

Church Theme Learning Series - Session #7

ABIDE IN CHRIST

Belong & Serve



Connect & Grow

Remarks:

- The purpose of this study material is to develop a deeper relational and spiritual connection between believers at different ages for walking together and progressing along the growth journey of being disciples of Christ.
- For Personal Devotion, please refer to pages 1 - 7. With a dual purpose of preparing for group gathering, the questions are the same as for Group Discussion.
- For Group Discussion, please refer to pages 1, 8 & 9. Depending on the situations of different groups, group leaders may choose and pick the questions suitable for their groups. Group members are also encouraged to share their experiences related to this bible passage for helping others regarding its application.

Bible Verse

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

John 15:5 (NIV)

Introduction

John 15 is part of Jesus' farewell discourse — His final, heartfelt message to His disciples before His death. In verses 1–8, Jesus uses the metaphor of the vine and branches to illustrate a vital spiritual truth: the necessity of abiding in Him. Through this powerful image, He emphasizes the absolute importance of staying connected to Him, the true and inexhaustible source of life. **Jesus not only underscores why abiding in Him is essential, but also outlines how His followers can do so effectively.**

The call to abide in Christ is echoed throughout the New Testament. As 1 John 2:28 reminds us: “*And now, little children, abide in Him, so that when He appears we may have confidence and not shrink from Him in shame at His coming.*” **Abiding in Christ not only shapes our present walk with Him — it also prepares us to stand before Him with boldness and assurance when He returns.**

In this Bible study, we will explore what Jesus teaches about abiding in Him. **May we come with open and willing hearts to learn this life-giving truth, so that we may experience the deep blessings and promises found in John 15.**

Remarks:

Over the past six months, we've been exploring our identities as a spiritual community. Each identity revealed in Scripture comes with both privileges and responsibilities. The Bible shows us that our gracious God has poured out countless blessings upon His church. **But alongside these blessings, God also calls His people to live up to high expectations.** Do you ever feel the weight of these expectations? **Do you wonder if you can live up to them** — or worry that you might fall short?

In the Old Testament, God established a covenant with the people of Israel. In that covenant, He clearly laid out both His promises and their responsibilities. The Israelites responded quickly, declaring they could do all that God required. But despite their enthusiasm, they failed to keep their part of the covenant.

At the beginning of the New Testament, we are introduced to the Good News: **The Word became flesh.** We, as sinners, cannot meet the demands of God's justice. So, Jesus came to fulfill them on our behalf. In the same way, we cannot live up to God's expectations by our own strength. But by His grace, Jesus gives us new life. **He now lives in us, empowering us to live according to God's will.**

That's what we'll be learning about over the next six months — what it means to abide in Christ. **As we stay connected to Him, we will grow together and bear fruit — fruit that brings glory to God.**

Personal Devotion

PART ONE

I am the true vine, and my Father is the gardener. (John 15:1, NIV)

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. (John 15:5, NIV)

Jesus – The True Vine

In the Old Testament, **Israel is often pictured as God's vine**, which He planted to bear fruit. In Isaiah 5:1–7, God prepares a vineyard with care, expecting good grapes, but it only produces worthless ones. Because it failed its purpose, God announces its destruction. Psalm 80 uses similar imagery: God brought a vine out of Egypt, planted it, and it thrived for a time. But now its protective walls are broken, and wild animals are ravaging it. The psalmist pleads for God to return and restore the vine to fruitfulness. Other prophets repeat this theme (see Jer. 2:21; 6:8–9; Ezek. 17:6–10; 19:10–14; Hos. 10:1–2)—Israel was God's vine, planted to bear fruit, but it failed because of disobedience and unfaithfulness. Now, in the Gospel of John, **Jesus declares, "I am the true vine"**. He's identifying Himself as the faithful and fruitful one — **everything God intended His people to be**. Jesus bore the fruit that Israel failed to produce.

