

# Branches for Burning

## John 15:1-6

John 15:1–6 (NKJV)

**15** “I am the true vine, and My Father is the vinedresser. <sup>2</sup> 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. <sup>3</sup> You are already clean because of the word which I have spoken to you. <sup>4</sup> 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.

<sup>5</sup> “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. <sup>6</sup> 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.

## Introduction

Nearly fifty years ago, the British agnostic Bertrand Russell penned these words:

“There is one very serious defect to my mind in Christ’s moral character, and that is that He believed in hell. I do not myself feel that any person who is really profoundly humane can believe in everlasting punishment” (Bertrand Russell, *Why I Am Not a Christian*).

Philosopher John Hick echoed those sentiments when he called hell “a perversion of the Christian gospel.” He believed the doctrine of hell attributed to God “an unappeasable vindictiveness and insatiable cruelty.”

We expect statements like that from fallen, unregenerate minds. But what do we do when we hear similar things from prominent, professing evangelical writers?

“How can Christians possibly project a deity of such cruelty and vindictiveness whose ways include inflicting everlasting torture upon his creatures, however sinful they may have been? Surely a God who would do such a thing is more nearly like Satan

than like God . . .” (Clark H. Pinnock, “The Destruction of the Finally Impenitent”).

It’s become popular today for *professing* evangelicals to join the ranks of Pinnock, atheists, and agnostics in protesting the doctrine of hell. They are preaching sermons, writing articles, and publishing books, and some are wandering into the comment threads of Christian blogs.

Charles Spurgeon once advised fellow-preachers, “Shun all views of future punishment that would make it appear less terrible.”—efforts to extinguish the flames of hell abound in our day, just as they did in his.

Challenges to the doctrine of hell start out by questioning what the Bible clearly says, but they don’t end there.

Wayne Grudem, recognizing the trend to make hell appear more bearable, noticed a tragic pattern:

“The doctrine of eternal conscious punishment . . . tends to be one of the first doctrines given up by people who are moving away from a commitment to the Bible as absolutely truthful [. . .]. Among liberal theologians who do not accept the absolute truthfulness of the Bible, there

is probably no one today who believes in the doctrine of eternal conscious punishment".  
(Wayne Grudem, *Systematic Theology*)

The real conflict over the biblical doctrine of hell is essentially an issue of authority. What the Bible affirms about hell forces you to believe or disbelieve, to accept or reject. It's back to the same question that confronts everyone: Do you believe the Bible, or do you not? At the end of the day, the answer determines the fate of every person who ever lived.

The Bible is the only authority that tells the truth about death, hell, and eternity. The Bible has the final word on that subject—and on *every* subject—because it is a revealed book. It has come from God, from the spiritual realm, and has the answers about where all of us will spend eternity one day.

More than 150,000 people die every day. That's 4.5 million each month, a number...is almost the population of South Carolina, not a a little over 5 million (2018) Add to that the number of dead throughout human history ( 54 million a year or for 6000 yrs, 32 Trillion, 400 million people...) it's a

staggering figure. Tragically, many of those people died without knowing Christ.

And those who reject God and His way of salvation don't find rest when they die. They enter into eternal hell where there's no peace for the wicked. That's a grim, terrible reality, and it's what the Bible teaches.

John Calvin, commenting on the descriptions of Hell, wrote, "By such expressions, the Holy Spirit certainly intended to confound all our senses with dread."

Calvin understood the Bible's appeal to our senses. When you read about hell in Scripture, you can almost hear the agonizing wails, smell the smoke and burning sulfur, see the flames from the lake of fire, and feel the seething anger of the wicked as they gnash their teeth at the Righteous Judge.

And a Righteous Judge He is. The Bible Teaches clearly that God is Righteous, He is Holy and He is Just.

To deny Hell, is to deny the very Justice of God. To say that He is not Holy as He claims to be.

To many in the church and outside the church have a wimpy view of God.

A God who is less than Holy, A Santa Clause God, a man made God the winks a sin and sympathizes with the sins of our youth. But too many do not know the God of Scripture and do not know the severity of there own sin.

