

GOSPEL OF YOHANAN

Chapter 13

How patient should we be? How many chances should we give to someone who we know has bad intentions? Or someone who we know wants to harm us?

Very often, we act hastily at the first hint and condemn very quickly. It is as if we welcome that last drop that overflows our shallow vase that contains our patience, and bang, we pull the trigger. Are we not, too often, quick to vindicate our resentment, our anger, when we finally see proof of someone else's bad conduct, or bad intentions?

What is the result? A worse situation emerges.

Our quick and hasty responses often show that we are not much better than them. So, what should we do if we are confronted with a similar situation?

This is where we turn to the Word of God in which we have a great example to follow, that of Yeshua Himself. Our Messiah was, in fact, confronted with such a situation; a situation that followed Him throughout His entire ministry, day in and day out.

It is through this trial that we find a great example of patience and love that He demonstrated towards a man which, He knew, was about to commit a heinous crime against His Person. This crime happened to be one of the worst in the annals of the history man.

The person in question is Judas Iscariot, who ended up selling the Son of God for, what was at the time, the price of a dead slave. This price was thirty pieces of silver; one cannot go much lower than that.

One important point is that Yeshua knew all along that this man was to betray Him. He knew all along that this man was not sincere and that he was slowly developing a hateful heart towards Him and towards the other disciples. He knew that this man was not genuine. Yet, for three years—in every single day of these three years—He always acted towards him with much love and care. So much so that the eleven other disciples did not have a clue as to what was going on, because Jesus' love was evenly spread among the twelve. He knew, but He loved him.

This I find extraordinary! This is such a great lesson of love and patience for us here in the Gospel of John.

The love and patience that our Lord demonstrated really comes out toward the end because, just before Judas Iscariot committed the final act that separated him from the love of God, we see Jesus overextending His helping hand to this man.

How could such love be possible?

The last moments preceding the departure of Judas Iscariot were tense moments for the other eleven also, because they were being confronted with the fact that one of their trusted friends was a fake and because Yeshua told them that He was leaving. The world around them seemed to be collapsing.

It is in this tense situation that we see how well our Yeshua acted towards all the twelve disciples by demonstrating how much He cares for them.

Let's first consider Yeshua's actions towards Judas Iscariot. First, who was this man?

For one thing, this name became almost forbidden in our everyday language, but the name Judas was a common name in Israel. In fact, five men were called Judas in the New Testament. One of them was another of the twelve disciples, Judas the son of James. Another was the half brother of Jesus; we know him by the name of Jude. But in the Greek, his name is spelled in the same way as the name Judas. It was probably changed because of the stigma that was attached to the name of Judas, but the Bible does not make that distinction.

Iscariot means "man of Kerioth," *Ish*, which means man or individual, and *Keriot*, which was a village in southern Judah mentioned in **Joshua 15:25**.

Now we do not know much about this man; his life is shrouded with mystery. We do not know how he first came to Jesus or how he came to hold that position of treasurer, nor do we know why he betrayed Jesus. Being so mysterious and unknowable is the mark of those who are not sincere and hold another agenda.

Regardless, what matters to us is how our Lord acted towards him and how much love He showed to him, as well as how much love He is showing to others like him.

Let's now go to the Passover meal that Yeshua had with the twelve disciples. This was His last meal on earth. Notice that, during the supper, twice Yeshua identified the one who was to betray him. But there are two main questions that this event raises. The first is: for what purpose did he identify Judas Iscariot? The second question is: why didn't the other disciples understand what was going on?

Let read these two passages.

The first one is found in **Mathew 26:21-23**.

Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me."

And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?"

He answered and said, "He who dipped his hand with Me in the dish will betray Me."

What must have happened right after these words is that Judas Iscariot dipped his hand in the dish at the same time as Jesus. That was an obvious sign. Notice that the eleven other disciples didn't realize it. Isn't it surprising that they did not catch on?

First, in **verse 21**, He tells them that one of them will betray Him. In **verse 22** they ask Him who is it. In **verse 23**, He gives them an obvious sign. The same thing happens again. Later, during the meal, we learn from in **John 13**, that Peter, takes the lead and asks the question again.

