MONDAY - SATURDAY DEVOTIONAL GUIDE

# Abide:
# Bearing the Fruit of the Vine

## Six Devotionals from John 15:1-11

November 23-28, 2026

*The life that produces lasting spiritual fruit comes from Christ himself. We grow by abiding in his Word, relying on his provision, and responding to his love.*

**Prepared for the members of Twelve 5 Church**

TWELVE5 CHURCH

~ROMANS 12:5~

1689 REFORMED BAPTIST

# How to Use This Guide

These readings continue Sunday's sermon as we conclude Room to Grow. Each day follows a particular movement of John 15:1-11, then turns that truth toward personal meditation and the life we share at Twelve 5 Church. Read the primary passage slowly, work through the devotional, answer the questions honestly, and use the journal space to record a concrete response. Return to the related Scriptures as time allows.

The week progresses from Christ as the true vine and the Father's pruning, through dependence and Word-shaped prayer, to the love of Christ and the fullness of his joy. Our goal is not six more opportunities to try harder, but six days of learning to abide.

## The Week at a Glance

- **Monday:** The True Vine and the Only Source of Life
- **Tuesday:** The Father Prunes Those He Loves
- **Wednesday:** Apart from Me You Can Do Nothing
- **Thursday:** When His Words Shape Our Prayers
- **Friday:** Loved Before We Obey
- **Saturday:** The Full Joy of a Fruitful Life

*Primary Scripture quotations are from the English Standard Version (ESV).*

**MONDAY | November 23, 2026**

# The True Vine and the Only Source of Life

*Lasting maturity begins with who Christ is, not with our determination to become better people.*

**John 15:1-2**

*"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 does bear fruit he prunes, that it may bear more fruit."*

English Standard Version

## Devotional

At the beginning of our Room to Grow series, we were asked to think about a spiritually mature Christian. Perhaps someone came to mind who speaks difficult truth with gentleness, welcomes the lonely without being prompted, or displays humility after decades of walking with the Lord. Six weeks later, we may recognize those marks more clearly. But the question raised at the conclusion of the series is more fundamental: Where does that maturity come from? Seeing the fruit is not the same thing as understanding its source. If we miss the source, we can hear six weeks of good biblical instruction and walk away with little more than an ambitious plan to improve ourselves.

Jesus answers that question before issuing a single command about our conduct. On the night before his crucifixion, he tells the disciples who he is: "I am the true vine." They had watched him teach and serve, and he had just washed their feet. Yet he does not conclude by saying, "Now imitate me by trying harder." He begins with an identity and a relationship. He is the vine; his Father is the vinedresser; his people are branches. Branches do not manufacture life. They receive life from the vine to which they belong. The fruit that follows reveals the life already being supplied.

The word "true" deserves attention. In the Old Testament, Israel is repeatedly described as a vine planted by God. Psalm 80:8 remembers that God brought a vine out of Egypt and established it in the land. Jeremiah 2:21 recalls a choice vine that became corrupt. Israel had been given extraordinary privileges, yet the nation repeatedly failed to yield the fruit that corresponded to God's kindness. Jesus now stands before Jewish disciples and identifies himself as the true vine, the faithful one in whom God's purposes for his people are fulfilled. Our hope, therefore, is not in ethnic descent, religious history, or proximity to holy things. It is in Christ.

This context also matters for the warning about the fruitless branch. In Sunday's sermon, we considered how the imagery first confronts those who are associated with Israel but lack the fruit of repentance. The language is not a reason to conclude that someone genuinely united to Christ can be severed from him and lose salvation. Jesus later says that the one who abides in him bears fruit, and the rest of John's Gospel

teaches the security of his sheep. Nevertheless, the warning is real. Outward association with God's people is no substitute for living faith. A religious identity cannot give life to a dead branch.

The same warning reaches anyone sitting comfortably in a church. Someone may know our vocabulary, attend our gatherings, and understand the marks of maturity while having no desire for Christ himself. The question is not whether we can produce a convincing imitation of Christian behavior for a season. It is whether we belong to the one who gives spiritual life. Fruit is not the price of union with Christ, but it is the necessary evidence of that union. We should not confuse weak fruit with no fruit, or early growth with mature growth. Still, we should not offer assurance where a profession of faith remains wholly barren.

