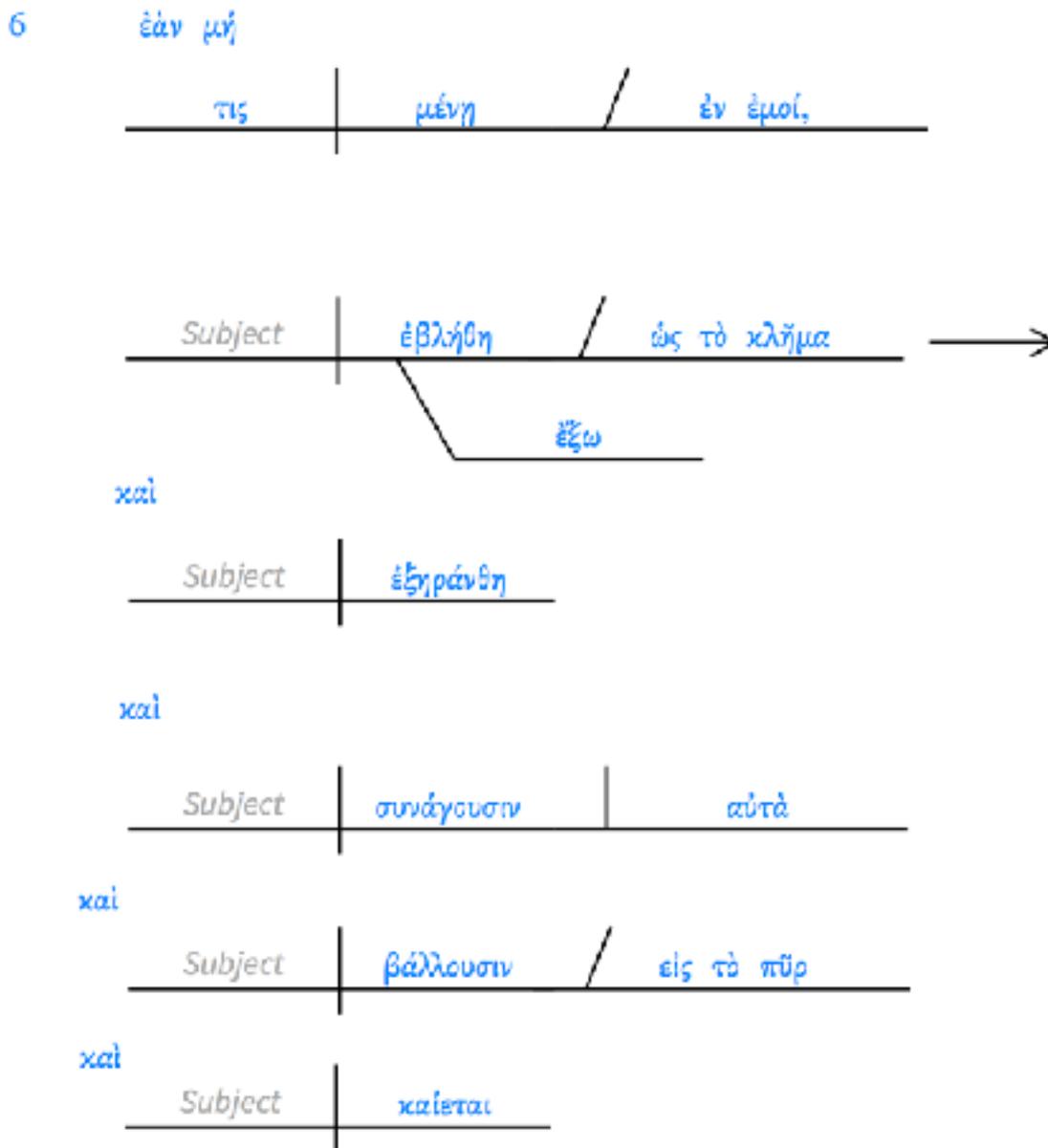


V.6

V.6			
ἐάν	particle	If ever	
μή	Negative	not	
τις	Relative pronoun	Anyone	
μένη	3s pausb	He might remain	
ἐν	prep	in	
ἐμοί	msdat	To me	
ἐβλήθη	3s apassind	He was cast	
ἔξω	prep	outside	
ὡς	Relative particle	as	
τὸ κλῆμα	nsnom	The branch	
καὶ	conj	And	
ἐξηράνθη	3s apassind	He was dried up	
καὶ	conj	and	
συνάγουσιν	3pl paind	They gather together	
αὐτὰ	fsnom	The same	
καὶ	conj	and	
εἰς	prep	into	
τὸ πῦρ	nsacc	The fire	
βάλλουσιν	3pl paind	They cast	
καὶ	conj	and	
καίεται	3s paind	He/it is burns	



## Introduction

Matthew 21:18-22; cf. Mark 11:12-14, 20-24

The fig tree would demonstrate to the disciples many things.

In this case, however, it would demonstrate to them that Jesus Christ 1) expects fruit, 2) can curse one who does not bear fruit since it is useless to Him.

Another parable tells the same story:

Luke 13:6-9

A component of Jesus' ministry is also that of cursing and not only blessing.  
There is a foundational, objective, impartial, and eternal standard to all fo this.  
It is a standard by which the whole world will be judged and evaluated and condemned, or received.  
It is a standard that is the standard most visible in the church and it is this:  
Jesus Christ is the standard.

A person's relation to Him will be evident and this will determine a person's eternal condition.

And, as these men will see, Jesus is always about the business of working in the Father's household, just as He promised to Israel, and the nations, He also promises to the church:

Jeremiah 25:29–30

- 29 “For behold, I am beginning to work calamity in *this* city which is called by My name, and shall you be completely free from punishment? You will not be free from punishment; for I am summoning a sword against all the inhabitants of the earth,” declares the Lord of hosts.’
- 30 “Therefore you shall prophesy against them all these words, and you shall say to them,  
‘The Lord will roar from on high  
And utter His voice from His holy habitation;  
He will roar mightily against His fold.  
He will shout like those who tread *the grapes*,  
Against all the inhabitants of the earth.

