

Sermon Series: I Am

Text: John 15:1-11

Main Idea of the Text: As the true vine, Jesus provides His branches life from His Word that lead to prayer, love, and joy.

Main Idea of the Sermon: Jesus is the True Vine.

Key Terms:

Vine- The 'trunk' of a grapevine. Vines take the nutrients from the ground and provides life to the branches, which in turn produce fruit. In Christianity, Christ not only provide us spiritual life, but enables us to produce fruit.

Outline:

I-The (Meaning) of the Vine (Verses 1-3)

II-The (Life) in the Vine (Verses 4-6)

III- The (Benefits) of the Vine (Verses 7-11)

## Sermon notes

John 15:1-17 [Link to scripture](#)

Words:

- True vine- lit. true/ truthful vine; a vine (as coiling about a support)
- Vinedresser- farmer; husbandman; land worker
- Branch- limb or shoot (as if broken off); a shoot
- Bear fruit- (Pres act part. Acc neut. Sing from phero) to carry; to bring forth.
- Takes away (Pres act ind. 2<sup>nd</sup> sing from airo) to lift up, to lift up, to loose
- Prunes (Pres act ind. 2<sup>nd</sup> sing from kathairo) clean; expiate; prune
- Clean- (adjective form of 'prune') to cleanse, to prune; to purge
- Abide- (Aor act. Imper. 2<sup>nd</sup> plur from meno) to stay; to abide, to dwell; to be present, remain; terry
- Thrown away- (Aor pass ind. 3d sing from ballo) was thrown
- Withers- (Aor pass ind, 3<sup>rd</sup> sihng from xeraino)- to try up, pine away, wither away, desiccate, shrivel
- Burned-(pres act ind. 3<sup>rd</sup> sing from ballo) lit. cast them into the fire. (ballousin eis pur)
- Prove- (aor mid subj. 2<sup>nd</sup> plur from ginomai) to become, to continue

Commentaries:

Christ Centered Exposition

- Section- Fruit Producing Faith (15:1-17)
- Main Idea- True disciples of Jesus have a permanent, life giving, fruit producing union with Jesus.
- In John 15, Jesus is preparing His disciples for His upcoming death, resurrection, and ascension.
- Passage is 2 parts- the illustration of the Vine and the Branches 1-6, and then in Vs. 7-17 fruit looks like. (they say answered prayer, obedient life, inexhaustible joy, and sacrificial love.)
- Jesus isn't *a* vine, way, truth, etc. He is *the* vine, way, truth, etc.
- With the use of the word 'true', there's an implication of a 'false' vine.
- In the OT, Israel is called God's Vine.

- To be right with God in the context of Jesus' time (and now) rather than doing the whole Jewish thing, you just need to submit to Christ, and follow Him.
- In Jesus' analogy, there's two kinds of branches- live and dead branches. Those are the disciples- live and dead disciples. (Think Judas for dead disciples)
- If you are connected to God as the vine, God *will* do whatever it takes to cause you to bear fruit. (pruning)
- John Newton- "At length, and without further apology for my silence, I sit down and ask you how you fare Afflictions I hear have been your lot, and if I had not heard so, I should have taken it for granted. For I believe the Lord loves you, and as many as He loves, He chastens. I think you can say, afflictions have been good for you, And I doubt not but you have found strength according do your day, so that, through you have been sharply tried, you have not been overpowered.
- 'remain' and 'abide' means to be connected to something- to stay somewhere.
- Without being connected to God (remain and abide with Him), we can do nothing for Him, because He gives life.
- People who claim to be Christians but don't have that relationship (abide/ bear fruit) are cut off and cast into fire (think wheat and chaff analogy in OT.)
- V. 7- Prayer is the natural part of the connection- it's the nutrients between the branch and the vine.
- V. 9-10 Obedience is another natural part of our connection as well- The vine pushes nutrients into the branch, and the branch naturally produces fruit. That's the purpose.
- V. 11- Joy means your life is ultimately marked by a confidence that Jesus is greater and more satisfying than anything this world has to offer.
- V. 12-17- Sacrifice is a natural part as well- Jesus sacrificed, so do we.

