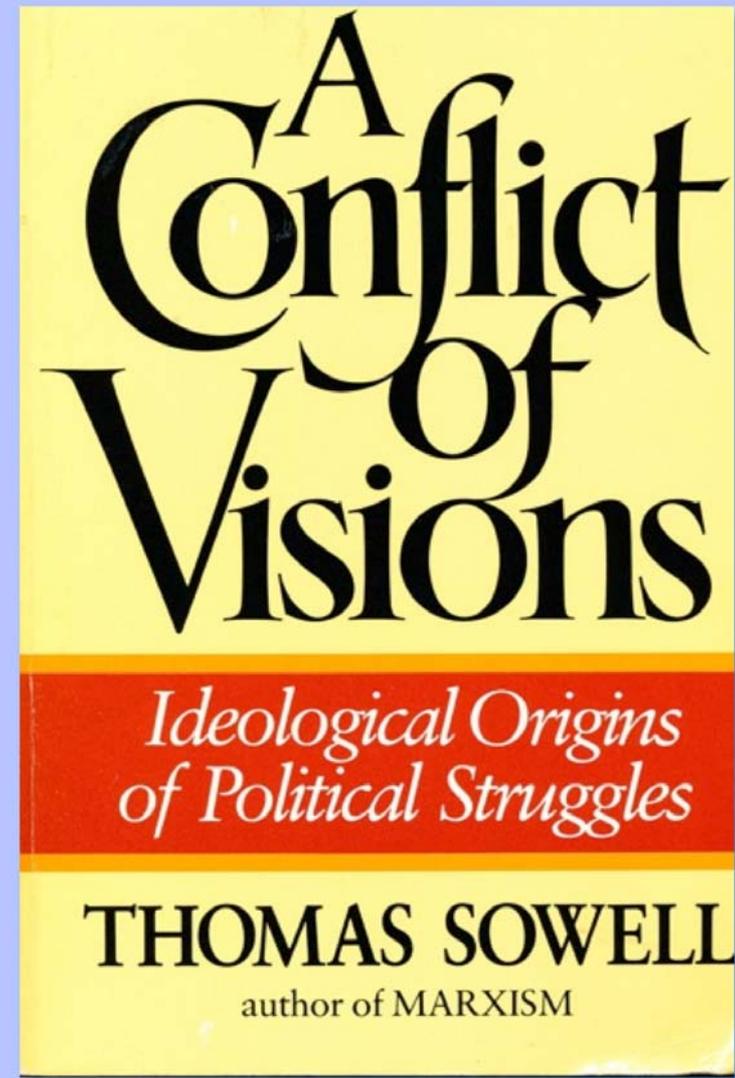


One of the curious things about political opinions is how often the same people line up on opposite sides of different issues. The issues themselves may have no intrinsic connection with each other. They may range from military spending to drug laws to monetary policy to education. Yet the same familiar faces can be found glaring at each other from opposite sides of the political fence, again and again.





**It happens too often to be coincidence and it is too uncontrolled to be a plot. A closer look at the arguments on both sides often shows that they are reasoning from fundamentally different premises. These different premises—often implicit—are what provide the consistency behind the repeated opposition of individuals and groups on numerous, unrelated issues. They have different visions of how the world works.**

**Thomas Sowell, *Conflict of Vision***

## The *Sine Qua Non* of Dispensationalism

1. A consistent literal interpretation of the Scriptures.
2. The distinction in God's plan for Israel and the Church.
3. The unifying theme of the Bible is the glory of God.

# WHAT DOES IT MEAN TO ABIDE?

## 1. The Reformed and Arminian View:

Abiding  $\approx$  Believing

Reformed: those who do not abide, were not genuine believers and burn in the fires of hell (15:6)

Arminian: those who do not abide, lose their salvation and burn in the fires of hell (15:6)

## 2. Abiding $\approx$ Fellowship: Believers either abide or do not abide.

# Questions To Answer

- **Is the vine imagery for the nation Israel in the Old Testament the background for interpreting the vine analogy?**
- **What do these key terms mean: “In Him,” “abide,” “taken away?”**
- **To whom was Jesus speaking: those in need of justification or those who needed to be encouraged to bear much fruit?**
- **Are the *all* the branches believers? or Are the fruit bearing branches the only believers?**
- **Are there two types of branches or three?**

# Questions To Answer

- **Is the fire of verse 6 a statement of judgment, and if so, does this refer to a judgment in time, the judgment seat of Christ, or the Great White Throne judgment? What is fruit, overt quantifiable activity or internal character transformation?**
- **How is fruit produced, is this conditioned only on the vinedresser or on both the vinedresser and the branch?**
- **Is the fructification of the branch inevitable or the indirect and unavoidable consequence of abiding (meaning either salvation or fellowship)?**
- **Finally, what are the theological implications?**

**I. Is the vine imagery for the nation Israel in the Old Testament the background for interpreting the vine analogy?**



# Abide

## Two Views

```
graph TD; A[Abide] --> B[Two Views]; B --> C[Positional]; B --> D[Relational]; C --- E["Abiders ≈ believers<br/>Non-abiders aren't saved"]; D --- F["Not all abide<br/>Abiders produce fruit and receive inheritance"]; E --- G["What are the hidden assumptions?"]; F --- H["What are the hidden assumptions?"];
```

### Positional

Abiders  $\approx$  believers  
Non-abiders aren't saved

What are the hidden assumptions?

### Relational

Not all abide  
Abiders produce fruit and receive inheritance

What are the hidden assumptions?

**“As they [the disciples] are not a collection of individuals, but a corporate society, the new Israel of God—it is natural that Jesus should frame His allegory in language that had been used to describe the people of God under the old dispensation.”**

**~R V G Tasker, *John*, 173**

**“Jesus’ description of Himself as *the true*, or ‘genuine’ vine, implies that Israel had been an imperfect foreshadowing of what was found to perfection in Himself. He is what God had called Israel to be, but what Israel in fact had never become. With Him therefore a new Israel emerges, the members of which draw their spiritual sustenance from Him alone.”**

**~Tasker**

**“Just as there were those in Israel (the old unproductive vine) who were not really “of Israel, that is, who were not true believers, there were also some who, outwardly at least, appeared to be ‘of Christ,’ but who were not inwardly united with Christ. These were in the ‘Jesus movement’ just as the Sadducees were in the ‘Jewish movement.’”**