When we look at Scripture we see.

- Nadab and Abihu deviating from the priestly procedures and God consumed them with fire (Leviticus 10:1-2).
- One man gathering wood on the Sabbath. God commanded Moses to stone him (Numbers 15:35).
- Achan took a few forbidden items from the spoils of Jericho. God commanded Joshua to stone and then burn Achan along with his entire family (Joshua 7:24-25).
- Uzzah kept the ark of God from falling into the mud by reaching out his hand and taking hold of it. God immediately struck him dead (2 Samuel 6:6-7).
- Ananias and Sapphira lied to the apostles. God killed them both in front of the entire church. (Acts 5:1-10).

- Lest we forget, it was God who flooded the entire planet and wiped out Millions of Men, women and children and babies.
- This is foreign to most minds. Christian or not. Our passage today brings us face to face with the reality of eternal torment. HELL

## Lesson

### I. Two Vines

### II. Two Branches

### III. Two Realities

1. The Good Branch
2. The Bad Branch

1. The Good Branches
  - A. Purged
  - B. Persistent
  - C. Poor

2. The Bad Branches
  - A. Devoid

- B. Defectors
- C. Destroyed

## 2. The Bad Branches

### A. Devoid

**2** Every branch in Me that does not bear fruit He takes away

παν κλημα εν εμοι μη φερον  
καρπον αιρει αυτο

Every branch in Me that does not bear fruit

Bad Branches are defined and detected by the lack of fruit.

does not bear fruit P. A. Part.

μη φερον καρπον  
pheró: to bear, carry, bring forth

Original Word: φέρω

Part of Speech: Verb

Transliteration: pheró

Phonetic Spelling: (fer'-o)



**Definition:** to bear, carry, bring forth

**Usage:** I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.

5342 phérō ("allied to German fahren, Scotch bairn, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also 5409 /phoréō ("habitual bearing").

They are identified as characteristically not bearing fruit.

They are the opposite of the other branches that are pruned and produce Fruit.

These branches are fruit less.

Jesus addresses this difference by identifying that the true branches are fruitful

**John 15:8 (NKJV)**

<sup>8</sup> By this My Father is glorified, that you bear much fruit; so you will be My disciples.

**John 15:10 (NKJV)**

<sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

John 15:14 (NKJV)

<sup>14</sup> You are My friends if you do whatever I command you.

John 15:16 (NKJV)

<sup>16</sup> 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.

John 15:19 (NKJV)

<sup>19</sup> If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

This Contrast is seen in the later writings of John

1 John 1:6 (NKJV)

<sup>6</sup> If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

1 John 1:8 (NKJV)

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 John 2:3–4 (NKJV)

<sup>3</sup> Now by this we know that we know Him, if we keep His commandments. <sup>4</sup> He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.

1 John 2:9 (NKJV)

<sup>9</sup> He who says he is in the light, and hates his brother, is in darkness until now.

1 John 2:15 (NKJV)

<sup>15</sup> Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

1 John 2:19 (NKJV)

<sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

1 John 2:23 (NKJV)

<sup>23</sup> Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

1 John 3:6 (NKJV)

<sup>6</sup> Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

1 John 3:10 (NKJV)

<sup>10</sup> In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

1 John 3:14–15 (NKJV)

<sup>14</sup> We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death. <sup>15</sup> Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

1 John 4:20 (NKJV)

<sup>20</sup> If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

1 John 3:17 (NKJV)

<sup>17</sup> But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

## **Some warnings about fruit and for fruit inspectors.**

### **1. Not All fruit is real Fruit.**

Some people live moral lives and show religious involvement but are not Christians.

We are reminded that Judas Iscariot was a good man. He was trustworthy enough to be the treasurer. He was not even suspected by the other disciples who lived with him 24/7 as a man that could betray Jesus. He continued with Jesus for a 3 years. He would have had a very strict religious upbringing. He would have memorized large portions of the OT in his training as a child before his Bar-Mitzvah. He would have attended the Synagogue on the weekly sabbaths. He would have participated in the Feast days and Passover of the Jews every year. He went out with the other disciples and did ministry. He believe He was right when he turned over Jesus to the authorities.