#### Expositors Bible Commentary

- Text is located in Jesus' final words to His disciples.
- In the exact context, Jesus is talking about vital relationships. This one is the relationship between the vine and branch.
- A- With the vine- abide. (1-11)
- B- With others- love (Verses 12-17)
- Many scholars believed that Jesus and the disciples were walking from the upper room and passed by the garden of Gethsemane- which had grapes.
- Other believe it's because Jesus was calling forth imagery to the 'fruit of the vine' of the eucharist.
- Others believe (I think this commentator) that it was a reference to Israel- They were called God's vine a bunch of times in OT especially in Psalm 80. Usually in the OT, the vine name came with problems though. Corrupt vine, useless vine, etc.
- God is the vine dresser- the guy who works with the vines.
- V. 2- The father 'cuts off every branch that bears no fruit, and also trims clean those who bear fruit.' 2 kinds of pruning in ancient times: early spring (February or March), dead wood unable to bear fruit is cut off. Later, in August, when the fruit comes in bloom, the shoots of the main fruit branches would be cut off so the fruit would get more nourishment.
- Who are the dead branches? Some believe it to be the unrepentant Jewish nation (Romans 11:17-24). Some say it's apostate Christians. The commentator looks it the adjective- dead. Connected but not alive. Not producing fruit means not alive (See Galatians 5:22-23)
- The branches that do bear fruit are the ones that Jesus prunes> the word means "to make clean" both in a figurative sense of moral purification and a literal sense of pruning. Branches are pruned so they can bear more fruit.
- V. 3- The disciples are already clean- from eternity past. They are being cleaned now. This is sanctification.
- 4- This is the central idea of Jesus' teaching- remain with me and I will remain with you.
- The verb 'remain' appears 11 times in our text. For believers, you have to remain in Christ to bear fruit. This is because all spiritual fruit comes from God. Think Galatians 2:20 (I am crucified with Christ and Christ lives in me)
- Vs. 5- The branch gets its fruit from the vine. The vine Causes the branch to bear much fruit.

- V. 6- The person who doesn't abide in Christ is picked up, thrown into a fire and burned'. The present tense (burning) is a reference to hell.
- The failure to abide is initial and quick (aorist tense)
- Some preach you can lose your salvation from this verse. It's a tad dangerous, because it's a secondary element of the allegory. The commentator believes this should be answered elsewhere in scripture, not here.
- Vs. 7- One of the most far reaching benefits of the Christians life is answered Prayer.
- Mary, Queen of Scots said she feared John Knox's prayers more than 10000 men.
- 8- An abundance of fruit indicates a healthy vine. See Galatians 2:20-22
- Vs. 9-10 The measure of the Father's love for the Son is the same measurement of the Son's love for the disciples. (8:28; 12:50). Because Jesus did love the Father, He did many things.
- We also see the other part of that in our Christian lives- if we love Christ and the Father, we keep His commandments.
- Obedience is not burdensome- Matthew 11:30.
- V. 11- Joy springs from obedience and love- doing the thing we're supposed to do.
- The other purpose is that joy may be complete. We can't have complete joy without joy.
- "Our joy is within us. It is not the result of pleasant circumstances but of wholehearted obedience. Morris notes that to be halfhearted is to get the worst both world."

#### The New Bible Commentary:

- It's not clear where Jesus was when He gave this teaching. We see that in 14:31, they had left the upper room, so maybe they were walking by vines when Jesus hit them with the illustration.
- V. 1- Jesus as the true vine needs to be considered against Israel being the vine in the OT. Look at Psalm 80:8-16.
- The Father is the owner who cares for the vines.
- The useless branches vs. the real branches can be seen in Judas vs. Peter.
- V. 4- Abide in me, and I in you- there's a constant and unimpeded connection between the branch and vine. It goes both ways.
- The word used for 'pruning' can also be used for cleaning, in which we have already been made clean. Jesus is great at using double-meanings for words.
- V. 5- The branches are utterly dependent on the vine.
- The cast out branches are those not abiding in the vine. Commentator believes using 'fire' as symbolic here would be too much.
- Back half of the passage (7-11) give implications of spiritual truth of abiding in Him.
- 7-The answered prayer is the prayer of wanting to do the Father's will.
- 8- 'Proving that you are my disciples' fruit bearing is not the end in itself, but the means to the end of glorifying God and Jesus.
- V. 9- The Father's love for Christ is the paradigm for Christ's love for us.
- V, 11- The purpose of Jesus' teaching comes up here- our joy. Our completed joy.