**~Charles Smith, inconsistent  
dispensationalist,  
Grace Seminary**

**“Many commentators have suggested that Jesus appropriated the figure of the vine from vineyards located along the way from the Upper Room to the Garden of Gethsemane. It is more likely that Old Testament imagery rather than external stimulus determined Jesus' use of the figure. The vine is a familiar symbol of Israel in the Psalms and the prophets (Ps. 80:8–16; Isa. 5:1–7; Jer. 2:21; 5:10; 12:10; Ezek. 15:1–8; 17:1–24 ; Hos. 10:1).**

**“This biblical symbol was so well recognized that during the Maccabean period the image of a vine was stamped on the coins minted by the Jewish nation. The Old Testament vine imagery included among other ideas fruitlessness, degeneracy, removal of branches, burning, and destruction. These are the very themes Jesus appropriated in John 15:1–6.”**

**~J. Carl Laney**

**“Yet I planted you a choice vine,  
A completely faithful seed.  
How then have you turned yourself before Me  
Into the degenerate shoots of a foreign vine?”**

**Jer. 2:21**

**Vine = Israel, God’s covenant people**

**Planting = entry into the land**

**Contrast is between Israel’s former covenant  
faithfulness and present covenant unfaithfulness.  
Individual salvation is not in view.**

## **Psalm 80:8–16**

**8 You removed a vine from Egypt;  
You drove out the nations and planted it.**

**9 You cleared *the ground* before it,  
And it took deep root and filled the land.**

**10 The mountains were covered  
with its shadow,  
And the cedars of God with its boughs.**

**11 It was sending out its branches to the sea  
And its shoots to the River.**

**12 Why have You broken down its hedges,  
So that all who pass *that way* pick its *fruit*?**

**“Go up through her vine rows and destroy,  
But do not execute a complete destruction;  
Strip away her branches, For they are not the LORD’S.  
“For the house of Israel and the house of Judah  
Have dealt very treacherously with Me,” declares the LORD.**

**Jer. 5:10–11**

**“Many shepherds have ruined My vineyard,  
They have trampled down My field;  
They have made My pleasant field A desolate wilderness.  
“It has been made a desolation,  
Desolate, it mourns before Me;  
The whole land has been made desolate,  
Because no man lays it to heart.”**

**Jer. 12:10–11**

**Are there Professing Believers in the Gospel of John?**

## **Are there Professing Believers in the Gospel of John?**

**“There are two sorts of branches in Christ the vine; the one sort are such who have only an historical faith in him. . . they are such who only profess to believe in him, as Simon Magus did; are in him by profession only; they submit to outward ordinances, become church members, and so are reckoned to be in Christ, being in a church-state, as the churches of Judea, and Thessalonica, and others, are said, in general, to be in Christ; though it is not to be thought that every person in these churches was truly and savingly in him.”**

**~Reformed Baptist John Gill**

**an act of openly declaring or publicly claiming a belief, faith, or opinion; an avowed religious faith.**

**Webster's Collegiate Dictionary**

**The Gospel of John speaks of people who had a “belief” that was not genuine belief. In the progress of belief there is a stage that falls short of genuine or consummated belief resulting in salvation.**

**This alleged belief that was not genuine is first seen in John 2:23. Many Jews who attended the Passover Feast “believed” as a result of Christ's signs; yet He did not “believe” (trust) them (2:23–25). That is, He discerned that their faith was superficial, based only on the miracles they had seen. Later during the Feast of Tabernacles many of the multitude “believed in Him,” but apparently not as the Messiah (7:31).**

**Jesus spoke to the Jews “who had believed Him” and accused them of seeking to kill Him (8:31, 40). He later accused the same Jews of unbelief (8:45–46). Evidence of this supposed “belief” also appears in John 12 where John reported that many Jews were “believing in Jesus” (12:11), yet he observed a few verses later, “But though He had performed so many signs before them, yet they were not believing in Him” (12:37)....**

Tenney refers to this belief that falls short of genuine faith as “superficial.” Morris calls it “transitory belief” which is not saving faith. It is based merely on outward profession. The problem with this belief is its object. It seems to have been based primarily on miracles and was not rooted in a clear understanding of the Person of Christ as the Messiah and the Son of God. Many were inclined to believe *something* about Jesus but were unwilling to yield their allegiance to Him, trusting Him as their personal Sin-bearer.

~J. Carl Laney

**Now when He was in Jerusalem at the Passover, during the feast, many believed in His name [πιστεύω εἰς, *pisteuo eis*], observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men (John 2:23–24).**

**B: They believed in Christ** [πιστεύω εἰς, *pisteuo eis*]

**P: They claimed to believe in Christ**

**P: John claims to believe in Christ**

**B: John believes in Christ** [πιστεύω εἰς, *pisteuo eis*]

**B: I believe man descended from monkeys**

**P: I believe Darwinism teaches man descended from monkeys.**

**John 10:38, “But if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.”**

**John 14:11–12, “Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. Truly, truly, I say to you, he who believes in Me (*pisteuo eis*), the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father.”**

**John 20:30, “Therefore many other signs [σημεια, *semeia*] also performed in the presence of the disciples, which are not written in this book;**

**John 20:31, “but these [ταυτα, *tauta*] have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”**

**John 20:30, “Therefore many other signs [σημεια, *semeia*] also performed in the presence of the disciples, which are not written in this book;**

**John 20:31, “but these [ταυτα, *tauta*] have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”**

**What do these hermeneutically  
significant terms mean:**

**“In Me”**

**μένω (*ménō*) “Abide”**

**αἴρω (*airo*) “lift up”**

**Jn. 15:1, “I am the true vine, and My Father is the vinedresser.”**

**Jn. 15:2, “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.”**

**Jn. 15:2, “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.”**

Positional  
“in Christ”

Fellowship  
“in Me”

**Those who hold that the unfruitful branches represent Christians base their interpretation largely upon this phrase and allow it to determine their view of the rest of the passage. Most commentators, however, have felt that the rest of the passage is so clear that this one phrase should be carefully weighed in the light of the whole context...**

**The familiar technical usage of the phrase “in Christ,” as it is found in Paul's prison epistles, was not until many years later. At the time when Jesus spoke these words no one was “in Christ” in this technical sense because the baptism of the Holy Spirit did not begin until Pentecost. When these words were spoken, to be “in Christ” was not different from being “in the kingdom.” Jesus' parables about the kingdom being composed of wheat and tares, good and bad, fruitful and unfruitful, are very familiar.**

**~Charles Smith—nice try, but it doesn't fit**

**“However, John used the words ‘in Me’ elsewhere to refer to genuine salvation (6:56; 10:38; 14:10–12, 30; 17:21).”**

**~Laney—oops, another try, but comes up short**

**“He who eats My flesh and drinks My blood abides in Me, and I in him.” (John 6:56)**

**“But if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father.” (John 10:38)**

**John 14:10–12, “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. Truly, truly, I say to you, he who believes in Me (*pisteuo eis*), the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father.”**

