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## THE TRUE VINE AND ITS FRUIT.

JOHN 15:1-12. – MAY 7.

**Golden Text:** – "Herein is my Father glorified, that ye bear much fruit." – v. 8.

FOLLOWING the institution of the Memorial Supper, the Lord and his disciples, excepting Judas, who had gone to betray him, went forth from the upper room toward the Garden of Gethsemane. It was while the disciples were troubled in heart in respect to various things the Lord had said unto them and his declarations respecting his coming death, and while the Lord, too, had in mind the parting from his disciples and their future experiences, that he gave them the parable of the Vine. Some have inferred that this, like other of the Lord's parables, was an object lesson – that something seen by them all suggested it. Some surmise that the vineyards on the route offered the suggestion, and others that their journey probably led past the golden gate of the Temple, on which there was a large golden vine, which Josephus describes as having had clusters as large as a man: another Jewish writer declares that its "leaves and buds were wrought in gleaming, reddish gold, but its clusters of yellow gold and its grapestones of precious stones." According to Jewish authorities, this vine kept growing by means of offerings of a leaf or a cluster or a branch by the wealthy, just as some to-day present memorial windows to churches. In any event the Lord and the apostles must frequently have seen this golden vine.

The Lord announced himself as the true Vine and his Father as the true Husbandman who planted the true vine, and his followers as the true branches of that vine. The expression "true vine" suggests a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. There he speaks of the gathering of the fruitage of the "vine of the earth," and the casting of the same into the wine-press of the wrath of God

at the end of this age. (Rev. 14:19.) There was, therefore, a deeper meaning in our Lord's words, "true vine," than the apostles could have possibly gathered from them. We who are living at a time when both the true vine of the Father's planting and the false vine of the earth, earthly, have developed, have opportunity for noticing the difference between the two vines, and of noticing also that the vine of the earth is a counterfeit of the heavenly vine. In proportion as we see this matter clearly it will assist us not only in the understanding of the Lord's parable, but also in our application of it in our daily lives. We will be in less danger of misunderstanding, misconstruing and being deceived by the false vine, or by the false branches and the false principles represented in connection with its development, for it is not under the divine Husbandman's care.

## **THE TRUE VINE**

The vine of the earth is the nominal Christian system organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is cathedrals, temples, tabernacles, chapels, orphanages, hospitals, etc., political power, honor of men, wealth and social standing. It is great and influential in the world, and has the spirit of the world running through its branches and governing all of its affairs, and brings forth a fruitage which is not entirely bad, but which is entirely earthly, and which is relished and appreciated because it is earthly and practical rather than heavenly. This vine has grown wonderfully, has some three hundred branches and claims four hundred million adherents, and through its untold wealth of property and in its adherents it may be said to practically control the wealth of the world.

Great is the vine of the earth, wonderful in the eyes of men. But the harvesting time will show that these nominal systems are not the vine of Jehovah's right-hand planting (Isa. 60:21), and it is, therefore, the system which the Lord declares he will utterly uproot and destroy, and whose destruction is so graphically described in

Revelation. In the wine-press of the wrath of God, in the great time of trouble which is nearing – which we believe the Scriptures to teach will be fully upon the world ten years from now – the blood of Babylon's grapes will mean a flood of trouble and anguish to the world. By that time, however, the true vine and its branches will all have been glorified, and the results of their proper fruit-bearing will mean blessings to all the families of the earth.

Let us consider carefully the "true Vine" and our relationship as branches of it, and the character of the fruit which the great Husbandman expects, that this last of our Lord's parables may greatly profit us, strengthen us, encourage us, assist us as it was intended that it should.