#### Carson:

1. Under 'farewell discourse: Part two (15:1-16:33)
2. The full 'vine and branches' passage is Vs. 1-16.
3. There are several links between 1-8 and 9-16. T
4. Both passages speak of remaining (abiding), fruitfulness, and depend on a view of a change in covenant between OT and NT.
5. V. 9-16 serves as a commentary on the metaphor in 1-8.
6. There's a theme here (wine) tied to either the Eucharist or the last supper. Carson thinks last supper.
7. There's several parables about vineyards and vines in the synoptic gospels. They have two things in common: They both have a narrative plot, and the people or vines symbolize Israel, being less fruitful than they actually should.

8. The metaphor here has no plot development, and takes the metaphor to teach about Himself as Christ.
9. V. 1- This is the last 'I Am' statement that Jesus is giving here (we're doing the other two to fit with the calendar of Easter)
10. The Father takes an active role here- He prunes the branches.
11. Vine imagery is common back in the day- it's used in Gnosticism, Philo, Judaism, and more.
12. In the OT, the vine is a common symbol for Israel, but they are pretty bad at being the vine.
13. In contrast with Israel, Jesus says to be the *true* vine.
14. The true vine isn't apostate Israel, or pure Israel, but Jesus Christ Himself.
15. God's the farmer both here and in Psalm 80- a passage in the OT describing the vine.
16. Role of the gardener is twofold- He trims every branch to bear fruit (none exempt), and to cut off every branch that's dead.
17. Cut off the dead, trim the living.
18. 3- The disciples are already clean because Jesus' Words took hold in His followers.
19. 4- The branch has no life in itself, but is completely dependent in the vine. So while the branch remains in the vine and lives, while vine lives in the branch (passing on life)
20. 5-6- V. 1-4 repeated here on a broad stroke.
21. While many commentators believe that the description ends in vs. 6 and the application begins in vs. 7, Carson believes it goes through Vs. 8 because of the continued reference to fruit.
22. V. 8- The fruitful prayer life is to glorify God the Father.
23. V. 9-16- Unpacking the Metaphor
24. IN Chapters 13-17, Jesus' relationship with God the Father comes up a lot. That happens here.
25. Vs. 9-10- Just as Yahweh's love for the Father is complete and perfect, so is Jesus' love for us. His love (have I loved) is one completed things. It's the cross.
26. To remain in the Father is to obey the Father.
27. That seems hard, but our love for Jesus is our wellspring for our obedience.
28. "These two verses do not impose on the believer an absolute alternative: perfect obedience or utter apostacy; rather, they set up the only ultimate standard- the standard of Jesus Himself." How this whole thing works out can be found in 1 John.
29. V. 11- Jesus promises joy in Vs. 11 as a result of peace and love.

#### KJV Commentary:

- Under Section- Christ as the True Vine (Verses 1-16:33)
- "Although there is a difference of opinion among commentators over the meaning of all that is discussed in this chapter, there is one basic truth upon which all agree. The basic truth of this chapter is that just as the branch cannot bear fruit unless it abides in the vine, Christians cannot bear fruit unless they have an abiding relationship with the True Vine, Jesus Christ."
- In the OT, Israel was referred to as a Vine, but now we see Jesus as the true Vine.
- The husbandman is God the Father, who owns the vineyard and takes care of it.
- 2- God judges those who have no spiritual fruit.
- He purges the fruit that bears fruit to make it bear more fruit.
- Galatians 5:22-23
- 3- Cleansing is produced through the Word of God.
- 5- There's implements of the tory- There is total dependence on the Vine. Without Him, we can do nothing.
- V. 6- Not a reference to hell. They are judged by fire (1 Corinthians 3:12-15) -I'm not sure I agree with this.
- For those who abide in Christ, Christ's Words abide in them. – the blessed promise from the Father is answered prayer.
- 9-10- the center for this unique abiding relationship is the Love of God. We love Christ I few keep is His commandments (14:21)
- The other thing is love. (vs. 11)

