

Hebrews 6:7, “For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

Hebrews 6:8, “but if it bears thorns and briars, *it is* rejected and near to being cursed, whose end *is* to be burned.”

Symbols in Heb. 6:7, 8

Earth = the believer

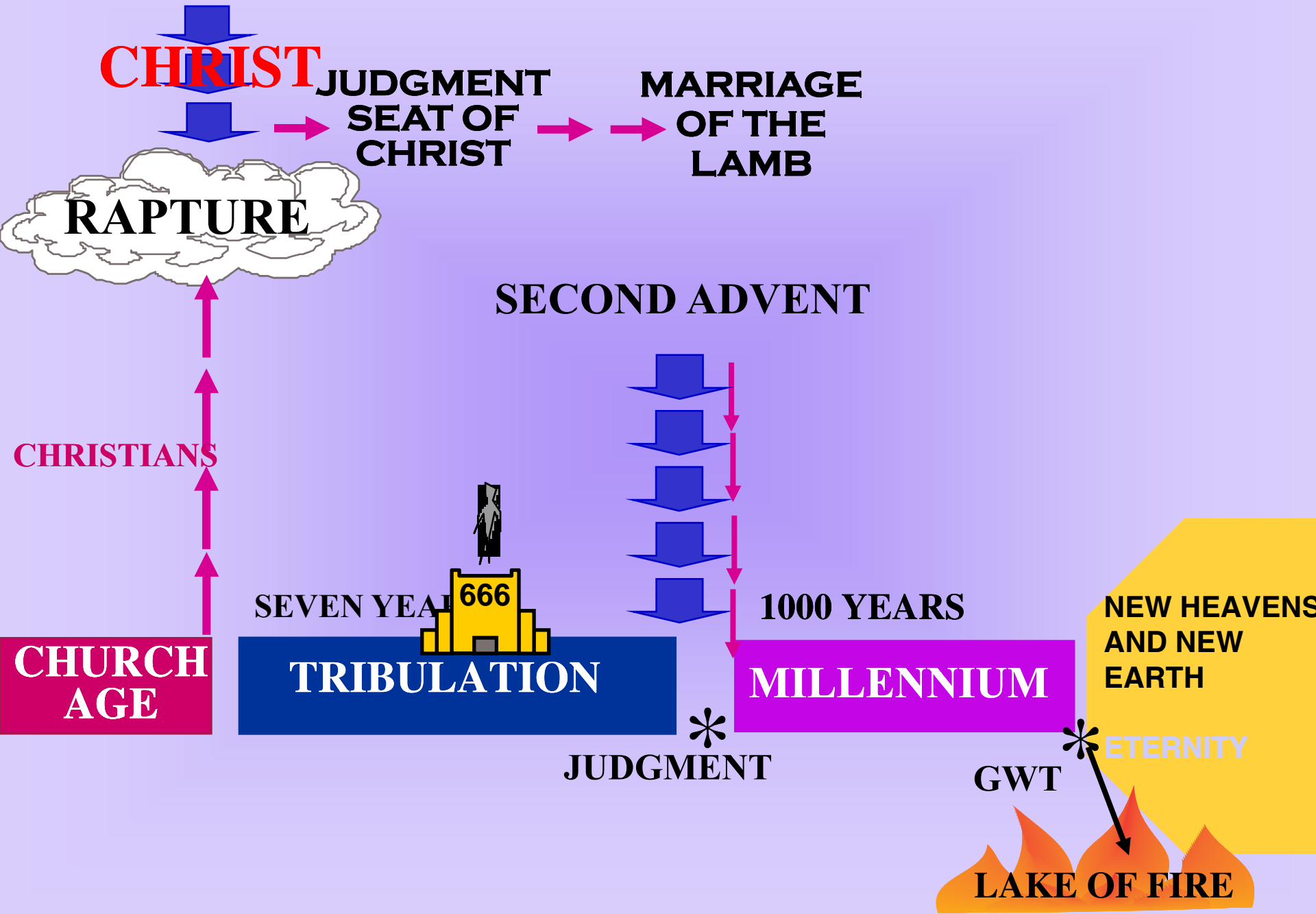
Rain = the provision of God (WoG + Holy Spirit)