### **THE VINE OF THE EARTH**

In the true Vine the branches are not sects, parties, and it is only by delusions of the Adversary that any who are his people recognize these systems of men. As the apostles were not Presbyterians, Methodists, Lutherans, etc., neither should any of the Lord's followers be such, and it is only because we have been blinded by the Adversary's misteachings that any of the true children of God are in such error, and so we understand this parable and other teachings of the Word. The apostles did not join each other, but each Apostle was united in heart, in faith, in hope, in love, in devotion to the Lord himself. And so we should not join the apostles, nor say, I am of Paul, I am of Peter, etc., but each should individually join the Lord as a member, as a branch; each must have the sap of the vine if it would bear fruit. Sectarian sap is of no value in producing the real fruitage which the Lord desires – it is only a hindrance. By this we do not mean that none of the branches of the true Vine are by mistake associated with the nominal Church system, the vine of the earth. We recognize that this is so, and we also recognize **[R3544 : page 122]** the Lord's voice calling – "Come out of her, my people, that ye

be not partakers of her sins and receive not of her plagues" – the great troubles coming upon her, mother and daughters.

As the branches do not represent denominations and sects, but the individuals who are united to the Lord, so the teaching of the parable is that our Lord does not prune sects and denominations but the individual Christians, whoever and wherever they may be – "The Lord knoweth them that are his." Our Lord's word on the subject is, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bear more fruit." Everything in the Scriptures teaches us that our salvation and our relationship to the Lord are individual, personal matters; that we are not saved by congregations and sects and parties and families, but that individually and personally we must be united to the vine if we would have the sap, if we would have the life, if we would be counted members of the Church, which is his body.

### **MANY ILLUSTRATIONS OF OUR ONENESS**

It is remarkable how fully the Lord has covered the whole range of illustration in describing the oneness subsisting between himself and his consecrated followers. He gives us an illustration from the mineral kingdom, saying that we are living stones built together upon him as the foundation and capstone, to be the Temple of our God. From the animal kingdom our Lord drew illustrations of this oneness, likening himself to the good Shepherd and his true followers to the sheep under his care, one with him in fellowship. From the vegetable kingdom he drew the illustration of this lesson – I am the Vine, of which my true disciples are the branches. From the family relationship he drew an illustration of the true husband and true wife, and their complete, thorough union of heart and of every interest. From the family again he drew another illustration representing the Creator as the Father, himself as the elder Son and all of his followers as brethren. From the human body we have another illustration, Jesus himself being the Head over the Church, which is his body, for, as

the Apostle declares, we are members in particular of the body of Christ. In proportion as our faith can grasp [R3545 : page 122] these declarations, in proportion as we can realize their truthfulness, in that same proportion we may have strong faith and confidence that he who has begun the good work in us is both able and willing to complete it. Whoever of a loyal, obedient heart can exercise faith has thus provided for himself strength and grace for every time of need, for every hour of trial, for every difficulty and perplexity and for all the affairs of life – the ballast which will give equilibrium and enable us to profit by all of life's experiences, the bitter as well as the sweet.

Our Lord's declaration that where two or three of his disciples are met together in his name they constitute a Church or body of Christ, and he as the head is with them for their blessing in proportion as their hearts are loyal to him and seeking his guidance, leads us to conclude likewise that wherever two or three of his members are there we have a representation of the vine, and they may have all the blessings of branches and all the privileges of fruit bearing. Very evidently, however, the Lord did not wish us to understand that in every little company of those who have named the name of Christ there would be so thorough a purging, so thorough a burning, that only the true branches would remain. His intimation is that he deals with us individually, as well as collectively, and that if we would maintain our personal relationship to him it must be by the receiving of the sap from the vine, the receiving of the holy Spirit, as one of the results of the union and fellowship with him.

So surely as we receive the holy Spirit into good and honest hearts the result will be a tendency to fruit-bearing, but the illustration our Lord gives teaches that some may become true branches in the vine and yet overlook and not possess the fruit-bearing disposition. Sometimes a healthy, strong branch develops from a good stock and root but has no fruit-bearing qualities. The husbandman with a trained eye discerns between buds which would bring forth grape clusters and the buds which would have only

leaves. Those which do not have the fruit buds are known as "suckers" – because they merely suck the juices of the vine and bring forth no fruitage such as the husbandman seeks. These are pruned or cut off, so that the strength of the vine may not be wasted in such merely outward splendor, but may be conserved for its purposes of fruit bearing. Evidently a class of true professors resemble these suckers, who selfishly would draw to themselves as much of the righteousness of the Vine as possible, and would make a fair outward show in the world with leaves or professions, but would have no thought of bringing forth the fruitage which the Lord requires and which can only be brought forth through sacrifice.

