

The True Source of Eternal Life

John 15:1-16

John 15:1–6 (NKJV)

15 “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. 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.

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. 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.

Introduction

In a a debate or argument or even in theology, we talk about thesis and antithesis. A thesis is some truth that’s laid down or some idea that’s presented

, or some concept that's made, and then there the opposing concept.

Black and white, thesis, antithesis.

In order for us To know truth and have any discernment , We have to think antithetically.

We live in a culture that, some say, thinks on what you could call a continuum. In other words, there's no black/white. There's no right/wrong, true/false, good/bad. There's just this long continuum of relative shades of gray. And everybody sort of is on their on there somewhere. Religion is subjective, spiritual experience is subjective.

But Truth however is not relative. It is not subjective. It is absolute. It is sharply black and white. It is pointedly antithetical to error.

The truth divides and sets itself against error.

We must think antithetically. You hear a thesis, and you must look at an antithesis, the opposite and test it. And it's absolute. Truth is absolute.

The Bible speaks antithetically

Good/ Bad

Light/ Darkness

Holy/ unholy

Right/ Wrong
Truth/ Error
True/False
Belief/Unbelief
God/ Satan
Heaven/ Hell

There is no middle ground or grey area in the Scripture. Truth about God, Christ, Creation, Salvation, Heaven, Hell Are all spoke of in absolute terms. There is no ambiguity, no uncertainty, no relativism.

It is exactly here that the church and the gospel and all of the scripture is being attacked.

Commentator Lenski was correct when he wrote, "The worst forms of wickedness consist of perversions of the truth, spiritual lies, although today many look upon these forms with indifference and regard them rather harmless."

We have had much better times in the history of the church when Christians were encouraged to think biblically, to think theologically, to test everything, to search the Scriptures thoroughly, to

distinguish carefully its truths. And when discovering what was true, to take a stand and be immovable.

Today, those who take firm stands on biblical doctrine are very frequently criticized for splitting hairs and being unloving because the norm today is to gaze lazily at the surface of scriptural truth and then even justify such cavalier shallowness as the desirable generosity of spirit toward those who differ.

This is rampant in the church. You sort of just scan Scripture and you don't want to be too dogmatic because if you're dogmatic that's unloving to someone else who has a different opinion. And after all, we certainly don't want to split hairs.

It is not an accident that the church, in the name of unity, love and relationships, has moved away from clarity, and conviction, and doctrine, and has begun to favor openness, rejecting narrowness and dogmatism. This has been the prevailing climate in the culture around us. In fact, there's a war on standards. The war on standards is wholesale, isn't it?

This has fostered a tolerance for Pluralism on Steroids.

The Pluralism I'm referring to is the unwillingness to commit to a particular view about God or Christ or Salvation

In today's culture anything goes as long as it isn't that dogmatic Christian view.

You can believe you are a god, that apes are humans, that babies are blobs of cells, that God doesn't exist, that you don't exist and everyone is fine with it.

You can believe that all religions have value and that all will eventually lead you to the god of your imagination and everything is great.

But once you say there is only one God, one Savior, One way to Heaven.

You are a bigot, narrow minded extremist who is unloving and has no concern for his fellow man and society to do well to rid itself of you.

But this exactly how the Bible presents God and Christ and Salvation.

Lesson

1. Two Vines
2. Two Branches
3. Two Realities

I. Two Vines

A. True Vine

B. False Vine

A. True Vine

15 “I am the true vine, and My Father is the vinedresser.

Εγώ ειμι η αμπελος η αληθινή και ο πατηρ μου ο γεωργος εστιν

15 “I am the true vine,

Εγώ ειμι

Spoken just hours before His death, this is the last of the seven “I AM” statements in John’s gospel, all of which affirm Christ’s deity (6:35; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; cf. 8:24, 28, 58; 13:19; 18:5–6). As God in human flesh, Jesus rightly pointed to Himself as the source of spiritual life, vitality, growth, and productivity.

MacArthur, J. F., Jr. (2008). *John 12-21* (p. 143). Chicago, IL: Moody Publishers.