For those who are in Christ, this is an enormous encouragement. Your beginning in the Christian life was not self-sufficiency, and neither is your continuation. The mature saint you admire does not possess a superior independent source of spiritual energy. His or her dependence on Christ is as absolute today as on the day of conversion. The branch carrying a large cluster of grapes is just as dependent on the vine as the branch with its first small fruit. Growth does not make us less needy; it teaches us how deeply we need the Lord.

## Questions for Reflection and Application

1. When you think about spiritual maturity, are you more impressed by human discipline or by Christ's life at work in a believer?
2. What is the difference between being connected to a church and being united to Christ by faith?
3. Where are you tempted either to earn assurance through performance or to presume upon grace without repentance?
4. Which mark of maturity from the Room to Grow series has made you more conscious of your need for Christ?

## Journal

*Describe what you have been relying upon to grow spiritually. Write a specific prayer confessing self-reliance and thanking Christ for the life that only he supplies.*

## Meditate and Memorize

### Related Scriptures

- Psalm 80:8-19

- Jeremiah 2:21
- Isaiah 5:1-7
- Matthew 3:8-10

**Memory verse - John 15:1**

*I am the true vine, and my Father is the vinedresser.*

## Prayer

*Father, thank you for sending your Son as the true vine. Expose any confidence I have placed in religious habits, reputation, or personal strength. Unite my confidence to Christ alone, and bring forth in me the fruit that makes your grace visible. Amen.*

**TUESDAY | November 24, 2026**

# The Father Prunes Those He Loves

*The Father's painful work of pruning is not abandonment; it is his wise provision for greater fruitfulness.*

**John 15:2-3**

*"Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you."*

English Standard Version

## Devotional

If the vine is the source of life, the Father is no passive observer of the vineyard. Jesus calls him the vinedresser. He knows every branch and is actively at work producing the fruit he intends. That means Christian growth is not merely the result of our decisions about what to improve. Our Father is personally involved in our sanctification. It also means that some of his most loving work will not feel pleasant when it is happening. Jesus does not say that fruitful branches are left undisturbed. He says that the branch already bearing fruit is pruned "that it may bear more fruit."

Pruning can look destructive when we only watch the cutting. A healthy-looking shoot is removed. A branch is shortened. Something that had taken time to grow is suddenly gone. Yet the vinedresser sees what the branch cannot see: where growth has become tangled, where energy is being spent without producing good fruit, and where the next harvest can be strengthened. The cut is not evidence that the vinedresser has forgotten the vine. It is evidence that he is attending to it. The Lord does not treat his fruitful children as finished products.

Sunday's sermon pressed this point for both the young Christian and the seasoned saint. A branch with only its first few grapes still needs the vinedresser. So does the old, established branch carrying many clusters. It would be a mistake to imagine that pruning is reserved for obviously immature believers. God does not finish sanctifying his people after they have served him for a certain number of years. Growing in knowledge, discernment, love, and hospitality creates no exemption from the Father's work. In fact, the fruit already present is part of the reason more pruning follows.

We should be careful in applying the picture. We cannot confidently identify every disappointment, illness, loss, or difficulty in another person's life as punishment for a particular sin. Jesus does not give us permission to explain all suffering from a distance. What he does give his children is a way to trust the Father while they suffer. Hebrews 12 teaches that the Lord disciplines those he loves and does so for their holiness. James reminds believers that trials can produce steadfastness. These passages do not remove pain or make every providence easy to interpret. They tell us whose hand we are in.

Notice also that Jesus speaks a word of settled assurance immediately after speaking of pruning: “Already you are clean because of the word that I have spoken to you.” His disciples do not need to secure their place by making themselves clean first. Jesus has addressed them with life-giving truth. Earlier that evening he had distinguished the clean disciples from Judas in John 13:10-11. The distinction between belonging to Christ and merely appearing to belong to him remains essential. The Father prunes branches that possess life; he is not trying to create life through their pain.

This is why Sunday’s first major point was that abiding in Christ means resting in his Word. His Word tells us who he is, who his Father is, what he has done for us, and what his Father is doing in us. Without that Word, we interpret hardship only by what we can feel or measure. We may decide that God is distant because life is hard or that he is pleased because life is comfortable. Scripture corrects those instincts. John 17:17 identifies God’s Word as truth through which his people are sanctified. We rest in what Christ has said rather than in the conclusions we draw from a difficult week.