## HSBC Commentary:

- Under Section “Requirements for a Fruitful Life (Vs. 15)”
- Sub Section- “The allegory or parable of the vine, spoken to the disciples in a serious context, offers a word picture for the life of Christians” (Verses 1-8)
- The section (1-8) is only two paragraphs.
- The imagery that Jesus gave was one that everyone would understand because it’s well used in culture of the time and OT.
- Jesus is the vine, The Father is owner and pruner of the garden, and the followers are branches.
- Christ is the true vine- not the church. The branches placed anywhere else are false vines.
- This is a reference to Psalm 80.
- Three types of believers in this passage no fruit bearers, some fruit bearers, and multiple fruit bearers.
- Who is Jesus responding to with the ‘bears no fruit’ thing? First off, the fruit isn’t about evangelism, but rather the fruit of the Spirit found in Galatians 5:22-23
- Viewing the removed branches as unregenerate professing Christians is not the only interpretation.
- V. 3- (Commentator) Because the disciples were already cleaned, we’re learning that this passage isn’t talking about salvation.
- John uses ‘remain’ 40 times in the book of John.

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Main Idea of the Sermon: Jesus is the True Vine.

Key Terms:

Vine- The 'trunk' of a grapevine. Vines take the nutrients from the ground and provides life to the branches, which in turn produce fruit. In Christianity, Christ not only provide us spiritual life, but enables us to produce fruit.

**Outline:**

**Intro:**

1. When has that you thought you could count on not worked out for you?
- 2.
3. Jesus is the True Vine.
4. Vine- The 'trunk' of a grapevine. Vines take the nutrients from the ground and provides life to the branches, which in turn produce fruit. In Christianity, Christ not only provide us spiritual life, but enables us to produce fruit.

**I-The Meaning of the Vine (Verses 1-3)**

1. The passage is a continuation of Jesus' final words that Jesus is giving to His disciples that takes place during and after the Last Supper. Many people refer to John 14-17 as the Farewell address. As Jesus talks and talks with His disciples, He points out that He is the true vine. Let's take a look at what that is:
2. Jesus is the vine, In the context of Rome back in the day, Jesus was referring to a grapevine. The vine is the main area (like the trunk of the tree), which supplies life and nutrients to the branches, which in turn produce fruit via the stems on the branches. In the lesson, God is the Vine Dresser, and we are the branches.
3. Jesus explains that He provides us (the branches) with life, and the Father prunes, or cleans us so we can bear more fruit. We'll talk about dead branches and pruning later, but for right now, Jesus gives us life, and God prunes/ cleans us so we can grow and bear more fruit.
4. Why did Jesus compare Himself to a vine? Three theories- First, They could have been walking along and saw a vineyard; second, it could have been pointing to the Eucharist. Third, Jesus is showing that He's the greater vine than Israel was. In the OT, Israel was called the vine several times, but every time they were called that, it was in a deficient or lacking term.
5. **Psalms 80:8-13** You brought a vine out of Egypt; you drove out the nations and planted it <sup>9</sup>You cleared the ground for it; it took deep root and filled the land <sup>10</sup>The mountains were covered with its shade, the mighty cedars with its branches. <sup>11</sup>It sent out its branches to the sea and its shoots to the River. <sup>12</sup>Why then have you broken down its walls, so that all who pass along the way pluck its fruit? <sup>13</sup>The boar from the forest ravages it, and all that move in the field feed on it.
6. The idea of the vine here is that it came from Egypt, gives life to the world, but it was broken down and eaten on by boars and animals. The idea here was simple- the vine had been compromised. All throughout the OT, when we see Israel as a means to God's grace, we see it is compromised from through sin and doubt.
7. Back to our text- When Jesus says He's the *true* vine- All of the sacrificial systems and symbols in the Old Testament pointed forward to an ultimate savior- a Messiah who would rescue His people. Everything leading up to it was sort of a stop-gap measure. It all pointing to and preparing for Christ.
8. **Colossians 2:16-17**- <sup>16</sup>Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. <sup>17</sup>These are a shadow of the things to come, but the substance belongs to Christ.
9. Where Israel itself wasn't enough because their sacrifices for sin were never final, and the leaders found themselves in sin and apostasy often, Jesus says He can accomplish what all of the OT was trying to.
10. It wasn't just in the OT, either. There were many references to a vine being either truth or life in the religious world back then. Vine imagery is common back in the day- it's used in Gnosticism, Philosophy, and more.