Jesus then says, **"My Father is the gardener."** God the Father owns and tends the vineyard. He removes lifeless branches and **prunes the fruitful ones** to make them even more fruitful. He is actively working so His vineyard fulfills its purpose. This is important to understand, because **a vineyard is not like a flower garden**. We might plant flowers just to admire their beauty. But when someone plants a vineyard, it's with a very specific goal: to produce grapes. If a vineyard only grows pretty leaves and flowers but never gives any fruit, then the whole purpose of planting it has failed. That's the main point Jesus is making: **those who truly belong to Him will remain connected to Him, just like branches connected to a vine — and as a result, they will bear fruit.**

- Steve J. Cole, retired pastor of Flagstaff Christian Fellowship (note 1)

Spiritual Attachment

Discipleship here is viewed in terms of attachment and fruit-bearing. The believer is like a living branch attached to a living vine. It is the vine that gives life to the branch. Nourishment from the vine enables the branch to bear good fruit. How one becomes attached is not the issue. But that one must be attached, that one will bear fruit as a result of this attachment, means everything. One should be able to look at a branch, see its fruit, and say, "This branch is living, it is attached, it is vital and growing from the vine."

This means that Christianity is not simply about believing the right things (though this is important). Nor is it simply a matter of living a Christ-like life (though this is important too). Christian experience must necessarily have a mystical, spiritual, non-quantifiable dimension. **To be a disciple means having the Father, Son, and Holy Spirit living in us (14:23–26). It means having a supernatural, interior experience that is completely unlike anything available in the world.** It is a way of believing (doctrine) and a way of living (ethics), but these are nurtured by the life-giving connection with Jesus Christ.

- Gary Burge, NIV Application Commentary on the Gospel of John (note 2)

1. **Where in your life do you feel most dependent on Jesus — and where are you trying to live apart from Him?** What are the warning signs when you begin to rely more on yourself than the Vine?
2. **What is one area of your life that needs to be reattached to the Vine this week?** Be specific (e.g., your friendships, decision-making, goals). What step will you take to surrender it to Jesus?

Personal Devotion

PART TWO

He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes[a] so that it will be even more fruitful. (John 15:2, NIV)

If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. (John 15:6, NIV)

Spiritual Detachment

Can branches be broken off? This is the clear teaching of 15:2, 6. But does this mean that branches once nourished by the vine (i.e., disciples once saved) can then lose their salvation and be removed from Christ? What are our options on this issue?

(1) Armenians have often argued that the removed branches are Christians who have lost faith and hence lost salvation. But this seems hard to square with passages like John 10:28: “I give them eternal life, and they shall never perish; no one can snatch them out of my hand.”

(2) Some have suggested that breaking off branches depicts Christian discipline (death perhaps?), aimed at bringing restoration in the end. But the description in 15:6 seems to evoke images of eternal judgment (“such branches are picked up, thrown into the fire and burned”).

(3) A third view argues that these branches are people who have some superficial external identity with Jesus but no internal, spiritual unity with him. Throughout John’s Gospel we have met people who are interested in Jesus but show inadequate belief (12:41–43). They live on the margin of the community of faith and enjoy its activities, but they have not embraced its truth for themselves.

The chief problem here is that Jesus’ vine image is being pressed to answer questions it was not intended to answer. The viticulture of the Middle East teaches us that every good farmer knows how to read the health of his vines. Living branches are trimmed; dead branches are removed insofar as they do not have the life of the vine coursing through them. **The principle is simple: Jesus (and the vine) are the source of life; to fail to have him is to fail to have life. To refuse to “remain in Jesus” (15:6a) is to refuse the gift of life he offers.** Elsewhere Jesus refers to his gift as living water or the bread of life. The image is the same. He provides this analogy to talk about his essential, life-giving work, not to discuss the history of individual branches.

- Gary Burge, *NIV Application Commentary on the Gospel of John* (note 3)

3. **Why do you think Jesus uses such strong imagery — cutting off, throwing away, burning — for those who do not remain in Him?** What warning and what hope does this give us?
4. **How can we help each other stay spiritually connected and growing in Christ — especially when life gets hard or dry?** What are some real examples of how a Christian friend or leader who helped you avoid drifting?

PART THREE

If you remain in me and my words remain in you (John 15:7a, NIV)

“Abiding in Christ” & “His Words”

Letting Jesus Live in Us Through His Words

To understand what it means for Jesus’ words to live in us, we should look at John 15:4–5. In verse 4, Jesus says, “Remain in me, and I will remain in you,” and promises that this will lead to fruitfulness. Then in verse 5, He adds, “I am the vine, you are the branches. Whoever remains in me, and I in them, will bear much fruit.” Again, there’s a mutual abiding — us in Jesus and Jesus in us — which leads to a fruitful life.