Perhaps you are aware of a habit, cherished ambition, sinful comfort, or misplaced confidence that needs to be cut away. Do not merely ask how you can escape the discomfort of that loss. Ask what obedience looks like while trusting the Father’s goodness. Perhaps you cannot identify what God is doing in a particular suffering. You can still trust the vinedresser without pretending to know his every purpose. Our hope is not that pruning is enjoyable. It is that the Father who prunes is wise, that the Son to whom we belong is faithful, and that our sanctification is not being left to chance.

## Questions for Reflection and Application

1. Why does Jesus say that even a fruitful branch must be pruned?
2. How do you usually interpret difficulty: through your feelings or through the promises of Christ?
3. What should you avoid assuming when another believer is suffering?
4. Is there an attachment or sin that you need to surrender in obedience to God’s Word?

## Journal

*Name one area in which you need the Father’s sanctifying work. Record a promise from Scripture that helps you trust him without presuming to explain every painful circumstance.*

## Meditate and Memorize

### Related Scriptures

- John 13:10-11

- John 17:17
- Hebrews 12:5-11
- James 1:2-4
- 1 Peter 1:6-7

**Memory verse - John 15:3**

*Already you are clean because of the word that I have spoken to you.*

## Prayer

*Father, your pruning is wiser than my understanding. Keep me from resenting your sanctifying work or explaining what you have not explained. Root me in the truth of your Word, and make the trials and corrections you appoint serve my growth in Christ. Amen.*

**WEDNESDAY | November 25, 2026**

# Apart from Me You Can Do Nothing

*We never graduate from dependence on Christ; every genuine act of spiritual fruitfulness comes from his provision.*

**John 15:4-6**

*"Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned."*

English Standard Version

## Devotional

Jesus uses a remarkably simple picture to confront a complicated habit of the heart. A branch cannot bear fruit by itself. Its leaves, blossoms, and grapes depend upon a life it does not generate. If it is cut off from the vine, the branch does not become an independent plant with a little less vitality. It withers. In the same way, Jesus says, "apart from me you can do nothing." He is not saying human beings cannot perform ordinary tasks without consciously thinking about him. He is saying that no spiritual fruit pleasing to God can originate from a life severed from Christ.

This is Sunday's second major point: abiding in Christ means relying on his provision. The provision is not first a collection of techniques, a new program, or a reserve of motivation. Christ has given us himself. "Abide in me, and I in you." The Christian does not begin with Jesus and then advance to something more substantial. Everything needed for spiritual life continues to flow from union with him. The same Savior who receives the sinner sustains the saint. The day you first trusted Christ, you knew you were helpless to save yourself. That helplessness has not expired now that you have grown.

This confronts a particularly subtle temptation among people who have spent many years in church. We can confuse familiarity with maturity. We know where to turn in the Bible, how to articulate doctrine, what a faithful church should do, and what a Christian ought to look like. Those are good gifts, but none of them is the vine. Knowledge is necessary for maturity, as we considered in Ephesians 4, yet knowledge detached from communion with Christ can become an occasion for pride. The believer who says, "I know how to do this now," may be most in need of remembering the words, "apart from me."

The command to abide is therefore neither passive inactivity nor frantic self-improvement. To remain in Christ is to continue trusting him, receiving his Word, depending upon his Spirit, turning from sin, and walking in the means of grace he has appointed. We seek him in Scripture and prayer. We gather with his church, hear his Word preached, and receive the ordinances as he has given them. None of these practices

makes us an independent source of grace. They are ways needy branches receive what their living Savior supplies. The ordinary means of grace are not a replacement for Christ; they bring us again and again to him.

Jesus also refuses to make this a trivial matter. Verse 6 warns of the branch that does not abide, withers, and is cast into the fire. It is possible to possess religious nearness without genuine spiritual life. As Sunday's sermon explained, the old-covenant imagery of Israel is particularly important to the warning, and there is a corresponding warning for those who profess to belong to the church while lacking true faith. That warning should lead to repentance and faith, not to the conclusion that the living Christ is too weak to preserve his own people. The security of the branch is in the vine, never in its independent power.

Ask yourself where independence has crept into your Christian life. It may show itself as prayerlessness because you feel competent, impatience because other people are slowing your plans, or despair because you have quietly assumed your growth rests entirely upon your own effort. Pride and despair can have the same root: both make you the primary source of the outcome. Jesus offers something better. He calls you to remain where life is found. Confess your need without embarrassment, and receive his sufficiency without trying to repay him.