John 13:23-25

Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

Simon Peter therefore motioned to him to ask who it was of whom He spoke.

Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?"

Jesus gives yet another obvious hint in the following verse:

John13:26

Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.

He says: here is the bread; I am going to dip it and give it to the one who is going to betray me. Then he dips it and gives it to Judas Iscariot. Now again, the question is: why didn't Peter and the eleven other disciples get it?

In fact, right after giving him the element, Yeshua makes it even more obvious and tells Judas Iscariot in **verse 27**

"What you do, do quickly."

Then we are told in **verse 28**

But no one at the table knew for what reason He said this to him.

Some disciples thought that Jesus sent Judas Iscariot to buy something, since he was the treasurer, but that was a Passover evening and everything in Jerusalem must have been closed. Others believe that Jesus sent him to give alms to the poor.

So what exactly happened there? Why are we left with more questions after reading of the account?

First, I believe that Yeshua's actions were done, not for the eleven disciples, but for Judas Iscariot himself. These were attempts by our Lord to bring Judas Iscariot to repent before he would commit the crime. He clearly shows him twice that He knew very well what he was about

to do. He was showing him that He was omniscient; that He was who He claimed to be. He was calling Judas Iscariot to repentance. It was an appeal to bring him back, but it did not faze Judas. In fact, Judas was the only one of the twelve who understood what was going on. He told Jesus in **Mathew 26:25**

"Rabbi, is it I?" He said to him, "You have said it."

Jesus clearly tells him that he was the one. But that did not matter. Despite the love, the patience and the warnings of our Lord, Judas nevertheless decided to go ahead and sin.

Here Judas is a type of all of those who will repeatedly refuse the call of the Spirit of God. I truly believe that God acts in the same way for every individual, before that individual finally refuses Him. Up to the last opportunity, up to the last second, The Spirit of God will be there for anyone, so that they will be able to spend eternity with God. He will be there until He is pushed out. Even if He knows that the individual will refuse, as in the case of Judas Iscariot, He will still be there. This is a mystery!

But what is obvious is God's love and patience. When we read in **John 3:16** that God so loved the world, we understand that He truly loves them unto the end, until they shut Him away.

Jesus knew all along that this man was not genuine, yet the fact is that He chose him. According to **Matthew 10:1** He gave him: "...power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease."

He even washed his feet. But none of that fazed Judas Iscariot. Nonetheless, God would have done His utmost.

In fact, right at the beginning of the Passover meal, Judas Iscariot himself was giving us hints as to who he was. See how he called Yeshua, compared to how the disciples called Him:

Matthew.26:22, 25

And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?" Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

Judas did not call Him Lord, but Rabbi. He could not call Him Lord because He was not his Lord.

This was done for the sake of Judas to repent before it was finally too late. But, before that, Jesus must have seen some promise in Judas; He must have seen a potential in him, or He would not have called him to be a disciple. This, again, is a mystery.

There is another dimension to that situation. Why didn't the eleven disciples realize what was going on? Even though everything was done in the open, being quite obvious, they did not catch on.

I truly believe that the reason is that it was hidden from them. Because, had they have found out that Judas was going to betray Jesus, their reaction, especially that of Peter, could have jeopardized Yeshua's going to the cross.

If the disciples understood what was going on, they would have stopped Judas Iscariot and tried to prevent Yeshua from dying on the cross. It was better that they did not know.

There is something much deeper here. This sets a precedence and an example for the Church that was about to be born some fifty days later. It also answers some important questions.

Jesus told us before, in **Matthew 13**, that the coming kingdom of God will be composed of the wheat and the tares. We are even told in the epistles that many of these tares will enter our congregation. But, what are we to do about those tares?

Unless the Lord tells us, unless He leads us to know some things about these people and unless we see some clear evidence, we ought not to look for them.

The disciples had no idea that one of them was not a true believer. Most importantly, we ought to love everyone, as Jesus loved all of them, with no distinction of persons.

It is obvious that Jesus loved Judas Iscariot before he fell, because there was still a chance for Judas to repent. The fact that the disciples had no idea that there was a person who was going to perdition shows us that we are not to look for them, but to love them until the end so that they may come to repentance.