Herbs = production of good fruit (DG)

Thorns and Thistles = production of evil, sin, hg

Cultivator = God (e.g., the vinedresser in John 15)

PROPHETIC PANORAMA



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ἀδόκιμος *adókimos*; Unapproved, unqualified, unworthy, spurious, worthless. In a pass. sense meaning disapproved, **discredited**, rejected, cast away (1 Cor. 9:27; 2 Cor. 13:5–7; Heb. 6:8 [cf. 2 Tim. 3:8; Titus 1:16])

1 Corinthians 9:27, “But I discipline [*hupopiazō*] my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”

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ὑποπιᾶζω, *hupopiazō*; present active indicative 1st person singular;

“to blacken an eye, give a black eye, strike in the face; to bring someone to submission by constant annoyance, wear down; to put under strict discipline, punish, treat roughly, torment.”

1 Corinthians 9:27, “But I discipline [*hupopiazō*] my body and bring it into subjection, lest, when I have preached to others, I myself should become

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δουλαγωγέω, *doulagogeo*; indicative present active 1st person singular; “enslave, subjugate; lead into slavery, cause to live the life of a slave; figuratively, of disciplining one's physical body bring under control, subdue, make ready to serve.”

1 Corinthians 9:27, “But I discipline [*hupopiazō*] my body and bring it into subjection, lest, when I have preached to others, I myself should become

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γι, νομαί, *ginomai*, aorist middle subjunctive 1st person singular; “to come into being through process of birth or natural production, be born, be produced; to come into existence, be made, be created, be manufactured, be performed.”

1 Corinthians 9:27, “But I discipline [*hupopiazō*] my body and bring it into subjection, lest, when I have preached to others, I myself should become

ἀδοκιμὸς, *adokimos*;
“‘not standing the test’, then unqualified, worthless, disqualified from an athletic competition.”

omai, aorist middle person singular; being through birth or natural existence, be born, be produced; be made, manufactured, be

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

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

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

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 15:5, “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.

John 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.”

There are three types of branches in this passage:

the **non-fruitbearing** branch (v. 2a)

the **fruitbearing** branch (v. 2b)

the **non-abiding** branch which is discarded into the fire (v. 6)

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

John 15:2, “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.”

Major Interpretive Problem

Option #1: Unfruitful means a professing but not a true believer, so they are taken away because they are not “genuinely” saved. This is the Lordship Salvation position; the position of many Calvinists, who hold to a view of perseverance of the Saints.

Option #2:

Believers “taken away” lose salvation

Option #3:

Unfruitful Christians will experience divine discipline in time and lose rewards in eternity.

ἐν ἐμοὶ *En emoi*

Used 16x in the New Testament; when the figure involves persons in the Godhead it always speaks of a true and genuine relationship, i.e., **fellowship**, not merely positional reality.

John 16:33, “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.”

**ETERNAL
REALITIES**

**TEMPORAL
REALITIES**

ACTS 16:31

IN CHRIST

**Baptism by the
Holy Spirit**

**FILLED BY
THE
HOLY SPIRIT**

**“Walking by the
Holy Spirit”**



**ETERNAL
REALITIES**

**TEMPORAL
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ACTS 16:31

IN CHRIST

**Baptism by the
Holy Spirit**

INDWELT

**FILLED BY
THE
HOLY SPIRIT**

**“Walking by the
Holy Spirit”**

1 Jn. 1:9

**SIN
NATURE**

CARNALITY

Sin Nature Control



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

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

αἴρω *aírō*; pres act ind

John 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.”

αἴρω aíro; pres act ind
From *airo*, “to lift”
Not
aireo, “to take away.”

καθαίρω
kathairō;
purify, cleanse.
But in
agricultural
contexts it is
used for
pruning
branches.

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 the Elder

καρπός *karpos*; fruit, production. But what kind of production? Production is always related to character not activity.

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

καθαρός *katharós*; to clean, cleanse, purify, a technical word used in viticulture for pruning the suckers from a fruiting branch.

This is analogous to the cleansing from sin that occurs in the believer's life to maintain the abiding relationship.

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

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, “**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.”

μένω *ménō*;

“abide, remain, stay”

John 15:5, “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.

John 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.”

John 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.”

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