**“These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” (John 16:33)**

**John 17:21, “that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.”**

**Jn. 15:2, “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.”**

Positional  
“in Christ”

Fellowship  
“in Me”

all believers

Problem:  
every branch “in Me”  
*not*  
every branch  
claiming or appearing  
to be “in Me”

**μένω (*ménō*)**

**What does it mean “to  
Abide?”**

**But what is meant by “abiding” in Him? According to 1 John 4:15, the one who confesses that Jesus is the Son of God “abides” in God. Also according to 1 John 3:24, “he that keepeth his commandments (the chief of which is named in the preceding verse as believing on him) 'abides' in him.”**

**Thus to “abide in Christ” is equivalent to “believe in Christ.” The relationship of abiding is initiated by saving faith and is continued by walking in faith.**

**~Homer Kent (dispensationalist from  
Grace Seminary)**

## Word Substitution: Believe for Faith

**John 15:4, “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.”**

**John 15:4, “*Believe* in Me, and I *believe* in you. As the branch cannot bear fruit of itself, unless it *believes* in the vine, neither can you, unless you *believe* in Me.”**

## Word Substitution: Believe for Faith

**John 15:5, “I am the vine, you are the branches. He who *believe* in Me, and I in him, bears much fruit; for without Me you can do nothing.”**

**John 15:7, “If you *believe* in Me, and My words *believe* in you, you will ask what you desire, and it shall be done for you.”**

## **An NET Bible flaw**

**“abide” in 1 John 2:4.**

**‘Abide’ has become in some circles almost a “technical term” for some sort of special intimate fellowship or close relationship between the Christian and God, so that one may speak of Christians who are “abiding” and Christians who are not. It is accurate to say the word indicates a close, intimate (and permanent) relationship between the believer and God. However, it is very important to note that for the author of the Gospel of John and the Johannine Epistles every genuine Christian has this type of relationship with God, and the person who does not have this type of relationship (cf. 2 John 9) is not a believer at all (in spite of what he or she may claim).**

**Αἴρω (*aírō*):**  
**Does it Mean “Lifted up”**  
**or**  
**“Carried away”**

**Jn. 15:2, “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.”**

Jn. 15:2, “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.”

**ai[rw, airo**

1. *lift up, take up, pick up*—2. (*lift up and take or carry (along) lit. w. obj. acc.* 3. (*lift up and) carry away, remove lit.* 4. *take away, remove w. no suggestion of lifting up.*

**Jn. 15:2, “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.”**

**Is this lifting up for production?**

**Or**

**taking away to judgment?**

# Paronomasias in the Johannine Writings

εἶμι (*eimî*); and γίνομαι (*gínomai*); (John 1:1–4);

ἀγαπάω (*agaráō*); and φιλέω (*philéō*); (John 21:15–17);

οἶδα (*oída*) and γινώσκω (*ginōskō*); (John 21:15–17).

**Jn. 15:2, “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.”**

**kaqai[rw, *kathairo***

**To make clean; of a vine, to remove excess branches.**

**Jn. 15:3, “You are already clean because of the word which I have spoken to you.”**

**καθαρός, *katharos***

**Clean, purified, in this case,  
Positional cleansing at  
justification-salvation (John  
13:10-11)**

**Thus there are two kinds of main branches; the shoot which comes out of the hard timber and promises wood for the next year is called a leafy shoot or else when it is above the scar [caused by tying the branch to the trellis] a fruit-bearing shoot, whereas the other kind of shoot that springs from a year-old branch is always a fruit-bearer.**

**There is also left underneath the cross-bar a shoot called the keeper—this is a young branch, not longer than three buds, which will provide wood next year if the vine's luxurious growth has used itself up—and another shoot next to it, the size of a wart, called the pilferer is also left, in case the keeper shoot should fail.**

