathers is not given. The Greek simply says, “they picked up”. This is probably God having His angels gather up all the unattached branches, they who cause “sin and all who do evil” (Mt. 13:41).
- d. Thrown into the fire and *burned* (kaietai). (See *Hell, Torment*, Lk. 16:24; See Mt. 13:42, 50; Rev. 20:15; 21:8.)

**Mat 13:30** “Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.”

**Mat 25:46** “Then they will go away to eternal punishment, but the righteous to eternal life.”

**Mat 13:49-50** “This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.”

**Rom 2:8-9** But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile.

**Rev 20:15** If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

### JOHN 01:04 “IN CHRIST WAS LIFE”

*In him was life, and that life was the light of men. John 01:04*

The simple statement “in Christ was life” means at least three things.

1. Life is the quality and essence, the energy and power, the force and principle of being. Christ is life; He is...

- the very quality of life
- the very energy of life
- the very force of life
- the very essence of life
- the very power of life
- the very principle of life

Without Christ, there would be no life whatsoever. Life is in Him, within His very being. All things exist and have their being (life) in Him.

2. Life is purpose, meaning and significance of being. Christ is life; He is...

- the very purpose of life.
- the very meaning of life.
- the very significance of life.

3. Life is perfection. Life is all that a man must be and possess in order to live perfectly. This is what is meant by life. Life is completeness of being, absolute satisfaction, the fullness of all good and the possession of all good things. Life is perfect love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control (Gal. 5:22-23).

Whatever life is and all that life is, it is all in Jesus Christ. Even the legitimate cravings of man that are sometimes entangled with evil — such as power, fame and wealth — are all included in the life given by Jesus Christ. Those who partake of His life shall reign forever as kings and priests (Lk. 16:10-12). This is the very thing that is distinctive about life — it is eternal. It lasts forever and it is rewarding. It will eventually exalt the believer to the highest life and place and position. (Rev. 21:1f.)

Jesus Christ is the source of life: He is the way to life, and He is the truth of life. He is the very substance of life, its very being and energy (Jn. 5:26; 1 Jn. 1:2). □

### JOHN 10:10 LIFE IN JESUS CHRIST

*“The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.” **John 10:10***

Life is one of the great words of the Scriptures. The word *life* (zoe) and the verb *to live* or *to have life* (zen) have a depth of meaning.

1. Life is the energy, the force, the power of being.
2. Life is the opposite of perishing. It is deliverance from condemnation and death. It is the stopping or cessation of deterioration, decay and corruption (Jn. 3:16; 5:24, 29; 10:28).
3. Life is *eternal* (aionios). It is forever. It is the very life of God Himself (Jn. 17:3). However, eternal life does not refer just to duration. Living forever would be a curse for some persons. The idea of eternal life is also quality, a certain kind of life, a life that consistently knows love, joy, peace, power and responsibility (Jn. 10:10).
4. Life is satisfaction (Jn. 6:35).
5. Life is security and enjoyment (Jn. 10:10).
6. Life is found only in God. God is the source and author of life, and it is God who has appointed Jesus Christ to bring life to man. Jesus Christ gives the very life of God Himself (Jn. 5:26; 6:27, 40; 10:28; 17:23).
7. Life has now been revealed. It has been unveiled and is clearly seen in Jesus Christ. Jesus Christ shows man what life is (Jn. 1:4-5; 5:26; 1 Jn. 1:2).

