

## The True Vine (John 15:1-11)

Dr. John H. Niemelä

Water of Life Bible Class

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### Introduction

### The Calendar and Vineyard Operations

John 15:2-3 speak of tying and suckering, which occur in \_\_\_\_\_ - \_\_\_\_\_

John 15:6 speaks of dormant pruning, which occur in \_\_\_\_\_ - \_\_\_\_\_

### Exposition

<sup>1</sup> “I am the true vine and My Father is the vinedresser.

<sup>2</sup> “Every non-fruit-bearing branch in Me He **props up**. And every fruit-bearing *one* He prunes [suckers] it, so it will bear a greater yield.

When does this occur? Do 15:2-3 refer to the same action as 15:6 or not?

Hermeneutical hand. **Airō: Pick up? Or Take away?** T-# = Take away #; P-# = Pick up #

- 1<sub>29</sub> (T-1) “Look. The Lamb of God, who **takes away** the sin of the world.”
- 2<sub>16</sub> (T-2) “**Take** these *things* **from** here.”
- 5<sub>8</sub> (P-1) “Arise, **pick up** your mat, and walk.”
- 5<sub>9</sub> (P-2) The man became well, **picked up** his mat, and *began* walking.
- 5<sub>10</sub> (P-3) “It is not lawful for you to **pick up** *your* mat.”
- 5<sub>11</sub> (P-4) “The *One* who made me well told me, ‘**Pick up** your mat and walk.’”
- 5<sub>12</sub> (P-5) “Who is the man who told you, ‘**Pick up** your mat and walk?’”
- 8<sub>59</sub> (P-6) They **picked up** stones, so they might hurl *them* on Him.
- 10<sub>18</sub> (T-3) “No one **takes** it [My life] **from** Me, but I lay it down from Myself.”
- 10<sub>24</sub> (P-7) “How long do You **lift** our soul [keep us in suspense]?”
- 11<sub>39</sub> (T-4) Jesus said, “**take away** the stone.”
- 11<sub>41</sub> (T-5/P-8) So they **took away** the stone... And Jesus **lifted** His eyes **upward**.
- 11<sub>48</sub> (T-6) “The Romans will come and **take away** both *our* position and nation.”
- 15<sub>2</sub> (P-9) “Every non-fruit-bearing branch in Me He **lifts up**.”
- 16<sub>22</sub> (T-7) “No one will **take** your joy **away** from you.”
- 17<sub>15</sub> (T-8) “I do not ask that You **take** them out of the world.”
- 19<sub>15</sub> (T-9/T-10) “**Take Him away. Take Him away.** Crucify Him.”
- 19<sub>31</sub> (T-11) Judean *leaders* asked Pilate that ... they might **be taken away**.
- 19<sub>38</sub> (T-12/T-13) Joseph from Arimathea...asked Pilate that he **might take away** Jesus’ body... He **took away** Jesus’ body.
- 20<sub>1</sub> (T-14) Mary of Magdala...saw the stone — which **had been taken away from** the tomb.
- 20<sub>2</sub> (T-15) “They have **taken** the Lord **out of** the tomb.”
- 20<sub>13</sub> (T-16) “They **taken away** my Lord.”
- 20<sub>15</sub> (T-17) “Tell me where you have put Him, and I will **take Him away**.”

3 “You• are already clean, because of the word I have spoken to you•.  
To what operation in the vineyard does “clean[ing]” refer here?

What is the relationship between 15:3 and 13:10-11?

4 “Abide• in Me, and I in you•. As a branch cannot bear a yield from itself, unless it abides in the vine, so neither *can* you•, unless you• abide in Me.  
Does abiding refer to believing or to having fellowship?

Does in Christ mean the same thing as in Paul? Or does it mean something different?

5 “I am the vine, you• are the branches. He who abides in Me, and I in him, this *one* bears a great yield, for apart from Me you• can do nothing.

6 “If anyone does not abide in Me, he is cast aside like a branch and withers. Then they gather them, cast *them* into the fire, and they are burned.  
In context, does *fire* refer to the lake of fire?

7 “If you• abide in Me and My words abide in you•, you• will ask whatever you• wish, and it will happen for you•.  
Is this a blank check? Hermeneutical hand.

8 “My Father is glorified by this: that you• bear a great yield. So you• will become My disciples.  
Is disciple synonymous with believer?

Your Bibles probably use the word *fruit*. To what does *yield/fruit* refer in context?

## Conclusion