11. So what Jesus is saying Here is much like He is the full and true life for Israel, He's also the perfect knowledge in Philosophy, Gnosticism, etc. Jesus is claiming to produce life more than anything else can. That's Jesus' claim here. Like the bread of life, Jesus provides something that nothing else can. Here's the misstep here- A lot of people will read this and say because Jesus is the True Vine and life giver, either you follow Him or you're miserable. That's not true. As we discussed last week, living outside of Christ can good, happy, etc. Often times we receive our joy and happiness from things that God gives all people as a gift to His creation. You don't have to be a Christian to enjoy a sunset, good meal, or company.
12. **Illustration- Jon Foreman-** "(I want) More than fine, more than bent on getting by, more than just ok."
13. **Application-** Much like Israel, Jesus provides full life, abundant life, in ways that we can't get outside of following Him. There's happiness and joy to be found outside of Christ, for sure, but true and complete joy comes from repenting of your sins and following Him.

## II-The Life in the Vine (Verses 4-6)

1. As the passage continues, Jesus expands on His statement by explaining what it actually means to be in the vine. He says 'abide in me, and I abide in you.' There's this relationship between the branches and vine- The Vine abides in the branch by supplying life, and the branch abide in the vine by staying grafted onto it.
2. What does it actually mean to abide, though? The world literally means to stay or remain. Jesus here is talking about being attached. To stay somewhere. We live in our 'abodes.' It's important to get this word right. A lot of times we look at the word abide, or staying with someone or something, and associate emotions and happenstance to it- think Sam Smith's 'stay with me.' The idea here though is deeper than emotions and happenstance. You probably live (abide) in Ohio. You can have a terrible day, week, month, or year. It doesn't change the fact that you abide in Ohio.
3. John Piper- "The essential meaning of our active abiding is receiving and trusting all that God is for us in Christ."
4. How do we know if we're abiding? If we produce fruit or not. That makes sense. What is fruit?
5. **Colossians 5:19-23** <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> envy, <sup>[a]</sup> drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do <sup>[b]</sup> such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law.
6. So when we have fruit, we're perfect, right? Absolutely not. Perfect example here is Peter. He was one of the church fathers, but He struggled with talking out of his ear, prejudice, doubt, and other stuff all His life. To live as a Christian is to wrestle and struggle with sin, and doubt.
7. We get to the end of Verse 5 and Jesus makes this statement- Whoever abides in me bears much fruit, because apart from me, you can do nothing. Jesus here is talking about living the Christian life. You can't do the Christian life without Christ. You can't do moralism and ethics without Christ because morals and ethics change over time.
8. Why can't we do ethics and morals? Why can't we do good on our own? Total depravity of man- think being chained to a gorilla.
9. Jesus then looks at the other side of the coin. Those who don't bear fruit are taken off, withered, then the dead branches are gathered and burned. There's two ways people look at this passage- First off that Christians who aren't living for Christ- their works that aren't done for Christ are burnt up. That's true, but I don't think that's what the passage is talking about.
10. **1 Corinthians 3:11-15** <sup>11</sup> For no one can lay a foundation other than that which is laid, which is Jesus Christ. <sup>12</sup> Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— <sup>13</sup> each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. <sup>14</sup> If the work that anyone has built on the foundation survives, he will receive a reward. <sup>15</sup> If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.
11. No one's going to loose everything, sit back and be happy with that because they're alive.
12. The other idea is that if you're not producing fruit, you aren't a Christian, and even though you're near the vine, you're dead. You're spiritually dead. This is important- Jesus' whole point is that those who abide in Him bear fruit. Logically, what happens if you don't bear fruit? You aren't abiding.