8. Life only comes to a man by believing in Jesus Christ. A man outside Jesus Christ only exists. He merely has the existence of an animal. Real life is found only in God. This is to be expected and it is logically true, for God is the creator of life. As the creator of life, He alone knows what life really is and what it is supposed to be (Jn. 3:36; 5:24; 6:47). This is the reason He sent His Son, the Lord Jesus Christ, into the world: to show men what life is. When a person looks at Jesus Christ, he sees exactly what life is, exactly what it involves (Gal. 5:22-23):

=> love	=> patience	=> faithfulness
=> joy	=> kindness	=> gentleness
=> peace	=> goodness	=> self-control □

### JOHN 17:02-03 ETERNAL LIFE (AINIOS)

*“For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.”*

**John 17:02-03**

Life, real life. It is the very life of God Himself. It is the very energy, force, being, essence, principle and power of life. It has more to do with quality and with what life really is than with duration. To live forever in the present world is not necessarily a good thing. The world and man’s body need changing. That changed life is found only in eternal life. The only being who can be said to be eternal is God. Therefore, life — supreme life — is found only in God. To possess eternal life is to know God. Once a person knows God and Jesus Christ whom He has sent, that person has eternal life — he shall live forever. But more essential, the person has the supreme quality of life, the very life of God Himself.

**John 3:14-15** *“Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life.”*

**John 3:36** *“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.”*

**John 5:24** *“I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.”*

**John 6:40** *“For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.”*

**John 11:25-28** *Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world." And after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you."*

**John 12:25** *"The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life."*

**Rom 5:21** *So that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.*

**Gal 6:8** *The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.*

**2 Tim 1:10** *But it has now been revealed through the appearing of our Saviour, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.*

**1 John 5:11-12** *And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. □*

## LUKE 16:24 HELL, TORMENT

*So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'* **Luke 16:24**

To be anguished, tortured and greatly distressed; to suffer pain and sorrow. The Bible unquestionably teaches there is to be a torment for unbelievers in fire. However, it must be remembered that the fire we know is material and temporal; it is not spiritual or eternal. Earthly fire does not last forever. Nothing on earth does. Earthly fire is of the physical dimension of being. The fire of hell, whatever its nature and qualities, is spiritual and eternal. It never ends. And men must face this; they must not shrink from the truth of hell. Why? Because hell, that is, separation from God, is much worse than any experience here on earth. It will be much worse than any physical experience imaginable. This is the teaching of Scripture. This is the point Jesus was making. Man absolutely must flee from hell. Man absolutely must flee to Christ for salvation. (See Mt. 5:22, 29; 10:28; 18:9; 23:15, 33; 25:41; Mk. 9:43-48; Lk.12:5; 16:23; 2 Th. 1:8-9; 2 Pet. 2:4; Rev. 14:10-11; 16:10; 18:10; 19:20; 20:10-15; 21:8.) □

## V. *John 15:07–08 The Attached Branches*

There are the attached branches, and the results and promises made to them. These are the same as the fruitful branches mentioned earlier (vv. 2-3). Jesus had already covered the pruning or the disciplining of the branches, so here He covers the promises made to them and the results of their abiding or “remaining” in Him. Note that the promises and results are conditional: “If you remain in me...” Note also that the words of Christ must remain or abide in the believer. The thought is that a believer must take the Words of Christ and...

- study and learn them
- have his thoughts and desires controlled by them
- be motivated and controlled by them

*2 Tim 2:15 Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. (See Jn 14:15, 21, 24; 15:10, 14)*

The promises and results of remaining (abiding) in Christ are threefold.

1. The attached branch receives nourishment, that is, answered prayers. (See Prayer in Jesus’ Name, Jn. 14:13-14.)
  - a. The branch is attached to the vine. It remains and abides in the vine: dwells and lives and never faces a moment when it is not attached to the vine. So it is with the believer. The believer is attached to Christ: he remains, abides, dwells, lives and walks in the very presence of Christ, never facing a moment when he is not attached and walking in Christ. A genuine believer walks in constant fellowship and prayer with the Lord. He is always remaining (abiding) and sharing with the Lord.
  - b. Similarly, the vine is always nourishing the branch, always sending its life-giving food and drink to the branch. So it is with Christ. Christ is always sharing His life-giving nourishment with the believer, always answering prayer and meeting the needs of the genuine believer.