But

He was not real and all his fruit was bad fruit.

External Fruit.

Remember

Matthew 7:21–23 (NKJV)

<sup>21</sup> “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. <sup>22</sup> Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ <sup>23</sup> And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

## **2. Producing Fruit for the sake of Fruit is not Fruit.**

There are some that see the references to what a Christian is i.e.

1. Love one another
  2. Forgive one another
  3. Keep the commandments.
  4. Remain faithful
  5. Go to church
  6. Read the Bible
  7. Share your beliefs with others
- etc.

and produce these fruits for the purpose of proving that they produce fruit.

Its the mentality that says since this is what a Christians is supposed to be, then this is what I will do.

A Christian goes to church, so I will go to church

A Christians Loves so I will love

A Christian Reads bible, so I will read

A Christian obeys the commandment, so I will obey.

### **3. Real Fruit is not Perfect Fruit and may not be Constant Fruit.**

Real Christians are saved, forgiven of sin and made right with God. They have the Holy Spirit living within them. They are positionally in Christ perfectly righteous and are Holy. But in the physical Bodies we live in the corrupt flesh. It still has a propensity to sin. We still see the battle for righteousness and the desire for evil (Roman 7)

So although we will produce fruit, our fruit may not always be perfect, and it will be stained by our flesh. And there can be winter seasons when we may not produce as much fruit. We may allow sin in or loose

our First love, or yield to the flesh as so many in biblical history have shown.

**Noah** is a becomes a drunken sailor after a year long ship ride with animals.

**Lot**, compromises and offers his daughters perverted men.

**Abraham**, lies and does not believe God for the promised son.

**Moses** is Angry and Impatient with the people of God.

**David**, gives in to lust and commits adultery and murder.

**Solomon**, is corrupted by the myriad of women from pagan nations

**Jonah** does all he can to avoid obedience to the the command of God to preach to a people he hates. Then gets mad at God's Mercy.

**Peter** denies Christ 3 times after saying he would die for Him. He is unwilling to give the gospel to Gentiles and is later rebuke for hypocrisy by Paul.

**Paul**, insults the High Priest and calls him a white washed wall. ( Acts 23) He later acknowledges in Romans 7 the evil is constantly present with him.

So we who are so quick to be fruit inspectors need to be cautious and patient because we do not



always have all the information. Any one of the men mentioned above, could have been judged wrongly if that was all the info you had. But we should take not a moment in time, but rather a patter of life. How did they respond when confronted with there sin, either by the Holy Spirit or the brother in Christ. Did they repent. Did they correct there action and there attitude and direction. These are key to know the fruit.

#### **4. The Key to understanding all of this is**

**5** *“I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”*

Genuine Fruit, is produced not from external pressure or internal personal motivation.

Genuine Fruit is produced because you are in the vine and have the life juices flowing in you and through you.

This is absolutely key to understanding what a real Christian is.

A Real Christian is not one because he produces Fruit, but rather because he is in the vine and has real life he produces Fruit.

He doesn't produce fruit to look like he is a Christian.

He produces fruit because he has the life of God in him and a Genuine Love for God, and Christ produces a real "want to", real desire to follow and obey Christ because you LOVE Him.

So Bad Branches are Devoid of Real Fruit because they are only **attached** to the vine. But no life flows thru them. They are not in Christ, and Christ is not in them. They do not have the life of God in them.

## 2. The Bad Branches

A. Are Devoid

B. Are Defectors

**6 If anyone does not abide in Me, he is cast out as a branch and is withered;**

**εαν μη τις μεινη εν εμοι εβληθη  
εξω ως το κλημα και εξηρανθη**

και συναγουσιν αυτα και εις πυρ  
βαλλουσιν και καιεται

## **6 If anyone does not abide in Me**

This identifies the character of the bad branch. It does not remain.

We learn from scripture that not to remain means

### **1. Not to Remain in His Word - Obedience**

**John 15:10 (NKJV)**

<sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

**John 8:31–32 (NKJV)**

<sup>31</sup> Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. <sup>32</sup> And you shall know the truth, and the truth shall make you free."