### **THE OBJECT OF PRUNING**

Aside from the suckers there are branches which, while having fruit buds, would never bring the fruit to a good ripe development if allowed to take their own course and to develop themselves as branches merely, and hence the wise husbandman, noting the bud, is pleased with it, and pinches off the sprout of the vine beyond the bud, not to injure the branch but to make it more fruitful. So with us who have not only joined the Lord by faith and consecration and been accepted as branches, but who as branches desire to bring forth good fruitage, which the Lord seeks in us – we need the Husbandman's care so that we may bring forth the much fruit, so that the fruit that we bear may be more to his pleasured, large fruit, luscious fruit, good fruit, valuable fruit. The methods of the Lord's prunings should be understood by all the branches, otherwise they may be discouraged and droop and fail to bring forth the proper fruitage.

It would appear that the great Husbandman prunes the branches of the Christ sometimes by taking away earthly wealth or property, or sometimes by hindering cherished schemes and plans. Sometimes he prunes us by permitting persecutions and the loss of name and fame, and sometimes he prunes by permitting the loss of earthly friendships toward which the tendrils of our hearts extended too

strongly, and which would have hindered us from bearing the much fruit which he desires. Sometimes he may permit sickness to afflict us as one of these prunings, as the prophet declared, "Before I was afflicted I went astray." Many others of the Lord's dear people have found some of their most valuable lessons on the bed of affliction. **[R3545 : page 123]**

Some have written us how they were too busy, too much absorbed in earthly matters and interests that seemed to press for attention, so that they had not the proper time to give to the study of the Divine Plan of the Ages and the cultivation of their own hearts and the bearing of the fruits of the Spirit, and how the Lord in much mercy had laid them aside for a season, and given them the opportunities which they needed for thought and for Christian development, for growth in knowledge that they might have growth in grace. So far, then, from the true branches esteeming the prunings of the Husbandman to be injuries and wounds, they should conclude that according to the good promises of the Word all things are working together for good to them that love him – to the true fruit-bearing branches of the true Vine. Such prunings, instead of causing discouragements, should be to us, rightly understood, sources of encouragement. We realize that the world is left to itself; that the vine of the earth has not special prunings of the Lord, and that when we have these special prunings it is an evidence that the Father himself loveth us and is caring for our best interests.

### **"NOW YE ARE CLEAN"**

Applying this lesson to his disciples our Lord intimated that the proper pruning work had already been done on them up to date, and in the Lord's providences they had been purged of an unfruitful branch, Judas. He therefore said to them, "Now ye are clean through the word I have spoken unto you" – you are justified and accepted because of your faith, obedience and loyalty. What a joy the eleven must have felt when they heard those words, and what a joy we may

properly feel as we realize the truth of the same words applied to ourselves. Praise the Lord for this great gift of his favor through Christ – that we have in him not only the forgiveness of sins and the covering of his robe of righteousness, but that through him we are accepted of the Father as branches of the true Vine, clean through the acceptance of the message or word sent to us. But this is not all, this is merely the beginning. The thing necessary to be remembered is that our ultimate blessing and acceptance of the Father will depend upon our abiding continually in this blessed close relationship of branches in the Vine.

If we will not bear the fruitage we may not remain in this relationship; if we do bear the fruits, if we have that spirit and disposition, and desire the Lord's grace and strength and assistance, his grace will be sufficient for every time of need and we will come off conquerors and more than conquerors through him who loved us and bought us with his precious blood. The bearing of the fruit which the Father desires cannot be accomplished, we cannot be pleasing to him, except as we are related to Christ and as his fruit is born in us by our relationship to him and the power of his Spirit and his Word working in us to will and to do of his good pleasure. The assurance is that if we abide in him we will bear much fruit and that without him we can do nothing, have no fruit that the Father will accept.