John 6:35 (NKJV)

³⁵ And Jesus said to them, **“I am the bread of life.** He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

John 8:12 (NKJV)

¹² Then Jesus spoke to them again, saying, **“I am the light of the world.”** He who follows Me shall not walk in darkness, but have the light of life.”

John 10:7 (NKJV)

⁷ Then Jesus said to them again, “Most assuredly, I say to you, **I am the door** of the sheep.

John 10:11 (NKJV)

¹¹ **“I am the good shepherd.”** The good shepherd gives His life for the sheep.

John 11:25 (NKJV)

²⁵ Jesus said to her, **“I am the resurrection and the life.”** He who believes in Me, though he may die, he shall live.

John 14:6 (NKJV)

⁶ Jesus said to him, **“I am the way, the truth, and the life.”** No one comes to the Father except through Me.

John **15** “I am the true vine, and My Father is the vinedresser.

All seven of the I AM statements are direct statements of

1. Deity
- 2 Exclusivity

Deity=

John 8:58–59 (NKJV)

⁵⁸ Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

⁵⁹ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

Exodus 3:13–14 (NKJV)

¹³ Then Moses said to God, “Indeed, *when* I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What *is* His name?’ what shall I say to them?”

¹⁴ And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’ ”

Isaiah 44:8 (NKJV)

- 8 Do not fear, nor be afraid;
 Have I not told you from that time, and declared *it*?
 You *are* My witnesses.
 Is there a God besides Me?
 Indeed *there is* no other Rock;
 I know not *one.*' ”

Isaiah 46:9 (NKJV)

- 9 Remember the former things of old,
 For I *am* God, and *there is* no other;
 I *am* God, and *there is* none like Me,

Isaiah 44:6 (NKJV)

- 6 “Thus says the Lord, the King of Israel,
 And his Redeemer, the Lord of hosts:
 ‘I *am* the First and I *am* the Last;
 Besides Me *there is* no God.

Isaiah 48:12–13 (NKJV)

- 12 “Listen to Me, O Jacob,
 And Israel, My called:
 I *am* He, I *am* the First,
 I *am* also the Last.

¹³ Indeed My hand has laid the foundation of the earth,
And My right hand has stretched out the heavens;
When I call to them,
They stand up together.

Revelation 1:4–8 (NKJV)

⁴ John, to the seven churches which are in Asia:

Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, ⁵ 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, ⁶ and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

⁷ Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

⁸ **“I am the Alpha and the Omega, *the Beginning and the End,*”** says the Lord, **“who is and who was and who is to come, the Almighty.”**

Revelation 1:10–11 (NKJV)

¹⁰ I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, ¹¹ saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Revelation 1:17–18 (NKJV)

¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. ¹⁸ I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

Believing in the Deity of Jesus Christ is not Optional.

He who does not believe in Christ as God cannot be saved. You have a Different Jesus, A Different God.

Isaiah 9:6 (NKJV)

⁶ For unto us a Child is born,
 Unto us a Son is given;
 And the government will be upon His shoulder.
 And His name will be called

Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.

Matthew 1:23–25 (NKJV)

²³ *“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,”* which is translated, “God with us.”

²⁴ Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, ²⁵ and did not know her till she had brought forth her firstborn Son. And he called His name Jesus.

και καλεσουσιν το ονομα αυτου Εμμανουηλ ο
εστιν μεθερμηνευομενον Μεθ ημων ο Θεος

לְאִימָנוּעַל **proper name, masculine** Immanuel (with us is God); — י' [Isaiah 7:14](#) van d. H. Baer; לְאִימָנוּעַל Gi;
— name of child, symbolizing presence of י' to deliver his people (on interpret. see Commentaries)
— לְאִימָנוּעַל [Isaiah 8:8,10](#) is declaration of trust and confidence, with us is God ! (compare [Psalm 46:8](#); [Psalm 46:12](#)); see דָּע.

From **im** and **'el** with a pronominal suffix inserted; with us (is) God; Immanuel, a type name of Isaiah's son -- Immanuel.