But in verse 7, Jesus rephrases it slightly: “If you remain in me and my words remain in you.” Instead of repeating “I in you,” He says “my words in you.” This change helps us see how Jesus abides in us — through His words. When His words take root in us, that’s how He Himself lives in us.

Jesus Speaks When He Lives in Us

This also helps us understand what it means for His words to remain in us. It’s not just about having words in our memory. It means Jesus is actively living in us and speaking to us. When we welcome Jesus into our lives, He doesn’t come quietly — He speaks with authority. His opinions guide us more than anyone else’s, and His commands shape how we live.

When Jesus lives in us, His words, His priorities, His commands, and His promises also live in us. You cannot separate Christ from His Word. To have Christ abide in us means His voice and will are actively shaping our hearts and minds.

Seeking Jesus’ Words as Living Words

Letting Jesus’ words abide in us means we go beyond reading, memorizing, or listening to Bible teachings. We seek out His words as living and personal — spoken by someone we love deeply, not just studied like facts or proverbs from history.

We don’t treat Jesus’ words like abstract truths or wise sayings from the past. He is alive today, and thinking about His words should not replace our relationship with Him — it is part of that relationship. Meditating on His words is a way of walking and talking with Him.

So, when we let His words remain in us, we take intentional steps to hear His living voice speaking to us through Scripture. It’s an act of connecting personally with Jesus. For example, reflecting on His promise — “I came that they might have life, and have it abundantly” — can lead us to thank Him, praise Him, trust in His intention to bless us, and ask Him to work that life in us.

When Jesus’ words dwell in us, we experience them as the living voice of the living God. We are called to respond with faith and obedience, not just to remember or analyze. When Jesus says, “If my words remain in you,” He means, “If I remain in you, speaking My will into your life.” He wants His words to be heard, believed, and treasured as the voice of the present and living Lord.

- John Piper (note 4)

5. **Why do you think Jesus equates “His words remaining in us” with “Him remaining in us”? What does this understanding help us to abide in Christ?**
6. **Can you share a time when a specific verse from Jesus really changed your perspective or decision-making? How did it challenge or encourage you?**

Personal Devotion

PART FOUR

7 If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. 8 This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. (John 15:7-8, NIV)

16 You did not choose me, but I chose you and appointed you so that you might go and bear fruit — fruit that will last — and so that whatever you ask in my name the Father will give you. (John 15:16, NIV)

“Abiding in Christ” & “Prayer”

Prayer comes spontaneously from those who abide in Jesus. Prayer is the natural outpouring of a soul in communion with Jesus. As the leaf and fruit come out of the vine branch without any conscious effort and simply because of its living union with the stem, so prayer buds and blossoms and fruits come out of souls abiding in Jesus. As stars shine, so do abiders pray. They do not say to themselves, “It is time for us to get to our task and pray.” No, they pray as wise men eat — namely, when the desire for it is upon them. They do not cry out as under bondage, “We ought to be in prayer, but I do not feel like it. What a weariness it is!” They have a glad errand at the mercy seat and rejoice to go there. Hearts abiding in Christ send forth prayers as fires send out flames and sparks. Souls abiding in Jesus open the day with prayer; prayer surrounds them as an atmosphere all day long; at night they fall asleep in prayer. They are able joyfully to say, “When I awake, I am still with you” (Psalm 139:18). Consistent asking comes out of abiding in Christ.

- Charles Spurgeon (note 5)

“Ask in Jesus’s name” clearly does not denote the causal closing of a prayer with the utterance of Jesus’s name. To do something in the name of another is to do it as that person’s representative, or to do it in a way that is consonant with the character, wishes or revealed goals of the person whose name is appealed to. To ask something in Jesus’s name is to ask as one who is bound up with his purposes, and for something that reveals, and so glorifies, him. — Max Turner (note 6)

Prayer isn’t about trying to convince God to do what we want. Instead, it’s about asking Him to do what He has already promised. That’s why our prayers should be shaped by God’s promises. If you want your prayers to be powerful and effective, start by reading and studying what God has promised in His Word. When you pray in line with His will and His heart, just as Jesus said, your prayers will be answered. — Ray Stedman (note 7)

What is necessary, then, is an increasing knowledge of the Scriptures so that we may learn how to pray with confidence in Jesus’s name. — D.A. Carson [note 8]

7. **Is your prayer life similar to that of those who say “It is time for us to get to our task and pray” or “We ought to be in prayer, but I do not feel like it”?** If yes, how would you change that?
8. **How can we reclaim “in Jesus’s name” as a meaningful and powerful truth, instead of just a closing formula?** How can we learn from the Lord’s Prayer (Matthew 6:9-13) to pray “in His name” according to the heart and will of Jesus?