When the time comes for them to go, God will take care of them. He will bring them out from our midst. This is what we learn in **1John 2:19**. Speaking of those who left the faith, the Spirit of God says:

....they went out that they might be made manifest, that none of them were of us.

They were made manifest, only when they weren't of us anymore. Otherwise, if there is one chance out of a trillion for their salvation, I believe God will grab it. For this reason, we ought not to spoil that opportunity.

In **Matthew 13**, the servants came to the owner of the field and asked him if they could take off the tares. The field represented the Kingdom of God and the tares represented the unbelievers. To this the owner replied:

Matthew 13:29-30

But he said, `No, lest while you gather up the tares you also uproot the wheat with them.

‘Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."’

Thus we ought to wait until the Lord gives us a clear indication as to whether these people became tares or wheat. But in the mean time, they are still part of us, because there is still the opportunity for them to come to believe.

This is why I believe that, twice, Jesus showed Judas Iscariot what he was about to do. This is why the disciples had no idea as to what was going on.

Jesus started to warn Judas, back in **John 6**, one year before the final betrayal. This shows us that sin does not usually take us by surprise; it takes a long time to germinate in us. It is at the very beginning that we should take hold of it.

Before the events of **John 6**, nothing was told regarding who this man was, except perhaps that he was always the last one to be named in every list of the twelve disciples. Peter, the leader, is always found first and Judas Iscariot was always found last.

We see here, as David said in **Psalm 1:1**

Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;

Judas had started to stop walking; he was now **standing** by the way of the sinners and, a year later, he sat with them.

It is interesting that, here in the 6th chapter, we see that many had begun to leave Jesus because they found His words to be too harsh. In **John 6:66** we read:

From that time many of His disciples went back and walked with Him no more.

But, somehow Judas stayed. Why? I am not sure, but what matters here is that Jesus knew who he was and it is right there that He tells us so. In **John 6:70** we read:

... "Did I not choose you, the twelve, and one of you is a devil?"

It would have been better for Judas to leave with the others. It is possible that this was said for the sake of Judas. Is it possible that Judas Iscariot himself did not know what he was beginning to do, and that was a wakeup call for him to realize that he was taking a dangerous road?

But it was a year later, after the raising of Lazarus, that the point of no return was about to be reached. The raising of Lazarus, as we have seen represents the last and one of the most powerful miracles that Yeshua performed. Judas Iscariot despised this great miracle.

Right after this miracle, we see him at Bethany, where he complained about Mary's perfume being poured out on Jesus, saying that it was too costly. Here again, instead of realizing who Yeshua really was, he thought about money. It is here that we are told that he was a thief.

We are also told in Matthew and Mark that his behavior was contagious, because several of the disciples joined in complaining about the waste. It was clear then that he had to go, as he began tainting the other disciples.

So Judas knew the power of Jesus. He witnessed all His miracles. He saw Him walk on the water. He saw Him heal the leprosy. This knowledge of the Messiah's power is perhaps why he came to the Garden of Gethsemane with a whole crowd of armed men, for just One Man and a couple of followers.

There again, Jesus gave him a last chance before Judas gave him that kiss, which is called the kiss of death. Remember when Judas came with all of them, Jesus approached them and said "*Whom are you seeking?*" and they answered *Jesus of Nazareth*. See what He said to them and what happened:

John 18:6

Now when He said to them, "I am He," they drew back and fell to the ground.

The whole army and Judas fell back, because He showed His divinity – *I am He*. This is what God had said to Moses. The only person that could really have benefited from this situation was Judas Iscariot. But that did not faze him. He did not repent at this time. Jesus might have had to reverse time, to bring them back to their feet, and allow them to forget this instance, so that He would go to the cross.

So, we can say, as it is written in **Hebrews 6:4-5** that Judas was among those that were...
*...once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,
and have tasted the good word of God and the powers of the age to come*

He was there when Jesus preached; he heard the Words first hand. He was there when Jesus performed all these miracles. He was even there witnessing Yeshua's perfect private life, yet he was unmoved and unchanged. Such is the case of all that shut the door to God.