**~Pliny**





**Are *All* the Branches  
Believers?**

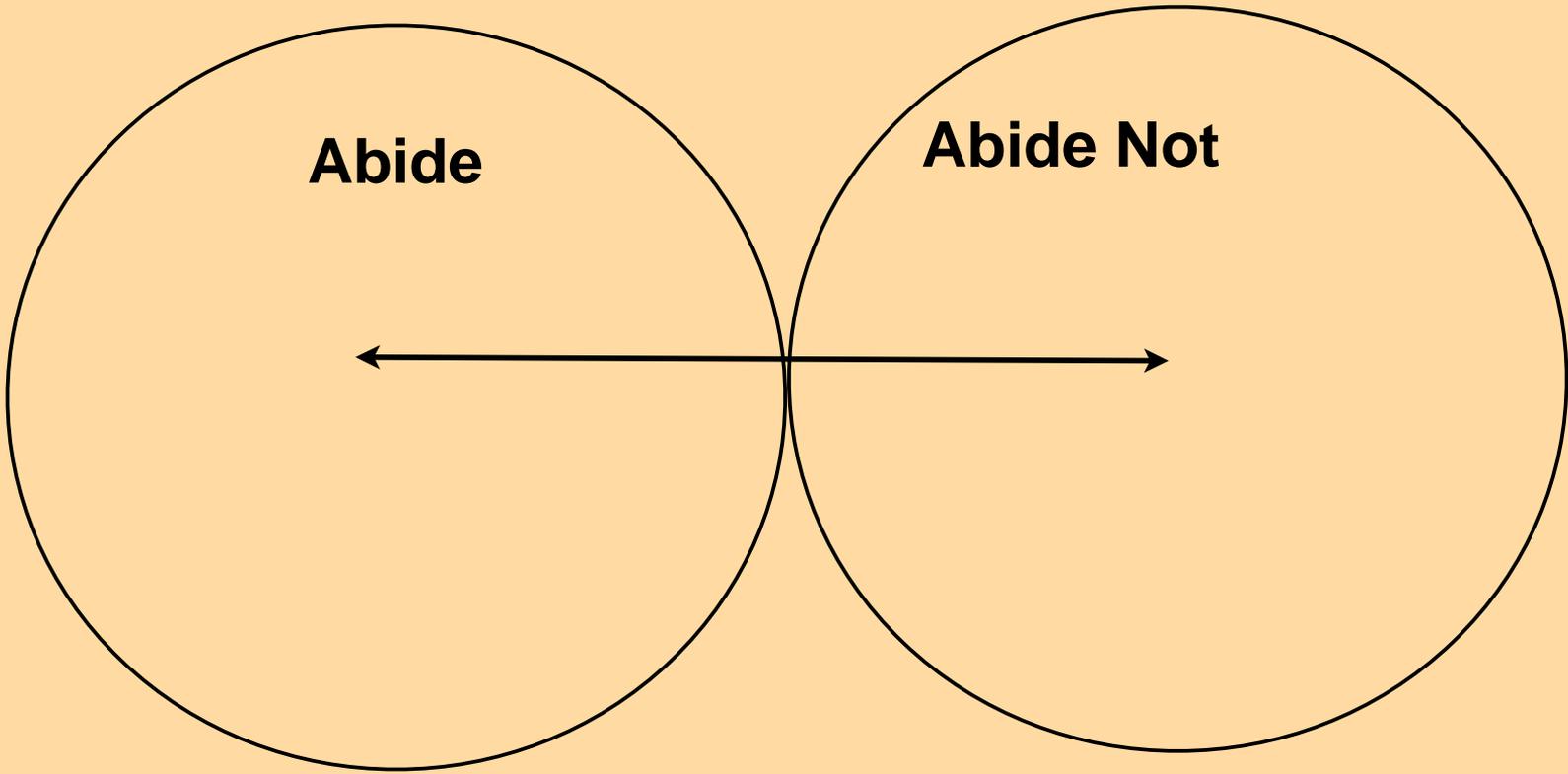
# **Are *All* the Branches Believers?**

- 1. A young branch that has not yet born fruit, but needs to be raised up to produce fruit in the future.**
- 2. The maturing branch that bears fruit, more fruit, and much fruit.**
- 3. The nonproducing believer who is brought under divine discipline and eventually may undergo the sin unto death (Heb. 12:6–7)**

**Jn. 15:6, “If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.”**

**Jn. 15:7, “If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”**

**Jn. 15:8, “By this My Father is glorified, that you bear much fruit; so you will be My disciples.”**



**Abide**

**Abide Not**

# Conclusions from John 15

## The Command

Abide in Me  
(the sole and  
necessary  
condition)

## The Result

Fruit, More Fruit,  
Much Fruit

# Conclusions from John 15 and Gal. 5:16–26

## The Command

Abide in Me  
(the sole and  
necessary  
condition)

Walk by means  
of the Spirit

## The Result

Fruit, More Fruit, Much  
Fruit

The Fruit of the Spirit

# Conclusions from John 15 and Gal 5:16–26 and Eph 5

## The Command

Abide in Me  
(the sole and  
necessary  
condition)

Walk by means  
of the Spirit

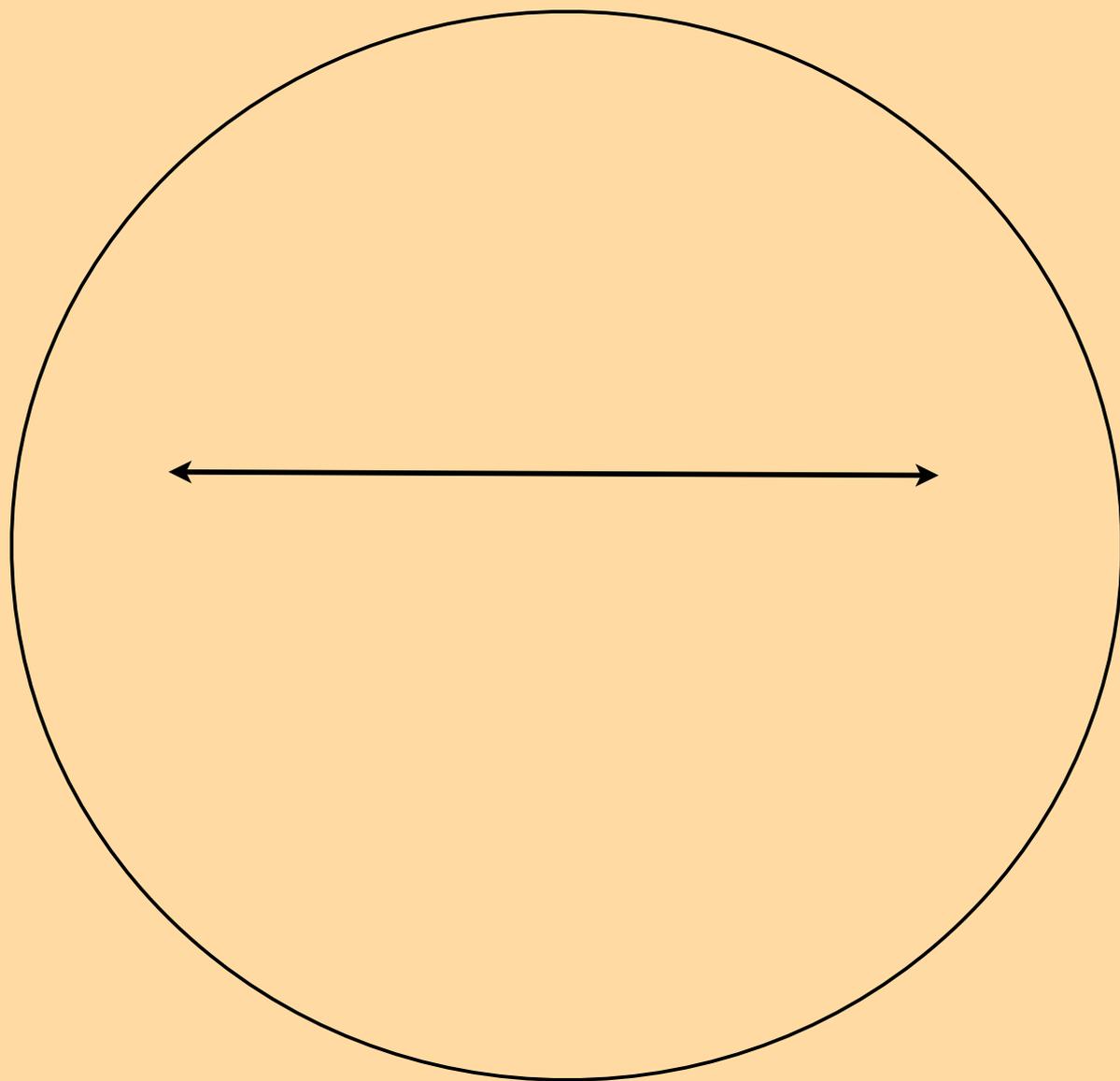
Walk by means  
of Truth

## The Result

Fruit, More Fruit, Much  
Fruit

The Fruit of the Spirit

Walk by means  
of Truth



As they [the disciples] are not a collection of individuals, but **a corporate society, the new Israel of God**—it is natural that Jesus should frame His allegory in language that had been used to describe the people of God under the old dispensation.