The church of Jesus Christ is supposed to be pure, blameless, holy, and ready for her Husband. However, she has become withered, and thus seems to be cut off from Christ completely, at least judging by her fruit.

This is what these men needed to learn.

Their backdrop = Judaism.  
Jesus takes them past that into New Covenant ministry.

***The Exception***

***The Father's Activity***

***The Angel's Obedience***

***The Branch's Eternity***

V.6 “Unless anyone abides in Me, he was/has been cast out as a branch and he has been dried up and they gather them and they cast (them) into the fire and it burns.”

### *The Exception*

“ἐὰν μὴ” = unless, except. Almost every use.

Sets up the observation for the disciples.  
Jesus states that this is the case.

Unless they witness/observe a man or woman abiding in Christ, and He in them, with the observable fruit, that person has been...

These men need to learn ministry in their respective responsibilities.  
The fact is, people will identify with Jesus Christ, but they will not be regenerate.

Then, if it is the case that people will not bear fruit, although being “in (Him),” what will happen to them?  
Is there a consequence?

Yes.  
Jesus is clear here on this point and we must understand it as well.

Three verbs will tell us what happens:

For those who do not abide in Christ:

- 1) **Thrown away/dried up**
- 2) **Gathered up**
- 3) **Burned up**

### *The Father’s Activity*

“..they are **thrown away** as a branch and they dry up...”

What does this mean?

It means that the Vinedresser has decided to cut away the branch and let it fall to the ground and be severed from the Vine.

How?

What does this look like?

Relationship with v.2:

“every branch in Me that does not bear fruit...”

“If anyone does not abide in Me...”

A branch that is still attached to the Vine that does not bear fruit means that that person does not abide in Christ.

But remember, people abide in Christ all the time.

The issue is, does He abide in them (vv.4-5)?

Jesus told them disciples that if He is in a disciple, that particular disciple cannot help BUT bear fruit.

There will be no guess work.