*John 16:24 “Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.”*

*Mat 21:22 “If you believe, you will receive whatever you ask for in prayer.”*

*1 John 5:14-15 This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us — whatever we ask — we know that we have what we asked of him.*

2. The attached branch glorifies God by bearing much fruit. Remember what the fruit is. It is...
  - righteousness

**Rom 6:22** *But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.*

**Phil 1:11** *Filled with the fruit of righteousness that comes through Jesus Christ — to the glory and praise of God.*

**Col 1:10** *And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God.*

- godly character

**Gal 5:22-23** *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*

- converts

**Rom 1:13** *I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.*

When men see fruit in the life of a believer, they are forced...

- to turn their mind to God
- to acknowledge that only God's power could do such
- to desire God to save them
- to begin asking God for help
- to accept God or to close their mind and reject God

God is glorified by the fruit born in the life of a believer, glorified by some men beginning to think about God and calling upon Him.

3. The attached branch proves he is a disciple by bearing fruit. There are ways to tell if a person really is attached to Christ:

=> Does he bear fruit?

=> Does he live righteously or do shameful things (Rom. 6:21-23)?

=> Does he bear "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23)?

=> Does he lead the lost to Christ (Rom. 1:13)?

**John 13:34-35** *"A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." ■*

## JOHN 14: 13—14 PRAYER IN JESUS' NAME

*“And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.” John 14:13-14*

This is one of the most wonderful promises in all the Bible. God hears the prayers of the dear believer. Note three points.

1. The only prayers heard and answered are those asked “in Jesus’ name.” What does it mean to pray “in Jesus’ name”? It means two things.
  - a. The believer prays knowing that...
    - the only acceptance to God is in Jesus. God hears the believer only because Jesus is acceptable to Him and the believer comes in the name of Jesus.
    - the only Mediator between God and men is Jesus; therefore, the believer approaches God in the name of Jesus.
    - the only Intercessor before God, the only Person asking God to accept man is Jesus.
    - the only Person, the only name that is perfect enough to approach God is Jesus; therefore, the believer prays in the name of Jesus.
  - b. The believer seeks to glorify the name of Jesus only. To pray “in His name” means that the believer asks only those things that will...
    - honour His name
    - praise His name
    - bring glory to His name
    - lead to His name being lifted up

It means that the believer will ask nothing that would detract, lower or lead away from His name.

**John 15:16** *“You did not choose me, but I chose you and appointed you to go and bear fruit — fruit that will last. Then the Father will give you whatever you ask in my name.”*

**John 16:23-24** *“In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.”*

2. Note why Jesus answers the prayers of the believer. His purpose is to glorify God. When Jesus answers prayer, not only is the Father glorified, but so is Jesus. The power and wisdom, love and care shown in answered prayer are of God

through the name of Jesus. Therefore, when the believer prays and receives what he asked for...

- his attention is upon both the Father and the Son.
- his praise and thanksgiving are heaped upon both the Father and the Son.
- his loyalty and surrender to both the Father and the Son are deeper and more mature.

**Col 1:12-14** *Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.*

**1 Th 5:18** *Give thanks in all circumstances, for this is God's will for you in Christ Jesus.*

**2 Cor 3:18** *And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.*

**Heb 13:15** *Through Jesus, therefore, let us continually offer to God a sacrifice of praise - the fruit of lips that confess his name.*

**1 Pet 2:9** *But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.*

**Psa 29:2** *Ascribe to the Lord the glory due his name; worship the Lord in the splendour of his holiness.*

**Psa 100:4** *Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name.*

3. Jesus said that the believer is to pray to Him as well as to God. Jesus said, "You may ask me for anything in my name, and I will do it." Jesus is claiming to be God, to have...

- the wisdom and knowledge,
- the power and ability,
- the love and care,
- the desire and willingness,

...to do anything. A phenomenal claim! Yet it is a reasonable claim for the Son of God.

**John 14:10** *"Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work."*

**Mat 21:22** *“If you believe, you will receive whatever you ask for in prayer.”*

**John 14:13-14** *“And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.”*

**John 15:7** *“If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.”*

**1 John 5:14-15** *This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us — whatever we ask — we know that we have what we asked of him. □*