One last comment regarding this man is that some, in their fertile imagination, went as far as clearing Judas of all faults. They suggested that Judas thought that his betrayal would force Jesus into asserting His true power, thus overthrowing the Romans. Others went to the point of saying that Judas was the only one who really understood what was going on and agreed to betray Jesus so that the prophecies would come true. Didn't Jesus Himself call Judas a devil? Well, since they are at it, let them call the devil a good angel!

As God said in **Isaiah 5:20**

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!

GOSPEL OF YOHANAN
Chapter 14

After the departure of Judas Iscariot in **Chapter 13**, after saying that He was leaving them in **verse 33**, and after telling them in **verses 36-38** that Peter, the leader, would fail Him, it is here that Yeshua began His letter of love to His disciples and to us.

The first verse of **John 14** begins with these great words:
Let not your heart be troubled

Amidst this confusion, Yeshua wants to assure His disciples that He is on top of things. He says to them: Don't worry; I have the matter under control.

And there He gives them great promises:

- First is the promise of heaven; He tells them that He goes to prepare a place for them. I love what Warren Wiersbe said in his commentary on **John**: Christ "the Carpenter" is building a heavenly home for all who have trusted Him.
- Besides this promise, Yeshua gives them the power of prayer. In **verses 12-14**, He tells them that, at any time, they can call on Him and that He will answer them. He also gives us that great promise: *If you ask anything in My name, I will do it.*
- Third, He gives them His greatest promise yet, that He will be sending them His Spirit. See **verses 16-18**
*And I will pray the Father, and He will give you another Helper, that He may abide with you forever---
the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.
I will not leave you orphans; I will come to you.*
- Fourth, knowing that they will be in this world of wars and uproars, He gives yet another great promise; He promises them peace—His peace. See what He tells them in **verse 27**
*Peace I leave with you, My peace I give to you; not as the world gives do I give to you.
Let not your heart be troubled, neither let it be afraid.*

Let not your heart be troubled; we are given everything we need, not to let our hearts be troubled.

GOSPEL OF YOHANAN
Chapter 15

Yeshua now gives them an illustration to show them what it means to be with Him and to further explain to them, how it is possible for one who was with them from the beginning, such as Judas Iscariot, to not truly be a believer.

This is where we come to **Chapter 15**, where we find a passage that has disturbed, and is still disturbing many believers. When reading these verses, many have concluded that one can lose his salvation. Many preach this belief, using this passage. But in this passage, Yeshua is telling the disciples how it is possible for Judas and others like him to be found within a body of believers, for so long, without being detected.

Here Yeshua describes apostasy; He does not say that a believer can lose his salvation. No one can possibly lose his salvation. But, what He tells us is that there will always be unbelievers within the body of the Messiah.

Was Judas Iscariot ever a believer? Never! Jesus tells us so right when Judas is first mentioned in this Gospel.

In **John 6:70** He said:

"Did I not choose you, the twelve, and one of you is a devil?"

While He had to give him all the opportunities possible, He tells us, by His omniscience, that he was a devil from the beginning.

In this illustration, Yeshua used the figure of the vine and the branches to describe His relationship to His Father and to His true disciples. Also, He speaks, here, of fruit bearing as being especially linked to our being believers.

Let's read the beginning of **John 15**; this takes place in the Upper Room Discourse on the night before His crucifixion

John 15:1-8

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

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.

You are already clean because of the word which I have spoken to you.

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.

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.

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.

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

By this My Father is glorified, that you bear much fruit; so you will be My disciples.

So we learn that Jesus is the vine, God the Father is the vine dresser and we, the believers, are the branches. Have you ever seen a branch bearing fruits by itself without being in the tree? A branch can only bear fruits if it is in the tree; it is so with the believers. Fruit bearing can only be possible if you are in the Messiah and this is why the word “*abide*” is used so many times here.

To *abide* means to *dwell, to remain*. Eight times the word “*abide*” is mentioned in this passage.
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 15:6 "If anyone does not *abide* in Me, he is cast out as a branch and is withered;
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.
John 15:9 "As the Father loved Me, I also have loved you; *abide* in My love.
John 15:10 "If you keep My commandments, you will *abide* in My love.....