*What is the Vinedresser looking for?*

*Fruit = discipleship leading to His own glory (v.8)!*

*The context seems to give us the key:*

*V. 7 - remain in the Words of Christ.*

*Vv.7,16 = prayer*

*Vv.9-10 = abide in the love of Christ by means of obedience to His commandments.*

*V.11 = joy*

*Vv. 12-13 = love for other disciples.*

*Vv.18-27 = persecution from the religious because of the name of Christ.*

Therefore, the apostles will need to be identifying those who are bearing fruit as to who they should continue to shepherd.

This principle is very important to the Lord:

John 21:15ff.

1 Peter 5:1-2

In the group that identifies with Jesus Christ, the apostles must continue to care for those in the flock who are bearing fruit, even meager fruit (“some thirty-fold...”).

Those who are not are in the category of being cut off the Vine.  
Notice what Jesus says in v.6 = “they cast out and they dry up...”

The verbs =

“he is thrown as a branch” = aorist passive indicative<sup>1</sup> = has been thrown...

= To throw

Matthew 4:18 = a net into the water.

Matthew 17:27 = a hook to catch a fish into the water.

Mark 4:26 = seed that is broadcasted onto the ground for planting.

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<sup>1</sup> **He is cast forth** (ἐβλήθη ἔξω [ēblēthē exō]). Timeless or gnomic use of the first aorist passive indicative of βαλλῶ [ballō] as the conclusion of a third-class condition (see also verses 4 and 7 for the same condition, only constative aorist subjunctive μεινητε [meineite] and μεινη [meinei] in verse 7). The apostles are thus vividly warned against presumption. Jesus as the vine will fulfil his part of the relation as long as the branches keep in vital union with him. **As a branch** (ὡς το κλημα [hōs to klēma]). **And is withered** (ἐξηρανθη [exērantē]). Another timeless first aorist passive indicative, this time of ξηραίνω [xērainō], same timeless use in James 1:11 of grass, old and common verb. They gather (συναγοῦσιν [sunagousin]). Plural though subject not expressed, the servants of the vine-dresser gather up the broken off branches. **Are burned** (καίεται [kaietai]). Present passive singular of καίω [kaiō], to burn, because κλημάτα [klēmata] (branches) is neuter plural. See this vivid picture also in Matt. 15:41f., 49f.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 15:6). Nashville, TN: Broadman Press.

**38. The Historical Aorist.** The Aorist Indicative is most frequently used to express a past event viewed in its entirety, simply as an event or a single fact. It has no reference to the progress of the event, or to any existing result of it. HA. 856 G. 1250, 5.

John 1:11; εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτοῦ οὐ παρέλαβον, he came unto his own and they that were his own received him not.

**39.** Since any past event without reference to its duration or complexity may be conceived of as a single fact, the Historical Aorist may be used to describe

(a) A momentary action.

Acts 5:5; ἐξέψυξεν, he gave up the ghost.

Matt. 8:5; καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ, and having stretched forth his hand he touched him.

(b) An extended act or state, however prolonged in time, if viewed as constituting a single fact without reference to its progress.

Acts 28:30; ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, and he abode two whole years in his own hired dwelling.

Eph. 2:4; διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, because of his great love wherewith he loved us.

(c) A series or aggregate of acts viewed as constituting a single fact.

Matt. 22:28; πάντες γὰρ ἔσχον αὐτήν, for they all had her.

2 Cor. 11:25; τρίς ἐναυάγησα, thrice I suffered shipwreck.

Burton, E. D. W. (1898). *Syntax of the moods and tenses in New Testament Greek* (3rd ed., pp. 19–20). Edinburgh: T & T Clark.

This verb in this form is used 9 times in the NT<sup>2</sup>.

Revelation 8:7, 8;12:9,10,13; 20:10, 15.

It can also have the lighter translation of simply placing something somewhere<sup>3</sup>.

Each time outside of John 15:6 = translated as past time passive and in the context is seen as an event that is happening, or has happened in that vision as historical.

If, we translate that here in that fashion, what we hear is what the disciples have heard: if you identify someone in the assembly who is not bearing fruit, you are witnessing someone who "... has already been cast out<sup>4</sup>..." by the Vinedresser.