Jesus' description of Himself as *the true*, or 'genuine' vine, implies that Israel had been an imperfect foreshadowing of what was found to perfection in Himself. He is what God had called Israel to be, but what Israel in fact had never become. With Him therefore a **new Israel emerges**, the members of which draw their spiritual sustenance from Him alone.

**Does the Bible recognize a category of Unsaved Believers?**

**There are two sorts of branches in Christ the vine; the one sort are such who have only an historical faith in him. . . they are such who only profess to believe in him, as Simon Magus did; are in him by profession only; they submit to outward ordinances, become church members, and so are reckoned to be in Christ, being in a church-state, as the churches of Jude, and Thessalonica, and others, are said, in general, to be in Christ; though it is not to be thought that every person in these churches was truly and savingly in him.**

**John Gill, Reformed Baptist Theologian, 18<sup>th</sup> century**

**Find a quote from MacArthur on professing believers**

**“Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit.” (John 15:2)**

## Review of Key Questions

- Is the vine imagery for the nation Israel in the Old Testament the background for interpreting the vine analogy?
- What do these key terms mean: “In Him,” “abide,” “taken away?”
- To whom was Jesus speaking: those in need of justification or those who needed to be encouraged to bear much fruit?
- Are the branches all believers?
- Are the fruit bearing branches the only believers?
- Are there two types of branches or three?
- Is the fire of verse 6 a statement of judgment, and if so, does this refer to a judgment in time, the judgment seat of Christ, or the Great White Throne judgment? What is fruit, overt quantifiable activity or internal character transformation?
- How is fruit produced, is this conditioned only on the vinedresser or on both the vinedresser and the branch?
- Is the fructification of the branch inevitable or the indirect and unavoidable consequence of abiding (meaning either salvation or fellowship)?
- Finally, what are the theological implications?