Why are we told so many times to *abide*? Because we do not always abide as we should. Yes, every believer does bear fruit; otherwise he is not a believer. But the amount of fruits we produce is where we fail.

As the word *abide* is mentioned eight times, the word fruit is mentioned six times. The passage even emphasizes degrees of fruitfulness which are stated as (1) fruit, (2) more fruit, and (3) much fruit.

John 15:2, 5

*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**.*

*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.*

There is a progression of growth, a progression in bearing fruits. In fact, the believer has been chosen in order to bear fruit, and not just a little, but much fruit. It is the essence of the believer to bear fruit; one cannot be without the other.

Paul presents it well in **Ephesians 2:10** when he says (underlining is mine):
For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Therefore, there is no such thing as a fruitless believer. Every believer bears some fruit. Since all believers bear fruit, we should not be surprised that the fruitless branches, those who profess to be in the church but are not true believers, had to be thrown into the fire. These are the non believers in the church; believers are never thrown into the fire.

Thus, within the church, you have branches— those that bear fruits and all others—you have the wheat and the tares

As Judas Iscariot was not thrown away until the very last second, so we are not to judge others. These passages are not given to us to judge others, but mainly to judge ourselves and to see if our life is as abundant as it should be.

The relation between the branch and the tree shows us that our whole being is tied to our Lord. Our happiness is dependent on our relationship with Him. The illustration of the vine is so well suited to describe this relationship.

Do you know what is particular about a branch of a vine tree when it does not bear fruits? The wood is of very little use, other than as a fruit-bearer. There is nothing much you can do with it. You cannot build houses with the wood of a vine; it is not usable. You cannot make furniture from it, and this is precisely what God says in **Ezekiel 15: 2-4**

Son of man, how is the wood of the vine better than any other wood, the vine branch which is among the trees of the forest?

Is wood taken from it to make any object? Or can men make a peg from it to hang any vessel on? Instead, it is thrown into the fire for fuel; the fire devours both ends of it,

A vine was intended only to bear fruit. This is why believers are unhappy and miserable when they do not abide in the Messiah. At the time of Ezekiel, the people of Israel were not bearing fruit. This unfruitfulness led to the Babylonian Diaspora; one that, in many ways, is still going on. Those too, who are presently part of the Body of the Messiah and should not be, will eventually be taken away by the Lord, as in the times of Ezekiel.

This is what the Lord says in **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.

Again, let's not be surprised when these things happen. We have the two great fifteens for fruit bearing: **John 15** and **Ezekiel 15**. These passages also bring us to self-examination.

But the main teaching here is not about Judas Iscariot and those like him. The main message of the illustration of the vine and the branches is to emphasize the truth that the Messiah is the source of life and fruitfulness for all who are related to Him.

This figure is one of the best describing the doctrine of sanctification, because in this work we see the work of the Father as well as that of the Son.

In **verse 2**, we are told that the Father prunes the branch....*that it may bear more fruit*. For branches to bear fruit they need to be regularly pruned. God may do this in many different ways, but in all circumstances we ought to realize that He is on top of things. He is sovereign.

Someone wrote:

My garden has taught me to think ahead. For it to be fruitful, I must plan. I must build soil, plant, and nurture what I have planted. It has also taught me to hold the harvest lightly. Over the course

of a season I can lose a crop to spring rains that rot the seed, to hail that breaks the strong, and to drought that withers the weak.

And so it is with God – He knows how to take care of us – and we will grow to great heights if we allow Him to prune us.

See what **verse 3** says concerning how He prunes them:

You are already clean because of the word which I have spoken to you.

The disciples were already clean because they were with Yeshua; they were physically with Him. Jesus was teaching them, and the eleven disciples were so close to Yeshua. In the same way, we should be that close to Him, as well. As He taught them for the last three years, so He is willing to be as close to us and to teach us.

To be clean, as it is written in **verse 3**, we need to abide in Him. There is something beautiful here: we are told that a believer who is abiding in Christ can be assured that his prayers will be answered. I don't know if we are ever going to realize what Yeshua is saying in **verse 16**:

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

Answers to prayer are linked to your fruitfulness. If you have this feeling that the Lord does hear your prayers, look at your fruits and see if there are any. I love to pinpoint those who bear fruits, and ask them to pray for me, because I know that their prayers are effective.