Further, if you see the other verbs in this sentence, you find present tense verbs describing something that is future ("they gather...it is burned").

This would indicate that in order for the branch to be gathered and burned, it must first be detached and cast away.

So, in order to describe this scene, Jesus seems to be really emphasizing that once a man or woman is evidently not bearing fruit, that person is evidencing a work of the Father to cut them off from the Vine.

He either does it once He also has seen that a branch is not producing, or He has already done it and the result is that he/she is not producing.

I favor the latter as it seems best to understand that a branch that is attached to a vine and does not bear fruit does so because he has already been cut off.

It only remains to remove it from the vine and drop it to the ground, a ground of futility and uselessness to the Vinedresser.

So, the picture that Jesus is painting for these men as they are heading into the world to continue His ministry is that they will have to identify those in the assembly of God's children those who are being cleansed, or pruned, by the Father and those who are simply being cut off and dropped to the ground fit only to be gathered and burned.

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<sup>2</sup> And, this form of any verb (Aorist Passive Indicative) is used 493x's in the NT and is almost universally translated as an Historical Aorist.

<sup>3</sup> Again, βάλλειν in the NT simply means, as under b., "to lay down," "to set in a place": Mk. 2:22 and par.: wine in the wineskin; Mk. 7:35: the finger in the ears; Jn. 20:25: the finger in the wounds; Jn. 15:2: a thought in the heart. On the expression εἰρήνην or μάχαιραν βάλλειν εἰς τὴν γῆν, cf. the Rabb. הטייל שלום (M. Ex. 20:25; S. Nu., 16 on 5:25; 42 on 6:26).

Hauck, F. (1964-). *βάλλω, ἔκ-, ἐπιβάλλω*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 527). Grand Rapids, MI: Eerdmans.

<sup>4</sup> ἔξω = adverb meaning outside of something.

“...**Have (been made to be) dried up**...” = same Aorist Passive Indicative.

As a result of being completely cut off from the Vine, first vitally and then physically, the branch “withers.”

That is, it completely dies.

Once, like the fig tree, there might have been some hope for fruit on it because it may have born some leaves.

However, once it has been cursed by God, cut off and dropped, it withers.

It is this way in His church as well.

In the body of Jesus Christ, there will be those who are not producing fruit, essentially likeness to Jesus Christ and His righteousness.

Those men and women and children who are like this, evidenced by being withered, have a fate ahead of them that is described here and is not to be envied.

### **The Angel's Obedience**

“...and they gather them...”

This verb, as mentioned before, is Present Active Indicative, but it is obviously a future action, when compared with other passages<sup>5</sup>.

But Jesus wants to highlight this in the understanding of these men.

Who is doing the gathering here?

Matthew 13:36-43

Matthew 24:31

31 “And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.

The gathering here is that of assembling them into a mass.

Notice, however, that this reference is only to those who identified with Jesus Christ.

But, how will this happen in the future?

First, realize that as time goes on, the world will have to deal more and more with Jesus Christ.

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<sup>5</sup> 15. *The Present for the Future*. In a similar way the Present Indicative may be used to describe vividly a future event. Burton, E. D. W. (1898). [Syntax of the moods and tenses in New Testament Greek](#) (3rd ed., p. 9). Edinburgh: T&T Clark.

To illustrate this, realize that men will increasingly attempt to make themselves “Christs”/ saviors/messiahs.

So that, in the end, people will align themselves with “a” christ, but one who is a false messiah and not the true one.

In time, a false “christianity” will dominate the world which is why they say this at the judgment:

Matthew 7:21–23

- 21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*.
- 22 “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’
- 23 “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

Consider:

2 Thessalonians 2:1-12 = the period of the end of time just prior to the Second Coming.

The true Jesus Christ will be hated, condemned, and His followers will be retaliated against by those who say they know the true messiah and the true god.

They will call the Lawless One “messiah” and worship him as god:

Daniel 11:36

- 36 “Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done.

Revelation 13:5–7

- 5 There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him.
- 6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, *that is*, those who dwell in heaven.
- 7 It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him.

The reality is that the world will increasingly want a savior and will manufacture one. It only has one request: keep the real, true God out of the picture.