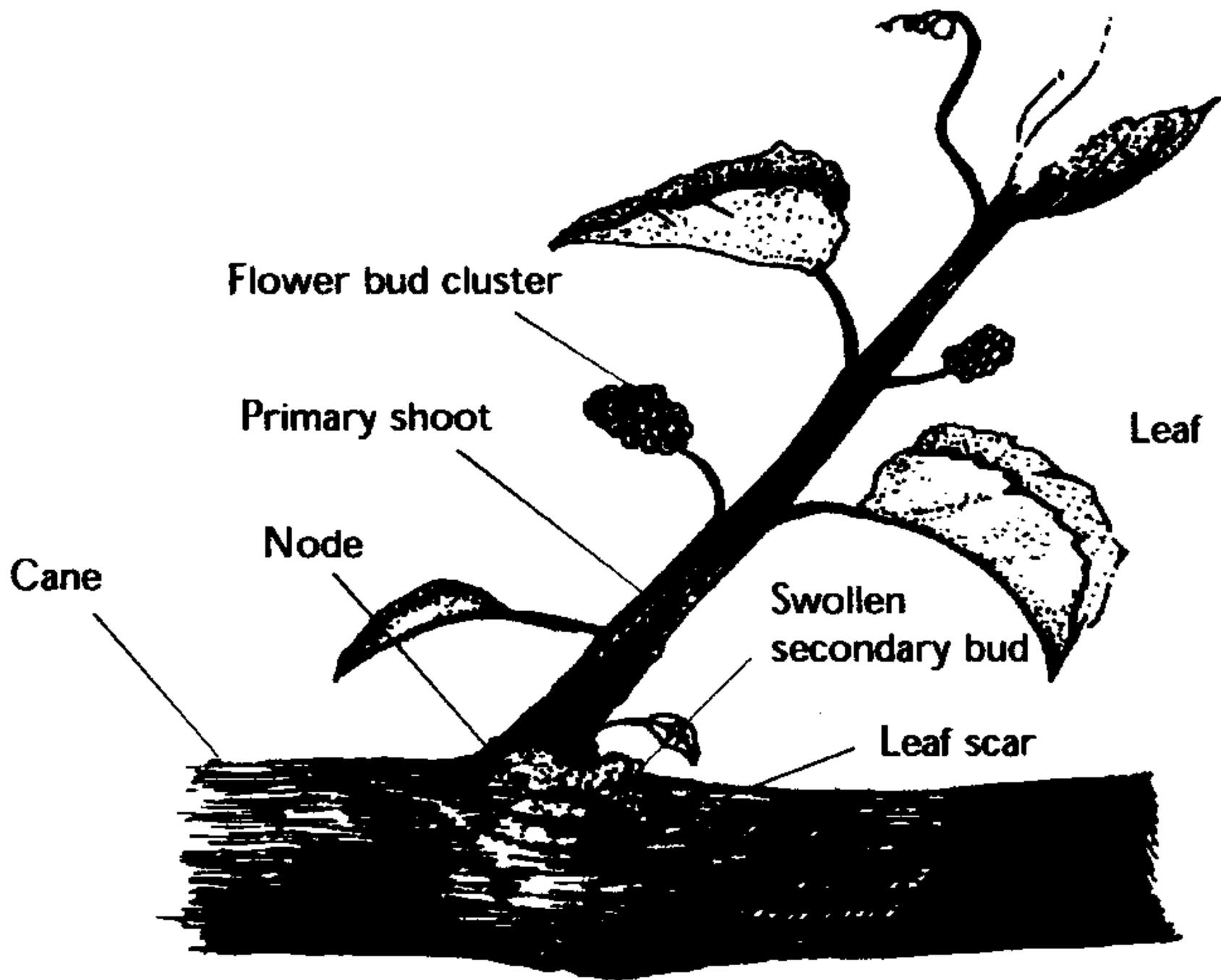
# Pictures of

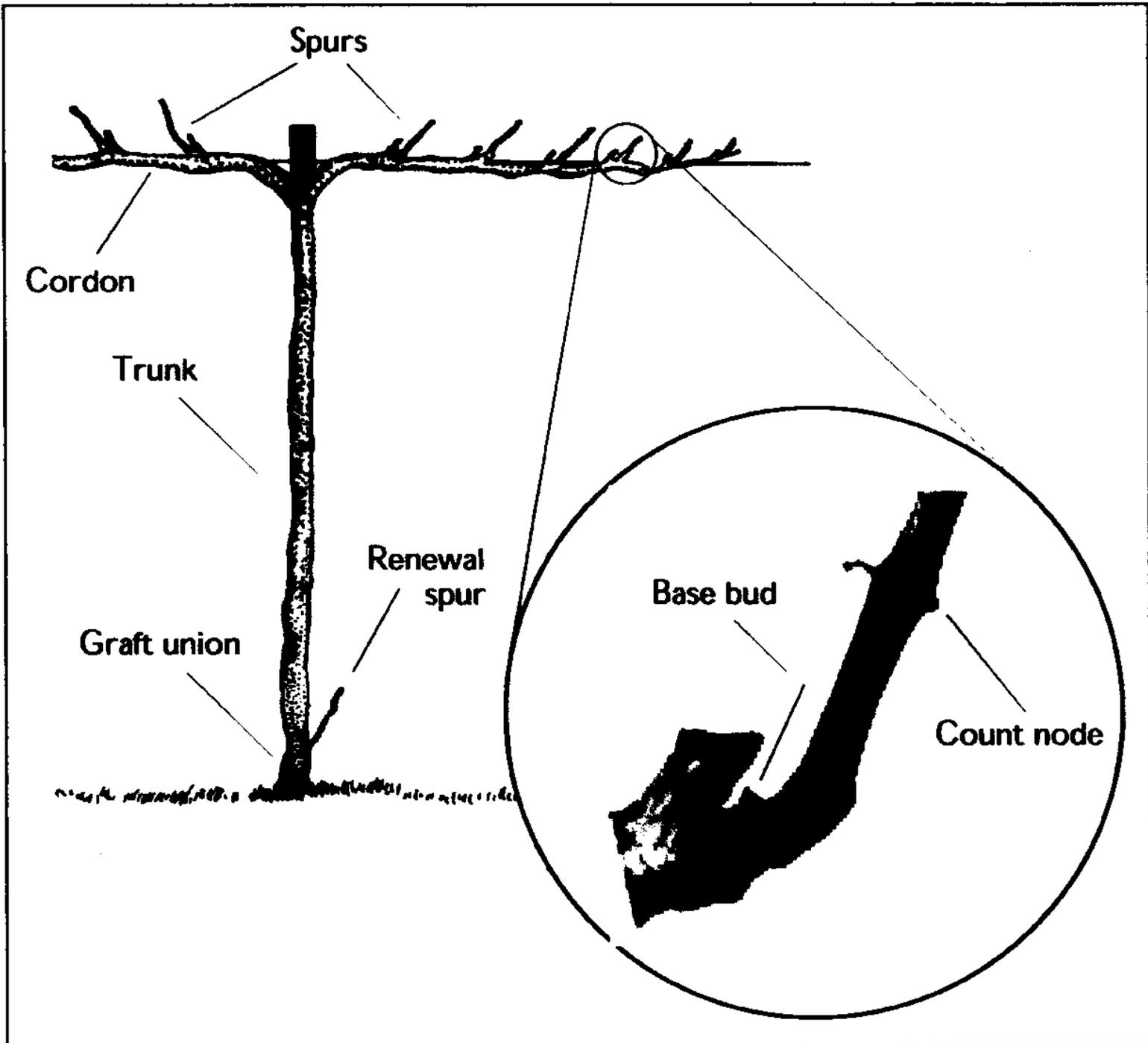
1 Bath tub

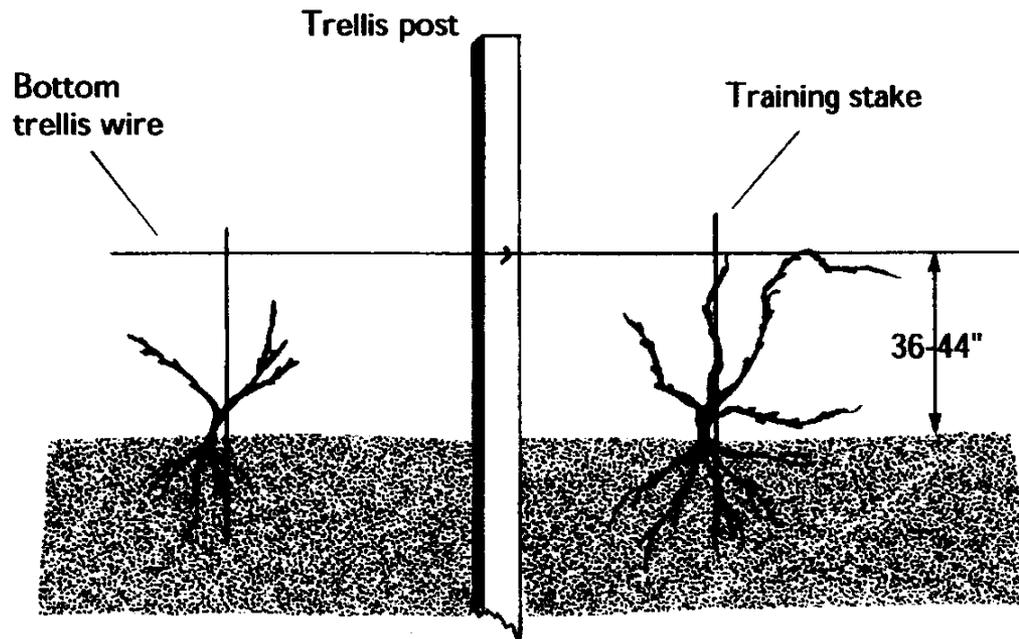
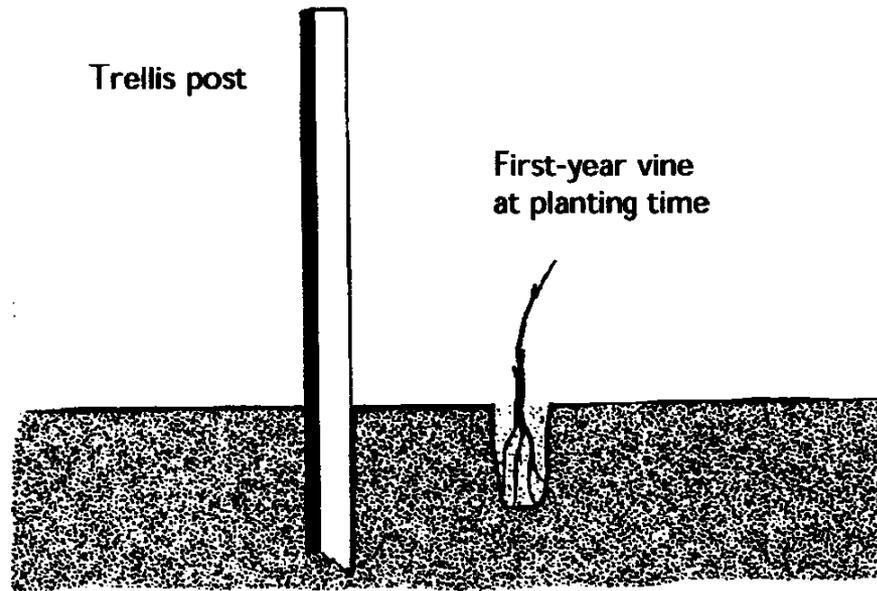
2. Bathing areas outside of the Temple