Personal Devotion

PART FIVE

⁹ As the Father has loved me, so have I loved you. Now remain in my love. ¹⁰ If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love. ¹¹ I have told you this so that my joy may be in you and that your joy may be complete. (John 15:9-11)

"Abiding in Christ" & "Obedience"

As Jesus remains in his Father's love by means of obedience, so the believer must remain in Jesus's love by means of obedience. Jesus remains in his Father's love by means of obedience to his Father's commands. This submission is a model for believers. What an example the Scriptures set before us: even the Son of God learned obedience through suffering. Jesus knows what it is to obey commands. For this reason his injunction carries with it not only the authority of the Godhead but the authority of personal experience: "If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love" (15:10). Earlier, Jesus taught, "If you love me, you will obey what I command" (14:15); the reality of the disciples' profound love is to be proved by their obedience. But now the disciples' obedience is not presented as the evidence of their love but as the means for remaining in Jesus's love.

"Abiding in Christ" & "Joy"

As Jesus's supreme joy is in this relationship of obedience to the Father, so the Christian's supreme joy lies in his relationship of obedience to the Son. Jesus delights to do his Father's will; his joy depends on pleasing his Father. So profound and unwavering is his love for the Father that what he wants most is to please him; and to please the Father gives the Son the deepest joy and satisfaction. Jesus recognizes this is true of himself; and he wants this his joy to be shared by his followers. They will drink deeply of his joy if they imitate his obedience. The ultimate draught is "complete joy," which presupposes complete and unqualified obedience. The joy Jesus promises is therefore not merely some cheap glow that depends on outward circumstances. It is the profound delight of the godly person who "delights in the law of the LORD" (Ps. 1:2), the sublime gladness of wholehearted obedience.

Every Christian who has traveled any distance on his pilgrimage knows this to be so. His deepest joy springs from periods in his life when he obeys Christ with unreserved commitment. When some difficult decision with complex moral overtones thrusts itself upon him, and he rejects various sinewy trails in favor of an unqualified adherence to the highest path for Jesus's sake, then he experiences joy that leaves him speechless. No one is more miserable than the Christian who for a time hedges in his obedience. He does not love sin enough to enjoy its pleasures, and he does not love Christ enough to relish holiness. He perceives that his rebellion is iniquitous, but obedience seems distasteful. He does not feel at home any longer in the world, but the memory of his past associations and the tantalizing lyrics of his old music prevent him from singing with the saints. He is a man most to be pitied; and he cannot forever remain ambivalent. Jesus experienced the joy of a completely fruitful life because he was obedient to his Father; and he desires that his followers share to the greatest extent that same fruitful joy by being utterly obedient to him. — D.A. Carson (note 9)

9. **In what ways have I experienced joy through obedience to Jesus?** Can I recall a moment when choosing to obey Christ—especially when it was hard—resulted in deep, lasting joy?
10. **What is one area of obedience I've been avoiding?** What step can I take this week to surrender more fully to Christ in that area?

PART SIX

¹² My command is this: Love each other as I have loved you. ¹³ Greater love has no one than this: to lay down one's life for one's friends. ¹⁴ You are my friends if you do what I command. (John 15:12-14)

“Abiding in Christ” & “Loving Each Other”

The intimacy between the believer and Jesus Christ is an intimacy which, far from being individualistic, is shared within the warmth of love for other believers — a love that imitates Christ's love for us. “My command is this: Love each other as I have loved you. Greater love has no one than this, that one lay down his life for his friends” (15:12, 13). Formally, the connection between these two verses and what precedes is the word command. Jesus's disciples are to experience joy by obeying his commands, thereby remaining in his love. These commands are now summarized in one command, the command to love one another, even to the point of voluntarily laying down one's life for a friend.

