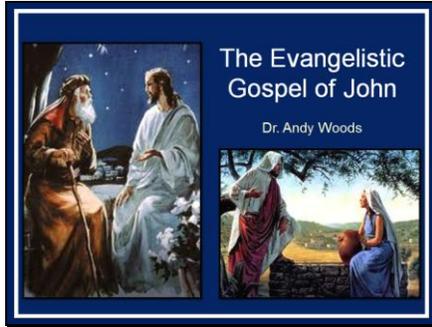
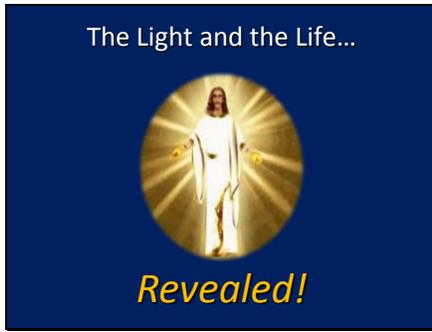


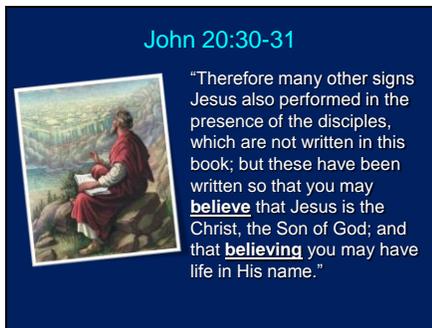
Slide 1



Slide 2



Slide 3



Slide 4

OUTLINE OF JOHN	
1:1-18	HEAVENLY GENEALOGY (Explains who Jesus is)
1:19-11:57	PUBLIC MINISTRY (7 signs & discourses)
12:1-50	TRIUMPHAL ENTRY (public national rejection of Christ-12:37)
13-17	UPPER ROOM DISCOURSE (new dispensation)
18-21	PASSION NARRATIVES (crucifixion to resurrection)

Slide 5

Upper Room Discourse (John 13 –17)



1. Foot washing (13:1-17)
2. Three troubling predictions (13:18-38)
3. Christ's return for His church (14:1-4)
4. Three questions and answers (14:5-31)
5. The vine and branches (15) 

Slide 6

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1. Foot washing (13:1-17)
2. Three troubling predictions (13:18-38)
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5. The vine and branches (15) 

Slide 7

5. Vine and Branches (John 15)



- a. Fruit bearing (15:1-8)
- b. Loving (15:9-17)
- c. Suffering (15:18-25)
- d. Witnessing (15:26-27)



Slide 8

5. Vine and Branches (John 15)



- a. **Fruit bearing (15:1-8)**
- b. Loving (15:9-17)
- c. Suffering (15:18-25)
- d. Witnessing (15:26-27)



Slide 9

a. Fruit bearing (15:1-8)



- 1. Identification of the central characters (1)
- 2. Possibility of the believer's fruit bearing (2)
- 3. Reaffirmation of the disciples' salvation (3)
- 4. The secret of fruit bearing (4-5)
- 5. Negative consequences of not bearing fruit (6)
- 6. Positive consequences of fruit bearing (7-8)

Slide 10

a. Fruit bearing (15:1-8)



1. Identification of the central characters (1)
2. Possibility of the believer's fruit bearing (2)
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Slide 11

7 "I AM" statements in John



I am the Bread of Life	6:35
I am the Light of the world	8:12
I am the Gate for the sheep	10:7; cf. v.9
I am the Good Shepherd	10:11,14
I am the Resurrection and the Life	11:25
I am the Way and the Truth and the Life	14:6
I am the true Vine	15:1; cf. v.5

Slide 12

a. Fruit bearing (15:1-8)



1. Identification of the central characters (1)
2. Possibility of the believer's fruit bearing (2)
3. Reaffirmation of the disciples' salvation (3)
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5. Negative consequences of not bearing fruit (6)
6. Positive consequences of fruit bearing (7-8)

Slide 13

College of Biblical Studies
Doctrinal Statement

- Every true believer is promised positional and ultimate sanctification with the possibility of progressive development in life spiritually, (progressive sanctification) (Heb. 10:10,14; Jn. 17:17; Eph. 5:26,27; 1 Thess. 4:3,4; 1 Jn. 3:2).