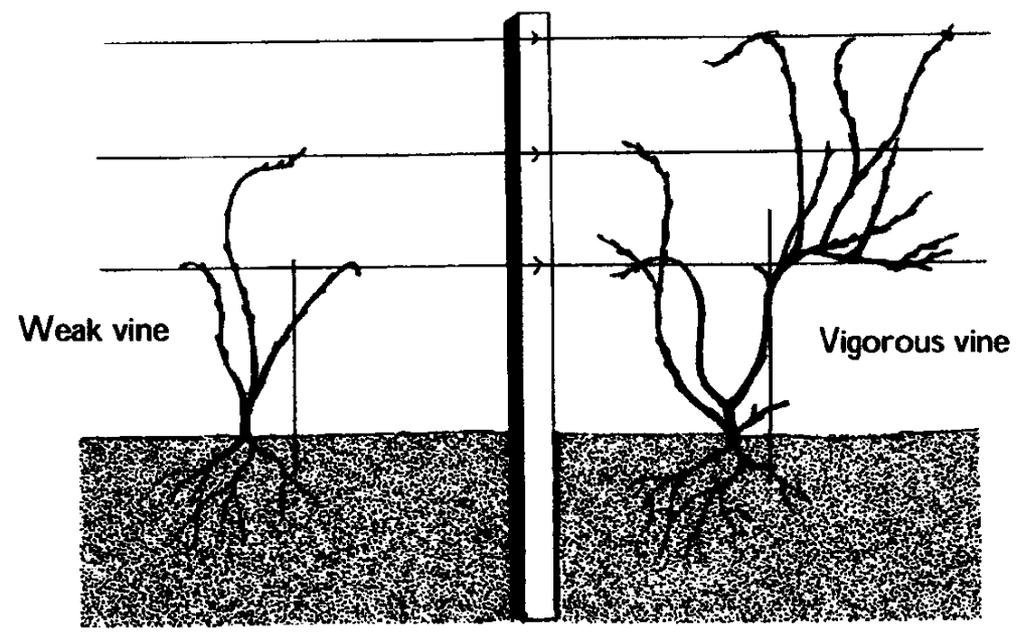
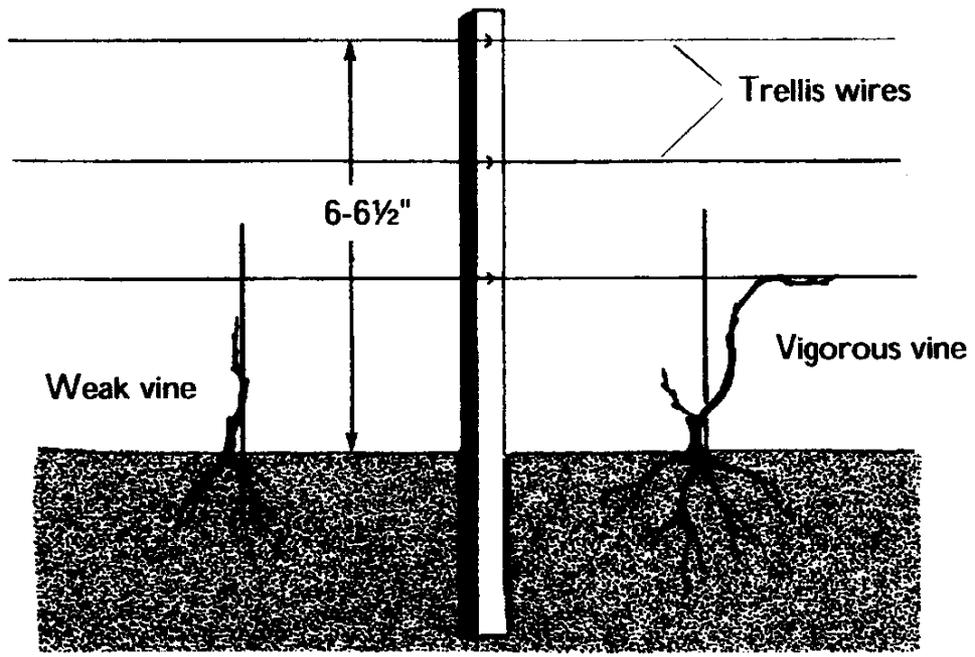
3. Pictures of the High Priest











Top wire

34-42"

Twin "catch" wires

Spare cane (if needed)