How important is this is

John 8:24 (NKJV)

24 Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.”

ειπον ουν υμιν οτι αποθανεισθε εν ταις αμαρτιαις υμων **εαν γαρ μη πιστευσητε οτι εγω ειμι** αποθανεισθε εν ταις αμαρτιαις υμων

All seven of the I AM statements are direct statements of

1. Deity

2 Exclusivity

All seven of the I AM statements have the definite article “the”

1. The bread

2. The light

3. The Door

4. The Shepherd
5. The Resurrection and Life
6. The Way Truth and Life
7. The True Vine

There are no other sources of life, No other means of forgiveness of sins. No other means of salvation. No other means of Righteousness

Acts 4:12 (NKJV)

¹² Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

“Like cancer, I’m convinced there is another slow, silent, growing malignancy within the church. The malignancy is particularly catastrophic, bringing with it ruinous consequences.

It hollows out the gospel message, undercuts the Great Commission, and undermines the entire logic of collaborative missions and ministry. The malignancy to which I am referring is the slow, subtle rejection of the exclusivity of the gospel.

Recent research conducted jointly by Ligonier Ministries and Lifeway Research makes clear this

challenge. For example, 45% of Americans think that “there are many ways to get to heaven” and 71% agree that “an individual must contribute his/her own effort for personal salvation.”[2]

Historic Christianity, throughout its creedal formulations, has affirmed the exclusivity of the gospel. In fact, this was Jesus’ self-assessment when he unequivocally asserted, ““I am the way, the truth, and the life, no man comes to the father but through me.”[3] By exclusivity of the gospel, we mean that only those who personally, consciously, explicitly, and singularly confess Jesus Christ as Lord can possess eternal life.
Jason Allen April 26th, 2017

This is emphatically made clear by the use of the the vine analogy.

Jesus is the TRUE VINE

15 “I am the true vine, and My Father is the vinedresser.

Εγώ ειμι η αμπελος η αληθινη και ο πατηρ μου ο γεωργος εστιν

Literally, I AM the vine, the true one (genuine)

He is not a vine among many, but rather the (only vine)

He is also the TRUE VINE, as opposed to the False.

Cognate: 228 *alēthinós* (an adjective, derived from the other adjective of the same root/*alēth-*, 227 /*alēthés*, "true to fact") – properly, true (real), emphasizing the organic connection (authentic unity) between what is true (228 /*alēthinós*) and its source or origin (note the -inos suffix). See 225 (*alētheia*).

228 /*alēthinós* ("substantially true") refers to what is essentially true – connecting (visible) fact to its underlying reality. 228 (*alēthinós*) then emphasizes the integrity of what is true, down to its inner make-up (reality, "true inside and out").

G. E. Ladd, "The Johannine use of 228 (*alēthinós*) sometimes carries something of the Greek meaning of 'real,' but it is the real because it is the full revelation of God's faithfulness" (*The Pattern of New Testament Truth*, 81).

Alēthinós (**true**) refers to what is real as distinct from a type (cf. Heb. 8:2; 9:24), perfect as distinct from the imperfect, or genuine rather than what is counterfeit (cf. 1 Thess. 1:9; 1 John 5:20; Rev. 3:7, 14; 6:10; 19:11). Jesus is the true vine in the same

sense that He is the true light (John 1:9), the final and complete revelation of spiritual truth, and the true bread out of heaven (John 6:32), the final and only source of spiritual sustenance.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 144). Chicago, IL:Moody Publishers.

Different Commentators and Preachers have emphasized different aspects of this analogy
Some emphasize

- 1 Jesus as the source of all life, all flows thru the vine.
- 2 True believers and false Believers
- 3 Our inability to produce fruit with out Christ.

All these are true, and we will touch on all of these, but There is a main point that Jesus is communicating, that the disciples would have understood right away.