Slide 14

a. Fruit bearing (15:1-8)



1. Identification of the central characters (1)
2. Possibility of the believer's fruit bearing (2)
3. **Reaffirmation of the disciples' salvation (3)**
4. The secret of fruit bearing (4-5)
5. Negative consequences of not bearing fruit (6)
6. Positive consequences of fruit bearing (7-8)

Slide 15

a. Fruit bearing (15:1-8)



1. Identification of the central characters (1)
2. Possibility of the believer's fruit bearing (2)
3. Reaffirmation of the disciples' salvation (3)
4. **The secret of fruit bearing (4-5)**
5. Negative consequences of not bearing fruit (6)
6. Positive consequences of fruit bearing (7-8)

Slide 16

	Abide	Abide
Definition	Initial faith	Growing in intimacy with Christ
Scripture	John 6:56	John 8:31
Transition	Unbeliever to believer	Believer to disciple
Experienced by	All Christians	Some Christians
Results	Life	Fruitfulness

Slide 17

7 "I AM" statements in John		
	I am the Bread of Life	6:35
	I am the Light of the world	8:12
	I am the Gate for the sheep	10:7; cf. v.9
	I am the Good Shepherd	10:11,14
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	I am the Way and the Truth and the Life	14:6
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Slide 18

- a. Fruit bearing (15:1-8)
- 
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Slide 19

**Yielding to the Old Nature:
Consequences For the Believer**

- Conviction (2 Pet 2:7-8; Ps 32:1-5)
- Divine discipline (Heb 12:5-11)
- Premature death (Acts 5:1-11; 1 Cor 11:30; 1 John 5:16; Rev 2:22-23)
- Loss of reward (1 Cor 3:15; 9:27; 2 John 8; Rev 3:11)
- Loss of fellowship (1 John 1:9)
- Excommunication (1 Cor 5:4-5; Matt 18:15-17)
- Temporal consequences (Gal 6:7-8)
- Unanswered prayer (Ps 66:18; 1 Pet 3:7)
- Loss of testimony (Gen 19:14)
- Loss of leadership privileges (1 Tim 3:1-13)

Slide 20

a. Fruit bearing (15:1-8)



1. Identification of the central characters (1)
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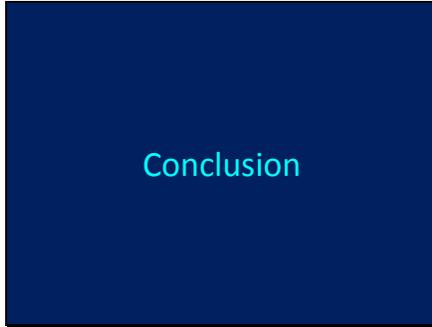
Slide 21

Westminster Shorter Catechism

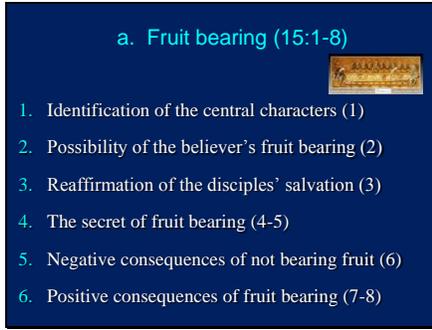
Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him forever.

Slide 22



Slide 23



Constable-Many commentators interpreted the final sentence in this verse as an indication that Jesus ended His discourse here, and that He and the Eleven left the upper room immediately. They viewed the teaching and praying, that we find in chapters 15—17, as happening somewhere in Jerusalem near the Kidron Valley—before Jesus' arrest (cf. 18:1). However, it seems more probable to many interpreters, including myself, that this sentence did not signal a real change of location—but only an anticipated change, in view of 18:1.

Tenney-"It is possible that if the text of this discourse was spoken as they walked from the upper room in Jerusalem down into the Kidron Valley and across to the Mount of Olives, they could have seen the great golden vine, the national emblem of Israel, on the front of the temple."

John 13:30-31- So after receiving the morsel he went out immediately; and it was night. Therefore when he had gone out, Jesus *said, “Now ^[a]is the Son of Man glorified, and God is glorified in Him.

John 14:10-11- 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. ¹¹ Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

John 3:16- For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

John 5:24- Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

1 Cor. 3:15- If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

John 10:27-29- My sheep hear My voice, and I know them, and they follow Me; ²⁸ and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand.

John 8:59- Therefore they picked up stones to throw at Him, but Jesus ^[a]hid Himself and went out of the temple.