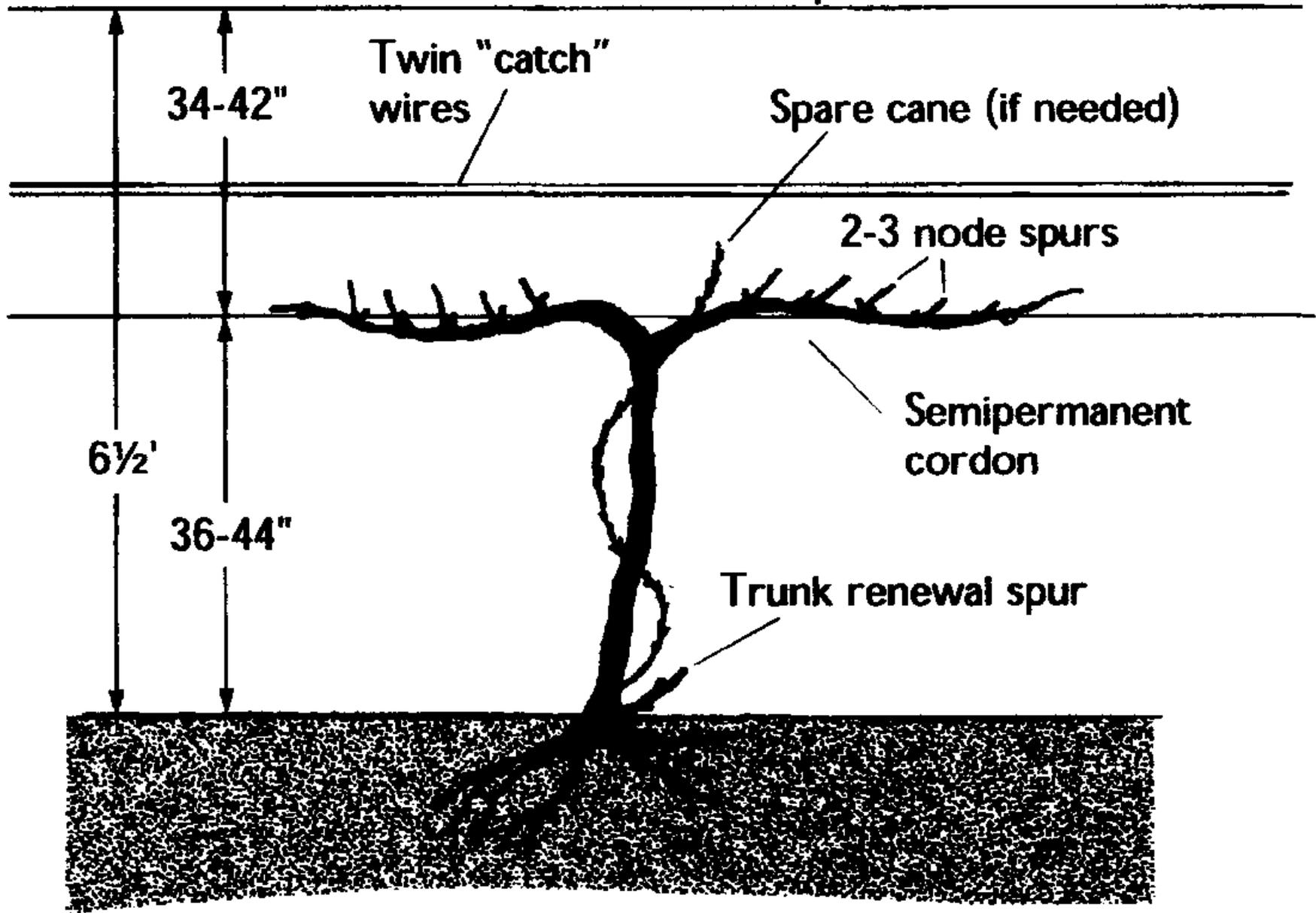
2-3 node spurs

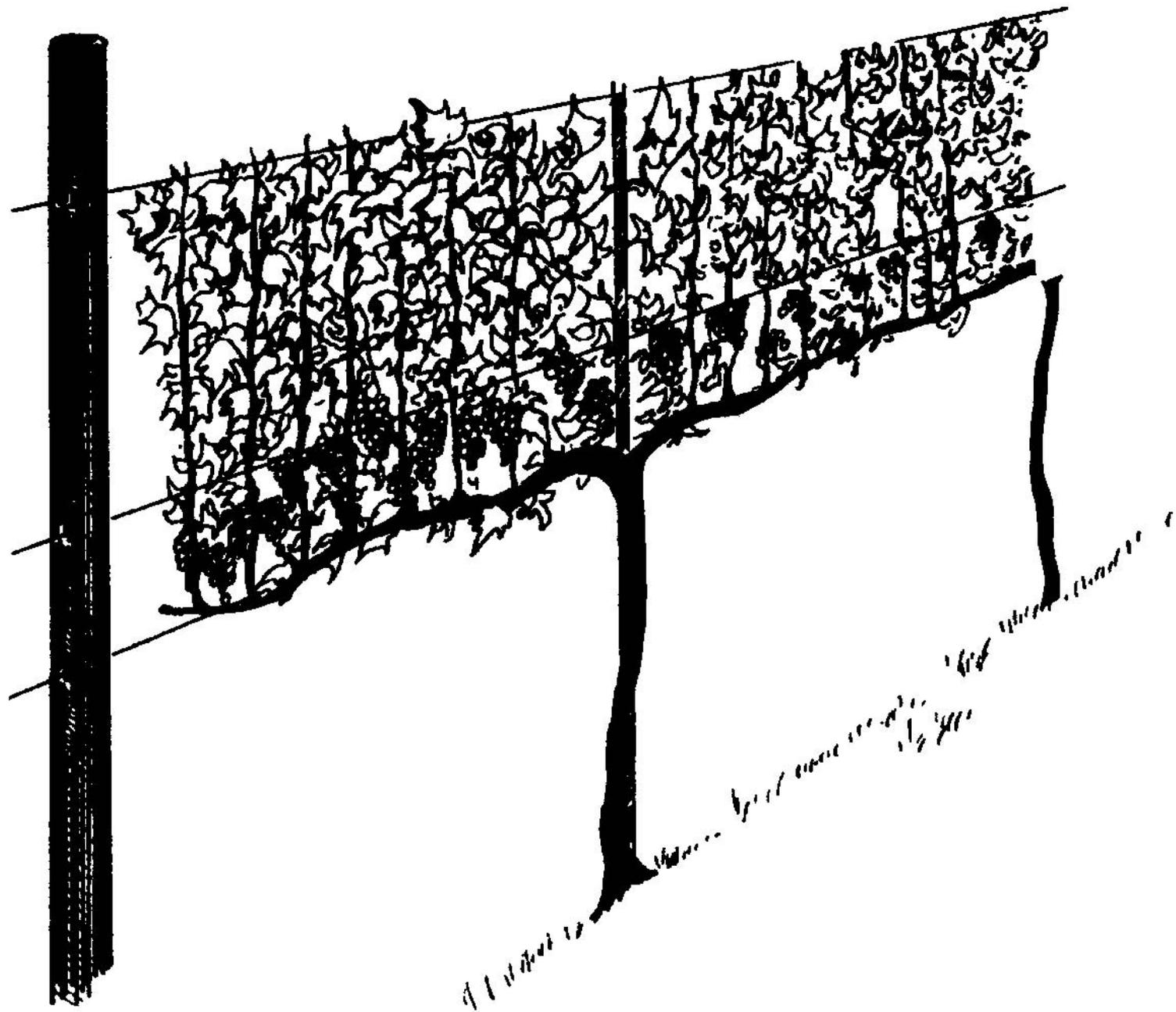
6½'

36-44"

Semipermanent cordon

Trunk renewal spur





**Table 7.1 Characteristics of the Microclimates of Sparse and Dense Canopies**

<b>Characteristic</b>	<b>Sparse Canopy</b>	<b>Dense Canopy</b>
<b>Sunlight</b>	Most leaves and fruit are exposed to sunlight.	Most leaves and fruit are in shade.
<b>Temperature</b>	Fruit and leaves can be warmed so are close to the temperature cooled.	Most leaves and fruit are interior by sunlight. At night, outside leaves and fruit can be
<b>Humidity</b>	Leaves and fruit experience ambient humidity values.	Humidity can build up slightly in the canopy.
<b>Wind speed</b>	Leaves and fruit are exposed to approximately the ambient wind values.	Wind speeds are reduced in the canopy.
<b>Evaporation</b>	Evaporation rates are similar to ambient values.	Evaporation rates are reduced in the canopy.