### **2. Does not remain In the Love of Christ -**

**Devotion**

John 15:10 (NKJV)

<sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

### 3. Does not remain With Christ- Perseverance

John 8:30–31 (NKJV)

<sup>30</sup> As He spoke these words, many believed in Him.

<sup>31</sup> Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.

John 6:65–66 (NKJV)

<sup>65</sup> And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

<sup>66</sup> From that *time* many of His disciples went back and walked with Him no more.

Matthew 13:20–22 (NKJV)

<sup>20</sup> But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup> yet he has no root in himself, **but endures only for a while**. For when tribulation or persecution arises because of the word, immediately he stumbles. <sup>22</sup> Now he who received seed among the thorns is he who hears the word,

and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

## 1 John 2:18–19 (NKJV)

**18** Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

**This Defecting will become more common in the future.**

## 2 Thessalonians 2:1–3 (NKJV)

**2** Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, <sup>2</sup> not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. <sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

## **1 Timothy 4:1–3 (NKJV)**

**4** Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, <sup>2</sup> speaking lies in hypocrisy, having their own conscience seared with a hot iron, <sup>3</sup> forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.

## **2 Timothy 3:1–5 (NKJV)**

**3** But know this, that in the last days perilous times will come: <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, <sup>4</sup> traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, <sup>5</sup> having a form of godliness but denying its power. And from such people turn away!

## **2 Timothy 4:3–4 (NKJV)**

<sup>3</sup> For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; <sup>4</sup> and they will turn *their* ears away from the truth, and be turned aside to fables.

## 2. The Bad Branches

A. Devoid

B. Defectors

**C. Destroyed**

<sup>2</sup> Every branch in Me that does not bear fruit **He takes away;**

παν κλημα εν εμοι μη φερων καρπον αιρει αυτο

<sup>6</sup> 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.

εαν μη τις μεινη εν εμοι εβληθη εξω ως το κλημα και εξηρανθη και συναγουσιν αυτα και εις πυρ βαλλουσιν και καιεται

## 1. He takes them Away v. 2

2. He cast them out v. 6
3. They gather them. v. 6
4. They burn them v. 6

First, it needs to be pointed out that the Comparison is with the bad branches being cut of and gathered together and burned.

<sup>6</sup> 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.

**hós:** as, like as, even as, when, since, as long as

**Original Word:** ὡς

**Part of Speech:** Adverb

**Transliteration:** hós

**Phonetic Spelling:** (hoce)

**Definition:** as, like as, even as, when, since, as long as

**Usage:** as, like as, about, as it were, according as, how, when, while, as soon as, so that.

So just as the vinedresser word cut off the bad branches and throw them out of the vineyard, and then they would be gathered and burned in the fire. SO will be the one who does not abide in Christ.



Lets look at each one and see the severity of Gods Judgment on the Unbeliever.

## 1. He takes them Away v. 2

<sup>2</sup> Every branch in Me that does not bear fruit He takes away;

Every branch- no exceptions

in Me that does not bear fruit- those that are superficially attached to Christianity

He takes away;

αιρει αυτο He cuts It off he remove it

The Greek displays a play on words that is hard to render in English. The Father ‘cuts off’ (*airei*) every dead branch; he ‘trims’ (*kathairei*) every fruit-bearing branch; indeed the disciples listening to Jesus are already ‘clean’ (*katharoi*, v. 3) because of the word Jesus has spoken to them.

The verb *kathairei* and its cognate adjective *katharoi* are appropriate to both an agricultural (*cf.*

Barrett, p. 473) and a moral or religious context. *Cf.* Additional Note.

Carson, D. A. (1991). *The Gospel according to John* (p. 515). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

A very different fate awaits the branches that do **not bear fruit**. Because they are detrimental to the health of the vine, the vinedresser would cut off the dry, lifeless, withered branches. In the Lord's analogy, the vinedresser (**the Father**) **takes** the unregenerate false branches **away** from their superficial attachment to the vine, . . . MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 151). Chicago, IL: Moody Publishers.