That is the Reality of the False VINE

The vine was grown all over Palestine, as it still is. It is a plant which needs a great deal of attention if the best fruit is to be got out of it. It is grown commonly on terraces. The ground has to be perfectly clean. It is sometimes trained

on trellises; it is sometimes allowed to creep over the ground, held up by low forked sticks; it sometimes even grows round the doors of the cottages; but wherever it grows, careful preparation of the soil is essential. It grows luxuriantly, and severe pruning is necessary. So luxuriant is it that the slips are set in the ground at least twelve feet apart, for it will creep over the ground at speed. A young vine is not allowed to fruit for the first three years and is drastically cut back each year to develop and conserve its life and energy. When mature, it is pruned in December and January. It has two kinds of branches, one that bears fruit and one that does not; and the branches that do not bear fruit are drastically pruned back, so that they will drain away none of the plant's strength. The vine cannot produce the crop of which it is capable without severe pruning—and Jesus knew that.

Barclay, W. (2001). [*The Gospel of John*](#) (Vol. 2, p. 202). Louisville, KY: Edinburgh.

The olive was regarded in an older parable as fit to be the king of trees (Judg. 9:8). It is the most important of the fruit trees of Palestine, and was a familiar object in Jerusalem, as the name “the Mount of Olives” indicates. Vines were also plentiful, especially in Judæa (cf. Gen. 49:11), but for strength and stateliness they are much inferior to the olive, as to many other trees.

The reason generally assigned by exegetes for the employment here of the figure of a *vine* is that it is frequently used in the O.T. as a type of Israel. But it is always thus used of *degenerate* Israel. “What is the

vine tree more than any other tree?” Ezekiel asks (15:2), and he declares that as vine branches are only fit for burning, the vine of Jerusalem must be devoured by fire. So again (Ezek. 19:10), Israel was once a fruitful vine, but she was plucked up and destroyed

Bernard, J. H. (1929). *A critical and exegetical commentary on the Gospel according to St. John*. (A. H. McNeile, Ed.) (p. 477). New York: C. Scribner' Sons.

The vine was common in Palestine. “On the Maccabean coinage Israel was represented by a vine

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 15:1). Nashville, TN: Broadman Press.

The imagery is ancient, as the Old Testament portrays Israel as God’s **vine**.

In **Psalm 80:8** the psalmist wrote,

“You removed a vine from Egypt; You drove out the nations and planted it.”

Through the prophet Jeremiah, God said to Israel,

“I planted you a choice vine, a completely faithful seed” (Jer. 2:21). Israel was the channel through which God’s covenant blessings flowed to the world.

But Israel proved to be a fruitless, unfaithful vine. The Old Testament laments Israel’s failure to produce good fruit and warns of God’s impending judgment.

In Jeremiah 2:21 God demanded of the nation,
 “How then have you turned yourself before Me into
 the degenerate shoots of a foreign vine?”

In Hosea He lamented,
 Hosea 10:1 (YLT)

¹ ‘An empty vine *is* Israel, Fruit he maketh like to
 himself,“(Hos. 10:1; cf. Isa. 27:2–6; Jer. 12:10–13; Ezek. 15:1–8; 19:10–14).
MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 143). Chicago, IL: Moody Publishers.

Nowhere in the Old Testament is Israel’s
 faithless rejection of God’s gracious, tender care
 more poignantly depicted than in Isaiah 5:1–7:

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 143). Chicago, IL: Moody Publishers.

Isaiah 5:1–7 (NKJV)

5 Now let me sing to my Well-beloved A song of my
 Beloved regarding His vineyard:

My Well-beloved has a vineyard
 On a very fruitful hill.

² He dug it up and cleared out its stones,
 And planted it with the choicest vine.
 He built a tower in its midst,
 And also made a winepress in it;
 So He expected *it* to bring forth *good* grapes,
 But it brought forth wild grapes.

³ “And now, O inhabitants of Jerusalem and men of
 Judah,

Judge, please, between Me and My vineyard.

4 What more could have been done to My vineyard
That I have not done in it?

Why then, when I expected *it* to bring forth *good*
grapes,

Did it bring forth wild grapes?

5 And now, please let Me tell you what I will do to
My vineyard:

I will take away its hedge, and it shall be burned;
And break down its wall, and it shall be trampled
down.