13. Illustration- Stop Asking Jesus into your heart.

14. Application- two-fold- First off, make sure of your calling. Make sure that you're a Christian out of fear of being removed from your creator. Secondly, how does the fruit of the Spirit look in your life? Are you patient? Are you gentle? Etc.

### III- The Benefits of the Vine (Verses 7-11)

1. As Jesus continues the passage, we see the benefits of the Vine. What does being a Christian actually get us? In these next five verses, we see three things:
2. **First- Answered Prayer.** In verse 7, Jesus makes this statement<sup>0</sup> if you abide in me, and my words abide in you, then whatever you wish for, it will be done. Jesus here is talking about prayer. There's a couple of notes about prayer. First, God isn't Santa or an ATM. There a misnomer in Christian teaching that anything we ask from God, God *has* to say yes. That isn't how that works.
3. **Isaiah 45:9-10** <sup>9</sup>“Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, ‘What are you making?’ or ‘Your work has no handles?’ <sup>10</sup>Woe to him who says to a father, ‘What are you begetting?’ or to a woman, ‘With what are you in labor?’”
4. So if that's the case, what does Jesus mean here when we ask God grants? The nuance here is that if we're submitting to God's will, and we're trusting in His word, our prayers look different. Our prayers are those of submission, of giving control to Jesus.
5. Illustration- Paul and His eyesight
6. **2 Corinthians 12:8-10-** 8 Three times I pleaded with the Lord about this, that it should leave me. <sup>9</sup>But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. <sup>10</sup>For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.
7. **Second- Love-** In verse 9-10, Jesus explains that as the Father loves Him, He loves us. This is important, because of the relationship that Jesus has with the Father. We looked at this last week- God exists in 3 unique states that are both distinct and unified: God the Father, God the Son, and God the Holy Spirit. All three existed in perfect harmony and love before the creation of the world. When had that kind of unity and love with God, but when we sinned, we broke that bond.
8. Jesus here says the way back to that love is to abide in Him. There's a feeling of acceptance and love that we have when we abide in Christ. It's not because of who we are, but whose we are. What about all that other stuff then? It gets chipped away. When we approach Christ, we give everything to Him. Our sins, taste, paste, and future. From that point, Christ begins to mold us and make us like Himself. We gain His love and acceptance, which outweighs everything we lose to come to Him.
9. **Matthew 13:44** <sup>44</sup>“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.
10. **Third, we have Joy-** Verse 11 ends our passage where Jesus tells His disciples that he's spoken the Vine thing so that their joy may be full. This is interesting because the night before His execution, He is pointing to finding Joy in Himself. That's quite a statement from a man with the title 'man of sorrows.'
11. The Joy Christ is talking about here isn't based on circumstances, but His own Title as Vine; life giver.
12. **James 1:2-4** <sup>2</sup>Count it all joy, my brothers,<sup>[b]</sup> when you meet trials of various kinds, <sup>3</sup>for you know that the testing of your faith produces steadfastness. <sup>4</sup>And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.
13. The Joy that James and Jesus talk about is finding it in Him, which often times happens during a difficult season, why? Because often times when we run through trials, we
14. **Tim Keller-** Your mother used to say, “don't eat that candy before meals. It will ruin your appetite. The trouble with eating candy is it gives you a sugar buzz and masks the fact that your body needs stuff you don't have. Sex, and money and power and success, favorable circumstances are spiritual sugar. What happens to Christians is you say 'oh I believe in God and I know I'm going to heaven...' but you actually base your day to day joy and happiness on circumstances and when they go away it drives you into God, because when the sugar goes away, when the candy goes away you're forced to go after the feast your soul

really needs. When things go bad it drives you into God and you develop a poise, a power, a strong kind of joy that never goes away regardless of circumstances.”

**15.** So what about our context now, in the midst of uncertainty, sickness, and poverty? Yes. You can still have joy in Christ. (Sermon from Keller online)

**Conclusion:**

1. The Description of the Vine (Verses 1-3)
2. The Life of the Vine (Verses 4-6)
3. The Benefits of the Vine (Verses 7-11)