The Bible describes lost man as separate from God, Cut off in lost condition.

Colossians 1:21 (NKJV)

<sup>21</sup> And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled

Ephesians 2:12–13 (NKJV)

<sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Romans 9:1–3 (NKJV)

**9** I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, <sup>2</sup> that I have great sorrow and continual grief in my heart. <sup>3</sup> For I could wish that I myself were accursed from **9 (apo= separate from)** Christ for my brethren, my countrymen according to the flesh,

In the Future, all unbelievers will be taken away  
Separated from God, cut off from Heaven.

Luke 16:26 (NKJV)

<sup>26</sup> **And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'**

1. He takes them Away v. 2

2. He cast them out v. 6

<sup>6</sup> **If anyone does not abide in Me, he is cast out as a branch and is withered;**  
εβληθη εξω

Aorist Passive. A one time event, a since of finality

**Matthew 8:12 (NKJV)**

<sup>12</sup> But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

**Matthew 13:41–42 (NKJV)**

<sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, <sup>42</sup> and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

**Matthew 13:49–50 (NKJV)**

<sup>49</sup> So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, <sup>50</sup> and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

**Matthew 22:12–13 (NKJV)**

<sup>12</sup> So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. <sup>13</sup> Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’

**Matthew 25:30 (NKJV)**

<sup>30</sup> And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

### **Luke 13:28 (NKJV)**

<sup>28</sup> There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

### **Revelation 22:14–15 (NKJV)**

<sup>14</sup> Blessed *are* those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. <sup>15</sup> But **outside** (echo) *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

1. He takes them Away v. 2
2. He cast them out v. 6
3. They gather them. v. 6

<sup>6</sup> 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.

“They” (*sc.* the servants of the Lord of the Vineyard, the subject being understood. but not expressed) “collect” the useless branches.

Bernard, J. H. (1929). *A critical and exegetical commentary on the Gospel according to St. John*. (A. H. McNeile, Ed.) (p. 481). New York: C. Scribner’ Sons.

### Matthew 13:37–42 (NKJV)

<sup>37</sup> He answered and said to them: “He who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. <sup>39</sup> The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. <sup>40</sup> Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. <sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, <sup>42</sup> and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

1. He takes them Away v. 2
2. He cast them out v. 6
3. They gather them. v. 6
4. They burn them v. 6

<sup>6</sup> 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.

και συναγουσιν αυτα και εις πυρ βαλλουσιν  
και καιεται

καιεται Pres. Pass. Ind. = are being burned

**καίο:** to kindle, burn

**Original Word:** καίω

**Part of Speech:** Verb

**Transliteration:** kaió

**Phonetic Spelling:** (kah'-yo)

**Definition:** to kindle, burn

**Usage:** I ignite, light, burn, lit. and met; I consume with fire.

Some manuscripts have a definite article in front of fire. “the fire”

the fire, is the fire of Hell

Luke 16:22–24 (NKJV)

<sup>22</sup> So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. <sup>23</sup> And being in torments in

Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

<sup>24</sup> “Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’

Mark 9:43–48 (NKJV)

<sup>43</sup> If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—<sup>44</sup> where

*‘Their worm does not die  
And the fire is not quenched.’*

<sup>45</sup> And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched—<sup>46</sup> where

*‘Their worm does not die  
And the fire is not quenched.’*

<sup>47</sup> And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire—<sup>48</sup> where



‘Their worm does not die  
And the fire is not quenched.’

### Revelation 20:12–15 (NKJV)

<sup>12</sup> And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. <sup>13</sup> The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. <sup>14</sup> Then Death and Hades were cast into the lake of fire. This is the second death.

<sup>15</sup> And anyone not found written in the Book of Life was cast into the lake of fire.

### Hebrews 10:26–27 (NKJV)

<sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

<sup>27</sup> but a certain **fearful expectation** of judgment, and **fiery indignation** which will devour the adversaries.