6 I will lay it waste;
It shall not be pruned or dug,
But there shall come up briars and thorns.
I will also command the clouds
That they rain no rain on it.”

7 For the vineyard of the Lord of hosts *is* the house
of Israel,
And the men of Judah are His pleasant plant.
He looked for justice, but behold, oppression;
For righteousness, but behold, a cry *for help*.

In Matthew 21:33–43 Jesus told a similar parable,
illustrating Israel’s rejection of God’s messengers,
which would culminate in their murder of Him:

Matthew 21:33–43 (NKJV)

³³ “Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. ³⁴ Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. ³⁵ And the vinedressers took his servants, beat one, killed one, and stoned another. ³⁶ Again he sent other servants, more than the first, and they did likewise to them. ³⁷ Then last of all he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ ³⁹ So they took him and cast *him* out of the vineyard and killed *him*.

⁴⁰ “Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?”

⁴¹ They said to Him, “He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons.”

⁴² Jesus said to them, “Have you never read in the Scriptures:

*‘The stone which the builders rejected
Has become the chief cornerstone.*

*This was the Lord's doing,
And it is marvelous in our eyes'?*

⁴³ “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

Israel's apostasy made it an empty vine, and for a long time disqualified as the channel for God's blessings. Those blessings now come only from union with Jesus Christ, the **true vine**.

“Theologically, John's point is that Jesus displaces Israel as the focus of God's plan of salvation, with the implication that faith in Jesus becomes the decisive characteristic for membership among

God's people” (Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament [Grand Rapids: Baker, 2004], 448).
MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 144). Chicago, IL: Moody Publishers.

The Apostle Paul was delivered from Apostate Israel.

Philippians 3:3–9 (NKJV)

³ For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, ⁴ though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

⁵ circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; ⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

⁷ But what things were gain to me, these I have counted loss for Christ. ⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

As of 2014, there were approximately 4200+ religions in the world.

[What is Buddhism?](#)

[What is Chislam?](#)

[What is Chriian Science?](#)

[What is Deism?](#)

[What is Freemasonry?](#)

[What is Hinduism?](#)

[What is Islam?](#)

[What is Jehovah's Witnesses?](#)

[What is Mormonism?](#)

[What is Omnism?](#)

[What is Polytheism?](#)

[What is the Raelism?](#)

[What is Satanism?](#)

[What is Scientology \(Dianetics\)?](#)

[What is Sikhism?](#)

[What is the Transhumanism Church?](#)

[What is the Unification Movement?](#)

[What is the Word of Faith Movement?](#)

[And Roman Catholicism](#)

The False vine of False Religion has its branches in every corner of the globe. Its rotten fruit can be smelled everywhere. So many are part of the Wrong vine.

This False vine is supported by the nutrients of self righteousness and good works.

It flows with the juices of idolatry.

Its fruit is beautiful to the eyes, fulfilling to the flesh and satisfying to the autonomy of man.

Yet its fruit is poison to the soul. Once eaten, it warps the mind of man to believe that he can somehow save himself or at least help God out.

But before you dismiss the seriousness of the situation by assuming that you or your family are immune to the rampant rise of pagan religion.

Remember, that the evangelical church is literally full of false teachers and those who are leading the church down a dangerous path to the destruction.

Attacks on

The Sufficiency of Scripture

The Finality of Scripture= no more revelation

The Clarity of Scripture.

The embrace of Social Justice Marxist ideology

We see attacks on

Biblical Marriage

Biblical Sexuality

The Exclusivity of Christ and the Gospel.

All of this is leading to a gospel that can't save, a Gospel that is not the true Gospel and one the will leave the church in the cesspool of liberal, humanistic religion.

Jesus Compared it to a Wide road that leads to destruction

Matthew 7:13–14 (NKJV)

¹³ “Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. ¹⁴ Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

The two roads are not the road of Christ and
Atheism

Millions are on the wide road that leads to
destruction while all along, believing, and many
sincerely so, that they have the truth.

John 15:1–6 (NKJV)

15 “I am the true vine, and My Father is the
vinedresser.