In another **verse 16**, this time in the 5th book of **James** we read:

..... The effective, fervent prayer of a righteous man avails much.

The result of abiding in the Messiah, as symbolized in the vine and the branches, has been summarized in the triad:

Fruit perpetual – Joy celestial – Prayer effectual

Let's see the first one – **Fruit perpetual**

What is meant by fruit?"

Galatians 5:22-23 clearly tell us what these fruits are, or at least what would “abiding in the Messiah” do to our life.

.....love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.

Notice that love is first. It is Donald Grey Barnhouse who said:

Love is the key. Joy is love singing. Peace is love resting. Long-suffering is love enduring.

Kindness is love's touch. Goodness is love's character. Faithfulness is love's habit. Gentleness is love's self-forgetfulness. Self-control is love holding the reins.

This is what all believers should be able to demonstrate at all time, and to all people. These are things with which you are building your eternal future.

It is written in **Hebrews 6:10** that

For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.

He remembers them. It is important for our eternal future to know how to manage our gifts. It matters because what you do right now may be related to how the Lord may use you in heaven.

But, of utmost importance, all of these constitute fruit for the glory of the Father. Let's not bear fruits for any other reasons but to bring glory to our Father.

See what it says in **John 15: 8**

By this My Father is glorified, that you bear much fruit; so you will be My disciples.

Yeshua said the same thing in **Matthew 5:16**

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

I love how Peter concludes this part for us:

1Peter 4:11

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

This is why it is called **Fruit perpetual**.

Next you have **Joy celestial**, see what **John 115:11** tells us:

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

You do not need to reach heaven to experience great joy. This joy is not any joy; Yeshua speaks of His joy that He imparts in us. The key for that joy is bearing fruits.

The last point of the triad is **Prayer effectual**.

As Yeshua said in **verse 16**, one more time:

.....that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

Thus, linking bearing fruits with answered prayers.

I would like to make a statement concerning some who have read beyond what **verse 1** says, when Jesus begins by telling us that He is the true vine. Many have concluded that He came to uproot Israel, because we read, in **Psalm 80**, that Israel is Jehovah's vine.

You have brought a vine out of Egypt; You have cast out the nations, and planted it.

But Jesus did not come to uproot Israel, as some have said. E.W. Bullinger gives us a good explication of the meaning of these words, in his book *Figures of Speech Used in the Bible*. Concerning the word *true*, he said:

“Not “true” as opposed to what is false, but” he says – this phrase represent “the *very* vine: the vine all earthly vines represent...” He explains that this Greek word “helps the figure, for it means *true* as regards the reality in relation to shadows or representations.”

Yeshua here represents the true vine – one that the church and Israel should look to, as the *true vine* – the one to imitate.

Israel will be reestablished as the vine of God, as we read in **Zechariah 8:12**

For the seed shall be prosperous, The vine shall give its fruit, The ground shall give her increase, And the heavens shall give their dew--I will cause the remnant of this people To possess all these.

And I will conclude by going back to **verse 6 of John 14**, where Jesus says:

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

To abide in Yeshua is to believe that He is the only way, the only truth and that it is only He who has life. He warns us of the futility of trying to find satisfaction apart from Him.

There is **no other way** or truth or life.

In **John 10:7**, He told them that there is **no other door** into God's sheepfold. Jesus said: *"I am the door of the sheep."*

He told them, by His Spirit, that there is **no other name** given among men whereby we may be saved, **Acts 4:12**

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

Speaking of Jesus being the only way, I want to bring to your attention the opening verses of three beautiful Psalms:

The first shows us Christ dying for His sheep.

Psalm 22

My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning?

The second shows us Christ supplying all the wants of His sheep. **Psalm 23**

The LORD is my shepherd; I shall not want.

The third shows us Christ leading His sheep into the glory.

Psalm 24

The earth is the LORD'S, and all its fullness, The world and those who dwell therein.

The three Psalms, taken together, present Him in His infinite sufficiency for the need of believers. Thus, the Messiah fills up the whole mighty distance between the cross and the crown, reminding us of His own beautiful words: *"I am the way."*