φοβερα δε τις εκδοχη κρισεως και πυρος  
ζηλος εσθιειν μελλοντος τους  
υπεναντιους

**fearful**

**φοβερα**

**phoberos: fearful**

**Original Word:** φοβερός, ά, όν

**Part of Speech:** Adjective

**Transliteration:** phoberos

**Phonetic Spelling:** (fob-er-os')

**Definition:** fearful

**Usage:** fearful, dreadful, terrible.

**Cognate:** 5398 phoberós (an adjective) – fearful, prompting a person to withdraw (flee). [See 5401](#) (phobos).

**εκδοχη** ekdox (from 1551/ekdexomai, "personally anticipate") – properly, out from the judge and on to the one judged, i.e. the outcome of solemn (personally-felt) expectation of receiving one's "just desserts" (used only in Heb 10:27).

**fiery indignation**

**πυρος ζηλος**

**pur: fire**

**Original Word:** πῦρ, πυρός, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** pur

**Phonetic Spelling:** (poor)

**Definition:** fire

**Usage:** fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire.

fiery indignation

πυρος ζηλος

**zelos: eagerness, zeal, rivalry**

**Original Word:** ζῆλος, ου, ὁ

**Part of Speech:** Noun, Masculine; Noun, Neuter

**Transliteration:** zelos

**Phonetic Spelling:** (dzay'-los)

**Definition:** to have warmth of feeling for or against, to be zealous or jealous

**Usage:** (a) eagerness, zeal, enthusiasm, (b) jealousy, rivalry.

2205 zélos (an onomatopoeic term that mimics the sound of water bubbling over from heat and perhaps derived from 2204 /zéō, "to boil") – properly, burning emotion (inner feeling boiling over, "boiling from heat," J. Thayer); (figuratively) something very fervent ("red-hot") as with Spirit-fueled zeal to serve the Lord. This root (zē-) is used both negatively ("jealousy") and positively ("zeal") depending on the context.

[The root (zē-, "zeal") literally means "hot enough to boil." It is metaphorically used of "burning anger, love, zeal" (A-S) – i.e. to burn (in spirit). It can refer to "boiling anger, love, zeal, for what is good or bad" (J. Thayer).]

**27** but a certain **fearful expectation** of judgment, and **fiery indignation** which will **devour** the adversaries.

### **esthió: to eat**

**Original Word:** ἐσθίω

**Part of Speech:** Verb

**Transliteration:** esthió

**Phonetic Spelling:** (es-thee'-o)

**Definition:** to eat

**Usage:** I eat, partake of food; met: I devour, consume (e.g. as rust does).

### Hebrews 10:29 (NKJV)

<sup>29</sup> Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

### Hebrews 10:31 (NKJV)

<sup>31</sup> It is a fearful thing to fall into the hands of the living God.

John MacArthur explained the significance of God forsaking the Son in relation to hell: “This is a reminder to all sinners that while hell is the full fury of God’s personal punishment presence, He will never be there to comfort. He will never be there to show sympathy. He will never bring relief. [. . .] it is both the punishment of God and the absence of comfort. [. . .] That’s hell—punishment without relief (“The King Crucified: Consummation at Calvary”). As the Puritan Thomas Vincent put it, “Not only will the unbeliever be in hell, but hell will be in him too.”

### Ezekiel 15:6–8 (NKJV)

<sup>6</sup> “Therefore thus says the Lord God: ‘Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so I will give up the inhabitants of Jerusalem; <sup>7</sup> and I will set My face against them. They will go out from *one* fire, but *another* fire shall devour them. Then you shall know that I *am* the Lord, when I set My face against them. <sup>8</sup> Thus I will make the land desolate, because they have persisted in unfaithfulness,’ says the Lord God.”

The choice that faces every person is clear. To abide in Christ as a genuine disciple will produce righteous behavior and result in eternal joy and blessing. But those whose profession of faith is false, like Judas, will be fruitless and ultimately cast into eternal torment in hell. The Lord's sobering pronouncement concerning Judas, "Woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born" (Matt. 26:24), applies to all pseudodisciples.

In the words of Peter,

If, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them (2 Peter 2:20–21).