That Jesus designates the **Father** as **the vinedresser** while assigning Himself the role of the vine is in no way a denial of His deity and full equality with the Father. During His incarnation, without diminishing His deity one iota, Jesus willingly assumed a subordinate role to the Father (see the discussion of 14:28 in chapter 12 of this volume). Moreover, the point of the analogy is not to define the relationship of the Father to the Son, but to emphasize the Father’s care for the vine and the branches.

As in Psalm 80, God plants and cultivates the vine:
he is the *gardener*:

Carson, D. A. (1991). [The Gospel according to John](#) (p. 514). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Geōrgos (**vinedresser**)

geōrgos: a husbandman, vinedresser

Original Word: γεωργός, οὐ, ὁ

Part of Speech: Noun, Masculine

Transliteration: geōrgos

Phonetic Spelling: (gheh-ore-gos')

Definition: a husbandman, vinedresser

Usage: a worker of the soil, husbandman, farmer, farm-laborer, vine-dresser.

gé: the earth, land

Original Word: γῆ, γῆς, ἡ

Part of Speech: Noun, Feminine

Transliteration: gé

Phonetic Spelling: (ghay)

Definition: the earth, land

Usage: the earth, soil, land, region, country, inhabitants of a region.

ergon: work

Original Word: ἔργον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: ergon

Phonetic Spelling: (er'-gon)

Definition: work

Usage: work, task, employment; a deed, action; that which is wrought or made, a work.

refers to one who tills the soil; hence a farmer (2 Tim. 2:6; James 5:7), or a vine-grower (Matt. 21:33, 34, 35, 38, 40, 41; Mark 12:1, 2, 7, 9). It is in the latter sense that Jesus used it here. Apart from planting, fertilizing, and watering the vine, the

vinedresser had two primary responsibilities in caring for it. First, he removed the branches that did not bear fruit. Second, he pruned the ones that did bear fruit, thus enabling them to bear more fruit. It is with those two types of branches that the rest of Christ's analogy is primarily concerned.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 145). Chicago, IL: Moody Publishers.

This is the last of the 'I am ...' sayings (*cf.* notes on 6:35), and the only one that runs on into an additional assertion, *and my Father is the gardener*. Although the Son's role is central in these verses, **the Father's is not mere background:** (He plants *mine*) he trims and prunes the branches.

Carson, D. A. (1991). [The Gospel according to John](#) (p. 513). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

It does not need to be missed that the Father is deeply involved in the plan of Salvation. In fact, scripture indicates that the Father planned it, ordained it. The Son is obedience to it and accomplishes it, and the Spirit applies it

John 6:37–40 (NKJV)

³⁷All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. ³⁸ For I have come down from heaven, not to do

My own will, but the will of Him who sent Me. ³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 10:29 (NKJV)

²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father’s hand.

John 17:6 (NKJV)

⁶ “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

John 17:7–8 (NKJV)

⁷ Now they have known that all things which You have given Me are from You. ⁸ For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I

came forth from You; and they have believed that You sent Me.

Ephesians 1:3–6 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ⁴ just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ⁶ to the praise of the glory of His grace, by which He made us accepted in the Beloved.

Acts 2:22–24 (NKJV)

²² “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; ²⁴ whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

Romans 3:25–26 (NKJV)

²⁵ whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

So it is not incidental that the Father is identified here as the vinedresser. He decided to plant, then in time planted, watered, cultivated, the vine, and is in constant watch over the vine to insure it produces the maximum fruit. He prunes the good branches and cuts off the bad branches.

I. Two Vines

II. Two Branches

Further, the wood of the vine has the curious characteristic that it is good for nothing. It is too soft for any purpose. At certain times of the year, as was laid down by the law, the people must bring offerings of wood to the Temple for the altar fires. But the wood of the vine must not be brought. The only thing that could be done with the wood pruned out of a vine was to make a bonfire of it and destroy it. This adds to the picture Jesus draws.

Barclay, W. (2001). [*The Gospel of John*](#) (Vol. 2, pp. 202–203). Louisville, KY: Edinburgh.