## Questions for Reflection and Application

1. What kinds of religious competence most easily tempt you toward self-reliance?
2. How is Christ himself different from the habits and practices through which you seek him?
3. Where have pride or discouragement exposed an assumption that spiritual growth depends chiefly on you?
4. Which ordinary means of grace do you need to approach with renewed dependence rather than mere routine?

## Journal

*Write out the words "apart from me you can do nothing." Identify one area where you have been relying on ability or experience and describe a specific act of dependence this week.*

## Meditate and Memorize

**Related Scriptures**

- Ephesians 4:11-16
- Philippians 3:7-16

- Colossians 2:6-7
- Galatians 5:22-23

**Memory verse - John 15:5**

*I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.*

## Prayer

*Lord Jesus, forgive me for using knowledge, habits, or experience as substitutes for dependence upon you. You have given yourself for my life and holiness. Keep me close to your Word and your people, and produce in me the fruit I cannot create on my own. Amen.*

**THURSDAY | November 26, 2026**

# When His Words Shape Our Prayers

*Abiding changes what we desire and ask, so that fruitful prayer serves the Father's glory.*

**John 15:7-8**

*"If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples."*

English Standard Version

## Devotional

The promise in John 15:7 can sound almost unbelievable when it is lifted out of its setting: "ask whatever you wish, and it will be done for you." It is tempting to hear that as a guarantee that prayer will secure whatever outcome we happen to want. But Jesus does not hand his disciples an unrestricted claim upon God while ignoring the kind of people they are becoming. He begins with two conditions that belong together: "If you abide in me, and my words abide in you." The promise is given to branches receiving their life from the vine and allowing the words of Jesus to take root in them.

Sunday's sermon explained the connection plainly. When Christ is our source of life, our desires begin to change. We start to want what he wants. That does not mean every Christian desire is immediately pure or that we will never ask for something unwise. Our prayers often expose the mixed motives of our hearts. But as the Word of Christ forms us, we increasingly learn to ask in keeping with the purposes he has revealed. The Bible does more than give us information to recite in prayer. It reforms the things for which we pray.

Verse 8 tells us the intended outcome: "By this my Father is glorified, that you bear much fruit and so prove to be my disciples." Fruit is not a private badge of spiritual distinction. It is a public testimony that the Father has given life in his Son. Our prayer lives should therefore be shaped by the question, "What would make the grace of God more visible here?" That question can change how we pray for a marriage, a difficult job, a friendship, an unbelieving child, or an uncomfortable conversation at church.

If you are praying for your family, pray not only that the week would be peaceful, but that your home would be marked by repentance, forgiveness, and love. If you are praying for Twelve 5 Church, pray not only for attendance or resources, but that the members would grow up together into Christ, become discerning through his truth, and make room for one another. If you are asking God to remove a trial, ask also that you would trust him faithfully whether he removes it immediately or sustains you through it. Word-shaped prayer is less concerned with controlling providence and more concerned with the fruit that glorifies the Father.

The Lord has not made prayer a mechanism for forcing him to endorse our plans. First John 5:14-15 teaches that our confidence in asking is tied to his will. Jesus himself modeled obedient petition on the night of his suffering. We are invited to ask boldly because the Father welcomes us through his Son; we are also invited to yield because the Father's wisdom is better than ours. Holding those truths together keeps us from both presumptuous demands and prayerless resignation. Christian dependence asks much of God while trusting him with the answer.

Notice that verse 8 says fruit "proves" discipleship. It does not say that fruit purchases our place among the disciples. We are saved by grace, and even the good works prepared for us belong to God's gracious purpose. The Father receives glory when the transformed life of a believer reveals the work of Christ. A church filled with people trying to prove their worth will eventually grow competitive and exhausted. A church filled with people abiding in Christ will have more and more reason to thank the Father for the work he has done.

## Questions for Reflection and Application

1. How does the condition "my words abide in you" shape the promise about answered prayer?
2. Which of your current requests is focused mainly on comfort rather than on the Father's glory?
3. How would you pray differently for your household or for Twelve 5 Church if fruitfulness were the central concern?
4. What does it mean that fruit proves discipleship rather than purchases salvation?