What is the nature of this fruit-bearing? How may we know the fruitage which the Father seeks? We answer that many, under the misguidance and wrong example of the vine of the earth, incline to think of grand earthly temples, orphanages, etc., as being the fruits which the Lord desires to see well developed. We answer, No. If these were the fruits, then Jesus and the apostles bore no fruits: they built no churches or cathedrals or temples, they neither built nor founded orphanages or asylums or hospitals. If these were the fruitage which the Father seeks, then the Lord and the apostles erred totally. But we hold that they did not err, that the error rather has come from another quarter; that the vine of the earth guided by the



spirit of the world has taken a utilitarian direction, and is bringing forth the fruitage of the kind which the world approves.

### **THE WORLD MAKES PROVISION**

We are not saying a word against hospitals, asylums, etc., – we believe them to be very good, very desirable, very proper adjuncts of society and civilization, – but we believe that the world is thoroughly capable of providing for all those things, and that the world is quite ready to provide for them; indeed we find that the world really does make provision as it is. For instance, the various St. Francis, St. James, and St. Agnes hospitals, asylums, etc., Protestant and Catholic, all seek support from the donations of the State for their maintenance and all get them, and the State might just as well, and better in some respects, have full charge of these. And indeed we are not sure but that it does have full charge of them now as fully as possible. Not that we wish to intimate that there are none of the true branches of the true Vine connected with any of these earthly institutions; but we hold that these are not their fruitage according to the Lord's parable, and that if they are members of the body as well as members of Babylon, they must bear the fruit of the Vine of the Father's planting as well as be identified with other good fruits.

The fruits of the Spirit are sometimes taken to be activities in the service of the Truth, as, for instance, the scattering of the Truth, the talking of the Truth, the bringing of some out of darkness into the light and **[R3546 : page 123]** knowledge of the Truth, the expenditure of money for the publishing of the Truth, – all these are sometimes considered the fruits which the Lord expects of the branches. Not so! The fruits are something still nobler and grander than these things, and are described by the Apostle as the fruits of the Spirit. The Spirit of the Vine must permeate all the branches, and the fruit of the Vine must be in every branch. These fruits of the Spirit are enumerated – meekness, gentleness, patience, long suffering, brotherly kindness, love; if these things be in us and abound, says the

Apostle, they make us to be neither barren nor unfruitful in the knowledge of our Lord and Savior.

These fruits are all one in some particulars: that is to say, the essence of proper Christian patience is love; the essence of hope and faith and joy is love for our Father, and our confidence in his love, as expressed in his promises to us. So the name of all these fruits and graces of the Spirit is expressed in the one word, Love. These are the fruits which must be found in every branch if it would retain its place as a branch and be of the glorified Vine by and by. Let us not deceive ourselves into thinking that other things will do, and that we may pass the divine inspection without these. The other things, the good works, the seeking of the Truth, the distribution of the literature, etc., are only to be acceptable to the Father in proportion as they are the results of this fruitage in our hearts. The Apostle expresses **[R3546 : page 124]** this forcefully when he says, If I should give my body to be burned and all my goods to feed the poor, and have not love, it would profit me nothing.

The same thought is true in regard to service to the Lord: if we should spend every day and every hour in harvest work, if we should give all our money to printing tracts and books, or use ourselves in any other way for the service of the Lord's cause, it would profit nothing unless it were the result of love in our hearts. We see, then, that the thought is that we must cultivate in our hearts the graces of the holy Spirit, meekness, gentleness, patience, etc., love, and that we must have these in abounding measure to be pleasing to the Lord, to bear "much fruit." The expression of these fruits, therefore, undoubtedly will be through various channels, perhaps of giving goods to the poor, perhaps of such faithfulness in the presentation of the Truth as might lead us to martyrdom, that our bodies might be burned. If the burning of the body or the loss of all our goods comes in such a course through our faithfulness to the principles of righteousness, through our love and loyalty to the Lord, then happy are we indeed.