Earlier that evening, Jesus had given his “new commandment”: “A new commandment I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another” (13:34, 35). This command is new in several ways. It is new in that it invokes a new standard: “as I have loved you.” It is forever new in that it comes to us again and again in our need, new in the same way that God's mercies are new every morning. But above all it is new in that love is declared by Jesus to be the distinguishing mark of Christians in this new age, the identifying characteristic of true believers before a watching world.

Jesus presented his metaphor of the vine to the assembled disciples as a group. He addressed them in the plural: You — all of you — are the branches. In so doing he anticipated the development in Paul of a full-blown theology of unity in diversity: the body is one, but has many members. The vine is one, but has many branches.

In the Western world we often try to compensate for our failures in this regard by constructing a pseudo-Christian model of rugged spiritual individualism. The believer who pictures himself from such a vantage point may suppose he enjoys a special intimacy with Jesus; but Jesus himself insists that the intimacy between himself and one of his followers is an intimacy shared within the framework of love for other Christians.

The believer who hungers for deep intimacy with Jesus Christ must follow this new command. It is not easy. The unlovely ones in the brotherhood bring out the worst in me. But the answer is to **remember that the branch can do nothing apart from the vine, and that Jesus himself loved his friends**, his unlovely, whining, gossipy, arrogant, immature, and silly friends, enough to die for them. — D.A. Carson (note 10)

11. **Why do you think Jesus repeatedly connects love for one another with remaining in His love and being His true disciple?**
12. **How do you respond emotionally and spiritually to “unlovely” believers—those who whine, gossip, or annoy you?** What does it look like to depend on the Vine (Jesus) when your patience, kindness, or grace runs out?

Group Discussion

QUESTIONS

Please read John 15:1 & 5

Jesus – the True Vine

In John 15, Jesus declares, **“I am the true vine,”** fulfilling Israel’s intended role as God’s fruitful vineyard. Unlike Israel, which fell into disobedience, Jesus is the perfect source of life, and God the Father nurtures believers to grow in faith. True disciples stay connected to Christ, producing spiritual fruit and reflecting His love. **Christianity is not just about beliefs or morality but a transformative relationship sustained by Christ’s presence.**

1. **Where in your life do you feel most dependent on Jesus — and where are you trying to live apart from Him?** What are the warning signs when you begin to rely more on yourself than the Vine?
2. **What is one area of your life that needs to be reattached to the Vine this week?** Be specific (e.g., your friendships, online life, decision-making, ambition). What step will you take to surrender it to Jesus?

Please read John 15:2 & 6

Spiritual Detachment

John 15’s imagery of branches raises questions about spiritual detachment from Christ. Some see removed branches as lost believers, others as disciplined for restoration, and some as those who never had true connection. Ultimately, the imagery highlights that **Jesus is the source of life, and to reject or fail to remain in Him is to reject the life He offers.** His analogy isn’t meant to determine individual salvation history but rather emphasize the necessity of abiding in Him for true spiritual vitality.

3. **Why do you think Jesus uses such strong imagery — cutting off, throwing away, burning — for those who do not remain in Him?** What warning and what hope does this give us?
4. **How can we help each other stay spiritually connected and growing in Christ — especially when life gets hard or dry?** What are some real examples of how a Christian friend or leader helped you avoid drifting?

Please read John 15:7

“Abiding in Christ” & “His Words”

John 15 shows that abiding in Jesus means letting His words live in us, shaping our thoughts, priorities, and actions. **His presence and His words are inseparable,** calling for more than just knowledge of Scripture—it requires an active, personal relationship. When we truly receive His words, they guide and transform us, speaking with authority and deepening our connection with Him. Rather than seeing His teachings as distant history, **we engage with Him as a present, living Savior, responding with faith and obedience.**

5. **Why do you think Jesus equates “His words remaining in us” with “Him remaining in us”?** What does this tell us about the truth of “abiding in Christ”?
6. **Can you share a time when a specific verse from Jesus really changed your perspective or decision-making?** How did it challenge or encourage you?

“Abiding in Christ” & “Praying”

Prayer is the natural result of abiding in Jesus—it flows effortlessly from a heart in communion with Him, much like fruit growing from a vine. Those who remain in Christ don’t see prayer as a duty or burden but as an ongoing, joyful conversation with God. They are constantly immersed in prayer, opening their day with it, carrying it throughout their daily life, and resting in it at night. **Praying in Jesus’s name means aligning our requests with His character, purposes, and promises** — not just saying His name at the end of a prayer. Effective prayer flows from knowing God’s Word and asking according to His will, with confidence shaped by Scripture.

