



February 8, 2026
A Few Last Words Before I Go
The Vine & Branches
John 15:1-11

1. **Sermon Outline:**

- a. Jesus Is Our Only True Source of Spiritual Life and Health
 - i. Jesus is the vine
 - ii. We receive life and nourishment through faith in Christ
- b. Abide In Christ to Experience Fruitfulness and Supernatural Love
 - i. Jesus invites you to abide in Him and His love
 - ii. The result of abiding in Christ is ever-increasing fruitfulness
 - iii. There is infinite joy in abiding in Christ
- c. The Way to Abide in Christ: Obey, Prune, Delight, Repeat!
 - i. Obey out of love
 - ii. Prune your life for greater fruitfulness
 - iii. Delight in Christ
 - iv. Repeat

2. **Sunday Afternoon** – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. **Monday:**

- a. Begin this week by meditating on the focal passage, John 15:1-11. Although this is a well-known, easy-to-read passage, it may be helpful to read it in several translations. As you meditate on these verses, pay particular attention to the words that are repeated.
- b. Jesus opens this passage with the 7th and final “I am” statement in John’s Gospel. Read the first six:
 - i. John 6:35 “I am the bread of life”
 - ii. John 8:12 “I am the light of the world”
 - iii. John 10:9 “I am the gate”
 - iv. John 10:11 & 14 “I am the good shepherd”
 - v. John 11:25 “I am the resurrection and the life”
 - vi. John 14:6 “I am the way, the truth, and the life”
- c. In what way is this 7th “I am” similar to the first four? In what way is it fundamentally different?
 - i. What is the significance of the definite article used in each statement?

- ii. Except for Jesus' "I am the good shepherd" in John 10:11 & 14, how does He relate the "I am" statements to us? What is the result?
- d. Which "I am" statement has the most meaning to you personally?

4. *Tuesday:*

- a. Read and meditate on John 15:1 and these passages from the Old Testament:
 - i. Psalm 80:8-17
 - ii. Isaiah 5:1-7
 - iii. Jeremiah 2:2 & 21, and 6:9
 - iv. Ezekiel 15, 17:5-10, & 19:10-14
 - v. Hosea 10:1 & 14:7.
- b. What did the "vine" symbolize in the Old Testament?
 - i. How "fruitful" was this Old Testament vine?
 - ii. What was going to happen to that Old Testament vine?
- c. What is implied by the use of the adjective "true"?
 - i. What insight do these Old Testament passages give as to why Jesus said that He was the "true" vine?
 - ii. Who is the "untrue" vine?
 - iii. Based on Jesus' analogy, how many vines are there? How did Paul use this analogy (but with an olive tree instead of a vine) to clarify the relationship of Jew and Gentile in the salvation plan of God (see Romans 11:17-24)?

5. *Wednesday:*

- a. Read and meditate on John 15:2-5, looking particularly at what is said about branches.
- b. In Jesus' analogy, who or what are the branches?
 - i. What is expected of every branch?
 - ii. What is your understanding of the "fruit" that is expected from a branch?
 - 1. Sometimes these verses are used as motivation for sharing the Good News. Why can the "fruit" not be limited to new converts (see 1 Corinthians 3:6, John 6:44)? While we cannot save anyone, what can we do?
 - 2. When a branch on the vine produces fruit, where is the fruit located relative to the branch? Why then might Galatians 5:22 give us insight into the fruit Jesus is referring to in the analogy? When you look back to John 14:27 and forward to 15:9-11, which "fruit of the Spirit" are highlighted?
- c. What condition/action is necessary to be a fruit-bearing branch (verse 4a)?
 - i. What do these verses tell us it means to "Abide" in Christ:
 - 1. 1 John 4:15
 - 2. John 1:12
 - 3. 1 John 3:24
 - 4. 1 John 2:24

5. John 15:12

- ii. What does the idea of “abiding in Christ” (“remaining” in the NIV and CSB) suggest about the view popular in some sectors of American Christianity that all that is needed is to say the sinner's prayer or sign a commitment card? Note: The Greek word translated Abide or something equivalent is used 11 times in the focal passage. Obviously, it is a very important topic.
 - iii. While verse 3 almost seems out of place in Jesus’ analogy, why is it critical (see John 3:3 & 5)?
- d. What does the last phrase of verse 5 mean to you? What does Hebrews 1:3 suggest about how we should view Jesus’ statement?