## **WITHERED BRANCHES BURNED**

The declaration that those who will not bear the fruit of the Vine will be cut off from being branches and will wither and ultimately be burned, seems to imply the second death, utter destruction of the class indicated. This is not the worldly class, for they were never united to Christ, never were branches in the Vine and hence never were on trial in this respect. It refers only to those who have gone the lengths of making a full consecration to the Lord, a full union with him, a thorough consecration and begetting of the holy Spirit. These words, then, seem to correspond with the Apostle's declaration, "It is a fearful thing to fall into the hands of the living God."

The world is not in the hands of the living God, but is at the present time reckoned as dead in Adam, under the Adamic sentence, not being judged by the Lord. The Church only is reckoned as free from Adamic condemnation and placed on trial or judgment, and these only, therefore, could fall out of the hands of Christ, the Mediator, and into the hands of the Father in the sense here indicated. Being cut off from Christ their case is hopeless; for such we can look forward to nothing better than the second death. Even then we are glad that the theory of eternal torment is not true; that when they die the death of utter extinction they have suffered all that God has pronounced, terrible as that loss will be to those who appreciate everlasting life.

This statement about the branches cut off, withered and burned does not seem to take cognizance at all of the household of faith class, which, though believing in Jesus, never comes to the point of becoming branches or members in the Christ. Nor does it seem to take into consideration the great company. Indeed this class is mentioned in but few Scriptures and then obscurely, the Lord thus indicating, we believe, that none were called to such a company. The Apostle speaks of some as being "saved so as by fire," and a little suggestion in this same line might be taken from the Master's words

that, being cut off as branches, they wither and are burned – burned as branches, destroyed as members of the company to which they originally were by covenant attached, but not necessarily destroyed individually to all eternity. The Apostle speaks of this class saying that themselves shall be saved so as by fire, but their works shall suffer loss. Perhaps we should consider these as being included in this manner in the Lord's statement.

## **FRUITS OF MEMBERSHIP IN THE VINE**

Our Lord proceeds to tell us what some of the fruits of this union with him will be: –

First, such may ask whatsoever they will and it shall be done unto them. There is only one condition or limitation, namely, that before they are thus prepared to ask they must see to it that they give attention to the Lord's word that they may ascertain what is his will and what they may ask according to his will. Those who abide in Christ must have no will of their own, theirs must be the will of their Head, and their Head has already declared that his will is the Father's will. These, then, are the limitations, that we have the Father's will in our hearts and the Father's promises in our hearts; then our requests will be in conformity to these and the Lord will be pleased to grant all such.

The second fruitage or result will be that the Father will be glorified the more in proportion as our fruit increases, and on these terms our discipleship shall continue, namely, that we shall habitually seek to know and to do the Father's will and to glorify and honor him by lives obedient to his will. Anything short of this would forfeit our discipleship. Not that it would be forfeited instantly, as though the Lord would take occasion to cast us off lightly; but that it is a part of our covenant relationship that we will grow in grace, grow in knowledge, grow in harmony with God, grow in the fruits of the Spirit, and if we turn from this engagement or contract we cannot be considered as retaining our relationship as disciples, members.

The third fruit or evidence of this membership in the Vine and of our continued growth as branches is stated in verse nine, namely, that as the Father loved the Lord Jesus, the Vine, so our Redeemer loves us, his branches or members. What a wonderful thought this is, that our Master has toward us the same kind of love that the Father has toward him! Could our faith always grasp this thought and maintain this hold, we should indeed have nothing to wish or to fear – our summer would last all the year. The next thought suggested is that having reached, having attained this high position in the Lord's favor, if we are his disciples and truly appreciate what he has done for us in this respect, we will desire to continue in his love. Next in order come the terms and conditions upon which we may continue in that love, namely, that we keep his commandments.