Psalms 2:1–3

- 1 Why are the nations in an uproar  
And the peoples devising a vain thing?
- 2 The kings of the earth take their stand  
And the rulers take counsel together  
Against the Lord and against His Anointed, saying,
- 3 “Let us tear their fetters apart  
And cast away their cords from us!”

This will increase the likelihood of imposters and fakers who want to infiltrate the church and transform it from the inside out.

Paul wrote:

1 Timothy 4:1–2

- 1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,
- 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

However, these men need to have the confidence to keep on speaking in the name of the true God, Jesus Christ.

Illustration: 2/3 John = a fully-developed ministry in light of apostasy.

These men and women in the church will come in and lead the saints to another god, another faith, another truth.

The only way to do this is to exalt a man or woman in the church who contradicts the truth, subtly, and the teachers of the truth, subtly, all the while having the appearance of being in Christ.

But, when they are held up to the light of truth and compared to the expectation of fruit, they will be found fruitless which is an indication of:

- 1) the Father has cut them off.
- 2) they are withered
- 3) they are only fit to be gathered up by the angels at the end time.

And....

### ***The Branch's Eternity***

“...and cast them into the fire and they are burned...”

This is the consequence of hypocrisy.

Jesus speaks of immeasurable torment in this clause.

The description here is poetic but accurately describes the true fate of all who pretend to be connected to the Vine but He is not in them.

They are what Jesus calls “hypocrites.”

These are men and women who pretend outwardly to have a nature that they don’t actually have.

Let me give you a list of men known to be hypocrites:

Judas = quiet, internally upset, covetous, and went along with the disciple crowd, Satan-friendly  
John 6:66; 13:27

Pharisees = money-loving, angry, outwardly righteous, lover of the applause of men, evil in heart, burdening to people.

Matthew 23

Demas = lover of the world, traitorous (Colossians 4:14; Philemon 24; 2 Timothy 4:10) 10  
*for Demas, having loved this present world, has deserted me and gone to Thessalonica*<sup>6</sup>;

Diotrophes = preeminence among the brethren

3 John 9–10

9 *I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say.*

10 *For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church.*

Further descriptions are:

Romans 16:17–18

17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

Galatians 1:8–9

8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!

9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

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<sup>6</sup> [\*New American Standard Bible: 1995 update. \(1995\). \(2 Ti 4:10\). La Habra, CA: The Lockman Foundation.\*](#)

1 Timothy 1:3–7

- 3** As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines,  
**4** nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith.  
**5** But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.  
**6** For some men, straying from these things, have turned aside to fruitless discussion,  
**7** wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

2 Thessalonians 3:6

- 6** Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.

1 Corinthians 5:11–13

- 11** But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.  
**12** For what have I to do with judging outsiders? Do you not judge those who are within *the church*?  
**13** But those who are outside, God judges. Remove the wicked man from among yourselves.

Beloved, this is not to say that true Christians don't sin.  
Of course they do.

However, there is a big difference between committing sins you hate before Jesus Christ and doing wrong things that make you feel bad.

Or, transgressing against Jesus Christ...again, and pretending to not have to deal with sin at all trying to demonstrate that only those weak Christians have to deal with sin.

There are always those in the church who try to convince you of a higher knowledge about the Christian life.

They are the “have's” and we are the “have-not's.”

Where will these people go?

“...He/it is burned...”

In Matthew 25:41 and Jude 7 it is called the “eternal fire.”

Jesus called it a “fiery hell” (Matthew 5:22), an “unquenchable fire (Mark 9:43), and a place that, by fire, is able to destroy both body and soul (Matthew 10:28).

Paul wrote 2 Thessalonians 1:7–9

- 7 and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,
- 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.
- 9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power,

Peter wrote that the angels are kept there in bondage (2 Peter 2:4) (which means a hypocrite will be cast into the same pot of torment as the angels who sinned forever).

There is no relief, escape, or decrease from the pain.

The torment is from an eternal God for eternity since as long as God lives those will be punished for sinning against Him.

Remember, the words of John the Baptist:

Matthew 3:12

- 12 “His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.”

Conclusion