The fall pruning excised all of the leafy vegetation and much of the 'brush-wood' (as Pliny termed it), and it was then in the fall of the year that the significant burning occurred to eliminate the woody branches as they prepared the vine for the winter dormant period."643

Assuming that this is the correct interpretation, Jesus was teaching that the Father gives special support to believers who are not yet bearing

fruit. In viticulture, this involves lifting the branch off the ground, so it will not send secondary roots down into the ground, which would prove unhealthy. Lifting the branch off the ground onto a pole, or trellis, also enables air to dry the branch, and prevent it from getting moldy and becoming diseased.

Heb 12:5-11- and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM;⁶ FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”⁷ It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline?⁸ But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.⁹ Furthermore, we had ^[a]earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of ^[b]spirits, and live?¹⁰ For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness.¹¹ All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

Jas 1:2-4- Consider it all joy, my brethren, when you encounter various ^[a]trials,³ knowing that the testing of your faith produces ^[b]endurance.⁴ And let ^[c]endurance have *its* perfect ^[d]result, so that you may be ^[e]perfect and complete, lacking in nothing.

2 Tim. 3:16- All Scripture is ^[a]inspired by God and profitable for teaching, for reproof, for correction, for ^[b]training in righteousness

John 13:10- Jesus *said to him, “He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all *of you*.”

1 John 1:9- If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

John 6:56- He who eats My flesh and drinks My blood abides in Me, and I in him.

John 8:31- So Jesus was saying to those Jews who had believed Him, "If you continue in My word, *then* you are truly disciples of Mine.

John 14:23-24- Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. ²⁴ He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

Hodges-"How strange that in our day and time we have been told so often that fruitlessness is a sure sign that a person is unsaved. Certainly we did not get this idea from the Bible. Rather, the Bible teaches that unfruitfulness in a believer is a sure sign that one is no longer moving forward, no longer growing in Christ. It is a sign that the Christian is spiritually sick, and until well again, cannot enjoy spiritual success."

The fall pruning excised all of the leafy vegetation and much of the 'brush-wood' (as Pliny termed it), and it was then in the fall of the year that the significant burning occurred to eliminate the woody branches as they prepared the vine for the winter dormant period."643

Assuming that this is the correct interpretation, Jesus was teaching that the Father gives special support to believers who are not yet bearing fruit. In viticulture, this involves lifting the branch off the ground, so it will not send secondary roots down into the ground, which would prove unhealthful. Lifting the branch off the ground onto a pole, or trellis, also enables air to dry the branch, and prevent it from getting moldy and becoming diseased.

In the fall, the vinedresser would prune (Gr. *kathairo*) the vines for the winter by cutting off the dead wood. He would not cut off the unfruitful

branches that could produce grapes the next season, but only the branches that did not have a healthy connection to the vine.

1 Cor. 3:15-1 Cor. 3:15- If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

1 Peter 1:6-7-In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various ^[a]trials, ⁷ so that the ^[b]proof of your faith, *being* more precious than gold which ^[c]is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

Heb 6:8-but if it yields thorns and thistles, it is worthless and close ^[a]to being cursed, and ^[b]it ends up being burned.

BKC-Naturally the reference to “burned” has caused many to think of hell, but there is nothing in the text to suggest this. God’s anger against His failing people in the Old Testament is often likened to the burning of fire (cf., e.g., Isa. 9:18–19; 10:17). Even this writer could say, with intense metaphorical effect, “Our God is a consuming fire” (Heb. 12:29). In fact, to think of hell here is to betray inattention to the imagery employed by the author. The burning of a field to destroy the rank growth it had produced was a practice known in ancient times. Its aim was not the destruction of the field itself (which, of course, the fire could not affect), but the destruction of the unwanted produce of the field. Thereafter the field might be serviceable for cultivation.¹

1 John 5:14-This is the confidence which we have ^[a]before Him, that, if we ask anything according to His will, He hears us.

Jas 4:2-3-You lust and do not have; *so* you commit murder. You are envious and cannot obtain; *so* you fight and quarrel. You do not have

¹ Hodges, Z. C. (1985). Hebrews. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Heb 6:7–8). Wheaton, IL: Victor Books.

because you do not ask. ³ You ask and do not receive, because you ask ^[a]with wrong motives, so that you may spend *it* ^[b]on your pleasures.

Heb 13:20-21-Now the God of peace, who brought up from the dead the great Shepherd of the sheep ^[a]through the blood of the eternal covenant, *even* Jesus our Lord, ²¹ equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.