7. **Is your prayer life similar to that of those who say “It is time for us to get to our task and pray” or “We ought to be in prayer, but I do not feel like it”?** If yes, how would you change that?
8. **How can we reclaim “in Jesus’s name” as a meaningful and powerful truth, instead of just a closing formula?** How can we learn from the Lord’s Prayer (Matthew 6:9-13) to pray “in His name” according to the heart and will of Jesus?

Please read John 15:9-11

“Abiding in Christ” & “Obedience”

John 15:9–11 emphasizes the **intimacy between Jesus and believers**, showing that just as He remains in the Father’s love through obedience, Christians must remain in His love by following His commands. True joy comes not from circumstances but from wholehearted obedience to Christ, mirroring His own joy in pleasing the Father. Those who fully commit to this relationship experience deep fulfillment, while hesitation leads to spiritual unrest. Jesus desires His followers to share in His **fruitful joy**, which is found in complete devotion to Him.

9. **In what ways have I experienced joy through obedience to Jesus?** Can I recall a moment when choosing to obey Christ—especially when it was hard—resulted in deep, lasting joy?
10. **What is one area of obedience I’ve been avoiding?** What step can I take this week to surrender more fully to Christ in that area?

Please read John 15:12-14

“Abiding in Christ” & “Loving Each Other”

The intimate relationship between Jesus and His followers is not individualistic but is expressed through love for fellow believers, mirroring Christ’s love. Jesus commands His disciples to love one another, making it the defining mark of true Christians. While loving others — especially difficult individuals — can be challenging, **believers must remain connected to Christ, knowing He loved even the flawed and imperfect**. Just as branches depend on the vine, Christians grow in faith through love and unity.

11. **Why do you think Jesus repeatedly connects love for one another with remaining in His love and being His true disciple?**
12. **How do you respond emotionally and spiritually to “unlovely” believers—those who whine, gossip, or annoy you?** What does it look like to depend on the Vine (Jesus) when your patience, kindness, or grace runs out?

References:

Part 1

Note 1: Excerpted & paraphrased from “Fulfilling Your Purpose in Life (John 15:1-6)”, Steven Cole, 2015-Jan-25, url= <https://bible.org/seriespage/lesson-80-fulfilling-your-purpose-life-john-151-6>

Note 2: Excerpted from “NIV Application Commentary on the Gospel of John”, Gary Burge, Zondervan, 2000, Kindle version, p.392.

Part 2

Note 3: Excerpted from “NIV Application Commentary on the Gospel of John”, Gary Burge, Zondervan, 2000, Kindle version, p.393.

Part 3

Note 4: Excerpted & paraphrased from “If My Words Abide In You”, John Piper, 1993-Jan-03, url= <https://www.desiringgod.org/messages/if-my-words-abide-in-you>

Part 4

Note 5: Excerpted from “Day by Day Through the Gospel of John”, Compiled and edited by Lance Wubbels, Bethany House, 2018, “September 14”.

Note 6: Excerpted from “Prayer in the Gospel and Act” , Max Turner, in “Teach Us To Pray” , Compiled and edited by D.A. Carson, Wipf and Stock Publishing, 2002, p.82.

Note 7: Excerpted & paraphrased from “The Vine and the Fruit” , Ray Stedman, 1985-03-31, url= <https://www.raystedman.org/new-testament/john/the-vine-and-the-fruit>

Note 8: Excerpted from “The Farewell Discourse and Final Prayer of Jesus – An Evangelical Exposition of John 14-17” , D.A. Carson, Baker Books, 1980, Kindle version, Loc.128.

Part 5

Note 9: Excerpted from “The Farewell Discourse and Final Prayer of Jesus – An Evangelical Exposition of John 14-17”, D.A. Carson, Baker Books, 1980, Kindle version, Loc.108- Loc.115.

Part 6:

Note 10: Excerpted from “The Farewell Discourse and Final Prayer of Jesus – An Evangelical Exposition of John 14-17”, D.A. Carson, Baker Books, 1980, Kindle version, Loc 116 – Loc 119.