## Journal

*Write down three current prayer requests. For each one, add a request for the spiritual fruit that would glorify the Father regardless of how the circumstance changes.*

## Meditate and Memorize

### Related Scriptures

- John 14:13-14
- 1 John 5:14-15
- Psalm 1:1-3
- Ephesians 2:8-10
- Colossians 3:16-17

**Memory verse - John 15:8**

*By this my Father is glorified, that you bear much fruit and so prove to be my disciples.*

## Prayer

*Father, let the words of Christ dwell richly in me. Correct the desires that govern my prayers and teach me to ask for what will bring you glory. Make my life and our life together as a church display the fruit of your grace. Amen.*

**FRIDAY | November 27, 2026**

# Loved Before We Obey

*Our obedience does not purchase Christ's love; it is the grateful response of those who have received it.*

**John 15:9-10**

*"As the Father has loved me, so have I loved you. Abide in my love. 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."*

*We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up. For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me."*

English Standard Version

## Devotional

Of all that Jesus says in this passage, verse 9 may be the most arresting: "As the Father has loved me, so have I loved you." We have grown accustomed to saying that Jesus loves his people, and familiarity can dull our sense of wonder. But listen to the comparison he makes. His love for his disciples is set alongside the Father's love for the Son. Jesus is not describing a passing emotion or a reluctant tolerance. He directs us toward the eternal and perfect love within the Godhead and then tells his disciples that his own love has reached them. This is where Sunday's third major point begins: abiding in Christ means responding to his love.

Consider the witnesses to that love. In John 17:24, Jesus speaks of the Father loving him before the foundation of the world. At his baptism, the Father publicly calls him his beloved Son in Matthew 3:17. John 3:35 tells us that the Father loves the Son and has given all things into his hand, and John 5:20 says that the Father loves the Son and shows him his works. Scripture gives us no picture of the Son trying to earn the Father's affection. The Son has always been loved. And Jesus tells those who belong to him, "so have I loved you."

This love comes before the command to abide in it. That order matters. The gospel does not say that Christ will begin loving us once we have demonstrated sufficient obedience. He loved his people and gave himself for them while they were helpless sinners. We are not called to make ourselves lovable so that Jesus will consider receiving us. We are called to remain in the love already shown to us in his life, death, and resurrection. For the anxious believer who has made every failure into a question about whether Christ still wants him, this is a deeply needed word of assurance.

But verse 10 must be read with equal seriousness. Jesus says, "If you keep my commandments, you will abide in my love." A superficial reading treats the command as a price to be paid for continued affection.

Sunday's sermon drew our attention to the next clause: Jesus kept his Father's commandments and abides in his love. The Son's obedience does not imply that the Father's eternal love was uncertain. In the same way, the disciples' obedience must be understood as the life of those already embraced by Christ. Keeping his commandments is how that fellowship of love is lived out and made evident, not a means of purchasing its existence.

We must avoid turning that truth into indifference toward obedience. Jesus does not say, "Because I love you, my commands do not matter." Love produces a response. To remain in his love is to take seriously what he says, to repent when we disobey, and to seek what delights him. The Christian who repeatedly excuses sin while appealing to the unconditional love of Christ has misunderstood the very love being proclaimed. His love is not permission to cherish the things from which he died to redeem us. It is the power and motive for a new way of living.

For some, the difficulty is not knowing what obedience looks like but believing that they can obey without having to secure God's favor. Old habits of fear can make even good service exhausting. We secretly measure every day as though one poor conversation or impatient response has undone the Savior's work. Yet Christ's finished obedience is not supplemented by ours. His people are accepted in him. We pursue holiness because the Son has brought us into a relationship of grace, not because our holiness has to create that relationship.

## Questions for Reflection and Application

1. What is significant about Jesus comparing his love for his disciples to the Father's love for him?
2. How does the order of love and obedience in verses 9-10 protect the gospel of grace?
3. Where might you be using Christ's love as an excuse for disobedience, or using obedience to try to earn his love?
4. How can the love you have received in Christ reshape the way you serve a particular brother or sister?