By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with him, namely, "Even as I have kept my Father's commandments and abide in his love." We cannot expect to abide in the Lord's love and be careless of his injunctions. The measure of our faithfulness to him will be indicated by our obedience to him, as the measure of his love for the Father was indicated by his obedience to the Father. The Apostle intimates this same thought and adds a little to it, saying, "For this is the love of God that we keep his commandments, and his commandments are not grievous." (1 John 5:3). It is not enough that we **[R3546 : page 125]** keep the commandments, but that we keep them lovingly and loyally, of good pleasure, that we do not consider them grievous but rather are to be glad to be in line, in harmony, with all the Lord's righteous provisions and arrangements. Let us all more and more seek this spirit of full heart-harmony with all the principles of righteousness laid down by our Lord Jesus – his commandments.

Our Lord's commandments are not the ten commandments of Moses, but more or less according to the standpoint of expression. They are less in the sense of requirements on our flesh; they are more

as respects the requirements on our hearts. Briefly summed up he tells us that his law is love with all our heart, mind, soul, and strength to the Father and for our neighbor as for ourselves. This is possible to our regenerated hearts though not possible to our imperfect flesh. The Lord's requirement, therefore, is that with our hearts we serve this law of God and with our flesh we shall do to the best of our ability, and we have the assurance that in the resurrection we shall have the new bodies in which we shall be able to serve the Lord thoroughly, completely, satisfactorily.

### **MY JOY REMAIN, YOUR JOY BE FULL**

Our Lord concluded this little lesson, so short and yet so full of meaning and depth, by an illustration of why he gave it, saying, "These things have I spoken unto you that my joy may be in you and that your joy may be filled full." This is my commandment that ye love **[R3547 : page 125]** one another even as I have loved you." Wonderful words of life are these that have come down to us through the centuries, that have helped to cheer and encourage so many of the Lord's followers in the narrow way.

Many are the objections that are raised to pure and undefiled religion: Some complain that it is gloomy, joyless, a fetter upon heart and brain; that it drives men from every temple of pleasure with a whip of small cords; that it posts notice, "No trespassing here," in every field of enjoyment. Our answer must be that this is a mistake: that these are the words of those who know not, neither do they understand the things whereof they speak. Those who have truly made a covenant with the Lord, who have truly accepted him, who have truly laid down their lives at his feet and become his followers in sincerity, are filled with his joy, as he promised; and it is an increasing joy, which day by day and year by year becomes more nearly complete – a joy which will not be complete, however, until that which is perfect shall come and that which is in part shall be done away, until in the resurrected condition we shall see as we are

seen and know as we are known and appreciate to the full the joys of our Lord, hearing his welcome invitation, "Enter thou into the joys of thy Lord."

We enter now into those joys through faith, through anticipation, through rest of heart, but by and by we shall enter upon them in the actual sense. Meantime it is the world, that has not submitted itself to the Lord, that has not appreciation of the joys of the Lord, that is full of selfishness and ambition and strife and envy; it knoweth us not even as it knew him not; it knows not of our joys in the Master's service even as it never appreciated the joys of our Lord in doing the Father's will, even at the sacrifice of his life.

### **"AS I HAVE LOVED YOU"**

It does not astonish us that the Lord directs that we love one another, but we stand amazed with the thought contained in these words, "As I have loved you." How can we love one another with the same love which the Lord has for each of us? is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the Spirit of the Lord, we approximate more nearly to this standard of perfect love to all that are his, a love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one's own time and convenience. Thus Jesus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love. This love is the fulfilling of the Law, and whoever has such a love for the brethren will have undoubtedly a full, sympathetic love for the whole groaning creation, and will be glad to do now the little that is possible to be done on their behalf, and doubly glad that the Lord in his own good time and pleasure has a great and wonderful blessing for every member of Adam's race.

Some one has said, "Do not imagine that you have got these things because you know how to get them. As well try to feed upon

a cook book." There is a good and an important thought here: it is very important that we should know these things and understand the Lord's plans and appreciate the principles laid down in his Word, but though we had all knowledge it would not benefit us unless we used it. Let us not think of getting the benefit of the Lord's gracious provisions by merely learning how to get them, but let us take the necessary steps – see that we are fully his, see that we live close to him, see that we are fruit bearers, see that we abide in his love, in the Father's love, in the love for one another, which he has enjoined.