6. **Thursday:**

- a. Read and meditate on John 15:2-8, especially focusing on the pruning.
- b. What two different kinds of pruning are mentioned? How and why are they different?
- c. Who do you think Jesus is referring to when He talks about the branch that does not bear fruit (verse 2) and does not abide in Him (verse 6)?
 - i. Some believe they are Christians who lose their salvation. Why does such a view support a “salvation by works” philosophy? What do John 3:16, 36, 5:24, & 10:28-29 and Romans 8:1 suggest about such a view?
 - ii. Some believe they may be Christians who lose their reward (1 Corinthians 3:15). Why does the end result of these branches described in verse 6b make this seem unreasonable (compare Matthew 13:40-42 & 50)?
 - iii. Others believe these to be people professing to be Christians who are not truly saved (like Judas Iscariot). How does Jesus account of the sheep and the goats in Matthew 25:31-46 support this view?
- d. What happens to the branch that bears fruit? Which fruit-bearing branch should expect this treatment?
 - i. When a fruit-bearing branch is pruned, what gets cut away? What are the implications of such pruning in our lives as Christians, especially in view of the many “good works” we engage in?
 - ii. What is the objective of pruning fruit-bearing branches according to verses 2, 5, and 8?
 - iii. What is the implication that such pruning comes after bearing fruit, but not to produce the initial fruit?

7. **Friday:**

- a. Read and meditate on John 15:7-11.
- b. What promises and teachings does Jesus repeat from what He told the disciples earlier (see chapter 14, verses 13, 21, 31, etc.)? What does it mean to you that Jesus gives the disciples the same message several times in different forms?
- c. What are the promises and the commands that Jesus gives in these verses? In your view, are they separable? Why might they be viewed as two sides of the same coin?

- d. John tells in his first letter (see 1 John 2:6; also, Paul in 1 Corinthians 11:1 & 1 Thessalonians 1:6) that we are to live as Jesus did. What two very important behaviors did Jesus tell us He had modelled for us in verse 10?
- e. In your opinion, what does it mean for your joy to be full (complete in the NIV & CSB)? How is this accomplished according to verse 11? What additional insight is provided in 1 Thessalonians 1:6? In Hebrews 12:1-3?

8. *Saturday:*

- a. Read the entire focal passage, John 15:1-11, slowly meditating on each phrase or sentence.
 - b. Which is the most important verse(s) to you and how will/should that verse(s) affect your life in the future?
 - c. What does Jesus remind us should be the objective of all our efforts as Christians (verse 8a)?
 - d. **Application:** This week includes Valentine’s Day, a time when our thoughts are turned to romantic love. But Jesus has been teaching His disciples about a far more important love throughout this series in John, and that will continue in the following verses. But in this week’s passage, He issues the important command “Abide in my love.” Spend lots of time this week thinking about this command and allowing the Holy Spirit to show you how your life should change to obey Christ’s command better. Pray that God will prune away the “good” in your life to make room for the “best” so that you may be a branch that bears much fruit to glorify the Father.
9. **Pray:** This week, please pray for these two unreached people groups that IMB has highlighted in their 2026 *Loving the Lost through Prayer* guide:
- a. Sula of Indonesia: The 85,000 Sula are farmers and fishermen who struggle to earn a living harvesting fish, spices, and coconuts. Most Sula people live on Sula Island in Indonesia’s North Maluku province. On the surface, they follow Sunni Islam and publicly identify as Muslim on government documents. But in private, they practice traditional customs to seek healing, power, and blessings from various spirits. It’s common for them to visit a shaman for help or to curse an enemy. One of the greatest barriers for them to believe the gospel is pressure from their community and family to not leave their religion and traditional practices. The unavailability of both formal and informal education leaves the Sula community lacking in opportunities to find work. The limited supply of electricity, clean water and health services also hinder development of the Sula community. Pray for “the light of the knowledge of the glory of God” to shine down on the Sula people so they will follow and worship Jesus (2 Corinthians 4:6).
 - b. Tai Leng of Myanmar. The Tai Leng are historically a very proud and segregated people. Located in the hills of northern Myanmar, these Buddhist farmers live in tight-knit communities and view outsiders with suspicion. One man from another Tai people group said, “We don’t trust anyone from other villages, even if they have the same language and Tai ethnic identity as us.” This makes it very difficult for the gospel to reach the over 100,000 Tai Leng people in this war-torn country, and currently, less than 1% are believed to have heard the Good News. Ask the Lord to make a way for the Tai Leng to hear the gospel. Pray for the Tai Leng to humble themselves and see Jesus as the Savior they need.