## Journal

*Write a specific example of Christ's love shown to you in the gospel. Then name one command you need to obey from gratitude rather than fear or self-justification.*

## Meditate and Memorize

**Related Scriptures**

- John 17:23-26
- Matthew 3:17
- John 3:35
- John 5:20
- John 14:15-21

**Memory verse - John 15:9**

*As the Father has loved me, so have I loved you. Abide in my love.*

## Prayer

*Lord Jesus, make me wonder again at the love you have shown me. Rescue me from earning what you have freely given and from excusing what your love calls me to forsake. Teach me to obey with gratitude and to love your people as one who has first been loved. Amen.*

**SATURDAY | November 28, 2026**

# The Full Joy of a Fruitful Life

*Christ gives his people his own joy as they abide in him, bear fruit, and glorify the Father together.*

**John 15:11**

*"These things I have spoken to you, that my joy may be in you, and that your joy may be full."*

English Standard Version

## Devotional

After speaking of the true vine, the Father's pruning, the necessity of abiding, the promise of prayer, and the command to remain in his love, Jesus tells his disciples why he has said these things: "that my joy may be in you, and that your joy may be full." The setting makes this remarkable. These are among the last words spoken before his arrest and crucifixion. Jesus knows that suffering is near. Yet his stated aim is not to make his people resigned to a hard religious duty. He wants them to share his joy. The mature Christian life is not defined by grim self-improvement. It is a life of abiding in Christ and receiving what he delights to give.

What is this joy? It is not an assurance that obedience will always feel easy or that every hard providence will quickly become understandable. Jesus himself is about to endure the cross. It is the joy of the beloved Son, who perfectly loves and obeys the Father and completes the work given to him. In John 17:13, he prays that his joy may be fulfilled in his people. The joy is bound to his relationship with the Father, his obedience, his sacrifice, and the glory that follows. Because his people are joined to him, they are brought into the blessings of that completed work.

Sunday's sermon rightly refused the idea that we should spend our lives muttering, "I suppose I have to be pruned; I suppose I have to suffer." The Father's loving work can be painful, but we are not victims of a purposeless process. Christ has lived for us, died for us, and risen in victory over death. His people can face costly obedience and even suffering with a joy that has a firmer foundation than comfort. We can be thankful for the sanctification we could never produce on our own, because the outcome belongs to our faithful Lord.

This brings us back to the opening question of the Room to Grow series. Who is spiritually mature? We may now see the marks of maturity with greater clarity. There is growth in the knowledge of the Son and the unity of the faith, as we learned from Ephesians 4. There is the surpassing worth of knowing Christ in Philippians 3. There is discernment trained by constant practice in Hebrews 5. There is love that reflects Christ's love, and there is hospitality and service that make room for the people he has placed beside us. These are not six unrelated projects. They are different expressions of one life received from the true vine.

If we reduce the series to six categories in which we should try harder, we have missed the conclusion. Our need for Christ is not one more item on the list; it is the condition of all the others. We cannot grow together while imagining that we are self-sufficient. We cannot know Christ deeply while treating him merely as a means to personal improvement. We cannot discern faithfully while setting aside his Word. We cannot love sacrificially or welcome others well while forgetting the love and welcome that have come to us in him. The life that makes fruit possible must remain the center of the life that bears it.

Tomorrow we will gather for the Lord's Day. We will hear the Word, pray, sing, and celebrate the Lord's Supper according to the order Christ has given his church. We do not come to these gifts as people who sustained ourselves successfully through the week. We come as branches still wholly dependent on the vine. The Supper directs us to the body given and blood shed by the Lord who loved us. It is not a reward for impressive maturity. It points the people who belong to Christ back to the Savior whose finished work is their life and hope.

## Questions for Reflection and Application

1. Why does Jesus speak of full joy in the very setting of his approaching suffering?
2. Which aspect of the Room to Grow series has most clearly shown you the fruit Christ is producing or the pruning you still need?
3. How is the church's shared life different when we view one another as branches dependent on the same vine?
4. What concrete preparation would help you gather tomorrow with gratitude, repentance, and joy in Christ?

## Journal

*Review the six weeks of Room to Grow. Write one evidence of grace for which to thank God, one area still needing growth, and a prayer for our church as we gather on the Lord's Day.*

## Meditate and Memorize

### Related Scriptures

- John 17:13
- Ephesians 4:11-16
- Philippians 3:7-16
- Hebrews 5:11-14

- 1 Corinthians 10:16-17

**Memory verse - John 15:11**

*These things I have spoken to you, that my joy may be in you, and that your joy may be full.*

### Prayer

*Father, thank you for the life you give through your Son. Make our growth in knowledge, discernment, love, and service the fruit of abiding in him, not of boasting in ourselves. As we gather tomorrow, fill us with Christ's joy and glorify yourself through Twelve 5 Church. Amen.*

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